

# The Living Church.

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

VOL. XII. No. 12.

CHICAGO, SATURDAY, JUNE 22, 1889.

WHOLE No. 555.

## MEMORIAL WINDOWS:

STAINED GLASS AND CHURCH DECORATION:  
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Monday, June 24, 2 P.M., Greek; Tuesday, June 25, 8:30 A.M., Algebra, 2 P.M., Latin; Wednesday June 26, 8:30 A.M., Arithmetic and Geometry, 2 P.M., English.

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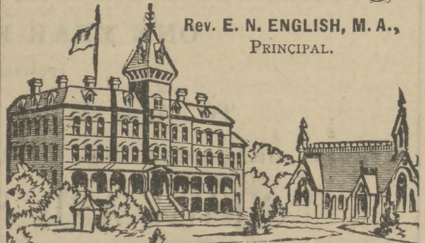
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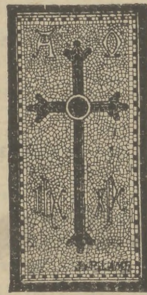
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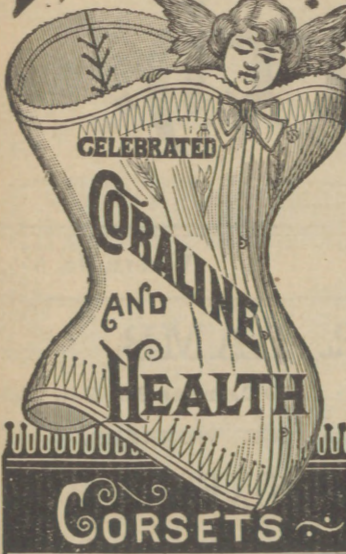
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"My little niece was afflicted with a severe cutaneous disease, which broke out at intervals and resisted treatment. At last, we tried Ayer's Sarsaparilla. This acted like magic. She is now entirely cured and has been in perfect health for several months."—Margaret Peyston, Clarendon, Ark.

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"Last May a large carbuncle broke out on my arm. The usual remedies had no effect and I was confined to my bed for eight weeks. A friend induced me to try Ayer's Sarsaparilla. Less than three bottles healed the sore. Another effect of this medicine was the strengthening of my sight."—Mrs. Carrie Adams, Holly Springs, Texas.

"I had a number of carbuncles on my neck and back, with swellings in my armpits, and was tormented with pain almost beyond endurance. All means of relief to which I resorted failed until I began to take Ayer's Sar-

## Ayer's Sarsaparilla,

saparilla, and after taking four bottles I was cured."—Edwin R. Tombs, Ogemaw Springs, Mich.

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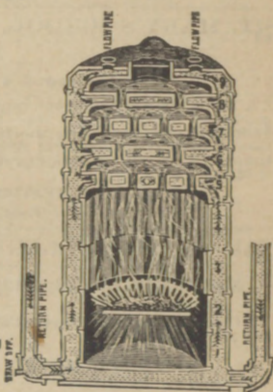
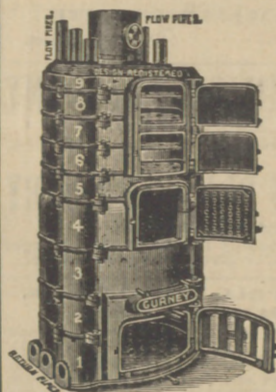
one bottle of which medicine restored me to health."—S. Carter, Nashville, Tennessee.

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# The Living Church.

SATURDAY, JUNE 22, 1889.

Old subscribers to *The Living Church* can get a copy of "Reasons for Being a Churchman," by the Rev. A. W. Little, by paying their subscription a full year in advance and 50 cents extra, or by sending \$1.25 and the name of a new subscriber.

The edition so offered is bound in strong paper covers.

## NEWS AND NOTES.

THE Deanery of Norwich has been conferred upon the Ven. Wm. Lefroy, Archdeacon of Warrington, in the diocese of Liverpool. He is a pronounced Evangelical, and a graduate of Trinity College, Dublin.

BISHOP SPEECHLY, who recently resigned the See of Travancore and Cochin, is to take charge of the diocese of Truro during the absence of Bishop Wilkinson, who has gone abroad till the end of the year for the benefit of his health.

A CROWDED meeting was held at Sydney in the town hall, to bid farewell to the Most Rev. Dr. Barry, on his resignation of the bishopric of Sydney, the metropolitan see of Australia, to become Assistant Bishop of Rochester. Dr. Barry is returning to England in the Orient Line steamer *Orient*.

ARCHDEACON DAWES was consecrated as coadjutor Bishop of Brisbane, in St. Andrew's cathedral, Sydney, on SS. Philip and James' Day. He is the first bishop consecrated in Australia. The Primate (Dr. Barry) officiated, with him being three or four other colonial bishops.

THE Ecclesiastical Commissioners, in their forty-first report, mention that arrangements have been completed under the Westminster Abbey Act, 1888, for effecting the transfer to the commissioners of the capitular property of Westminster, and for establishing a fabric fund for the Abbey.

THE long-expected decision of the Queen's Bench on the case of the reredos in St. Paul's cathedral, has been given, and, as has been anticipated, grants the *mandamus* asked for by the Church Association, to compel the Bishop of London to proceed against the Dean and Chapter.

The *Record* says: "It is understood in well-informed quarters that the Archbishop of Canterbury did not consult any of his episcopal assessors—except, possibly, the Bishop of London—in reference to his judgment in the Lincoln case, and that, up almost to the last moment, their lordships were in ignorance of what nature the decision was likely to be. It is also believed that the interruption of the Bishop of Oxford, at the beginning of the Archbishop's judgment, was due to a desire to have this fact more clearly stated."

THAT the church of a parish with close upon 20,000 people should be without its Sunday schools seems almost unique in parochial annals. Yet such has been the case in the parish of Goole, England. A new departure was, however, made on Sunday, May 12th, when the new vicar inaugurated Sunday schools in connection with the parish church. The schools were formally opened on Sunday morning, when about

600 children availed themselves of the opportunity of joining. In order to provide accommodation for the large numbers which are confidently expected, several public buildings in the town will probably be rented both for Sunday schools and children's services. There is no accommodation in the church, large as it is, for the scholars to attend divine service.

CORRESPONDENTS have given us two additional instances of aged candidates for Confirmation. On Sunday, July 30, 1882, near Tryon City, N. C., Bishop Lyman confirmed an aged woman in her 103d year. Another was Thomas Gaughan, in Ireland. He was quite 104 years old when he was confirmed by the late Bishop of Tuam, the Right Rev. Lord Plunkett, uncle of the present Archbishop of Dublin. The Bishop did not have to come to him in his pew, and he did not need, through any physical infirmity, to leave the church before the service was over. After getting his dinner from a gentleman who was at church, the old man walked over four miles to his own home.

THE Rev. Thomas F. Davies is the fourth rector of St. Peter's church, Philadelphia, who has been elected a bishop. The first rector of the church, after holding the position for a number of years, was elected the first Bishop of Pennsylvania. Bishop De Lancey, the first Bishop of Western New York, was elected while rector of St. Peter's. Bishop Odenheimer, after being the rector of St. Peter's church for 16 years, was elected Bishop of New Jersey. And the Rt. Rev. Dr. Kemper, until his consecration as Missionary Bishop of the North-West, in 1835, had been for many years an assistant minister of the "united churches of Christ church, St. Peter's, and St. James." Bishop White was the rector, the Rev. Drs. James Abercrombie, Wm. H. De Lancey, Jackson Kemper, and J. W. James, were the assistant ministers. Bishop White invariably attended Christ church, whose spire to this day bears the mitre with the inscription: "Gulielmus White, D. D., Episcopus primus Pennsylvaniae, A. D. MDCCCLXXVII." The assistants each preached in the three churches.

THE last number of the *Church Review* says: "We are in a position to announce that the Bishop of Lincoln has determined to submit himself absolutely to the Archbishop of Canterbury. We may therefore expect, in the course of a few weeks, that the charges made against him will be tried on their merits. While we do not deny that the more primitive method of proceeding against a bishop is that of trial by his peers, and while we cannot conceal from ourselves that the setting of one particular prelate as a judge over his brethren looks like the thin edge of Popery, we are heartily glad that the Bishop of Lincoln has taken the decision to which we have referred. An appeal would have been misinterpreted by a public unversed in ecclesiastical procedure, and there is no getting over the fact that the Archbishop of Canterbury based his claims to jurisdiction on purely spiritual grounds."

WE see in the papers that there is to be a notable re-union of the graduates of Trinity College this summer. The

place is Mount Gretna, Pa., and the time from June 28 to July 6. The place is the park and parade ground where the Pennsylvania National Guard encamp, and the tents and blankets belonging to the officers have been secured for use. A band is engaged for the entire time, in addition to other attractions; the venerable men among the alumni will be initiated into the mysteries of baseball through match games to be played by the Trinity College nine with teams from the University of Pennsylvania, Lafayette College, the Princeton College nine, and the Cornwall nine. As for the rest, an ample schedule of interesting trips is furnished, and if everybody is not happy, it will not be the fault of Mr. Coleman, who bears the entire expense of the jaunt and entertainment. The venerable Chancellor of the College, the Rt. Rev. John Williams, D. D., Presiding Bishop, a graduate of the college of the class of 1835, has promised to be present, and half a dozen other prelates who are also numbered among the alumni.

IN the report of the Massachusetts convention as given in *The Church Record*, is this account of the debate on the method of representation in the General Convention: "There was considerable discussion on Prof. Lawrence's resolutions as to the method of representation in the General Convention. Many specious arguments were presented to try to show that some pocket (!) diocese, or some molecular parish, of altitudinous ideas might possibly annul the broad and of course well-meaning designs of a concrete multitude elsewhere. Yes, 700 clergy in an imaginary troublesome belt might overcome 2,500 or more by the present ecclesiastical machinery. Therefore the proportion of the wheels must be altered. In all this, these theological mathematicians take no note of the minorities of vast proportions, but with their one or two feet that they may count in excess, they would like to crush these dearly beloved brethren out of existence. For instance, two-fifths of the clergy in Massachusetts, two-fifths of those in Pennsylvania, and even or more in New York and Maryland and elsewhere, are of no account whatever, and everything must be just as the three-fifths in those broad but really narrow places may say. A beautiful idea! Add, my dear mathematicians and dispensers of justice, two-fifths of 2,500 to 700 or more, and where is the majority? All this besides the thought of the future when you may need spectacles to see where you are. The resolutions were passed after much of the discoloration in them had been taken out."

BISHOP WHITEHEAD's letter tells of the liberal gifts of the Church and of the present needs and future prospects of the Church in Johnstown. The Bishop was quick to act upon the news of the disaster. He sent a clergyman at once to the scene. Others were there during the days following, and rendered efficient service. Of the following, some reached Johnstown by rail, staging, or walking: The Rev. C. B. Bragdon, of Crafton; the Rev. W. Heakes, of Wilkesburg; the Rev. W. G. Clarke Agnew, of Houtzdale;

the Rev. C. N. Field, of Philadelphia; the Rev. G. B. Van Waters, of Greensburg; George Snavelly, of New York, Mr. Diller's candidate for Holy Orders; and A. B. Minor of St. Clement's church, Philadelphia. It was entirely through the efforts of these men and Mr. Craft of Crafton, that Mr. Diller and family were recovered. These men labored with their own hands, not only in this, but in many other cases of need. At half-past 2 P. M., Friday, June 7th, the body of Lola Dinant, Mr. Diller's adopted daughter, was discovered, and in a few minutes Mr. Diller with his baby boy in his arm and Mrs. Diller were removed to Prospect School House. On Saturday morning the burial service was read by Messrs. Bragdon, Agnew, and Snavelly, and on the brow of Prospect Hill, in a wooded vault prepared by the kindness of contractor Bush, was laid to rest all that was mortal of the family of that faithful priest, devoted husband, and loving father.

## A LETTER FROM BISHOP WHITEHEAD.

TO THE EDITOR OF THE LIVING CHURCH:—Permit me through you to return most cordial thanks to my brethren of the episcopate for their ready appeals, and to the clergy and laity all over our land for their quick response in behalf of the suffering Church people at Johnstown. Many and most generous have the contributions been, and they have filled our hearts with hope and courage, and, best of all, have enabled us to manifest the Church as "gentle and merciful for Christ's sake to poor and needy people, and to all strangers destitute of help."

Some have wondered why no especial appeal was sent out in behalf of our church and congregation. But it is sufficient to say that not only was such an appeal unnecessary, because of the spontaneousness of the liberality displayed, but also, so great has been the confusion, both material and mental, that it has been until now impossible to lay any definite plans whatever for the future.

Our faithful priests, the Rev. Charles A. Bragdon, and the Rev. Wm. Heakes, have been on the ground since the Tuesday after the disaster. They have done much manual labor, have recovered the bodies of the late rector and his family, and have buried 23 other bodies. In their labors they have been assisted by neighboring clergy, and by Mr. C. E. Snavelly, a candidate for Holy Orders.

There is absolutely no place in which to hold service, as the school-houses are used for morgues. There is little or no accommodation for any helpers, hence one hesitates to call for them in large numbers.

The people are scattered hither and yon, and the work of clearing the place and recovering the bodies, is the first thing to be considered. Scores, if not hundreds, of bodies still remain under the piles of debris.

It will be seen then how impossible it has been to outline any very distinct plan of action. No one who has not visited the scene can possibly conceive of the desolation.

We have established a headquarters for the Church in the stricken city.



There two presbyters will be maintained for the summer, or as long as necessary, with such helpers as they may from time to time find needful. As soon as practicable, a small frame chapel will be built, in which to resume our services.

The registration of our people has already begun. We know that at least 57 of our Church people have perished—how many more we may never know.

As the way opens before us, we shall endeavor faithfully to walk in it. And in all the things possible to be done, we shall need most surely the sympathy and help of our brethren for relieving poverty, for giving a helping hand, for permanently rebuilding the church.

I will not appeal for their sympathy and help. My beloved presbyter, Mr. Diller, had multitudes of friends who will wish to share in his memorial, and help will surely come. I have acknowledged privately all gifts already received, and later on, when there is more leisure to prepare the list carefully, I shall hope to make extended acknowledgements in the Church papers.

Commending to all Christ's people our needs and our work, I remain,

Faithfully your brother  
and fellow helper in the Gospel,  
CORLANDT WHITEHEAD,  
Bishop of Pittsburgh.

Pittsburgh, June 14, 1889.

CANADA.

Canon Dumoulin, of St. James' cathedral, Toronto, with his wife and the assistant rector, the Rev. T. K. Powell, left for England on May 28th. The Girls' Friendly Society held their annual meeting in May, in the school house of Holy Trinity church. The officers for the central branch of Canada were elected. The society now numbers 600 members in Canada. The work on 'St. Alban's cathedral is going on well, and amongst other gifts, a stained glass window, and one of the archidiaconal stalls for the future, has been given by the family of one of the diocesan archdeacons. A library in connection with the church is also being formed.

The synod of the diocese of Ontario is to meet either on the 17th of June or the 26th, if the later date should prove more convenient to any large number of the lay delegates. Bishop Lewis expected to sail from Europe on the 23rd of May, but Mrs. Lewis will not accompany him, as it is necessary that she should make arrangements for the continuance of her great and charitable work in Paris. It is her intention to follow her husband to Canada in September, it is said. The ceremony of blessing and naming the bell according to ancient custom, took place in the church of All Saints', Kingston, lately, in the presence of a large congregation. The choir and clergy made the circuit of the church, singing a processional hymn. The Litany followed, and the benediction service. The bell was named by the wish of the giver after his friend, the Rev. Charles Forest, of Merrickville, deceased. St. John's church, Smith's Falls, is to be enlarged and altered at a cost of \$10,000. Mr. Alexander Wood has given \$1,000 for a commencement. The Rev. T. F. Gresson, of Trinity church, Metcay, and St. Mary's, Russell, has accepted the charge of St. James' rectory, Oskaloosa, Iowa. Amongst the notices of motions to be brought before the synod of Ontario diocese, is one that the synod should be held in future only once in two years. That the provincial synod should be requested to appoint

committees again, to confer with committees from other Christian bodies, with the object of formulating a scheme of union, is the gist of another motion.

The meeting of the ruridecanal chapter of the deanery of Middlesex, in the diocese of Huron, was held in the end of May. Holy Communion was celebrated in the morning, and the business meeting held in the afternoon, at which, after a paper by the Rev. Canon Richardson, on "The Sunday School and its Requirements," an exhaustive discussion of the subject followed. The fund for the "Dean Boomer Scholarship," in Huron Divinity College, is now complete, and will provide \$200 a year towards defraying the expenses of a student for the ministry. The Rev. R. G. Howell has resigned his position as principal of Huron College, and is about to return to England, to undertake, it is said, important educational work there.

The interior of St. Thomas' church, St. Catherine's, diocese of Niagara, is to be beautified and improved. A well known Churchman has offered \$1,000 for the purpose, and nearly the whole sum needed has been secured. The Rev. Dr. Mockridge, on leaving Hamilton for his new field of labor, Windsor, N. S., received many tokens of respect and good will from his late parishioners.

A scheme has been spoken of lately to raise a fund, with the object of defraying the expenses of a summer vacation for those of the clergy in the diocese of Quebec who need such help. Archdeacon Roe, however, in a recent letter published, says that he thinks the provision already made sufficiently meets the case. He was appointed commissary for the diocese during the absence of Bishop Williams in Europe for the past winter, and recently held a service at the mission of DuRwell to induct the new incumbent, the Rev. G. A. Williams. The Bishop has now returned and held an ordination service in the cathedral, Quebec, in the second week of June.

A Mission was held in St. James' church parish, St. John, diocese of Fredericton, in the end of May, the missionaries being the Rev. F. H. Du Vernet, of Wycliffe College, Toronto. The corner-stone of the new church of St. Bees was to be laid at Westville, Nova Scotia, on St. Barnabas' Day. One of the Canons of the diocese of Fredericton, the Rev. W. W. Ker, has lately passed away at the advanced age of 87. He was ordained to the priesthood 62 years ago, and was rector of Hampton, N. B., for 53 years. He leaves four sons, three of whom are clergymen holding positions in the United States. The late rector of Christ church, St. Stephen's, N. B., has been appointed to the new S. P. G. chaplaincy at Oum, Algeria. Dr. Kingston, Bishop coadjutor to the venerable Metropolitan of Fredericton, has held Confirmation services lately, in the mission of Wicklow and in Campbell. One of the leading members of our Church in Westmoreland Co., the Hon. Daniel Farrington, passed away recently in his 86th year. Many of his family of twelve children survive him. His remains were carried into the church by six of his sons, who, after the service was over, bore them in the same manner to the grave.

Much satisfaction is manifested in Nova Scotia, by the appointment of Archdeacon Gilpin, D. D., to the office of Dean of the diocese. The Rev. T. A. Kaubach has been appointed to the vacant archdeaconry. Bishop Courtney

has been holding Confirmation services at Lake Porter. He has also consecrated the church of St. Barnabas at the head of Chezzetcook, and the churchyard of Christ church, East Chezzetcook.

In the diocese of Montreal, Bishop Bond has been visiting the country parishes for some weeks, but returned to the city for Whitsun Day. Among many other services during his visitation tour, the Bishop consecrated the beautiful little church of St. Augustine, at East Farnham, and held an interesting service in the Bishop Stewart memorial church, Frelightsburg, the Rev. Canon Davidson, rector, presenting 14 candidates for Confirmation. The agitation about the recent provincial legislation in reference to the Jesuits, is as lively as ever. The report of the sub-committee of the city clergy of Montreal to the Bishop and clergy of the diocese, was, says an evening paper, pronounced in a spirit of dignified protest. The report is not yet published in full.

CHICAGO.

Off-rings were taken in many of the churches included in the Northeastern Deanery of this diocese, on Sunday morning, June 9th, for the Johnstown sufferers. Some had already responded to the call for help, including Ascension, and All Saints', Chicago, and All Saints', Ravenswood. The treasurer of the special fund, the Rev. Morton Stone, reports the following sent to the Bishop of Pittsburgh:

St. Phillips, \$3; Cathedral, \$38.05; Emmanuel, La Grange, \$30; St. Andrew's, \$28.27; St. Paul's, Arden, \$13.04; Epiphany, \$27; Good Shepherd, \$2.65; Grace, \$86.96; Grace, Elmch, \$2.05; Transfiguration, \$10; Woodlawn Park, \$17.37; St. Mark's, Evanston, \$30; St. James, \$271.43; Holy Comforter, Maywood, \$5.33; Calvary, \$10; St. Luke's, S. Evanston, \$5; Riverwater, \$17.05; St. Barnabus' Mission, \$1; St. Paul's, Hyde Park, \$12; Calvary, Bensenville, \$21; All Saints S. S., \$13; church of Good Samaritan Mission, \$42.04; St. Mark's, \$22.85; St. Clement's, \$133.35; Trinity, \$35; Grace, Oak Park, \$45; Irving Park, \$35.51; Ascension, \$37.25; Trinity Mission, \$3.20. Anon. \$4. Total \$1,504.40.

Three other churches have pledged, but have not yet sent, their offerings.

The same treasurer reports as sent for the church at Seattle, Washington Territory: Grace, \$74.59; St. Philip's, \$3. Total, \$77.59.

IRVING PARK.—The entertainment given by the children of the Holy League, June 4th, produced a sum sufficient to pay off the balance due on the west window of the church. This window was a gift from the children of this league, through whose efforts and the guidance of Mrs. Florence \$175 has been raised and paid for.

NEW YORK.

CITY.—The Knights of Temperance held their competitive exercises for prize banners at Webster Hall, June 8, the Rev. Dr. Sattenlee, president of the council, presiding. The audience was large and enthusiastic. The prize for drill and also the prize for increase of membership, was won by Ascension Company. This was the first organized company in a list which has rapidly grown the past year, and now numbers 47. The prize for declamation was won by Knight C. H. Hanson, of St. Mark's Company, who also won it last year. Bishop Coleman, who is deeply interested in the Church Temperance Society, addressed the companies in a few earnest and impressive words. On Sunday evening, the Rev. Dr. Alkop, rector of St. Ann's, Brooklyn, preached the anniversary sermon to the knights, which was very highly spoken of. Several of the companies attended in a body, sitting in the pews adjoining the central aisle and making a fine appearance. The order now numbers from 1,500 to 2,000 members and is consider-

ed one of the most promising branches of the society. Inasmuch as St. Mark's Company at Johnstown lost all its equipments, it is proposed by all the companies to see it again provided with standards and banners by the time the church is rebuilt, and possibly much sooner.

On Whitsun Tuesday and St. Barnabas' Day, June 11th, there was an early celebration of the Holy Communion at the General Theological Seminary for the alumni, followed by an alumni breakfast in the refectory. At the 10:30 service there was an essay before the alumni in the chapel; in the afternoon a meeting of the trustees; and in the evening the Dean gave a reception to the Deanery. On Wednesday, there was also an early Celebration at 7 A.M., and at 11 o'clock the Commencement exercises took place in the chapel. At the hour appointed the clergy with surplices met the bishops, faculty, and trustees in the library, and proceeded to the chapel singing as a processional hymn 138, "Holy, Holy," etc. Bishops Potter, Doane, Paddock of Massachusetts, Seymour, Niles, and Coleman of Delaware were present. The other clergy included Drs. Dix, Sattenlee, Haskins, etc. As the procession entered, the bishops took their seats in the chancel, and the faculty occupied their accustomed places, while the space outside the screen was entirely filled by friends of the institution. Prayers followed, when essays were read by members of the graduating class. These were: "The Reformation and Modern Society," by Willson Lloyd Swan, B.A. of New York; "The Episcopate, a condition to Christian Unity," by Meredith Ogden Smith, B. A., Albany; "The Dogmatic Faith the Basis of Ethics," by George Banker Stone, B. A., of Vermont. At the conclusion of the essays, the graduating class, 23 in number, went forward, when presiding Bishop Doane presented them with diplomas. As the class remained standing, Bishop Niles followed with a short address in which he urged upon the students enlargement in their conceptions of their office of the Church, of the Gospel to be preached, of the kingdom of God, and of Christ as the universal Lord. The students then took their seats, when the Dean sitting in his chair conferred several degrees, the faculty standing on either side immediately in front of the altar. The Bishop of Albany then pronounced the benediction, whereupon the bishops and other clergy, the faculty, etc., retired to the library in the reverse order from which they entered, singing as a recessional, hymn 232, "Onward, Christian soldiers."

On Tuesday evening, the Church Club gave its Second annual dinner at Clark's, on 23rd street, nearly 100 being present. Although the club is composed of laymen, a few of the bishops and other clergy were present as invited guests, the former being Bishops Potter and Seymour. At the end of the courses, addresses followed by the Bishops, by Mr. E. Fulton Cutting, and others, Mr. Wheeler, the president of the club, calling on the several speakers, himself having first extended a hearty welcome to all present. The occasion was a highly enjoyable one, and indicated the best of feeling. In his address, Bishop Seymour said he almost envied his brother, the Bishop of New York, for being able to gather about him such a body of helpers. The club, it is understood, numbers about 300 members, and gives promise of great and increasing usefulness.

The committee, of which Dr. Satten-



lee is a member, appointed to draft a canon on the organization of Lay Helpers, have reported that instead of having the plan embrace three classes of members as suggested in the convention journal of the diocese, viz, lay workers, lay preachers, and lay missionaries, the latter should be omitted, lest it should interfere with the functions of the diaconate. They would, therefore, have Canon XVIII, "of the Diocesan Lay Brotherhood" embrace only the two former. The Brotherhood should consist of such laymen as might be presented from the parishes to which they belonged, under the provisions of the canon; each person should furnish testimonials as to character and capability from his rector, and should be subjected to such tests of fitness as the bishop might establish; no remuneration should be paid to any member of the Brotherhood; the functions and duties of lay readers should be those defined in Title I., Canon 9, of the Digest; while the functions and duties of lay workers should be to labor under the properly constituted authorities in visiting in the parish, in hospitals, alms-houses, and prisons; teaching in Bible classes connected with mission rooms; caring for newly-arrived immigrants; opposing infidel and degrading tendencies in current literature, and promoting the healthy circulation of religious publications; also, such other work as might be assigned to them by the said authorities. The Diocesan Lay Brotherhood is not to interfere with the work of laymen in their own parishes. The proposed canon, it is understood, will be acted upon by the diocesan convention to be held in September.

The Home for Incurables at Fordham, recently celebrated its 23rd anniversary, which some 500 persons attended. A service was held in the chapel, in the course of which reports were read, that of the treasurer showing a balance of \$5,500 on hand. Addresses followed by Archdeacon Mackay Smith, the Rev. Dr. Wilson, of St. George's, and others. The institution is one of the noblest in the city.

Through the Messrs. J. & R. Lamb, the church of the Holy Spirit, the Rev. Edmund Guilbert, rector, has been supplied with a large bishop's chair of walnut. The chair is provided with a canopy, while the upholstery is in rich crimson plush. Through the same firm the church has been added to by a red altar-cloth and by a super-frontal trimmed with antique red tapestry; also a dossel with embroidered bordering. It is almost needless to add that the workmanship is in all respects beautiful and artistic.

#### LONG ISLAND.

BROOKLYN.—On St. Barnabas' Day, June 11, Christ church, E. D., the Rev. Dr. Darlington, rector, was consecrated by the Bishop. The service was at 10 o'clock, A. M., and 15 minutes previous, the Bishop and some 50 of the clergy met in the rectory where they robed and thence passed into the church. Although the day was stormy, a large congregation had assembled to witness the ceremony. The instruments of donation and endowment were handed to the Bishop by the senior warden, Francis Taylor, and laid upon the altar, after which followed the address, prayers, sentence of consecration, etc. The Rev. Dr. Satterlee, of New York, preached an eloquent and impressive discourse, in which he said that the Church in the nineteenth century was better than in the eighteenth

th, and that things could be done to-day which could not be done a hundred years ago. It was the duty of the Church and its members to keep pace with the times and indeed as a teaching Church, to keep ahead of the times. At the close of the service, luncheon was served to the visiting clergy in the Partridge memorial chapel, when the Bishop, the Rev. Dr. Cooper, and others, followed with addresses and congratulations. Of course, happy allusions were made to the fact that on the Sunday preceding a son had been born to Dr. Darlington, making the occasion to him one of double joy. It is almost needless to add that the music was finely rendered at the consecration service, and that the church, and especially the pulpit, was profusely decorated with plants and flowers. The chapel was also gaily decorated with banners and flags and a wealth of roses and other flowers. On Wednesday evening, the rector, wardens, and vestry gave a reception in the chapel above spoken of. The guests, some 1,200 or 1,500, passed through the church into the chapel, where they were received by Dr. Darlington and Mrs. Partridge, widow of the former rector. The guests were then served to refreshments, when addresses followed by Dr. Haskins, the Rev. C. L. Twing, Mr. George W. Brown, of Christ church vestry, to all of which Dr. Darlington responded.

Dr. Darlington, it may be added, was an assistant to the former rector, the Rev. Alfred C. Partridge, and upon his death, himself became rector in 1883. The present church, which is a handsome and commodious edifice, was opened for worship in 1863, the cornerstone having been laid two years before. The ground upon which the church stands was donated by the Bœrum family, old, wealthy, and influential residents of Brooklyn. The congregation was burdened with a heavy debt, the locality for many years being sparsely settled, and the growth of the Church slow. When Dr. Darlington entered upon the rectorship, there was a mortgage of \$18,000 on the edifice, and one of \$5,000 on the Partridge memorial chapel. Many improvements have been made, the congregation has grown to fill the church, nearly every sitting (but 60 which are reserved for free seats) being rented. The church seats about 1,000 people, and the chapel about 500. The number of families in the church is about 400, and the Sunday school numbers about 630, with 81 teachers. The church is probably the most active and flourishing in the eastern part of the city. Connected with it is an industrial school numbering 170 pupils and 10 teachers. St. Michael's Mission, on North 5th street, was established by Christ church, under Dr. Darlington's lead, and has now become an independent organization, under the charge of Archdeacon Stevens. In addition to the sum needful for clearing off the mortgage, the church raised \$8,000 for the purchase of a site and the erection of a building for another mission, to be known as the Holy Comforter, which will be opened June 25th. The offerings at Christ church on Easter Day, by which the mortgage on the church was entirely removed, amounted to nearly \$6,000.

On the evening of June 3rd, the Brooklyn branch of the Guild of St. Barnabas for Nurses held their third annual meeting, the Rev. Dr. Pelham Williams, rector of St. Stephen's, preaching the sermon. It was required in a nurse, he said, to be pure in life

and conduct, forgetful of self, quick, quiet, and gentle, and prompt beyond possibility of delay. The office of the nurse was the noblest and most honored in the Sisterhood.

FLUSHING.—The Rev. H. D. Waller, the new assistant at St. George's, preached his first sermon at the church on Sunday, June 9th, in which he spoke of the Christian life as a development from within, and having its inspiring motive in the love of Christ. Mr. Waller came from Pittsburgh, but all his furniture, goods, etc., were destroyed with the train at the Johnstown disaster. He will occupy the rectory which is being put in readiness.

#### MASSACHUSETTS.

A regular meeting of the Central Convocation was held at Gardner with St. Paul's parish, the Rev. J. T. Lemon, rector, June 4th and 5th. There was a celebration of the Holy Communion, with a sermon by the Rev. Henry Hague, of Worcester. The ladies furnished a hospitable lunch. In the afternoon the subject of Church finances was considered and addresses made by Mr. H. M. Burleigh, of Athol, and Mr. James Cunningham, of Worcester, and other members of the convocation. The ladies also held a pleasant meeting of the Woman's Auxiliary, when Mrs. A. T. Twing was heard with great interest. After Evening Prayer, missionary addresses were given by the new clerical members of convocation, the Rev. C. J. Shrimpton, of Athol, and the Rev. Geo. E. Allen, assistant minister of St. Matthew's, Worcester. At the business meetings officers were elected as follows: *Dean*, the Rev. Henry Hague, of Worcester; *secretary and treasurer*, the Rev. John Gregson, of Wilkinsonville. An appropriation was made to purchase an altar for the new mission at West Boylston.

Church work at Gardner is in better shape than heretofore. By the labors of the rector provision has been made to clear off a church debt of upwards of \$4,200.

Quite a number of the clergy contemplate spending their summer vacation in European countries. Amongst the number of those who have already sailed are the Rev. A. St. John Chambre, of Lowell, the Rev. D. J. Ayers, of Haverhill, the Rev. Geo. W. Durell, of Somerville, and the Rev. B. Kidner, of St. Andrew's, Boston. It is understood that the Rev. Dr. Phillips Brooks will take a trip across to Europe this year.

The 210th meeting of the Southern Convocation was held at St. James' church, New Bedford, on the Feast of St. Barnabas. The meeting opened with the Celebration of the Holy Eucharist. The convocation sermon was preached by the Rev. E. H. Mariett, of Fall River, on the subject of the "Atonement." Sixteen members of the convocation were present, together with the general missionary of the diocese, the Rev. J. B. Wicks. The appointed essayist, the Rev. H. H. Neales, of Wood's Holl, read a most interesting paper on "Parochial Missions," showing, from personal experience, the necessary preparation for such work, and the best means to employ for arousing the dormant and latent energy in the spiritual life of the people. He spoke of the utter uselessness of having a Mission, unless the priest of the parish determined to work hard and earnestly among his people, after the Mission, to sustain the ideal and high religious purpose of those aroused. Luncheon was provided by the ladies

of the parish for the clergy, and after an hour spent in social enjoyment, the members of the convocation returned to the church, where the afternoon was pleasantly passed in listening to the reports of the clergy, of missionary needs and opportunities. The convocation is powerless to begin or support any missionary effort whatever, as all missionary activity is centralized in the Board of Diocesan Missions. The reports made by the clergy present show the great needs of more missionary work in the diocese; places which need to be looked after by the Board, and men and money sent to support the services of the Church in the many important cities and towns of the south part of the diocese. One clergyman spoke of the needs of seven towns near his parish, with an aggregate population of 25,000, where there is no regularly established work. In the evening, a choral service was held, after which the Rev. J. B. Wicks spoke on the subject of "Diocesan Missions," and the Rev. F. B. Allen on "City Missions." The convocation then adjourned, after a very happy and instructive meeting.

A new paper called *The Dawn*, has just made its appearance in Boston. Its object is to advocate a true Christian socialism, as opposed to the false theories held by many. Some of the clergy of the Church are actively identified with the new enterprise. The course of the paper will be watched with interest, and if it succeeds in inculcating sound views, will be helpful. No doubt, some of its aims, as expressed in the initial number, will be fiercely antagonized, notably its land and suffrage theories.

#### CONNECTICUT.

The next meeting of the Archdeaconry of Fairfield County, will be held in Stamford early in July.

The Archdeaconry of Litchfield County will meet in St. Peter's, Plymouth, on July 9th; there will be a missionary meeting in the evening.

The congregation of Christ church, Canaan, has had their church restored during the month of May; a new altar, prayer desk, and pulpit have also been added, together with new standard lamps. The work has been completed under the charge of Mr. Geissler, New York, and is of excellent design and workmanship throughout.

The new mission church at West Stratford is roofed in and nearing completion.

The congregation of New Canaan hope to be able to use their church after the extensive alterations and repairs in a short time. The organ chamber is nearly complete.

It is with regret that we hear of the beautiful spire of Christ church, Greenwich, being in danger of falling. Mr. Yarrington had only just completed his parish room and Sunday school, when he has to begin the formidable task of a thorough renovation of the tower and spire.

#### KANSAS.

TOPEKA.—Whitsun Day witnessed great congregations in Grace guild house. At the 11 o'clock service, Bishop Thomas preached a most impressive sermon on the festival. The service was said by the Canon, and Bishop Vail was the Celebrant. In the evening, before a very large congregation, Bishop Vail confirmed a class of eight adults, presented by the Canon, the Rev. Percival McIntire, making, with those presented Easter Day, 43 in seven weeks.



## NEW HAMPSHIRE.

The spring meeting of convocation, composed of all the clergy of the diocese, was held at St. Thomas' church, Dover, June 4th and 5th, and was very largely attended. The report of the Committee on Liturgical Revision was discussed, and in a manner which showed that the clergy had given the subject careful study since its announcement five months ago. Critical papers were read, by the Rev. Lucius Waterman, of Littleton, on the proposed changes in the Prayer Book, and by the Rev. Henry E. Cooke, of Manchester, on the Book of Offices. The discussion which followed was participated in by nearly all present. As the result of the many hours' deliberation and discussion, convocation passed by a unanimous vote the following resolution, nearly every parochial and mission clergyman in the diocese being present:

*Resolved*, That, in the judgment of this convocation, some of the changes in the Prayer Book, proposed by the Committee on Liturgical Revision, are far too valuable to be sacrificed for the sake of closing the work of Revision in this year, 1889.

The delegates from the diocese were requested to lay this resolution before the General Convention.

## PENNSYLVANIA.

The diocese of Michigan has done honor to itself in electing the Rev. Thomas F. Davies, D. D., as its bishop. He comes of a long line of earnest workers for the Church in America. His ancestors were among the very earliest of the planters of the Church of England in Connecticut. John Davies was the first of the family to come to America. He came from Herefordshire, England, and in 1735 purchased a large tract of land in Litchfield. It was by him that St. Michael's parish, Litchfield, was named and endowed. St. John's church, Washington, which was originally in Litchfield, and is now standing and still used for worship, was built at the expense of a son of the former. The grandson of John Davies and an ancestor of the Bishop elect of Michigan, the Rev. Thos. Davies, M. A., was a missionary of the Society for the Propagation of the Gospel in Foreign Parts, for Litchfield county and parts adjacent. He died in May, 1766, in New Milford. It was in Litchfield, Connecticut, that the Rev. Thos. F. Davies first saw light on August 31, 1831. He graduated from Yale in 1853, from the Berkeley Divinity School in the class of 1856. He was ordained deacon the same year by Bishop Williams, who, in the following year, advanced him to the priesthood. He was Professor of Hebrew at Berkeley from 1856 to 1862, during which time he was also active in clerical work at places near by. From Easter, 1862 to Easter, 1868, he was rector of St. John's church, Portsmouth. He was called from this parish to that of St. Peter's, Philadelphia, and has continued to labor most effectively there for over 21 years, during all of which he has maintained his reputation for ripe scholarship as well as for successful parish work. He has also been in the forefront of the councils of the Church, having been a member of the General Conventions of 1874, 1880, 1883, 1886, and is also a deputy to that to assemble in New York, in October. He is also an active member of the Board of Mission. His labors for this diocese, particularly in the Episcopal Hospital, will be long and gratefully remembered should he decide to go to Michigan.

The Rev. Herman L. Duhring, who has been the rector of All Saints'

church, Moyamensing, since 1868, and is now the superintendent-elect of the City Mission, has just returned from a nearly six months' visit to Palestine, Egypt, and the East.

The Rev. H. G. Batterson, rector of the church of the Annunciation, has sailed for Europe; previous to his departure, he placed his resignation in the hands of his vestry.

The Rev. Wm. N. McVickar, D. D., the rector of the church of the Holy Trinity, Philadelphia, has, in company with the Rev. Phillips Brooks, D. D. of Trinity church, Boston, started on a tour to Japan, having especially in view the inspection of the missionary work there.

The new Calvary church, Conshohocken, already described in our columns, was formally opened for service on Whitsun Day, the rector, the Rev. A. B. Atkins, D. D., preaching the sermon.

## MILWAUKEE.

CITY.—The closing exercises of the Cathedral Institute were held in All Saints' Cathedral Hall on Thursday evening, June 13th. A well arranged programme was provided, the pupils taking part, acquitting themselves very creditably. The opening prayer was offered by the Rev. E. G. Richardson, rector of St. James' church, Milwaukee. The head-master of the institute conducted the exercises, and the Very Rev. Dean Mallory, in the absence of the Bishop, made a brief address, and pronounced the benediction. Gold and silver medals were presented to the pupils who had attained the highest number of credit marks during the school year; and prizes were given to such pupils who had attained the highest degree of proficiency in mathematics, classics, spelling, grammar, declamation, and composition; and to the three pupils whose marks for punctuality were the highest during the year. The Cathedral Institute is a strictly Church School, and much credit is due to the head-master, Dr. Samuel W. Murphy, and his able staff of assistants, for the very efficient manner in which the school has been conducted.

The rector of St. Paul's parish, the Rev. Charles S. Lester, is spending his vacation in Europe. During his absence the services are conducted by various clergy from the diocese. Work upon the tower is being pushed, and will be completed in the near future.

EAU CLAIRE.—The new chapel dedicated to St. Edward, is situated about one mile from the parish church, and is being built of stone. When completed the chapel will be a valuable addition to the work of the Church in this district, such a building being needed very much for mission work. The Sunday school is now held in a room, and is much crowded.

## CENTRAL PENNSYLVANIA.

The first diocesan Sunday School Institute was held in Christ' cathedral, Reading, on Thursday in Whitsun week, June 13, having been convened through the exertions of the Rev. Francis J. Clay-Moran, rector of Columbia. The Holy Eucharist was celebrated at 10 A. M., by Bishop Rulison, who also preached with characteristic force and beauty of thought, illustration, and expression, upon "The Office of the Sunday School Teacher." The Institute re-assembled in the Wood Memorial chapel, adjoining the cathedral, at 11:30, and listened to a very suggestive and instructive address on "The Utility and Charm of Church History," by

the Rev. Dr. James S. Stone, rector of Grace church, Philadelphia. Luncheon was served in the guild rooms by the ladies of the parish, and the clergy and delegates (over 200) were provided for.

At the afternoon session Miss E. J. Keller, who has charge of nearly 400 children, (ages 7 to 11), at St. George's, New York, illustrated her excellent methods of teaching and the practical use of black-board illustrations. The lessons taken were the doctrine of the Trinity and the Baptism of Jesus. The effect of her method was shown by the answers received from a class of children who had had no previous drill on the lessons. Geo. C. Thomas, superintendent of the Sunday school of the Holy Apostles, Philadelphia, enthused the Institute by an earnest address on the value of diocesan and local Sunday school institutes, in encouraging a spirit of loyalty to the Church, in promoting efficiency in methods and instruction, in elevating the standard of the schools, and in encouraging the workers. W. R. Butler of St. Mark's Sunday school, Mauch Chunk, presented the usefulness of children as missionary workers. The question box brought forth some brief and pointed addresses, and the Institute adjourned after such a successful meeting that its permanence is assured.

## OHIO.

The following is Dr. Leonard's letter of acceptance:

ST. JOHN'S PARISH, }  
Washington, D. C., May 29, 1889. }

To the Standing Committee of the diocese of Ohio.

GENTLEMEN:—Through the deputation sent from your convention I have received official notification of my election to be the Assistant Bishop of the diocese of Ohio, and I herewith accept the same. This acceptance is, of course, subject to the action of the General Convention of the Church.

I should shrink from this decision had I not been assured of the spirit of harmony and unanimity that actuated the council which honored me. But so plain are the evidences that God has called me by your voice, that I feel that all considerations save those involving duty must be put aside.

Should I be permitted to come among you as a fellow laborer for Christ and His Church, the warm greeting of the venerated diocesan, and your cordial and generous election, are the happy pledges of fraternal consideration and co-operation.

That the blessing of God may rest upon and follow your decision and mine, is the prayer of

Your brother and servant in the Lord,  
W. A. LEONARD.

*Eve of the Ascension.*

Subjoined is a letter from the Bishop addressed to the Standing Committee of the diocese, showing his disposition now in his feebleness, as during his 20 years of active supervision, to devise for it liberal things:

To the Standing Committee of the Diocese of Ohio:

BELOVED BRETHREN: The treasurer of the diocese has deposited, on my account, in the "Society for Savings," Cleveland, Ohio, the sum of two thousand dollars, as six months salary to June 1st, 1889. I return this sum into the hands of the Standing Committee; and desire that they shall use it, as far as is necessary, in procuring episcopal services for the diocese until November, at which time I desire that the surplus shall be paid into the hands of Bishop Leonard, to be used by him as his judgment dictates, for the best interests of the diocese. I hope that it will be the commencement of a Bishop's Fund, of which a Bishop so often feels a pressing need for mission work, etc., in his diocese. Affectionately yours,

G. T. BEDELL.

New York, June 7, 1889.

## PITTSBURGH.

CITY.—A service in Welsh and English, under the auspices of St. David's Society, was held June 11th, in Trinity church. The service commenced with a voluntary in which a number of Welsh national airs were dextrously interwoven. An address of welcome was given by the Rev. Samuel Maxwell. He testified to his pleasure in welcoming Dr. Morgan, and his fellow countrymen of this city and said that the doors of Trinity were ever open to people of all languages or creeds. The regular evening service of the Church followed, the choir making the responses and singing three festival *glorias* after the psalter. In place of the regular canticles and usual hymns, five Welsh hymns were sung by the united choirs of the Welsh churches of this city, under the direction of Mr. D. J. Davies, leading tenor of Trinity choir. The volume of sound was tremendous and inspiring, and the fresh clear voices of the Welsh maidens made the church ring again. The text of the sermon, by the Rev. D. Parker Morgan, was Heb. iv: 15. As is the Welsh custom, Dr. Morgan sang a number of the grandly-worded hymns of the Welsh nation with a tenor voice of rare beauty and cultivation. It certainly was a novel and unique feature to hear a large portion of the sermon sung, but the faces of the Welsh people indicated their great approbation of what was really an eloquent discourse. During the singing of the offertory in Welsh by the Messrs. Davies, Thomas, Reese, Carson, Price, and Williams, a large collection was taken up for the benefit of the benevolent fund of St. David's Society. Bishop Whitehead made a series of happy remarks in reference to the impression the service had created in the minds of all who were present, and predicted the arrival of the time when all nations would worship God in one grand aggregation of music and language. His benediction and the retrocessional hymn by the vested choir brought the service to a pleasant conclusion. Dr. Morgan held a reception in the vestry of the church, and met many personally.

## ORDINATIONS.

In St. John's cathedral, Denver, Colo., June 5th Bishop Spalding ordained to the priesthood the Rev. Messrs. Arthur L. Williams and H. Digby Johnston.

On St. Barnabas' Day, June 11th, Mr. Edmund Kershaw, B. A., of Trinity Hill, Cambridge, was ordained deacon by the Rev. T. A. Starkey, D. D., at St. Mark's church, Jersey City, N. J., the Rev. Fred Eric E. Mortimer, rector.

Friday in Whitsun week, witnessed the ordination of four deacons, in Christ cathedral, Reading, by Bishop Howe. The preacher was the Rev. C. Kinloch Nelson, rector of the Nativity, South Bethlehem, who preached on St. John xx: 21-23. Those ordained were William P. Taylor, graduate of the Philadelphia Divinity School, from Trinity parish, Bethlehem; Geo. H. Hunt, graduate of the Berkeley School, from the Nativity parish, South Bethlehem; Stuart P. Hamilton and Wm. Dorwart, graduates of the General Seminary, from St. James' parish, Lancaster, (Bishop Knight's parish.)

On Thursday, June 13th, in St. Luke's church, Metuchen, N. J., the Rev. Edmund Banks Smith and the Rev. Hibbert Henry Roche, were advanced to the holy office of the priesthood, by Bishop Scarborough. Assisting in the imposition of hands, were the Rev. Elvin K. Smith, the Rev. Dr. Robert T. Roche, fathers of the candidates, Archdeacon Thomas H. Cullen, the Rev. Messrs. Howard E. Thompson, Elisha B. Joyce, William R. Harris, C. M. Parkman, John F. Butterworth, Otis A. Glazebrook, John D. Skene, and the Rev. Dr. Thomas Richey. The solemn services of the day were appropriately ushered in by a celebration of the Blessed Sacrament at 7 o'clock, the Rev. Howard E. Thompson being the celebrant. The sermon was by the Rev. Professor Thomas Richey, D. D., the text being, "Thou art a priest forever after the order of Melchizedec." The candidates were presented by their fathers. The Bishop officiated as celebrant in the Eucharistic service. Both the newly-ordained priests were admitted to the diaconate in June, 1888. Since last September, the Rev. E. B. Smith has been the energetic and faithful assistant minister of Christ church, New Brunswick, N. J. The Rev. H. H. Roche, during his diaconate has infused new life in St. Luke's parish. He has already been the recipient of a most appreciative call, to a large and influential parish in New Orleans.

For Diocesan Councils, see pages 188, 189 and 190.



**THE CHRISTIAN YEAR  
IN ART.**

BY E. O. P.

**THE HOLY TRINITY.**

The WORD and SPIRIT, with the FATHER ONE, One Light and Emanation of One Sun. The WORD by generation, we adore. The SPIRIT by procession, evermore; And with creation raise The thankful hymn of praise.

*St. Theodore of the Studium.*

Raphael's magnificent fresco in the Vatican—*La Disputa*—is generally regarded as one of the finest attempts to represent the Three Persons of the Deity.

In the centre of the cloud-space and throned on clouds is the Christ. His countenance is gentle and compassionate, and the sacred marks of His Passion are shown as ever pleading for us. The Father, seated above in a glory, is holding a globe, emblem of sovereignty. Floating at our Lord's feet and surrounded by angels, the Dove symbolizes the Holy Spirit. The golden coloring of the picture may not be given in words, and description cannot render the repose and beatitude of the celestial company, nor yet the grand characterizations of the great Doctors of the Church who in the lower half of this composition are gathered about the altar—beautiful lessons to us of faith and reverence in the presence of sacred mysteries. Gathering in all the wonderful painting shall teach, perhaps its best help to us shall be in deepening conviction that little indeed may any of us know about the manner of the pleading of our Great High Priest behind the veil, or how we have His adorable Presence in the Sacrament of the altar, or how may be the Holy Three in One.

The triangle appears in the catacomb tombs, the earliest form in which a symbol of the mystical Three in One was attempted. Later, two intersecting triangles, or sometimes three circles, are the emblems. Another symbolic form is a circle, within which three fish are combined as a triangle. Other devices uniting three lines occur in famous brasses and in stained glass. The presence of the Holy Trinity at the Baptism of our Lord, was early represented in art, but the Father and the Holy Spirit were reverently symbolized by a hand stretched forth out of the clouds, and by a dove. This reverence was long manifested, and in the thirteenth and fourteenth centuries the symbolic dove was very generally resumed.

In sixth century mosaics in the church of SS. Cosmo and Damian, and in those of other early basilicas at Rome, the Father's hand holds a crown above our Lord, pictured in His human form, and the Dove, its head encircled by a glory, hovers in the air, or rests upon a tree. Some thirteenth century MSS., especially those which have representations of the Trinity creating man, show the Three Divine Persons each under a human form; but more often, all along the centuries up to the fifteenth, the Holy Spirit is symbolized by the dove—sometimes with a nimbus.\*

One of the rare instances in which the Sacred Persons are represented standing, is in a French Bible of the fifteenth century in a library at Brussels—a miniature, which in six small pictures illustrates the creation of the angels. In one of the series the Three Divine Persons are standing as in consultation upon the subject; in another, they are seated and point sorrowfully to the rebellion that has begun among the angels below them, and also to the final scene, the fall of Lucifer. A picture by Memling is in the Breviary of Cardinal Grimani, in the St. Mark's library at Venice, in which the Father and the Son appear seated, the Holy Dove hovering between them. The Father's uplifted hand expresses benediction; the Christ holds the cross, the end of which rests upon the world at their feet, and a hand of each clasps the one sceptre that is between them.

A representation which from the twelfth to the seventeenth century prevailed in all forms of art, shows the Father seated, supporting the cross with the dead Christ up-

on it. Proceeding from the lips of the Father and touching the head of His Divine Son, is the Holy Dove. In some instances the Dove has settled upon an arm of the cross, and in some, angels appear, supporting the Saviour's feet.

It is an old Rabbinical legend that when the Creation, as recorded in Genesis, was completed, God called together His holy angels, and asked them if any had a thought of aught that should be added to His noble and excellent work? At last one of the august council expressed the wish that God would send forth through all the universe a Living Voice, to praise Him and magnify Him forever. It was done as the angel said, and we may know it now, the voice of the angels' and archangels' own song, which is ours to sing with them, "evermore praising, praising Thee," the same with which "all the earth doth worship Thee," the same that was heard when the morning stars sang together. So Keble in his *Lyra*:

They in heaven,  
Unwearied basking in the eternal noon,  
Still sound the note, by the first seraph given,  
What time the morning stars around their King  
Began forevermore to shine and sing.

The same voice is heard in the call of deep unto deep, in the wood-bird's cry, in the outgoings of the morning and the evening, in every waking of the north wind, in every blowing of the south wind—all of the one voice fulfilling God's Word, which is by the breath of His mouth, for His works do praise Him. The Church takes up the strain, and, as her own holy art has set it for daily chant to the Blessed Trinity,—"throughout all the world doth acknowledge Thee"—nor ever forgets those whom we "have loved long since and lost awhile," for she hymns her bidding to the spirits and souls of the righteous, that with one voice, Earth, Hades, Heaven, "praise Him and magnify Him forever."

Upborne to heights that seraphim hath never soared above,  
Our worship rises o'er all thought, by faith,  
and hope, and love.

We stand as by a shoreless sea  
Inscrutable and vast,  
And billows everlastingly  
Roll from the awful past,  
Roll on and on unchangingly, in grand and  
solemn flow,  
And to a future limitless, an endless future, go.

O vision that no mortal eye  
Unblinded ere could scan,  
Save His, Who in mortality  
Was Man yet more than men!  
Yet Who within each human soul, Thy Image  
true doth trace,  
And yearnings naught can satisfy but gazing  
on Thy Face!

Yet Thou wilt hear the *Glorias* sung  
Even by Thy creatures here,  
In every land, in every tongue,  
In holy love and fear,  
We worship Thee, O Three in One, we worship  
One in Three!  
The Father, Son, and Holy Ghost, the equal  
Trinity!

—The Rev. R. V. Ryan.

Assigned to the Octave of Pentecost, the feast of Trinity took of the day its name, and still is known by it in the Roman Church:

For Thy dread hours, Thou awful Trinity,  
Are but the Whitsun airs, new set on high.

It is interesting to trace as it appears in history, the long-continued opposition to establishing a feast in peculiar honor of the Trinity and Unity. Here may we only recall that the creeds, doxologies, and the worship of all Sundays and festivals being directed to this object, a special observance was deemed by many, undesirable. In certain monastic houses the feast was kept so long ago as the eleventh century. Later, it was a custom—not always at the same season—in many churches and religious communities before it became general, and although at last formally instituted at Rome under Pope John XXII, in the fourteenth century, it does not appear commonly observed earlier than 1405. St. Thomas a Becket is said to have instituted the feast of Trinity in England, about 1162. The name "Trinity Sunday" is in the English Breviary and Missal since the revision of the old offices by St. Osmund of Salis-

bury, in 1087, but it may have been retained there out of older service books.

The third, sixth, and ninth hours, as observed by Daniel and the three children in offering prayers, were early accepted by the Church as a symbol of the Trinity. He whose Sun and Day is Christ, at the evening hour still walks in the light, and so the ending of our hymn declares:

Holy, Blessed TRINITY!  
Darkness is not dark with Thee;  
Those Thou keepest always see  
Light at evening time.

Few, probably, but will accord the highest place among the Trinity hymns to that of Bishop Heber which brings out the heavenly picture: "They rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come." In a hymn by Charles Wesley, the last stanzas very beautifully bring out the adoration of silence, and may recall Dr. Pusey's words: "Silence enters into all deep praise of God, and praise of the most deeply-moved soul expresses itself in silence;" and Hooker's: "Our safest eloquence concerning Him is our silence."

One, inexplicably Three,  
One, in simplest Unity,  
God, incline Thy gracious ear,  
Us, Thy hisping creatures, hear.  
Thee while man, the earth-born, sings,  
Angels shrink within their wings:  
Prostrate seraphim above  
Breathe unutterable love.

Happy they who never rest,  
With Thy heavenly presence blest!  
They the heights of glory see,  
Sound the depths of Deity!  
Fain with them our souls would vie,  
Sink as low, and mount as high;  
Fall o'erwhelmed with love, or soar;  
Shout, or silently adore!

**BOOK NOTICES.**

GRANDMA'S MEMORIES. By Mary D. Brine. Dedicated to those dear ones whose faces are turned towards the sunset. Illustrated. New York: E. P. Dutton & Co.; Chicago: S. A. Maxwell & Co. Price, \$2.00.

Very pretty in thought, illustration, typography, and binding—a nice birth-day or Easter present for "grandma."

THE HOME ACRE. By Edward P. Roe. New York: Dodd, Mead, & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.50.

This versatile writer has left a number of books more interesting but nothing more useful than "The Home Acre." He writes as one fond of gardening and skilled in every branch of it. If all who lead a sedentary life could have an acre and cultivate it with their own hands, they would experience great benefit in body and soul.

THE TWO CHIEFS OF DUNBOY, OR, AN IRISH ROMANCE OF THE LAST CENTURY. By J. A. Froude. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Paper, 50 cents; cloth, \$1.50.

Every charm of style which has rendered Mr. Froude so popular is displayed in this remarkable book. But there is much more than this in it. We close the thrilling pages more than half convinced that the plan he plainly hints at as being the best for Ireland, is the best. The story is merely the excuse for the display of the case in all its hopelessness. As might be expected the characters are all powerfully drawn. They are living men. The only fault in the book is that the chief personages in it are all speech-makers, and Mr. Froude uses them as the mouth-pieces for expounding his philosophy, or rather his politics. The tragic end of the two heroes is in accordance with the national character. The scenes and the men are not materially different from those of to-day.

LIVES OF THE FATHERS. Sketches of Church History in Biography. By Ven. Frederic W. Farrar, D. D., F. R. S. Volumes I. and II. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, \$5.00.

The story of the Church of the first five centuries cannot be told in a more instructive or entertaining manner than that adopted in these volumes. Biography is always the most charming portion of history, without which history becomes a dry husk of a chronicle. If one desires to study a panorama of the Primitive Church having all the *vraisemblance* of the original scenes, we commend him to seek faithful sketches of the lives of the Fathers. But

in order to write such sketches, the author must be very much in sympathy with the subjects of them, and it is here that Dr. Farrar fails in the volumes before us. For this interesting work is not written so much for the purpose of faithfully telling us what the Church Fathers believed and taught, as of showing us what, according to the author, they ought or ought not to have done and taught. The book, in short, is full of Farrarisms, and constantly defaced by sneers at Episcopacy, "sacerdotalism," and particularly at all forms of asceticism which comes in for a prolonged and passionate condemnation. One would think, that when a certain doctrinal bent or tradition, is discernible in the Fathers from St. Ignatius and St. Irenæus to St. Chrysostom, a fair-minded author would at least treat the subject with respect. Not so Dr. Farrar. Take as a specimen the matter of Episcopacy, "The Historic Episcopate," to which our branch of the Church has of late invited special attention as one of the necessary bonds of a re-united Christendom. Of the Epistles of St. Ignatius, he says, (p. 43, vol. I.) "their exaltation of Episcopacy, which to modern ears sounds unscriptural, irrational, and extravagant." He then goes on to suggest that St. Ignatius "nowhere disparages other forms of Church government!" (italics ours), and "further, we have every reason to believe that if he had written a century or two later, the very same motive which led him to write these letters would have led him to restrain hierarchic usurpation, and urge the bishops never to act without the co-operation of their presbyters and their people." His treatment of the careful and sober testimony of St. Irenæus is simply exasperating. He says: "He asserts that the Apostles established bishops in all the churches which they founded; endowing them with authority to teach what was to be handed down in unbroken succession, and bestowing upon them pre-eminently the gift of discerning and knowing the truth. *We will not go so far as to call this an historic fiction*; but, if it be true, it is strange that, on the one hand, *all the data which we possess should point to a different conclusion* (sic), and that, on the other hand, we should hear nothing definite about this fact until it was required to strengthen the hands of the combatants against Gnosticism in the last third of the second century." This is the way the author deals with testimony borne about eighty years after the death of St. John, in "the last third of the second century!" After this, we are not to be surprised at the unalloyed contempt he shows for St. Cyprian. "He was the coryphaeus of monarchical Episcopacy. He does indeed nominally recognize the co-ordinate rights of the laity. Yet he helped to stereotype a narrow and material view of Catholic unity, which he identified with the unanimous agreement of bishops." We have instanced enough to show the author's rationalistic bias and utter incapacity to state a case fairly where his own well-known lax views of order and doctrine are concerned. His method with the Fathers is the short and easy one of freely stigmatising their testimony as dangerous teaching, usurpation, assumption of autocratic powers, false assertions, a restored Judaism, and so on. But there is one fact which Dr. Farrar makes manifest in spite of himself, and that is that his own peculiar broad and lax notions are *not* the teaching of the Primitive Fathers. There are excellent and appreciative sketches of the Great Origen, whose memory the author vindicates, and who certainly was outrageously treated; of Athanasius, Hilary of Poitiers, Basil of Caesarea, Ambrose, Augustin, Jerome, and Chrysostom. Great names and stirring times are the themes of these volumes, and they are brilliantly treated, but with a brilliancy which has attracted all the moths and dusty millers which have long infested the author's theological lucubrations.

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\*See plates in Illustrated Pr. Bk. Calendar.



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

The publication day of each issue of this journal is Saturday, at which time it ought to be in the hands of all subscribers east of the Rocky Mountains. To accomplish this, the paper must go to press on Tuesday at five P. M. No advertisements or notices for the current week can be received after Tuesday noon.

It was with great regret that we read the report of the action of the Virginia Convention upon the question of the status of parishes or missions composed of colored people. We had hoped that it would be seen that any kind of separate organization is an intolerable expedient. We have read with attention the speech of Bishop Randolph in which he disclaims the "color line" and bases the action taken upon the ignorance of the colored people as a race, and their incapacity for taking part in legislation. Yet it seems to be intended that they shall have deliberative assemblies of their own unguided by the superior wisdom of the white man. This seems a curious way to cure legislative incapacity. It is clear that the action taken is against the general feeling of those affected by it and their unanimous protest. If the result is not the establishment of a separate quasi-episcopal sect, or at least the alienation to other denominations of the colored people who have sought the protection of the Church, it will be because they have an unusual degree of patience. We fail to see how it can be expected that mission work conducted upon a kind of "second table" principle should be attended with any marked success.

ONE or two points in connection with this matter do not seem to have had the attention they deserve. In the first place the State, whether wisely or not, has established political equality for white and black alike. The question is: Can the Church afford to fall behind the State? Can she allow the spirit of this world to outstrip her in the abolition of all distinctions arising out of race and condition? It is true that conventions are not the Church, but they are organs of the Church as it exists in this country. It is in the convention that the Church in any diocese chiefly appears before the world. The action of such a convention is inevitably taken as expressing the mind of the Church which it represents. Again, if ignorance and incapacity are the

true criteria, why not make provision for this and leave color to take care of itself? The negroes, even in the South, have certainly not a monopoly of ignorance and incapacity. Therefore let a system be devised which shall impose all necessary tests, and exclude all, whether white or black, who are unfit for legislative function. The saving point is, that the present action must be ratified by another convention before it can go into effect. Meanwhile we shall continue to hope that better counsels will, in the end, prevail.

## THE NEED OF HIGH CHURCHMANSHIP.

In *The Christian Union* of May 23rd, is a pungent article, from the Rev. Dr. Donald, of the church of the Ascension, New York, (who is by no means classed as a very High Churchman) entitled "The Need of High Churchmanship to-day," in which he sets forth certain dangers besetting Christianity in our time, which are the exaltation of parochialism, the lust of entertainment, and the adoration of the committee; and he insists that the cure of these evils is in exalting "the reality of the Church on earth, as described in the Creed: I believe in One Holy, Catholic Church, founded by Jesus Christ, and maintained in every part by the living breath of the Holy Ghost." "We need to recover faith in the *Institutio Divina*."

Under the head of "The Lust of Entertainment" he asks if at the present pace the dawn of another century may not see our churches transformed into houses of amusement, or clubs of physical comfort, with their bowling alleys, church gymnasiums, billiard tables, kitchens, etc., and he adds: "The Church of God is not a house of attractions. It was bought with blood; it has been nourished with blood and sacrifice; it inherits the principle of self-sacrifice because it preaches the Cross. Every Sunday we pray: 'By Thine Agony and Blood Sweat, by Thy Cross and Passion, by Thy precious Death and Burial, Good Lord, deliver us.'" He then goes on to say:

"I glory in the great Roman altar, the supreme and central symbol of her temples, for it silently and in the face of the Roman doctrine of transubstantiation, pathetically teaches us that the supreme and central principle of the Church is not comfort or entertainment or instruction; it is sacrifice. I solemnly, reflectingly, assert that the risk to purity of doctrine and spirituality of life from the high altar is less than from the tendency to compete for souls by the witcheries of sacred entertainment. And for one, I should be glad to see all through our Protestant Christendom, the recognition, by a conspicuous ma-

terial symbol erected in our churches, of the truth we preach, that by the Sacrifice of the Lamb of God, man is healed and saved.

"At any rate, I plead for that high Churchmanship which with such a symbol, or without, shall hold up before a people sleek and fat with the good things of a fertile continent and a luxurious civilization, that Calvary represents not so much a temporal event as an eternal principle of humanity. The lust of entertainment and the teaching of the Cross go not together; but the teaching of the Cross is the primer of the Church of Jesus Christ."

Under the head of "The Adoration of the Committee," he says: "As in the time of Ignatius the maxim was: 'Do nothing without the bishop,' so now the rule is: 'Do nothing without a committee;' and he pays his respects to the Evangelical Alliance, and the Young Men's Christian Association, whose "success is largely its reading room, gymnasium, and lyceum"; "a splendid success, but not a trophy brought into the camp of the Catholic Church. And when it shall have become strong enough to support itself, and to loose itself from the Church, what promise is there that it will be either a hand of the Church or its ally? Our modern idea of taking the Church to men through a committee is a mistake. Let it be stated at once, no matter how High Church the doctrine be, that you must bring men to the Church, you cannot take the Church to men."

## THE PRELIMINARY REPORT OF THE LITURGICAL COMMITTEE.

Although the report on Liturgical Revision which has recently been published is only preliminary and is yet to be re-cast at a full meeting of the committee, before it is presented to the General Convention, yet as it represents the results of more than two years' work, it seems probable that its final form will not differ much from that in which it now appears. It will not be lost labor therefore if we devote some space to a discussion and review of the work at its present stage and endeavor to estimate the advantages or disadvantages of the alterations and additions now proposed.

It must not be forgotten that certain alterations have already been made and are now law, so far as the final action of the General Convention is concerned. These have come into more or less general use. Certain other changes and additions are now before the Church in the form of a "Notification" and will come up for final action this fall. It will be worth while to have a clear idea of the effect upon the public services of these alterations, if they should all be adopted, before we go

on to examine the new propositions of the present committee. If then, the resolutions contained in the Notification should be added this fall to the work already ratified, the office of Morning Prayer will stand as follows: At the beginning will appear, instead of our present fourteen Scriptural sentences, about twice as many, partly general, partly penitential, and partly with reference to the successive seasons of the Church year, thus forming a sort of year book of Bible texts. One of these the minister must always rehearse at the beginning of the service. On week-days the "Dearly Beloved," may be omitted, and the minister may pass from the "Sentence" to the Confession, and may end the service with the collect for Grace and II. Cor. xiii:14. On any day when the Holy Communion is to follow Morning Prayer, the office may be further shortened by making the beginning at the Lord's Prayer, first pronouncing, "The Lord be with you," etc. The *Gloria in Excelsis* will not be printed in the Morning Office, though it may still be used. The *Benedictus* will be printed entire, and will precede the *Jubilate*. When the Communion is to follow the Morning Prayer, and the Litany is not said, the minister may end the office with the Prayer for the President, and pass at once to the Communion Service. The noticeable points in this arrangement are the additional Sentences and the complete *Benedictus*, together with the two methods of shortening the service. It may be affirmed with some confidence, that these points include all that any large number of people have ever demanded, while there is not the least doubt that the liturgical scholar would welcome many more. Now let us see what the present committee would add to this. First, they would insert after the Lord's Prayer and the versicle and response, "O Lord, open thou our lips. And our mouth shall show forth thy praise," the following from the English Prayer Book: "O God, make speed to save us. O Lord, make haste to help us." Next it is proposed to allow as an *alternative* to the *Venite*, the 95th Psalm. It is well known that our present *Venite* is a cento, made up of seven verses of the 95th Psalm, together with the ninth and twelfth of the 96th. The proposed change would allow the restoration of the last four verses of the 95th, so that the *Venite* when thus used, would stand as in the English Book. It is next proposed to change the twelfth, sixteenth, and twenty-eighth verses of the *Te Deum*, to read as follows:

Thine honorable, true, and holy Son;  
When thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb.

O Lord, let thy mercy lighten upon us, as our trust is in thee.



A "Note" allows a large part of the *Benedicite* to be omitted, while another requires the *Benedictus* to be sung entire from Advent to Septuagesima. It is then proposed to insert after the response, "And grant us thy salvation," a number of the versicles and responses, technically called the *preces*, which were omitted by the American revisers of 1739. And finally there is a change in the Prayer for all Conditions of Men, from "thy holy Church universal" to "the good estate of the Catholic Church." These, with a few rubrical changes constitute the sum of the new propositions offered by the report, so far as Morning Prayer is concerned. It is to be observed that most of them are restorations, and bring us back to the norm of the English Prayer Book. A few of them are meritorious in themselves, but of most the chief merit consists simply in the fact that they are restorations. One or two are open to criticism. The most desirable we take to be the insertion of the versicles, "O God, make speed to save us. O Lord, make haste to help us," to their old place with the versicles following the Lord's Prayer at the beginning of the service; and the English *preces* after the Creed, though we regret to see that the full English form including the *Kyrie* and the Lord's Prayer, so characteristic, in this place, of the ancient offices of the Western Church, has not been taken. This no doubt arises from the lingering superstition against the use of the Lord's Prayer more than once in the same service. The restoration of the *Venite* is desirable from an ideal point of view, but to bring it in as an alternative, is decidedly objectionable. Practical ends must always be kept in view. There is no place in the Offices of Common Worship for mere purism, and for the needs of the average worshipper, the fewer alternatives allowed to confuse the pages of the Prayer Book the better. Not in this way is a proper liturgical flexibility to be secured.

As to the *Te Deum*, we may regret that our forefathers should have chosen to alter the time-honored phrases of the form in the English Prayer Book. But it is one thing to retain obsolete or archaic expressions, the true meaning of which is acquired by the children of the Church with their catechism, and quite another thing to restore such expressions after several generations. To do so is the next thing to inserting Greek and Latin terms amongst the English of the Prayer Book. We fully agree with those who criticize the bad taste which led to the alteration of the sixteenth verse, but it is probably too late to restore it now. As to the twelfth, many persons will be inclined to think the word "adorable," preferable, as a

translation of the original *venerandus*, to "honorable," at least to the modern ear. On the whole, such alterations may seem to smack too much of mere antiquarianism, without any practical utility to commend them to the general mind of the Church. As to the permission to shorten the *Benedicite* by employing only that portion of it which was contained in the old Sarum Thanksgiving after Communion, we very much question the necessity of it. The *Benedicite* may be reverently said in three or four minutes, and it may be sung within a reasonable compass by a proper and perfectly allowable arrangement of its several parts so as to avoid the constant repetition of the second half of the verse. The restoration to the "Prayer for all Conditions of Men" of the good square English expression, "The good estate of the Catholic Church," would be most excellent. The American phraseology here was the work of the celebrated Dr. Wm. Smith, and it is curious to read in his correspondence that he regarded "Catholic" as "the exceptionable word too many," and speaks of the expression, "good estate of the Church," as "awkward." "Some," he observes, "will say we mean good glebes and salaries or estate merely temporal"! But it is not in the least probable that a change of this kind, however excellent in itself, will meet with the slightest favor in the General Convention.

On the whole, we see nothing in the proposals of the committee so far as the Morning Prayer is concerned, of importance enough to make it worth while to defer the publication of a Standard Prayer Book. We hold that where revision must take place under the conditions of our constitution, it is the part of wisdom to keep in view distinctly practical ends. This is safe, and it is the policy which the General Convention has so far very consistently adhered to in its final action upon the propositions brought before it up to this time.

#### THE SEMINARY TRAINING OF OUR CANDIDATES.

BY THE REV. HENRY R. SARGENT.

It is probable that those who are in authority over our theological schools and seminaries have not altogether realized the needs of the students, and, in some cases, how much the latter are themselves feeling a lack of sympathy between those who govern and those who are governed. The writer has been out of the Seminary a few years, but not so long that difficulties which come to one newly ordained are not fresh in his memory. It would seem that these difficulties might, in great part, have been obviated, or at least prepared for, by a better system of training in the Seminary, and it will perhaps be found useful to speak of a few thoughts that have been gradually taking shape in the writer's mind, more especially concerning the training in the General Sem-

inary both because it is his Alma Mater and because it is the General Seminary of the American Church.

It used to be felt there, and the case is said to be the same at present, that the Standing Committee and the students were somehow too far apart. The Faculty had, unhappily, lost all powers that belong to such a body, and the Standing Committee, governing from outside the Seminary, had had little growth, as would have been thought natural, from within. The consequence was that more or less dissatisfaction and misunderstanding followed upon this state of affairs. The General Seminary, probably like others, had become *institutional*, and personal influence and intercourse in great measure formal. There have appeared from time to time criticisms and suggestions from outside, but the voices within the close have been, not stifled, but for some reason unheard. It would seem well for something to be spoken, as it were, by the students themselves. They may be supposed, either in the Seminary or in the first few years of their ministry, to offer suggestions somewhat like the following:

In the first place, a system of teaching is desired that would, as each professor in charge of his own department might choose, go beyond that of mere text-book and recitation. The Faculty of any school or college would of course be as anxious to have such privileges as would its students. Under general supervision, they ought to be free to direct their own courses, and choose their own books. They should not be confined to text-books with a modicum of lectures allowed, but be privileged to lecture as they saw fit, leaving time to their classes for collateral reading. By way of example, instead of "a system of Divinity," whereby the student commits Bishop Pearson's book on the Creed almost, and the Thirty-nine Articles altogether, *verbatim*, and toils through Bishop Browne's familiar group of figures quite *ad nauseam*, time should be provided for the study of dogmatic theology outside the classroom, with lectures and informal conferences under the professor. The lectures might indeed, sometimes be given, in the form of abstracts, by students appointed for such duty. Text-books of course should not be abolished in the teachings of a Church which speaks with authority, but they should be intelligently used as aids, and the study of patristic literature encouraged. As it is, few students in the entire seminary course, read any of the Catholic Fathers. But this is a lamentable acknowledgment to make.

So far, it is likely, has been shown what many at the Seminary feel to be a real need. Later on, others may be considered. To one looking back a few years, and thinking of the difficulties and perplexities of his early ministry, suggestions crowd upon him as to what might be done in the training of candidates. One sees now, more clearly than was possible before, how different are the teaching of doctrine and the teaching of its history. People one meets in his active ministry are often anxious to be taught in the great truths of the Catholic Church, the Incarnation, the Atonement, the economic work of each Person of the Blessed Trinity, but with the time at the Seminary allowed for such subjects given principally to Bishop Pearson (which, though a noble treatment of the subject, is necessarily limited in its scope) and Bishop Browne's book on the Articles, largely negative in its plan, little opportunity

is found for the study of these subjects mentioned. The Seminary graduate goes out to find that people do not generally care to listen to Bishop Browne in sermons. He goes out like a prophet without a message, and when men come eagerly asking: "What is the burden of the Lord?" he sometimes gives answer, "What burden?" Again, and with similar results, moral theology is not taught at most of our seminaries. Not under that name indeed, and hardly at all worth mention. Men graduate from our seminaries in the greatest ignorance of matters that are straightway brought before them, matters which they are forced to treat at once, and which they often do treat as the bungling medical graduate would not deal with the first case of measles entrusted to his care. Whether spiritual direction is sought through private confession, or in other ways, as is often the case, the young priest is not infrequently called upon to advise in the deepest concerns of the soul; sometimes, indeed, the unhappy deacon, as *quasi* rector, or "minister in charge," finds himself blankly staring into the face of a questioner who anxiously awaits his counsel. But our clergy are not systematically trained for duties of this sort, and the natural result is that the saddest mistakes are sometimes made. Or if, as we may hope, mistakes are often avoided by a wise and humble judgment that sends the inquirer to another more experienced in the direction of souls, still in a busy age, busy people want to have their difficulties answered just as readily as the doctor writes the prescription for his patient and the lawyer counsels his client. A few examples may be suggested of vital matters that are often brought before one either in his routine or extra-parochial duties: The subject of restitution, in the case of one sincerely penitent and desiring to make amendment; marriages of consanguinity (the writer may be allowed to cite a case which came to him early in his ministry, that of a man who asked to be married to the daughter of his niece, but the marriage service gave no opinion on this question, nor had the canons even spoken of it, nor yet the Seminary); the separation of two persons unlawfully married, but married in ignorance of the divine law.

The questions, not of moral theology, are inadequately taught in our seminaries, questions of evidences—not alone those that treat of unbelief in Catholic verities, but those calling for the keenest knowledge to meet the subtlest dialectician of Roman controversialists; and practical questions, of parish and mission work, such as these: How to prepare a class for Confirmation; how to catechise in the schools (this will not be considered unimportant if one thinks of some of the catechising he has heard); how to teach an adult Bible class; how to hold service and preach in districts where the Church is not known.

These are some of the difficulties that would seem to demand a change in our present system of seminary training. By many in and out of the Seminary, two things are thought to stand in the way of improvement, first, the bondage in which the professors of departments are held, and, secondly, the great amount of time now given to Hebrew and exegetical study. For one judging, it is true, from the experience of only a few years in active ministry, an experience learned, however, in several quite different lines of duty, the writer is led to hope that Hebrew,



while occupying an important place in the seminaries, may sometime be made optional, and that part of the time now given to analysis of texts may be assigned to other studies.

But there are things lacking, higher than those that have to do with the intellectual training of candidates. The Seminary should, it will be acknowledged, constantly set before its students the Life of Christ as the pattern Life of the sacred ministry, and at the same time endeavor to develop in them the priestly idea. Now while the clergy of the Episcopal Church are, as a class, earnest and pious men, their lives do not always seem to have been shaped by a sense of the true meaning of priesthood. We do not, surely, want men, as is elsewhere seen, all shaped in one mould, individuality suppressed or compressed into one unlovely type, but do we not want to see more of the priestly life, healthy, manly, vigorous, in harmony with the spirit of this country and age, if we will, but in harmony also with a Catholic past?

There is good reason for saying that our students are feeling a real need for helps that are yet to be given. It is especially so at the General Seminary. The new chapel there has done much for the men; the attendance at all services, particularly at the early Eucharist, is said to have improved since the chapel was opened for use. But some are wishing (and some are asking) for more services, for Celebrations on the Ember Days (!) for a daily Celebration, indeed, where may be enjoyed the privilege of daily contact with our Blessed Lord in His Human Life. In addition to these may be added, as suggestions, mid-day prayers for all in common in the chapel, the "Offices" said with the students by one of the professors, the compline-bell, as it used a few years ago, ringing out at night to call in students to prayers again in common; attendance, however, not being compulsory at all the services provided.

One is thankful that it is no longer necessary to plead for seminary Retreats, and it would seem a thing to be hoped for that before long, the students shall be regularly summoned to begin each seminary year in Retreat, and at a special celebration of the Holy Eucharist, invoke God's blessing upon the life and work. And why not a few Meditations through the term, at least weekly in Lent and at the Ember seasons? Last Lent at Oxford, in front of the University church, a weekly Meditation was publicly announced for undergraduates and others, to be given by some Mission priests; and the University does not principally fit men for Holy Orders.

Still further may be mentioned as helps needed, and often spoken of by students, addresses and instructions that bear more closely upon the interior life than do the missionary addresses and the occasional sermons now given, special appeals calling to personal sanctity and earnestness of life. Perhaps these will come in time, at present the seemingly unnecessary pressure of a programme that leaves little leisure to conscientious students for more than the routine of work, seems to discourage attempts that might be suggested for spiritual advancement. In course of time, too, there may be had, what is greatly to be desired, more of personal intercourse between professors and students. It is not beyond hope that they may sometime be found meeting together for informal conferences on spiritual subjects, with prayer and pious discourse, in the simplicity of Christian faith and

love. Anything surely is to be welcomed that will relieve the present stiffness and coldness so often prevailing in our seminaries, and give a tone of seriousness to the lives of those studying there.

There remains to be spoken of, one great improvement, that all who are really concerned with the interests of our seminaries, earnestly hope to see. That is, a better system of discipline than has as yet obtained in any at least of our older seminaries. At present, with the exception of a few rules that are less strict than at many secular colleges, the students are a law to themselves. At the General Seminary, if at others the case be at all different, there is no restraint as to hours, outside the chapel and class-rooms. With a liberal allowance for absence from daily prayers, a student may be taking his breakfast at 9 o'clock in the morning, instead of being in the chapel at that hour with the others, and with no rule as to enclosure, he may be out all night in a great city like New York full of temptations to one young and perhaps quite inexperienced in the ways of the metropolis. However we may defend their purity of character, the students of the General Seminary must, under such freedom, lose helps which they need, and would find in a stricter system of discipline. One is sadly conscious, as he looks back, that few of us in our seminary days, considered with sufficient earnestness the great truth of vocation in an age and among a people that, on the one hand, makes religion a thing of convenience, and on the other contrasting the beautiful life of Jesus with the lives of His people, scoffs at us for our selfishness and insincerity.

The writer would gladly go on to speak, if space allowed, of other features in which seminary life seems to be lacking, notably a greater simplicity of life. He feels most deeply how much is yet to be supplied. But he is not content with feeling. As he thinks of what might be, he prays daily, as others are perhaps doing, for two special blessings upon our seminaries, one that the students who are being trained there for the priestly office may daily see the great priestly act shown forth before them, the offering of the broken Body and the Blood poured out, and the other, that those who are responsible for the training of our candidates, realizing the awful sacredness of their responsibility, may be guided in its exercise by that Divine Spirit sent from Him Who abides "a priest forever."

#### PERSONAL MENTION.

The address of the Rev. A. E. Marsh is changed from Decatur to Central City, Neb.

The address of the Rev. James Trimble, D. D., is changed from Parker, S. D., to 320 W. 14th St., Sioux Falls, S. Dakota.

After a rectorship of nearly five years, the Rev. Peter Claude Creveling has resigned the charge of St. John's memorial church, Ellenville, N. Y., and has accepted a call to St. John's church, Cornwall, N. Y., same diocese, and same archdeaconry. He desires all mail matter intended for him, addressed Cornwall, N. Y.

The address of the Rev. S. P. Simpson is 135 Broadway, Plainfield, N. J.

The Rev. C. H. Lockwood, formerly of Anniston, Ala., has become rector of St. John's church, Helena, Ark.

The address of the Rev. H. Forrester is now Mesilla, New Mexico, he having accepted an appointment from Bishop Kendrick, to take charge of the work in the Mesilla Valley and its vicinity.

On and after June 24th, the address of the Rev. Samuel N. Watson will be changed from Iowa City, Iowa, to Laramie, Wyoming. Please note this in addressing mail matter.

The address of the Rev. Dr. C. H. W. Stocking and daughters will be, until Sept. 1st, care of Hottinger & Co., Bankers, No. 38 Rue de Provence, Paris, France.

The address of the Rev. Geo. A. Leakin is changed to Lake Roland, P. O., Md.

The rector of Pine Meadow, with St. Paul's, Riverton, Conn., the Rev. T. D. Martin, has resigned, and accepted the charge of Grace church, Everett, Mass.

The Rev. R. H. Starr, D. D., of St. Thomas' church, New York, has not accepted the call to Dedham, Mass., as stated in last week's issue. The matter is still under consideration.

The Rev. S. B. Pond has resigned his position as priest in charge of the parish of the Annunciation, Philadelphia. His address until further notice will be 593 Lexington Ave., New York.

The Rev. H. L. Fouts of Holyoke, Mass., has accepted a call to the rectorship of Christ church, St. Joseph, Missouri, and enters on his duties about July 1st.

The Rev. H. C. E. Costello has accepted a call to Kewanee and Princeton, Ill., (diocese of Quincy).

The Rev. J. U. Graf has accepted charge of Romulus, Deys' Landing, and Willowdale, in the diocese of Central New York, and should be addressed at Romulus, Seneca Co., N. Y.

The Rev. Warren W. Walsh has resigned the charge of St. John's church, Medina, N. Y., and will sail for Europe on the 26th inst. His address during his absence will be 13 Pall Mall, London, S. W.

#### TO CORRESPONDENTS.

J. P. K. W.—1. Every cross is an image or picture of that whereon our Lord was crucified. If cut out of a solid plate of metal, we suppose it would be a "graven image." 2. Representations of our Lord or the Apostles, whether pictures or statues in windows or otherwise, are not contrary to the second commandment. It is the making of images and likenesses for divine worship, which is there forbidden. The same God who gave the second commandment also directed Moses to set up two graven images of cherubim in the most holy place, see Exodus xxv: 18. The tapestry of the holy place was to have pictures of cherubim embroidered upon it, Exodus xxvi: 1. In the temple which Solomon built with the divine sanction, these latter gave place to bas-reliefs, 1 Kings vi: 29. In the court of the priests were the figures of twelve oxen supporting the great tank or laver. There were also carvings of cherubim and of lions. It is plain therefore that the second commandment was never conceived to forbid the use of art for religious purposes.

A CONSTANT READER.—See above.

B. E.—1. The passage in I Cor. xv: to which you refer, carefully studied would seem to prove sufficiently the Resurrection of the Body, only transformed and glorified. There are also other texts, e. g., Rom. viii: 11; John v: 28; Matt. xxvii: 52, 53; I. Thess. iv: 16, 17; Acts xxiv: 14, 15; Rev. xx: 13, etc. But above all, the importance attached to the Resurrection of our Lord, as the first fruits of them that slept, and the prominence of the doctrine of the Resurrection in the apostolic preaching, exciting thereby the determined hostility of the Sadducees, are enough to justify the teaching of the Church on this subject. 2. There is nothing whatever in the Prayer Book or the 39 Articles to forbid Prayers for the Dead.

PSALTER.—The translation of the Psalms in the Prayer Book was made before the King James Version of the Bible, and as they had become familiar by use were not replaced by the latter.

J. C.—The names of the bishops who give or withhold consent to a consecration are not published. In our issue of March 2, we gave a list of the Standing Committees consenting to Bishop Grafton's consecration.

E. N. B.—There is no authentic information as to the nationality of the Wise Men from the East.

A SUBSCRIBER.—We have not the poem at our command.

#### OFFICIAL.

THE laying of the corner stone of DeKoven Memorial Hall, St. John's Military Academy, DeLafayette, Wisconsin, will occur (D. V.) Tuesday, June 25th, 1889, Bishop Knight officiating.

#### HOBART COLLEGE.

SIXTY-FOURTH ANNUAL COMMENCEMENT.

Sunday, June 23, 10:30 A. M., (Trinity church), sermon before the St. John's Guild by the Rev. David H. Greer, D. D., of New York; 7:30 P. M., (Trinity church), Baccalaureate sermon by the Rev. Alexander Mackay-Smith, Archdeacon, New York.

Tuesday, June 25, 5 P. M., annual meeting of the Hobart College Chapter of the Phi Beta Kappa Society.

Wednesday, 10:30 A. M., White Rhetorical Prize Orations; 3 P. M., annual meeting of the Associate Alumni.

Thursday, June 27th, 10 A. M., (Linden Hall) Commencement. The Chancellor's Address; 2 P. M., (Gymnasium), Alumni dinner; 8 to 10:00 P. M., President's reception.

#### OBITUARY.

TUCKER.—At 9:30 A. M., on Whitsun Eve, at Comanche, Texas, in the 64th year of his age, Dr. Geo. W. Tucker, sometime warden of St. John's church, Thibodeaux, La., fell asleep in Jesus.

Grant unto him, O Lord, eternal rest, and may light perpetual shine upon him.

BEALE.—Entered into eternal life at his residence in Corsicana, Texas, after great suffering, in the early morning of Whitsun Day, just as the sun was rising, Richard Channing Beale, aged 43, a devout communicant and energetic vestryman of St. John's parish. Eternal rest grant unto him, O Lord, and light perpetual shine upon him!

#### IN MEMORIAM.

MINUTE ADOPTED AT THE MEETING OF THE CHICAGO CLERICUS, MONDAY, JUNE 10, 1889.

The members of the Chicago Clericus have heard with sorrow of the death of the Rev. Thomas Boyd Townsend, who as deacon and priest in this city, had their cordial regard and esteem.

The story of his work for the Church is an unusual one. He was one of those to whom God's call to the special work of the ministry did not come till middle life, when he was engaged in the ordinary affairs of business. But when he recognized the call, he gave unquestioning heed to it, counting not the cost, but acknowledging as supreme the voice that bade him: "Go."

His preparation for the sacred ministry was largely had at the Western Theological Seminary, and his work as lay reader, deacon and priest, while laboring in this diocese, was done at St. Luke's church, Chicago, and Christ church, Winnetka. To

his faithful care and wise management, when it was first established, the former work is largely indebted for its present success.

Only continued and increasing ill-health could finally compel him to give up further active work, and to spend the rest of his days in the enforced quiet of an invalid's room. Short as his work was, when reckoned by the years of man's life, it was for God, done at God's call; and we give thanks for the good example of our brother, who, having finished his course in faith, rests now from further toil. The legacy of his life is dear indeed to those who remain, most of all to his wife and children, whose earthly sorrow is tempered thus by the hope of the future. To them we give our sympathies, and the assurance of our prayers, and commend them to the tender love of the Divine Father whose mercies fail not.

[Signed by]

L. PARDEE,	H. JUDD,	C. H. BIXBY,
W. C. DEWITT,	J. H. KNOWLES,	A. LECHNER,
A. A. FISKE,	F. J. HALL,	J. M. CURTIS
J. RUSBTON,	M. STONE,	B. F. FLEETWOOD
T. N. MORRISON,	S. C. EDSELL,	J. A. CARR
G. B. PRATT,	C. LOCKE,	T. HINES
W. H. VIBBERT,	W. H. SCAIFE,	C. J. ADAMS,
C. C. TATE,	W. DELAFIELD,	T. D. PHILLIPPS,
D. F. SMITH,	A. W. LITTLE,	E. R. BISHOP,
W. H. MOORE,	M. LANE,	

#### ATTENDE.

ANOTHER remittance will be made by the Treasurer of the Chinese Church League, to Wuchang, China, on June 22nd. Those who failed to forward something before Easter should improve this opportunity. The funds are used for the publication of Church literature in the Chinese language, under the supervision of Messrs. Graves and Partridge who have the sanction of their Bishop in this work. Address C. W. LEFFINGWELL, Knoxville, Ill.

#### AN URGENT AND VERY DESERVING CASE FOR HELP.

It is the Church people in What Cheer, a town in Keokuk Co., Iowa, of about 6,000 inhabitants. The discovery of vast coal beds from six to nine feet thick caused its recent and rapid growth. When these resources were known, great numbers of English and Scotch miners, consisting of families, came. Within the town and immediate neighborhood, there are about 50 families, having an average of four children each. Then there are over 100 single young men. Nearly all were brought up in, and are still attached to the Episcopal Church. They are anxious for the Church of their Baptism. At the request of Bishop Perry, the Rev. Mr. Greeson, of Oskaloosa and I. are to give them semi-monthly services. A large number of the miners are from Lichfield, England, and the Bishop of Lichfield has contributed ten pounds sterling for the benefit of the mission. The various Christian bodies have already large congregations and comfortable buildings to worship in, and are doing their utmost to get these miners and children to go to their churches and Sunday schools.

We have recently purchased a building used in times past as a furniture store. The building and lot cost \$700. \$650 have been paid. Our people have done to the best of their ability. Trouble has come upon them. Owing to the want of railroad facilities, the coal companies cannot compete with companies at a distance to supply coal. During the past eighteen months, three of the large mines have been closed and three others have worked only one day in the week. During the past winter the citizens had to contribute for the support of many of the destitute families. The building needs to be put in repair and fitted by pews and chancel for services. We need an organ, lamps, and Communion service. We need about \$400. Moneys sent to me at Fairfield will be promptly acknowledged. J. HOCHULY.

I cordially commend the above case as most worthy of help. WM. STEVENS PERRY, Bishop of Iowa.

#### MISCELLANEOUS.

WANTED.—In a Church school for boys, an instructor in mathematics and an instructor in military tactics. Both must be unmarried men. It is desired that one or the other be able to teach German. Address HEADMASTER, care of LIVING CHURCH.

A PRIEST, good reader and preacher, desires to correspond with officials of a parish with a view to an engagement. Address "D. P.," care of THE LIVING CHURCH.

A YOUNG priest, high honor man and successful teacher, desires a position as head master of a boys' school. Address, PHI BETA KAPPA, care of THE LIVING CHURCH.

WANTED.—A priest for one or two mission stations in the Black Hills. Good Churchman essential. Apply immediately to the REV. JOHN H. MOLINEUX, Deadwood, Dakota.

CLERICAL SUPPLY.—A rector of a large parish in Illinois can supply Sunday services in Chicago or neighborhood from last Sunday in July to first Sunday in September inclusive. Address L. S., this office.

SANITARIUM. The desirable resort for invalids at Kenosha, Wis., on Lake Michigan, (established over 30 years), offers special inducements to those needing rest or treatment. Attractions: Cool summers; no malaria; good boating. Terms moderate. For circulars address DR. PENNOYER, Kenosha Water Cure.

ST. MARGARET'S SCHOOL OF EMBROIDERY, removed to 23 Chestnut St., Boston, Mass. Orders taken for Eucharistic vestments, altar cloths, alms bags, surplices, cassocks, hangings, banners, etc. Lessons given in embroidery and crewel work. Designs supplied and work begun. Sets of cheap Eucharistic vestments supplied. The Sister in charge of the embroidery was trained at the East Grinstead School of Embroidery. Address SISTER THERESA.

RACINE COLLEGE, RACINE, WIS. THIRTY-SIXTH YEAR.

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The Grammar School is thoroughly equipped for the education of boys from eight years old and upwards. Special attention given to the health and moral training of the pupils. Address

THE REV. ARTHUR PIPEY, M. A., Warden



## The Household.

CALENDAR—JUNE, 1889.

23. 1st Sunday after Trinity. Green.  
(White at Evensong.)  
24. NATIVITY ST. JOHN BAPTIST. White.  
29. ST. PETER, APOSTLE. Red.  
30. 2nd Sunday after Trinity. Green.

### COUNT OSWALD.

BY T. M. BROWNE,

AUTHOR OF "DOROTHY," "THE MUSGROVE RANCH," ETC.

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#### CHAPTER XIV.

Having reached the hotel, Adele flew to her uncle's room which adjoined her own. She found it in darkness but for a ray of moonlight which fell through the uncurtained window and touched the bent head of the Herr Doctor, as he sat, half-reclining, on a couch. There was something in the slow way he rose as she entered which struck her strangely.

He did not speak until she had thrown her arms about him and pressed her burning cheek against his. And even then he put no question to her, only lightly touching her forehead with his lips. It was as though he had been mentally at an immeasurable distance, and could not just at once come back.

"Dearest *Onkelchen*, I have good tidings, he may yet be saved," she said tenderly. "I have so much, so much to tell you—a message from her, dear heart!"

Then the old man sighed, a long, deep sigh, which told that he had come back to real life. "You have been gone a long while, dear child. I have lost count of time, it seems to me. I did not know that it was night."

A light thrill of alarm passed through Adele, at something in his tone.

"You must have slept, dear uncle," she said, and then she struck a light, and saw that he was very, very pale, even to the lips. "You are exhausted. I ought not to have left you so long alone."

She rang loudly, still with a feeling of undefinable anxiety, and ordered the waiting maid to bring supper. He could not eat, but, to please her, drank a little wine. After a while, his ordinary look crept back into his face.

As they sat hand in hand, for neither could Adele force herself to partake of food, he asked her to tell him all that occurred. He was prepared, he said, to hear it all. Without comment he listened to her story, only when she gave him the message of the Princess to himself, a smile of ineffable happiness lighted up the worn face with a look which Adele had never imagined possible.

"Once more, tell it to me, word for word, once more."

Then, after a long silence, he said: "She will save Oswald. O, Heavenly Father," looking upward with a rapt expression, "Thou hast sent us light, in the late eventide. It is the day-dawn of that life which will right the wrongs of this! When you see her again, child, you will tell her how happy she has made me."

"You will tell her so yourself, dear. You will see her yourself after these long, long years of parting," said Adele, fondling his hand, "you are so near each other now."

"No, child, I could not wring her heart by the knowledge of what I am. Let her remember me as I was."

"But she has seen you, uncle."  
The old man started,

"She knew me, then!" he cried, in a tone which Adele could never forget in its mingled joy and grief. "She knew me, poor wreck that I am!"

"Do you not know, dear, that in the eyes of love, years can make no difference?" said the girl. "If I were to see Oswald no more, till he was old and grey like you, should I love him the less? Nay, rather the more tenderly, the more truly."

"Child."

"Yes, dear uncle."

"When the end has come, but not till then, ask her to come to me. I could bear it then and it will make her the happier to remember that she was with me at the last."

"But, why not meet before? Why wait for that last parting?"

"It will not be long to wait," he answered with a quiet smile, "but do not think of me, child, think rather of Oswald, think that by God's mercy he will be spared such a lot as mine has been."

Adele sighed. "But, uncle, even freedom itself cannot atone for what he has already suffered; he will be condemned to inactivity, when his whole soul is bound up in his country's welfare."

"True," said Otto Lahnfeld, "he will have his burden to bear of suffering and disappointment, but the world is wide, and the whole, wide world should be man's fatherland, and all humanity his brothers. He can leave Germany for the present, he would but wear out his heart here in seeing evils which he could not remedy, but in a newer, wider sphere he can find scope for his powers. As for me, the blight of prison life was on me when I was exiled from my native country, branded as a criminal. Hope had died within me. I could not turn untrammelled to the labors and the duties of a new life."

He spoke out clearly and with keen sympathy of Oswald's possible future, should the Princess Stephanie succeed in obtaining his pardon, and Adele almost forgot the alarm she had felt about him on her return. Then he confessed that he was very weary and, after tenderly bidding Adele good night, he went to sleep like a tired child.

Adele, too, slept peacefully, the black cloud which had hung like a pall over her young life, seemed lifted in her dreams, and sweet visions of love and hope wooed her like angel visitants. She dreamed that she was in the beech forest at Falkenburg, near the *Johannes brunnen*, and that the summer sunlight was playing round her through the shifting shadows. As she drew nearer the spring, she saw Oswald lying asleep, as she had once found him when a boy, close by the babbling water. She stooped over him, gazing at him, but almost blinded by her love. He slept on unconsciously, and she laid a flower by his hand that he might know she had been near him when he awoke. Then as she slowly moved away, she saw *Graf Ludwig*—the bitterness seemed gone out of his face, and he, too, looked as in the days when she had first known him. Then the forest and the *brunnen* were gone, and she saw a wide expanse of water and a path of light leading to the rising sun. She heard Oswald's voice, but could not see him, and with a sweet yearning in her heart, awoke.

The moonlight rested on her face, and she saw the silvery disk rising above a church-spire opposite her window, and she lay still for awhile under the sweet influence of her dream. A sense of God's mercy stole over her and

she softly uttered the words of the Psalmist, when in the night watches he lifted up his soul to the Eternal.

Her whole being was purified and softened, and a sense of the brevity of life which the story of the Princess Stephanie had impressed upon her, produced a resignation which she had not before experienced. "Whether we two, my Oswald, must live sundered or side by side," she murmured, "the end will come which will unite us forever."

She had entered so deeply into the sorrows of those two lives which had run their course so sadly apart, and yet to whom their youth was but as yesterday, that by anticipation she could see the close which to the young seems infinitely far off.

Such moments come to us, poor mortals, now and then, like a great wave which lifts the little vessel of our life to a wider horizon, even to a glimpse of the eternal shore.

#### CHAPTER XV.

Great was the perturbation which reigned in the palace of the Princess Stephanie when orders were given that a carriage should be in readiness to convey her to the railway station in time for the midnight express. Madame Stoltz was literally speechless with astonishment. For the quarter of a century which she had spent as the companion and faithful retainer of the Princess, nothing similar had ever occurred. She felt as one might who had lost his reckoning on a familiar voyage.

"Shall I tell Phillipine to prepare for an absence of some length, your Highness?" she gasped at length, in an injured tone.

"No, I return to-morrow or next day at furthest."

"And does your Highness travel alone?" inquired Madame, for who could tell what new form of eccentricity the Princess might develop, since she had broken through the ordinary rules of life.

"No, no, good Stolz, you will, of course, go with me. I see you are distressed about me, but never fear; one night journey will do me no harm. Go and lie down for awhile, and I will do the same."

Her very voice was changed, Madame thought; what spirit had taken possession of her?

At midnight the Princess entered a private compartment of the Carlsruhe express, followed by Madame Stolz, keenly conscious that every official about the station was eyeing her mistress with profound curiosity, feeling painfully, too, that this nocturnal departure was wanting in the proper dignity which should attend the movements of the Princess.

To the lady herself, everything had undergone a change. She had never in the whole course of her life taken an important step involving the destiny of others. She seemed a new being to herself. It was indeed a wonder-working power which had transformed the timid, dependent woman who had never ventured or cared to take a step without leaning on her surroundings, into this martyr-spirit who went to do a task which would have seemed a few hours since an impossibility to herself.

"If he asked my life I would give it him," she had said to Adele, and it was in that spirit which makes sacrifice a joy, that she went now to do the bidding of Otto Lahnfeld.

It was still too early when they reached Carlsruhe to proceed to the Grand Ducal palace, and the intervening hours spent at an adjacent hotel, seemed as

years to the Princess Stephanie. She was burning with impatience now to accomplish her purpose.

At the first moment that an interview with her cousin was possible, she drove to the palace, causing no less astonishment to her august relative by her presence than her departure from Mannheim had aroused among her retainers.

The Duke was a courtly, handsome, elderly gentleman, as urbane in his intercourse with his surroundings as he was in reality purely and intensely selfish. Truly the task of the Princess was not an easy one, and of its difficulty she was fully aware. Had she not at first told Adele that to comply with her prayer was an impossibility? But she had come now armed with the new weapon of a strong purpose, a purpose to be carried out at any cost to herself.

To any one seeing the cousins as they met, it would have seemed almost ludicrous to suppose that the delicate woman whose shrinking manner was all the more noticeable in one of her rank, could in any point gain a victory over the stately Duke whose urbanity, when he so pleased, could be more crushing than the coldest severity.

When he had gently expressed his surprise at the unexpected and evidently, in his opinion, ill-timed visit of his cousin, he asked her a few trivial questions, looking at her the while out of his long, heavy-lidded eyes, as a royal lion might be supposed to examine a sickly or inferior specimen of his own tribe.

"I have come to you, cousin, on a matter of vital consequence to myself," said the Princess, "with the only request which, if my memory serves me, I have ever made to you." A mild surprise showed itself in the somewhat more widely-opened eyes of the Duke.

"My dear Stephanie, so far as I can, it is needless to say that I shall be delighted to serve you."

"If that be so," said the Princess gravely, "I need not fear for the result, for it is certainly in your power to grant my request. I come to ask you, as a special favor to myself, to pardon Oswald von Falkenburg."

The look of surprise on the Duke's face suddenly deepened into one of more decided displeasure than he was often known to display. He was so far disturbed as to rise abruptly from his seat and pace the apartment.

"I, of course, must be the judge," he said at last, "as to the extent of my power to comply with such a demand. I will not needlessly keep you in suspense, but simply tell you, with regret, my dear Stephanie, that I must emphatically refuse what you will pardon me for calling your highly quixotic proposition. Pardon me," he continued, slightly motioning with his hand, as the Princess seemed about to speak, "it will be perfectly useless to prolong any conversation on this point. On any other I shall be delighted, my dear cousin," and the Duke smiled as blandly as though this little episode had never taken place.

"I have come to discuss no other subject," said the Princess, "it is this alone which has brought me to Carlsruhe and I am under the necessity of speaking further upon it. We are of the same blood, Rupert. You are my nearest, living relative—you will not surely insult me by refusing to hear what I have to urge."

Very ominous grew the handsome face of the Duke, but his astonishment at this extraordinary development of his cousin's character was so great that



it modified, to a certain extent, his indignation at so unparalleled a procedure. He even smiled slightly, half in derision, half in a sort of amusement, at the transformation of the meek and characterless Stephanie. Could this be Stephanie? this woman with a light of determination in her eyes and two spots of burning color in her cheeks.

"It affords you gratification to discuss a subject eminently unattractive to myself," he said, "I cannot of course refuse you, but I may at least request you to be as brief as possible and to remember at the outset that you know my decision."

"You will alter it, I think, I am sure, when you have heard me," said the Princess. "Think of his mother—of Hilda, whom both you and I knew in our young days. I always thought that as a youth you had a fondness for her, think of what her sufferings must be now. Can you not for her sake let mercy temper justice? if indeed it be justice to visit with so terrible a penalty the enthusiasm of youth, however mistaken."

The Duke slightly, almost imperceptibly, yawned. There could have been no answer more complete.

"I am not imaginative, my dear Stephanie, and let me tell you that imagination would be a very troublesome factor in the government of this Duchy, where it seems just now that every hot-headed youngster thinks himself qualified to teach me the lesson of government. No, what is required is strict watchfulness, prompt action, and if need be, stern punishment."

"Has it never struck you," she said, "that mercy is a gracious quality in a prince? Do we not think of it as God's most beautiful attribute? and should you not represent Him to your people?"

"If you are speaking in the abstract, most certainly," replied the Duke courteously, "but when we come down to the every-day facts of existence, we have occasion to view them differently." Then there fell a silence during which the Princess, looking steadily into her cousin's face, saw the full extent of his selfish coldness, the smooth hardness from which the griefs and pains of others fell aside, leaving no trace.

But she had come prepared for all this. She must succeed at all hazards. "You believe in justice, if not in mercy, then I must plead with you on other grounds."

"It will be no use, Stephanie," said the Duke, now visibly impatient, "you are simply irritating yourself and me. Young Falkenburg must be made an example of."

(To be continued.)

## LETTERS TO THE EDITOR.

VIRGINIA.

To the Editor of The Living Church:

In the report of the recent diocesan council of Virginia, the Assistant Bishop in his address "took strong ground against the fitness and capacity of colored people for equal rights in the affairs of the Church."

Does the Assistant Bishop propose to measure his "fitness and capacity" with that, for instance, of the Rev. Dr. Crummell of Washington, or any of the other worthy and zealous colored priests in our Church?

There are those in the Church who have a very decided, contrary opinion of the Bishop's statement, and as one I desire to record it.

Does not the Assistant Bishop know

that the position he takes and that the diocese of Virginia has assumed toward the colored man in their action recorded, of virtually refusing the colored people equal rights in the Church, is a direct violation of the spirit of the civil rights amendment to the constitution, and that their action cannot be justified by the Church or by the people of the United States?

The Church cannot take any such position, nor will she do it.

Bishop Dudley has spoken on this subject in no uncertain way in his recent admirable convention address, and the diocese of Virginia may well heed his words. G. W. P. A.

## OPINIONS OF THE PRESS

The Examiner.

A BAPTIST VIEW.—It is hard to understand how any one who intelligently and honestly holds fundamental Baptist principles can look forward with hopefulness to organic Church unity. Let the most be said of the advantages of unity and the shamefulness of sectarian strife, it yet remains true that one thing is of more importance than unity, and that is implicit obedience to our Lord. Infant baptism is so utterly subversive of the true nature of the Church, as taught in the New Testament, so obliterates the line of demarcation between the Church and the world, that, if all other differences were swept away, Baptists would be unable in good conscience to yield this point. Obedience is still better than sacrifice, the commands of Christ are superior to any sentiment. Organic unity without disobedience to Christ is impossible until Christian people become of one mind on this point, and of such union who is so bold as to profess himself sanguine?

The North-East.

CHURCH PRINCIPLES.—Church people sometimes seem to forget that the assertion of distinct Church principles is the surest means of extending the influence and power of the Church. No one should be content till he is doing his utmost to strengthen and assist the spiritual growth of the parish to which he belongs. As his own soul is nourished, so must it be with others; that nourishment is ministered to him sacramentally, and must be given to others in the same manner. For a communicant to slight the Holy Communion, even if otherwise careful of fulfilling religious obligations, injures not only his own spiritual progress, but lowers the Holy Sacrament in the eyes of others. If the Church has any higher place of Christian duty than others, it is because she calls men to receive from her Lord through her the means by which they can surely attain to a higher spiritual life. Churchmen should constantly and loyally show their colors, and not haul them down so frequently as they do out of a false sense of compliment to other Christians who may approach them. The Church would have her children gentle and courteous, but she expects them always to be true and loyal and brave and firm in the maintenance of her principles.

BISHOP TEMPLE of London relates that when he was once worshipping in an East End church, where a musical service is a distinguishing feature, he joined in the singing to the best of his ability. A workingman, not recognizing the dignitary beside him, and after fidgeting for some time, finally nudged the Bishop, at the same time whispering: "I say, gub'ner, you dry up, you're spoiling the whole show."

## DIOCESAN CONVENTIONS.

MINNESOTA.

The diocesan council met June 12th in the cathedral of Our Merciful Saviour, Faribault. Assistant-Bishop Gilbert delivered his annual address, in which he showed the condition of the diocese to be one of much encouragement. In the evening Bishop Whipple made his annual address, in which he spoke at length of the Lambeth Conference. He deprecated extravagancies in ritual, and showed that the Prayer Book was an independent national growth, and not a servile copy of the Roman Missal. He made grateful mention of persons who had aided him financially in the large educational creations, which, under God, he has been able to bring into existence in Faribault. At the conclusion of the address, the members of the council attended the Bishops' reception.

The day following the General Convention was memorialized to amend Canon 12, Title 2, Sec. 1, by adding to the same:

And any rector of a parish or minister of a congregation receiving any such certificate from a communicant, on entering his or her name in the parish register, shall without needless delay notify the rector of the parish or minister of the congregation from which said communicant shall have removed, that he has so done. And in such case his or her name shall be removed from the list of communicants of the register of the parish or congregation, to which he or she formerly belonged.

The following was also adopted:

Resolved, That our Rt. Rev. Fathers in God, the House of Bishops, be and are hereby requested to appoint a day of solemn fasting and prayer to Almighty God, because of the unhappy divisions in the Christian Church, and that all who name the name of Christ may be one as He and the Father are one.

The report of the diocesan missionary was received with enthusiasm, and thereupon \$1,500 were subscribed for his salary for the ensuing year and \$475 for a second diocesan missionary.

The Standing Committee elected was: Clerical—The Rev. Dr. Wells, the Rev. Messrs. Bill and Pope. Lay—Judge Gillfillan, Judge Atwater, and Capt. Reno. Secretary—The Rev. A. D. Stowe. Treasurer—Mr. H. P. Hoppin. Registrar—The Rev. George C. Tanner. Deans—The Rev. Messrs. E. S. Peake, E. Bill, and A. J. Graham.

At the afternoon session the council balloted for deputies to the General Convention, with the following result: Clerical—The Rev. Dr. Kidney, the Rev. Messrs. James Gillfillan, C. D. Andrews, and A. R. Graves. Lay—Judge E. T. Wilder, Judge Atwater, Messrs. W. H. Lightner, and E. H. Holbrook, Jr. Supplementary: Clerical—The Rev. Messrs. F. R. Millsbaugh, E. Moyses, W. M. Gardam, and W. C. Pope. Lay—Messrs. B. F. Mackall, H. P. Hoppin, P. Baldy, and F. Farrington.

The Rev. Charles Wells, chairman of the special committee on the question of Church unity, reported a preamble and resolutions. Discussion followed, which lasted most of the afternoon. The resolution, as finally passed, is:

That a greater individual effort be made by us to express our desire for Christian unity and our willingness to meet our Christian brethren to reach such a blessed result.

Another resolution relating to the same matter, which passed, is:

That we will endeavor to accomplish this by a hearty co-operation with other clergymen and members of Christian bodies.

Mr. Wells then claimed that the effect of the report had been destroyed by the amendments to the resolutions and moved to withdraw the report. The council decided not to re-consider, but voted to refer the rest of the report back to the committee with instructions to make a report next year. After hearing the report of the committee on the state of the Church, and of the Standing Committee, the other committees were instructed to report next year. The Bishop made a closing address and the council adjourned.

MAINE.

The 70th annual convention assembled at St. Luke's cathedral, Portland, on Tuesday, June 11th. After Morning Prayer, the convention was called to order by the president. The Rev. Chas. M. Sills was elected secretary. After naming the Standing Committees, a committee was appointed by the president to make amendment to the report of the Clergy Pension Fund. It was decided not to accept the bequest of the late Giles P. Walker, of Topsham, because of the condition attached,

that the Walker homestead be made an old ladies' home.

Mr. Chas. S. Deake was elected treasurer of the diocese, and the Rev. Messrs. Sills, Washburne, Gwynne, and Messrs. Jackson, Dugalls, and Corser, the Standing Committee.

The trustees of diocesan funds reported that the Episcopal Fund had been increased during the year, and now amounted to \$37,500. At 11 o'clock a sermon was preached by the Rev. Mr. Dinzev of Eastport, on Jno. vi: 60, and the Holy Communion was celebrated.

At 3 o'clock, the Bishop read his annual address. The importance of the missionary work was treated of at length, and the relation of the individual to the parish, the diocese, and the Church at large. The co-operation of the individual with whatever the Church was attempting in her corporate capacity would be the result, when this principle was recognized.

The following persons were elected deputies to the General Convention: Clerical—The Rev. Messrs. W. H. Washburn, C. S. Lefingwell, Henry R. Pyne, and Walker Gwynne; Lay—Messrs. G. E. B. Jackson, Henry Ingalls, James Bridg, and A. Davenport.

The secretary of the Board of Missions read his annual report, and in it pleaded for the utilizing of the services of laymen in the missionary work. The committee reported on the standing of legal voters. Reports were also received from the registrar of the diocese and from St. Catharine's Hall, St. John's School, Presque Isle, was recognized as the diocesan school for boys, and the principal was asked to prepare a report of the school for *The North-East*.

In the evening the Bishop held a reception for the convention and other invited guests.

CENTRAL NEW YORK.

The annual council convened in St. Paul's cathedral, Syracuse, Tuesday, June 11th, at 7:30 P. M. After Evening Prayer, the organization was effected by the re-election of the Rev. A. B. Goodrich, D. D., as secretary, who appointed the Rev. Messrs. Taunt and Parker as his assistants. This council marked the completion of the 20th year of the existence of the diocese as also of the episcopate of its first and only Bishop, Dr. Huntington. According to his custom therefore, in reading the statistical portion of his address on Tuesday evening, the Bishop made some interesting and valuable comparisons between the first and present year of his official connection with the diocese. Only about 11 of the clergy who were in the convention of 1869 have an official connection with the diocese today. Of the 122 churches in the diocese, 55 have been built and 49 consecrated by Bishop Huntington. This is but an instance of the quickening into life in every department of the work of the Church accomplished during his episcopate. During the past 12 months, 1173 persons were confirmed, much the largest number ever reported in any one year. St. Andrew's Divinity School at Syracuse continues its work under the guidance of Dr. Wilson. There are at present 12 candidates for Holy Orders and eight postulants. Ordained during the year, priests 5, deacons 6.

Wednesday, after Morning Prayer, Litany, and Holy Communion, the convention re-assembled for business. After the reading of various reports the Standing Committee was elected, viz: Clerical—The Rev. Drs. Brainerd, Gibson, Lockwood, and Babcock. Lay—Messrs. Salmon, Glover, Green, and Sawyer. St. John's church, Syracuse, the Rev. W. DeL. Wilson, rector, was admitted into union with the convention. After an animated and interesting debate, participated in by the Rev. Drs. Gibson, Edgar, Wilson, and Omsted, the following action was taken with reference to Liturgical Revision:

Resolved, That it is the sense of this convention that the revision of the Prayer Book should cease with the completion of the work now in hand; and that no new matter should be allowed after the presentation of present committee's report at the next General Convention, but that the whole work should be finished and the Prayer Book issued in its amended form at as early day as possible.

In the afternoon, the Bishop read the rest of his address. It contained comments upon many of the living issues now before the Church. In place of the proposed Hymnal, the Bishop sug-



gusted the appointment by the General Convention of a special committee, whose duty it shall be to report every three years 25 or 30 additional hymns to be added to the present collection. In this way present copyrights will be protected, the expense of an entire change of books would be avoided, and the gradual growth and expansion so necessary in a work of this kind would be obtained. The Bishop also gave at length his objections to the Federate Council.

At the close of the address, the Hon. Wm. M. White of Utica, on behalf of the laity of 55 parishes, presented the Bishop with an address of congratulation and a purse of \$2,500. The Bishop replied, expressing at the same time, his hearty sense of grateful obligation for the bountiful gift and for the resolutions previously reported by the Standing Committee and adopted by the convention, declaring that he attributed his preservation in what they called his unusual health, in no small degree to the uniform and thoughtful kindness of the clergy and laity throughout the diocese all these 20 years. The venerable treasurer of the diocese, Hon. Geo. J. Gardner of Syracuse, was also presented with a purse of \$1,030. Two very thoughtful and valuable reports were presented to the convention, one by the Rev. Mr. Maxson, on "Christian Education;" the other by the Rev. Dr. Gibson, on "The Provincial System."

The deputies elected to the General Convention were: *Clerical*—The Rev. Drs. Eggar, Brainerd, Gibson, and Wilson (no change from '86); *Lay*—Messrs. H. O. Moss, Wm. Marvin, Wm. H. Watson, M. D., and John Ray Clark, (the two latter being new men.) On motion of the Rev. Dr. Gibson, the convention

*Resolved*, That we approve the recommendation of the Bishop's address respecting a proposed revision of the Hymnal.

The committee on Provincial Councils and a proposed Federate Council made a report recommending measures in the General Convention looking toward a general system of provinces. The whole matter was laid on the table. Addresses by Bishop Dudley of Kentucky, and the Rev. Prof. Converse of Hobart College, together with routine business, completed the convention, which adjourned at midnight, June 12th. One very pleasant part of the convention was the reception held at Keble School, the diocesan institution for the education of Church girls.

RHODE ISLAND.

The 99th annual convention met on Tuesday and Wednesday, June 11 and 12, in All Saints' memorial church, Providence. Bishop Clark delivered instead of a sermon, a charge to the clergy. The convention re-assembled after the services, the Bishop presiding. The Rev. Samuel H. Webb was unanimously re-elected secretary, and with the consent of the convention appointed the Rev. Samuel Snelling his assistant.

At the afternoon session, the Bishop delivered his annual address, giving the report of his official acts as follows: Whole number confirmed, 566; churches consecrated: All Saints' church, Pontiac; and St. Mark's church, Riverside. Ordinations to the diaconate: Lloyd M. Blodgett, Herman Lilienthal; to the priesthood, the Rev. John G. Hamarskold. There are nine candidates for Holy Orders. Seven clergymen have been transferred to other dioceses, and three received into this diocese. The Bishop spoke of the great harmony of action and general good condition of the diocese, and the plan which is in progress for the purpose of inducing the ministers of every religious body in the land, to address their people next Thanksgiving Day, with the hope of producing such a powerful popular sentiment, as will lead to the rescue of our national politics from the degraded condition into which they have fallen. After speaking of the coming General Convention, including the revised Prayer Book and the new Hymnal, the Bishop closed his address with a record of the past, this being the 35th annual convention of the diocese which he had attended. "While the growth of the Episcopal Church in Rhode Island during the last 35 years has not been as great as in some of the newly settled States, it has more than kept pace with the increase of population, and we have great reason to thank God for the

degree of outward prosperity with which we have been blessed. The number of communicants has increased from 2,614 to 8,483; of Sunday school teachers from 346 to 868, and of scholars from 2,236 to 7,148. The number of churches and chapels has increased from 23 to 54, and of the clergy, from 26 to 57. In 1854, the amount of the offerings for missions and church charities was reported to be \$10,167; last year it was \$82,901, and in addition \$132,381 for the support of public worship. During the last 34 years the whole amount reported is \$3,029,995, \$1,319,067 being for mission work, and the remainder for parish purposes. These figures, however, do not in any degree represent the entire contributions for Church work, for during this period 40 new churches have been built, and costly improvements made in the old buildings, there being only 10 church edifices now standing that existed 35 years ago, and all but two of them have undergone important alterations, externally or internally. Twenty-six rectories have been built or purchased, and two or three charitable institutions established at considerable cost, and if we still further estimate the amounts of money invested in various fields, and the large sums that have been given to the general missions, of which no report is made to the convention, it would be reasonable to double the amount that is to be found recorded in the journal. In all this we have no occasion for boasting, for this is a very wealthy diocese, and does not deplete itself by its contributions for carrying on our missionary work here at home. Ninety-one persons have been admitted as candidates for Holy Orders, of whom 64 have been admitted to the diaconate, and 65 persons have been ordained priests. The whole number of Baptisms is 21,097, not including those reported at the present convention, and of this number 5,165 were adults and 15,932 were infants. The whole number confirmed is 13,005."

The report of the treasurer of the convention showed receipts amounting to \$6,092.70, and a balance of \$376.25 left over. After listening to the reports of the committee on divorce legislation, the Standing Committee, and the committee on audit and finance, the convention adjourned until Wednesday morning.

The second day's session began with the usual services. The following were elected deputies to the General Convention: *Clerical*—The Rev. Drs. C. A. L. Richards and Daniel Henshaw, the Rev. Messrs. Robert B. Peet, and George J. Magill; *Lay*—Messrs. S. R. Dorrance, J. N. Brown, B. H. I. Goddard, and W. W. Blodgett. Alternates: *Clerical*—The Rev. Messrs. Daniel Goodwin, Emery H. Porter, William P. Tucker, and Geo. McClellan Fisk, S. T. D.; *Lay*—Messrs. George C. Nightingale, Rathbone Gardner, James Lewis Pierce, and Edwin Babcock.

The following resolution was adopted:

*Resolved*, That in the judgment of the convention of the diocese of Rhode Island any change in the present name of the Church is in the highest degree inexpedient.

There was a full attendance of both clergy and laity at all the sessions of the convention.

COLORADO.

The 3rd annual council met in St. John's cathedral, Denver, June 5th and 6th. After the ordination services mentioned elsewhere, the Rev. Henry Forrester preached the council sermon. A larger number of clergy and laity attended the council than ever before, the clergy numbering 24. The Rev. O. E. Ostenson was re-elected secretary. About \$1,100 was reported raised for diocesan missions during the past year, a considerable increase over the previous year. Wednesday evening to a late hour was entirely given up to the business of missions of the diocese, when the Bishop delivered that part of his address relating to missionary work. Double the amount that was raised last year was pledged the coming year, principally by the clergy for their parishes.

The following were elected Standing Committee: *Clerical*—The Rev. Messrs. C. H. Marshall, H. Martyn Hart, and A. R. Kieffer. *Lay*—Messrs. Geo. J. Boal, LL.D., Milo A. Smith, and Wilbur F. Stone.

The following were elected deputies to the General Convention. *Clerical*—

The Rev. Messrs. A. R. Kieffer, H. Martyn Hart, C. H. Marshall and F. Byrne. *Lay*—Messrs. A. Du P. Parker, C. D. Cobb, H. A. Risley, and Wilbur F. Stone. Alternates: *Clerical*—The Rev. Messrs. A. W. Arundel, Alexander Allen, J. C. S. Weills, and A. Bannister. *Lay*—Messrs. A. A. Bowhaver, S. D. Hunter, J. M. Maxwell, and T. A. Sloan.

The Bishop in his address spoke as follows: "In Prayer Book revision I am of the opinion that some further improvements may be attainable; but in some things I apprehend we have gone too far, and might well retrace our steps. Uniformity in ritual has been sacrificed, to an extent that was not demanded nor desirable. In Sunday services I would keep to the old landmarks, rejoicing, however, in the restoration of the old evangelical hymns. The utmost liberty that should be allowed in regular congregations is, as it seems to me, the permission to divide the three services of Sunday morning or to omit one of them, so that neither be habitually disused; and for Sunday evenings, the alternative form of the General Exhortation, and the allowance of an anthem or hymn after the third collect, to be always followed by all the remaining prayers. For week-day services it would be better to adhere to the form of Sentences, Confession and Absolution, the two Lessons in the interest of Bible instruction, and to show that in the Church's estimation the Old Testament is not contrary to the New. but that the New supplements the Old and explains it as being an essential part of Revelation, ending with the third collect, with a litany hymn or penitential psalm for Lent, or suitable collects from the Prayer Book; while in strictly missionary work I would allow clergymen all reasonable latitude in using or dispensing with the use of the services appointed for regular and established congregations, recommending, however, that the Prayer Book services be used as far as practicable, as helpful and necessary indeed in Christian teaching.

"The examination I have been able to give to the proposed new hymnal reported by the committee impresses me with their conscientious labors. They have, at least, given us most of the materials from which to make a selection. Something over four hundred of their hymns ought doubtless to be retained. A dozen or perhaps a score of those they have rejected ought to be restored. A collection of less than five hundred hymns ought to contain all of the best in the language and to suffice us for another quarter of a century.

"I only desire here to record my opposition to any change of name in the present state of public opinion, and before the Church shall have proved by her faith and her works her apostolic and catholic character. When that time comes, if a name, such as that of 'The American Church' now popularly assumed, shall be generally felt to be better adapted to express her recognized character the change will be made with general acquiescence and approval.

"As to a change in representation which would make the dioceses unequal and centralize power in the territorially small but financially strong dioceses, such change would, in my opinion, be in many ways disastrous. There is something more important to be represented than mere numbers or pecuniary ability. Great areas of country, with manifold and all-important interests, with the potentialities of future development—these require recognition and representation. The vast missionary dioceses have too little influence in our Church legislation.

"History ought not to teach in vain the lesson that worldly principles may invade the Church—that plutocracy in government is as possible in the Church as in the State, and that monied representation, or representation according to wealth, means the subordination and loss of the missionary idea and of missionary power. What is, above all things, to be avoided in ecclesiastical representation is a conflict of interests, the setting of section against section, the arraying of the strong against the weak, the ignoring of the principle that, in the kingdom of Christ, the weak things of the world have the potency to confound the mighty. The Western dioceses are and must long be missionary ground. In these vast mis-

sionary regions are being planted the seeds of marvellous growth. The interests of the Church in these now remote and secondary dioceses will have no unimportant bearing on the future weal of the American Church. There needs to be such equal representation as shall protect these interests. The highest good of the whole American Church seems to me imperatively to demand that there shall be no essential departure from the fundamental principle of our organic law, as framed with rare foresight, by our fathers. That the number of representatives from each diocese may require to be diminished, that some modification may be involved in the development of a provincial system, may be probable. That some form of division into provinces is inevitable, cannot well be denied. The several jurisdictions which were for a long time the sole jurisdiction of the Bishop of Colorado ought now to be in some sense one province, caring alike for interests common to all, and especially the schools, collegiate education, and the preparation of young men for the university. But whatever the development of provinces in the Church, the primitive ideas of the equality of bishops and of dioceses should not be displaced by those under which Rome acquired first her primacy and then her supremacy."

A committee reported that the name of the Church was misleading, but endorsed the Bishop in his address that it was not yet time for a change. The Committee on Prayer Book Revision reported adversely to further revision, but favored "liturgic restoration." The report was not adopted. The council endorsed the views of the Bishop on the mode of representation in the General Convention. A considerable amount was pledged for the Episcopate Fund by individuals and churches. The Committee on the State of the Church reported that parochial and mission reports were more complete than ever before, showing that the Church was alive throughout the diocese. Eight churches have been erected during the year, and there has been an increase in communicants. Nearly \$300,000 have been expended on school buildings during the past year. There were less changes among the clergy than formerly.

The annual meeting of the Woman's Auxiliary was held on the day before the annual council. The council passed it a vote of appreciation and ordered its proceedings printed in the Journal.

A vote of congratulation was passed to the Bishop on the 25th anniversary of his marriage, which was the 2nd day of the council, and by a pleasant coincidence the day also of the annual reception. His silver wedding was made bright by many remembrances of affection. Conspicuous among the gifts were an elegant rosewood case of solid silver forks and spoons ordered from Tiffany, a silver tea-kettle, silver soup-ladle and pearl-handled knives from the parishes of Denver; a pair of massive silver candelabra from the clergy of Colorado; a magnificent silver clock from the faculty and pupils of Wolfe Hall; and an exquisite salad bowl of solid silver lined with gold from the ladies of the "Fortnightly Club."

CENTRAL PENNSYLVANIA.

The 18th annual convention was held in Christ cathedral, Reading, on Whit-sun Tuesday and Wednesday, June 11 and 12. Bishop Howe presided at the opening session and read a portion of his address, in which he alluded to the fact that in 18 years the diocese has more than doubled its strength. He reported 11 candidates for Holy Orders and 4 postulants. Bishop Rulison presided at the second day's session.

An attempt to change the time of holding the convention from June to the 2d Tuesday after Easter failed. The report of the committee on Prayer Book Revision recommended certain changes and opposed others. No action was taken. A resolution deprecating further changes, except such as might be consummated at the next General Convention, and urging the issuance of a Centennial Standard Prayer Book, died in committee. A committee was appointed to report on the proposed change of name of the Church. The matter was placed in the hands of men, a majority of whom opposed the change but the majority on the floor was manifested in favor of the change, and the matter was allowed to die in committee.



An effort to commit the work of the Deaf-Mute Commission to the Board of Missions failed, and \$300 was appropriated to tide over the summer, until the annual offerings from the parishes should be received. The diocese supports a deaf-mute priest, whose entire time is taken up by work among the deaf-mutes of the State.

The Board of Missions presented an encouraging report of the missionary work of the year, showing that much better organization had been effected under the archdeaconry system, and that more thorough work was being done. The diocesan missionary, the Rev. Samuel P. Kelly, reported 398 scattered communicants under his care and gave interesting details as to his work. One evidence of the magnitude of his service is that he travelled over 14,000 miles in the last twelve months. The amount contributed for diocesan missions was, \$9,621.63; balance from previous year, \$2,206.70; total payments, \$10,225.17; balance June 1, 1889, \$1,603.16.

The Sunday school committee reported some interesting statistics from 42 parishes and missions out of a total of 141. It was shown that these 42 schools taught 6,405 children, 3,136 of whom were children of non-Church parents. Evidently the Sunday schools are doing missionary work. The canon adopted at the last convention requiring all delegates to be communicants, came up for final action and brought forth a warm debate. The canon was lost by a non-concurrence of orders. Many clergy and laymen refused to vote, considering the canon inexpedient.

The following Standing Committee was elected: Clerical—The Rev. Messrs. W. C. Leverett, H. L. Jones, and M. A. Tolman; the Rev. Drs. W. P. Orrick, and G. P. Allen. Lay—Messrs. H. S. Goodwin, Guy E. Farquhar, H. M. North, R. A. Lamberton, L. L. D., and James I. Blaklee. The convention, after seven ballots, succeeded in electing the following deputies to the General Convention: Clerical—The Rev. Messrs. H. L. Jones, W. C. Leverett, J. F. Powers, and G. C. Foley. Lay—Drs. R. A. Lamberton, and Henry Coppée, Messrs. W. A. Atlee and R. A. Mercier. Alternates: Clerical—The Rev. Messrs. C. Kinlock Nelson, M. A. Tolman, H. C. Swentzel, and W. C. Langdon, D. D.; Lay—Messrs. J. Brinton White, J. G. Freeze, A. D. Holland, and W. Lattimer Small.

The next annual convention will be held in Christ church, Towanda, on the second Tuesday of June, 1889.

CONNECTICUT.

The annual convention met in St. Thomas' church, New Haven, on Tuesday, June 11th. There was an unusually large attendance of both clergy and laity. Morning Prayer was said at 10:30. The chanting was very good, and the hymns well rendered. The sermon was by the Rev. Storrs O. Seymour, of Hartford, upon the text, "Ye are the light of the world," St. Matt. v. 13, and was a forcible exposition of "the duty of the Church to reach out and bring people into the fold, to force the light upon men, to burn in the light of the truth." The preacher pointed out that in 25 years the number of Church families in the diocese had doubled, while the population had only increased one-half, showing that the Church was doing a great and steady work; but much remained to be done; that a recent census of 12 towns and 3 cities disclosed the fact that about 15 per cent of the families of the State were non-church goers, and that 21,340 children were not at Sunday school. The sermon was followed by the celebration of the Holy Communion by the Bishop, after which the business of the session began by calling the roll of the clergy and lay delegates. The convention then adjourned to lunch, which was served in Loomis' Hall by the ladies of the several parishes of New Haven.

The convention re-assembled at 3 P. M., the Bishop in the chair; the Rev. C. C. Camp was re-elected secretary, and the Rev. M. K. Bailey, assistant secretary. The Bishop then delivered his address on the affairs and work of the diocese. During the past year he had visited 121 parishes, confirmed 1,444 persons, having confirmed in the three years last past, 3,874; 7 deacons and 6 priests had been ordained; 8 clergymen had been received from other dioceses and 13 had left. There were

20 candidates for orders, 1 church had been consecrated, 2 churches re-opened, 4 parish houses blessed. The Bishop referred to the need of endowments for parishes, he also urged a change in the plan of representation to the General Convention because of the danger of that body becoming unwieldy. He referred also to the changes in the Book of Common Prayer on which final action is to be taken at the General Convention to be held in New York in October.

The convention took recess at six o'clock. At the evening session the subject of representation was brought forward by the Rev. H. P. Nichols, who in an able speech moved the following petition and resolutions:

WHEREAS, The house of clerical and lay delegates in the General Convention is not truly representative either of the clergy or laity of the Church in the constitution of its membership, and in its method of voting by dioceses, in that through the growth and progress of the Church involving a great increase in the number of dioceses, the dioceses containing a large majority of the clergy and laity have not their due weight in the council of the Church:

Resolved, That the basis of representation in the House of Deputies in the General Convention should be so far modified that the several dioceses shall be represented in proportion to the number of their clergy, communicants, and parishes; and furthermore, that the deputies in said convention shall vote individually, or by orders, and not by dioceses.

Resolved, That the deputies of the diocese of Connecticut to the next General Convention be instructed to present the above preamble and resolution as a memorial from this diocese to the next General Convention and to ask favorable consideration of the same.

The petition had received the approval of a large number of the clergy and laity of the diocese. A long discussion ensued, the Rev. Dr. Beardsley and the Rev. J. H. McCook, moved amendments which were rejected, and the original petition and resolutions adopted by a majority of seven. The convention then adjourned to Wednesday.

At 9 A. M., the convention re-assembled, and by standing vote endorsed the action of the Standing Committee in presenting an address to the Bishop on the completion of his 50th year in the sacred ministry.

The following deputies were then elected by ballot to serve in the General Convention: Clerical—The Rev. Drs. E. E. Beardsley, Sam'l Hart, E. Harwood, and J. L. Parks; Lay—W. A. M. Wainwright, M. D., Messrs. C. E. Graves, Wm. M. Skiddy, and Benjamin Stark. Supplemental: Clerical—The Rev. Messrs. E. S. Lines, H. M. Sherman, W. G. Andrews, D. D., and John J. McCook; Lay—Messrs. J. L. Green, J. W. Smith, Walter Ferguson, and C. S. Johnson.

A resolution referring to the question of ministering to Swedish emigrants was adopted. The Rev. Dr. Mallory proposed and carried a resolution asking the General Convention to take action upon the subject of pensions and to devise some suitable plan for the due and proper care of the aged and infirm members of the priesthood.

The following were elected to serve on the Standing Committee: Clerical—The Rev. Drs. E. E. Beardsley, W. Tatlock, and Samuel Hart; the Rev. Messrs. E. S. Lines and S. O. Seymour.

A resolution, of which notice had previously been given, authorizing the president to appoint two auditors for the various funds of the diocese, was carried after a long discussion. The usual votes of thanks were then passed, and the convention adjourned.

DELAWARE.

The 103rd annual convention was held in Georgetown on June 5th. On the evening previous, service was held in St. Paul's church, and an able sermon preached by the Rev. G. W. Dame, of Smyrna. The next morning the convention met under the presidency of the Bishop, the Rt. Rev. Leighton Coleman, D. D. Mr. S. M. Curtis was, as for so many years, elected secretary. Most of the morning was spent in more or less formal business, including the reports of several committees. Consequent on the report of the committee on the subject, a special committee was appointed to make a thorough revision of the Constitution and Canons of the diocese. The report of the Missionary and Education Committee was of the most encouraging character, the receipts being considerably larger than in any previous year. At the morning service the convention sermon was preached by the Rev. G. M. Bond, of Newark. The

first business in the afternoon was the Bishop's address. After a feeling reference to his predecessor, of whose many virtues he spoke from personal knowledge, he proceeded to recapitulate his official acts since his consecration, speaking with the greatest hopefulness of the outlook in all parts of the diocese. The Confirmations have numbered 242 in seven months, besides over 300 confirmed, by special request, in Massachusetts, Ohio, and Pennsylvania. The clerical force of the diocese shows a net increase of seven in the past year. Passing on to general topics the Bishop spoke of the Church Club as a very important feature in the work of the diocese. He mentioned with thankfulness a marked increase in the number of churches having weekly and early celebrations of the Holy Eucharist. He singled out two points among many, to which he recommended special attention in the future—the work among the colored people of the State, and the desirability of greater efficiency in Sunday school work.

A resolution, deprecating any change in the official name of the Church, was, on the motion of the Rev. J. Beers, passed by a considerable majority.

After an encouraging report of the fund for the increase of the endowment of the Episcopate, the Rev. P. B. Lightner, whose signal services in the past were fully recognized, was unanimously elected special commissioner for the fund.

Much time was consumed in balloting for deputies to the General Convention, and the following gentlemen were finally elected: Clerical—The Rev. T. G. Littell, D. D., the Rev. Messrs. D. Howard, D. D. Smith, and J. T. L. Hynes; Lay—Hon. E. L. Martin, Messrs. E. T. Warner, S. M. Curtis, and F. G. Du Pont. The old members of the Standing Committee and of the Missionary and Education Committee were unanimously re-elected.

During the evening the convention adjourned for a missionary meeting, at which forcible addresses were delivered by the Rev. Messrs. F. D. Hoskins, and J. T. L. Hynes, and the Hon. E. L. Martin. After fixing New Castle for the place of meeting next year, the convention closed with the usual formal votes.

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100 Doses  
One Dollar

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**SURE CURE for PILES, SALT RHEUM**  
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Quickly cured by using **NOTO-BAC**. 10 days' treatment for \$1.00. For sale by druggists generally or by mail prepaid upon receipt of price. **Cures Guaranteed.** Don't fail to try it. Good agents wanted; exclusive territory given. Particulars free. **The Universal Remedy Co., Box LaFayette, Ind.**

**RADWAY'S READY RELIEF.**  
THE SAFEST AND MOST CERTAIN PAIN REMEDY.  
For internal and external use. Price, 50 cents per bottle. Sold by Druggists.



**"NOW-A-DAYS TRUTH IS NEW."**  
Have you heard the latest news?  
"Everybody praises

**SAPOLIO."**  
It is a solid cake of Scouring Soap. Try it in your next house-cleaning.

In common with other things in this big world reliable advertisers suffer because other advertisements are found unreliable. Wise men, however, know that bold advertising is a good measure of the manufacturer's enterprise, and large outlays in this line show confidence in his own goods. The large sums spent every year in advertising Sapolio lead thousands of women who are wise enough to read the advertisement to reduce their hours of labor by the use of that well-known article. No. 27.

**SOME NOVEL USES FOR SAPOLIO.**  
**EVERY ONE FINDS A NEW USE.**  
To clean tombstones. To renew oil-cloth. To renovate paint. To brighten metals. To whiten marble. To scour kettles. To polish knives. To scrub floors. To wash out sinks. To scour bathtubs. To clean dishes. To remove rust.

**EVERYBODY USES IT.**  
Dentists to clean false teeth. Engineers to clean parts of machines. Housemaids to scrub the marble floors. Painters to clean off surfaces. Surgeons to polish their instruments. Ministers to renovate old chapels. Chemists to remove some stains. Soldiers to brighten their arms. Confectioners to scour their pans. Sextons to clean the tombstones. Carvers to sharpen their knives. Artists to clean their palettes. Mechanics to brighten their tools. Hostlers on brasses and white horses. Shrewd ones to scour old straw hats. Cooks to clean the kitchen sink.



Need of a Spring Medicine.

With a large majority of people some kind of a spring medicine is absolutely necessary, because when the season begins to change and the warmer days come on, the body feels the effect of the relaxation and cannot keep up even the appearance of health which the bracing air of winter aided it to maintain. The impurities in the blood are so powerful that slumbering disease is awakened to action, and suddenly appears in some part of the body. Scrofula, salt rheum, boils, pimples, or some other blood disease manifests itself, or the blood becoming thin and impoverished, fails to supply the organs with needed strength, and a dangerous state of debility comes on; "that tired feeling" is experienced in its indescribable prostrating power.

In this condition thousands of people naturally turn to Hood's Sarsaparilla. By its use the blood is purified, enriched and vitalized, all impurities are expelled, and the vital fluid carries life and health to every organ. By the peculiar restoring and toning qualities of the medicine the tired feeling is overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, and the kidneys and liver invigorated.

Those who have never tried Hood's Sarsaparilla should do so this spring. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredient whatever.

Beecham's Pills act like magic on a weak stomach.

SAVED.—A fine family of Children were all afflicted with scrofula. Two died early; the rest would soon have followed, but for the timely and preserving use of Ayer's Sarsaparilla, which built them up into a healthy and vigorous manhood.

Thomas & Co., Tacoma, Washington.

Particular notice is called to the advertisement elsewhere in this paper of Messrs. Thomas & Co., Investment Bankers and Financial Agents of Tacoma, Washington Territory.

To an excellent reputation at home, Messrs. Thomas & Co. add as references, by permission, the great names of the Merchants Exchange National Bank, New York City, W. A. Nash, Esq., Pres. Corn Exchange Bank, New York City, Messrs. Biglow & Main, The Great Publishing House of New York, and others.

In addition to 10 per cent. First Mortgage Loans, Messrs. Thomas & Co. also offer the very attractive plan of making real estate investments for non-residents, paying them eight per cent. interest, or guaranteeing the interest, which amounts to the same thing, and in addition paying the investor one-half the profits which have often been large in that section when the property is sold. Parties with idle money or money not well invested should write Messrs. Thomas & Co. for full information.

The presence of dandruff indicates a diseased scalp, and if not cured, blanching of the hair and baldness will result. Hall's Hair Renewer will cure it.

"Yes, the other may be just as good," perhaps, but I prefer N. K. Brown's Ess. Jamaica Ginger.

National Educational Association Meeting will be held at Nashville, July 16th to 19th. Go via the Evansville Route. It is fifty miles the shortest, eight hours the quickest, and is the only line running through cars between Chicago and Nashville.

Its facilities are unequalled, and the finest and most luxurious Pullman Palace Buffet Sleeping Cars and elegant Day Coaches run through without change.

For this occasion a very low excursion rate will be made, which includes a side trip to Mammoth Cave, either going or returning. Also, those who desire to vary their trip by going or returning via Louisville, will have the opportunity given them of doing so. Tickets will be on sale from all points July 1st to 15th, good until Sept. 5th returning.

The Chicago and Nashville Fast Train leaves Chicago (Dearborn Station) at 3:50 p.m., daily, and arrives at Nashville the following morning for breakfast at 7:10 o'clock, a run of only 15 hours and 20 minutes. Night Express leaves at 11:20 p.m.

No extra fare is charged on Fast Train, and the sleeping car rate from Chicago to Nashville is less by this route than by any other, being only \$2.50 for one double berth.

Reservations for sleeping cars can be made ten days in advance by addressing Ticket Agent Evansville Route, 54 Clark St.

For further particulars address William Hill, Gen'l Pass. Agt., Chicago and Eastern Illinois R.R., Chicago.

Among the prosperous and eminently useful institutions of this country is the New England Conservatory of Music, Literature, Art, Elocution, etc. Its course of instruction and corps of teachers have been proved to compare favorably with those of the Conservatories of Europe.

Oregon, the Paradise of Farmers.

Mild, equable climate, certain and abundant crops. Best fruit, grain, grass, and stock country in the world. Full information free. Address the Oregon Immigration Board, Portland, Oregon.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic. 25c. a bottle.

The Importance of Good Advertising.

There has just come to our notice a circular recently issued by the Passenger department of one of our railroads that shows the importance of good advertising. Mr. W. R. Busenbark, one of the brightest young railroad managers in the country, and rising man, was not long since appointed General Passenger Agent of the Chicago, St. Paul and Kansas City Railway. One of the earlier acts of his administration was to issue the circular referred to. It is an offer to pay a prize of \$100 to the railroad ticket or passenger agent in Canada, the United States, or Mexico, who will design a suitable trade-mark or design to use in advertising the Chicago, St. Paul and Kansas City Railroad. Mr. Busenbark is likely to secure a valuable idea through this generous yet shrewd offer.

Advertising has become of such prime importance that scarcely any energetic corporation or even private firm but has its trade-mark that is at once the guide post and the guarantee of the thing it represents.

DRINK

WHITE ROCK GINGERETTE.

THE GREAT TEMPERANCE BEVERAGE.

\$2.25 per doz.; \$7.50 Per Case of 50 Quarts.

Gale & Blocki, Druggists,

111 Randolph St., Chicago. Telephone 2453.

ALL GROCERS AND DRUGGISTS.

PISO'S CURE FOR CONSUMPTION. CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes good. Use in time. Sold by druggists.

HINTS FOR TRAVELLERS TO EUROPE—CONTINUED.

It is such a dreadful experience to be stranded abroad for want of money that every tourist should look the question fairly in the face. It is simply impossible to travel abroad without a bank account, which may be long or short, in accordance with the time you stay, the countries you visit, and the style in which you live; and without this account, you had far better stay at home. Every year hundreds of Americans get into trouble through this want of prudence. Accounts are overdrawn, remittances fail, or miscarry, money is lent and not returned, sickness makes some unexpected drain, and then comes the drinking of a bitter, humiliating cup.

So look well to the ways of your going. By all means, get a letter of credit from some good house, like Brown Bros., of London; Drexel or Monroe, putting into the letter all that you intend to spend over and above the rates of passage; and by a late arrangement, you can pay in advance all commissions, exchange charges, and so on, thus leaving you a sum intact for actual expenses. You can, moreover, through Cook's agencies, supply yourself with every railroad ticket you will need for any tour you may map out, and thus you can calculate to a penny what you are to spend in passage and railway fares.

By Cook's tickets, I do not mean his "personally conducted" parties. Of these I know nothing, but privately feel that I would prefer my solitude, and its possible mistakes, to the enforced company of strangers, who might or might not prove agreeable. The tickets I refer to are merely railway tickets, such as you purchase from station to station, and their only convenience consists in the fact that you do not have to take time to buy fresh tickets at every start, and that these give you the right to "stop over," which privilege is not usually accorded on other tickets.

Seven dollars a day is a fair allowance, to include steamer and railway tickets, hotel bills, baggage, washing, cab-hire, and fees—all of first-class, though not princely style, and making no allowance for extra service, or for courier or for valets and maids.

Five dollars a day will suffice for the same items, if you are willing to travel second class on the railroads, to go to pensions and second-class hotels (always to be found clean and comfortable) and to watch closely the corners of your pocket book as well as its gaping mouth—for there, as here, it is the innumerable small demands that drain the purse, and you must say "no" very often where you long to say "yes."

I have heard of a "three months of Europe for \$250," and I think it may be done by strong young men, who can walk a great deal, carry their luggage, and dine and lunch at any inn they come to, quite regardless of its reputation. But for a lady, I would not advise any less than \$500 for 100 days, unless, indeed, she is going to settle down in some one place—which, of course, makes a difference in every expense.

There is a saying that only those who want to make a display travel first class. This is not quite true, for sometimes first-class carriages are the only ones on through trains, or on trains which make the proper connection—just as in this country, certain trains are made up entirely of parlor cars, and, in this case, if time is more an object than economy, we are forced to travel first-class. These occasions are, however, comparatively rare, and as second-class travel is so entirely comfortable, it is largely done by all sorts and conditions of tourists. You are sure, therefore to be in respectable company in all countries, while in Switzerland, England, and Italy, there is really nothing but the name which makes the first-class sought after. Indeed, one English road—the Midland—issues only first and third class tickets, the third answering to the second on most other lines.

The prices vary with the class. The first is about one-third higher than the second, and the second one-half higher than the third. For very short journeys, the third class, even on the Continent, is not unbearable, and you will meet with great politeness and courtesy from the kindly peasants who use them most, especially if you take the trouble to pay them some friendly attention, such as the offer of your fruit, your guidebook, or other convenience.—The Ladies' Home Journal.

(To be continued.)

It is convenient to have a bottle of some material for scouring in the kitchen, where it can be ready for use at any moment. A simple and good thing for cleaning nickle-plated articles is made as follows: Take half a cup of whiting, fill it with water, put it in a bottle, and add a teaspoonful, or a trifle more, of ammonia

PAINLESS BEECHAM'S GREAT ENGLISH MEDICINE PILLS EFFECTUAL WORTH A GUINEA A BOX

For Weak Stomach—Impaired Digestion—Disordered Liver.

SOLD BY ALL DRUGGISTS.

PRICE 25 CENTS PER BOX.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.

B. F. ALLEN & CO., Sole Agents

FOR UNITED STATES, 365 & 367 CANAL ST., NEW YORK,

Who (if your druggist does not keep them) will mail Beecham's Pills on receipt of price—but inquire first. (Please mention this paper.)

F.CO-OPA. SAVES 10 to 60%

Supplies anything ordered at the lowest wholesale rates. We charge No Commission, and supply the goods direct from the Manufacturers to the Consumer, thus saving the Retailers' profit. OUR PRICES ARE VERY LOW. There is no doubt about our reliability, as our line of references will testify. Our Goods are the Best Quality that can be bought for Cash in the Chicago markets.

We can undersell your local dealers, and supply you with better, newer, and fresher styles of Goods. We will send you a catalogue free upon application. Write for cloth samples and rules for self-measurement, sent free from our Clothing Department.

Favorite Co-Operative Association,

45, 47 and 49 Randolph Street, Chicago.

References by Permission—Armour & Co., Chicago; Continental National Bank, Chicago; Weare & Allison, Bankers, Sioux City, Iowa.

SUGGESTIVE OUTLINE BIBLE STUDIES AND BIBLE READINGS.

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To show our strength and have you know our goods and recommend them, we will during May and June give

The Grandest \$1.00 Black Silk Sale

Ever Known in this Country.

- 8,000 yards Black Tricotine, worth fully \$1.50
10,000 " " Gros Grain, worth fully 1.50
7,500 " " Armurars, worth fully 1.40
6,200 " " Rhadimir, worth fully 1.25
9,000 " " Fallie, worth fully 1.50
10,000 " " Rhadames, worth fully 1.40
4,000 " " Surah de Luxon, worth 1.35
8,600 " " 24-inch Surah, worth 1.35
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All at ONLY \$1.00 Per Yard during the Sale.

We confidently recommend this sale to every reader who contemplates purchasing a Black Silk during the next 12 months, as we propose to make it the greatest advertisement for us of any special sale we have ever held.

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BABY CARRIAGES C. O. D. See or more at Wholesale Prices. Express charges prepaid from L. G. SPENCER'S



DO YOUR SHOES FIT

SATISFACTION GUARANTEED BY D. SAUER. (Established 1867.) PRACTICAL SHOEMAKER. 24 and 26 Adams St., nr. Wabash Av. When shoes are guaranteed to fit perfectly it will sometimes occur that they do not suit. Hence I am able to offer some of the best goods I ever produced at large reductions. Ladies and Gentlemen not satisfied with their shoes, are especially invited to examine these choice goods.

4TH OF JULY.

Send for Price List of Fire Works.

NOW IS THE TIME TO ORDER.

Favorite Co-Operative Association, 45, 47 and 49 Randolph Street, CHICAGO, ILL.

HINDERCORNS. The only sure Cure for Corns. Stops all pain. Ensures comfort to the feet. See at Druggists. HISCOX & Co., N. Y.

PARKER'S GINGER TONIC

The best of all remedies for Inward Pains, Colic, Indigestion, Exhaustion and All Stomach and Bowel troubles. Also the most effective cure for Coughs, Colds, Bronchitis and affections of the breathing organs. It promotes refreshing sleep, improves the appetite, overcomes nervous prostration, and gives new life and strength to the weak and aged. 50c. and \$1.00, at Druggists.





