

The Living Church.

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

Vol. XII. No. 19.

CHICAGO, SATURDAY, AUGUST 10, 1889

Whole No. 562.

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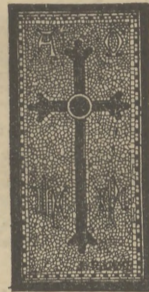
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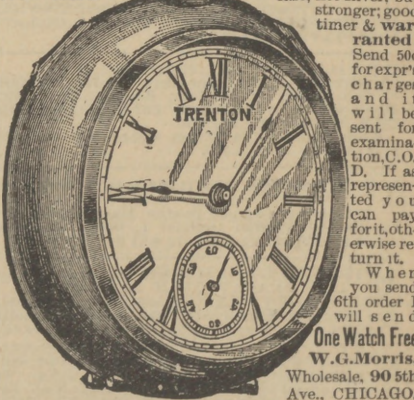
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The Living Church.

SATURDAY, AUG. 10, 1889,

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NEWS AND NOTES.

Two Bagdad Jews have bought the entire site of ancient Babylon. On this *Le Chretien Belge* well remarks: "Is it not a significant fact that two Israelites should to-day possess the soil and the ruins of the immense city where their ancestors were captives and slaves, and of which their prophets had pronounced the utter destruction?"

The grand old gateway of St. Augustine's College at Canterbury—famous as one of the finest examples of fourteenth century architecture in England—is about to be restored, examination having revealed the fact that its stability is much impaired by the decay of the stonework. The estimated cost is £1,000.

ANOTHER religious community is in process of founding. Full of admiration for the monks of Mount Athos, Mr. Athelstan Riley has secured the advowson of the living of Coveney, near Ely, and has presented the Rev. H. M. M. Evans, one of Mr. Dover's curates at St. Agnes', Kennington Park, who will shortly go into residence with three other young priests. The Bishop of Ely has sanctioned the experiment.

UPON the recent appointments of suffragan bishops, *The Banner* remarks: "It is obvious that there will soon be few dioceses without suffragans, and thus the diocesan bishop, acting *mero motu*, is in effect endowed with the power and right of creating bishops when the Church in its corporate and representative capacity is denied any such privilege. Whether this is 'a consummation devoutly to be wished for' is a matter on which there may well be a difference of opinion."

THE Commission on Work among Colored People is doing a great work under many difficulties. It is a shame that the Church has not poured its gifts into the treasury in some degree commensurate to the magnitude of the field, and the tremendous responsibility of it. Yet despite our stinginess, the Commission is working in eighteen dioceses and employs over a hundred missionaries and teachers. We call attention to the appeal in another column. The Commission needs \$3,000 this month.

THE decoration of the reredos in Gloucester cathedral has now been completed. The whole is of the white oolite stone from the Cotteswolds. Although erected only seventeen years ago, the stone was becoming dingy in appearance, especially the backs of the panels. These are now colored, alternately, a deep rich red and greenish blue, relieved with light ornamentation in gold and contrasting yet harmonious color, and the small upper panels are colored with a lighter blue. So far as

the sculpture proper is concerned, very little has been done.

MORE than a hundred surpliced clergy attended the anniversary service of the Bishop of London's Fund in St. Paul's cathedral. The lay helpers of the diocese supplied an excellent choir. In a vigorous sermon, based on Luke xxii: 35, 36, the Bishop said that Dr. Tait, when Bishop of London, hoped to raise a million pounds at one bold stroke for the purposes of the Fund. Though a quarter of a century had elapsed, the aggregate contributions were still under a million, but 154 new churches had been built and parishes associated with them through its beneficent operations.

THREE missionaries to the Jews were advanced to priests' orders by Bishop Blyth at Christ church, Jerusalem, on Trinity Sunday. Three who had been acting as catechists and schoolmasters were also ordained deacons. The ordination excited great interest in Jerusalem. The Armenian Patriarch and three of his Bishops were present, as were also representatives of the Syrian and other Eastern Churches. The Greek Patriarch was prevented by illness from attending. Some of his clergy were, however, there. The Bishop on the following Tuesday left for the Jaffa district, where he held three Confirmations.

CHURCH choirs would do well to curtail the extent of their repertoire, and give each piece better finish and expression, thereby adding much to the impressiveness of the musical service of the Church. They need rarely fear that judicious repeating will pall on the congregation; on the contrary, any really good and well-written anthem will need to be heard a number of times before its repetition is even noticed by the average congregation; in fact, it is in reality enjoyed more and more with each repetition. We know of a case where a short anthem by Barnaby was, off and on, performed six times before the congregation began to talk of the "lovely new anthem introduced that day."

AN association of lay workers in the University of Durham, to be known as the "Bishop Lightfoot Union," has been formed with the hearty approval of the Bishop of the diocese, and under the presidency of Archdeacon Watkins. It is expected that at the beginning of next term in October a large number of University men will offer themselves to the diocesan clergy as lay workers (for Sundays only) under one or more of the three classes mentioned in the rules and regulations of the Durham Diocesan Lay Helpers' Association. The annual service for diocesan lay workers was held in Durham cathedral on Thursday, July 18th. The nave was well filled with lay workers drawn from all parts of the diocese. The Bishop of Durham and Bishop Sandford were present and the Bishop of Beverley preached. After the anthem, the Bishop of Durham gave authority to six lay evangelists, a lay reader, and two lay missionaries.

THE appointment of a suffragan to the Bishop of Oxford will (says a London correspondent) enable Dr. Stubbs to continue those historical and ecclesiastical studies which have won for

him a very high reputation among scholars and men of learning throughout the world. When Dr. Stubbs resigned the Regius professorship of modern history at Oxford he expressed a hope, on being appointed to the bishopric of Chester, that his new duties would leave him time to complete four works which he had in hand. These were an edition of William of Malmesbury's *Gesta Regum*, "The Constitutional History of England under the Tudors," a second volume of "Select Charters," and the concluding volume of "Councils and Ecclesiastical Documents." Of these, the first has been partially published, but the others have not as yet seen the light of day, but now that he is to have his episcopal work materially lightened, there is every reason to hope that he may find time to complete them, and so confer fresh benefits on all students of history.

NEWCASTLE CATHEDRAL, or the old church of St. Nicholas, has been reopened. Since the restoration period began fourteen years ago, when the division of the See of Durham was thought desirable, about £100,000 has been expended. The more recent alterations comprise elaborate refitting of the choir, the cost of which has been anonymously and generously provided by a true son of the Church. A new pulpit given by the donor of the reredos (erected two years ago), has been provided. The canons' stalls—twenty-four in number—are handsomely carved, and accord with their surroundings. Adjoining these are the stalls of the two Archdeacons—those of Lindisfarne and Northumberland—and those of the vicar and precentor. According to ancient precedent these four dignitaries are placed at the four angles of the choir, the vicar occupying the place of dean (which high office he virtually fulfils during the infancy of the See of Newcastle), and their stalls are distinguished by lofty and spire-like canopies. The adornments and other accessories to the choir are all made subservient to the requirements of the clergy and choristers as to light, moderate reverberation of sound, etc. The new pulpit is of alabaster, on a base of Caen stone, octagonal in shape, with canopied arches most delicately carved.

THE choir of Peterborough cathedral which has been closed for six years, has been reopened, after restoration, having been temporarily fitted up so that service, which has been held in the nave since 1883, might be conducted in it. The cost of the temporary fittings has been met by local subscriptions. Some £25,000 has been spent in the work of restoration, the lantern tower having been rebuilt, the north and south transepts underpinned, and three columns in the choir repaired. The work has been thoroughly carried out under the direction of Mr. J. L. Pearson, R.A., and great care has been taken to preserve the many discoveries which have been made during the progress of the work. One of the most interesting of these is the site of the cruciform Saxon church under the south transept, and over which a crypt has been built. To complete the restoration £25,000 or £30,000 is still needed, and among other things the repair of the beautiful west front has to be

undertaken. At the reopening service the Mayor and Corporation attended, the Mayors of Northampton, Leicester, and Stamford joining in the civic procession; while the Dean, the Bishop of Leicester, Archdeacon Thicknesse, and other cathedral dignitaries, were present.

SOME misapprehension having arisen in various quarters over the action of the late diocesan council of Milwaukee in the matter of graded or proportionate representation of parishes, a somewhat fuller explanation of the action may be desirable. The proposition which passed its first stage was to grade lay representation from the several parishes, according to the number of communicants, limiting any parish to seven as a maximum number. Being an amendment to the Constitution, the favorable action of another council is necessary. In 1887 a similar amendment passed the council only to be defeated in 1888. The action of the council of 1889 therefore is in no way final. Moreover, according to the Constitution, in voting on important matters, each parish has one vote regardless of its number of lay representatives. The proposition passed because, rightly or wrongly, it was represented as being advisable from a conciliatory or peace policy. It was held by several of the advocates of the change, that a parish is not an ecclesiastical unit, and that therefore the principle of representation in the diocesan council is entirely different from that in the General Convention, which latter consists of sovereign dioceses. To hold, therefore, that the diocese of Milwaukee has committed itself to the policy of proportionate representation as understood in any national sense, is manifestly erroneous, and should be emphatically denied.

THE Illinois Legislature, at its recent session, enacted the following salutary law:

SECTION 1. Be it enacted by the people of the State of Illinois, represented in the General Assembly, that it shall be unlawful for any person to sell, lend, give away or show, or have in his possession with intent to sell or give away, or to show or advertise, or otherwise offer for loan, gift, or distribution to any minor child any book, pamphlet, magazine, newspaper, story paper, or other printed paper devoted to the publication, or principally made up of criminal news, police reports, or accounts of criminal deeds, or pictures and stories of deeds of bloodshed, lust, or crime.

SEC. 2. It shall be unlawful to exhibit upon any street or highway, or in any place within the view of any minor child any book, magazine, newspaper, pamphlet, story paper or other paper or publication coming within the description of matters mentioned in the first section of this act, or any of them.

SEC. 3. It shall be unlawful to hire, use or employ any minor child to sell or give away, or in any manner to distribute, or who having the care, custody or control of any minor child, to permit such child to sell, give away, or in any manner to distribute any book, magazine, pamphlet, newspaper, story paper, or publication coming within the description of matters mentioned in the first section of this act, and any person violating any of the provisions of this act shall be guilty of misdemeanor, and on conviction shall be fined in any sum not exceeding five hundred dollars, or imprisoned in the county jail of the county where the offence has been committed, not to exceed six months, or both fine and imprisonment, at the discretion of the court.

NEW YORK

CITY.—The Rev. G. H. Somerset Walpole, recently elected by the trustees of the General Theological Seminary to the professorship of Systematic Divinity, has signified his acceptance. In letters received from Archbishop Benson, the Bishop of London, and others, he was spoken of as well qualified for the position, and was elected on the first ballot. He is a graduate of Trinity College, Cambridge, taking several prizes, was from 1877 to 1882 tutor at the Scholæ Cancellarii, Truro, and in 1884 took charge of St. John's College, Auckland. More recently he has been examining chaplain to the Bishop and also the incumbent of the large parish, St. Mary's, Parnell, the cathedral, Auckland, New Zealand. In all positions he has been successful, exacting a happy influence, especially over young men.

It was a singular coincidence that the same day in which Hobart College gave an S. T. D. to Archdeacon Mackay-Smith, a D. D. was conferred upon him by Trinity College. The Archdeacon expected neither.

In mentioning the names of the architects whose plans for the proposed cathedral have been preferred, that of Mr. Buck was incorrectly given. It should be Mr. J. H. Buck.

IOWA

FAIRBANK.—On Tuesday, March 12th, St. Luke's mission, was duly organized by the Rev. Walter F. Lloyd, D. D., L. L. D., priest in charge, and also rector of St. Luke's church, Cedar Falls. On Wednesday, May 8, the priest in charge, laid the corner-stone of St. Luke's memorial church, Fairbank, in absence of the Bishop. On June 19th, the Rev. Dr. Lloyd presented to the Bishop in the cathedral, Davenport, Arthur Wilson Higby, the second son of the warden of St. Luke's mission, a student of Nashotah Seminary, for the diaconate, the sermon being preached by the Bishop of North Dakota. On the sixth Sunday after Trinity, July 28th, the new church of St. Luke, was opened for divine service, by the priest in charge, assisted by the Rev. A. W. Higby, deacon, and the Holy Eucharist celebrated. The Rev. Dr. Lloyd preached in the morning from Psalm xliii: 3 and 4, and in the evening from I Cor. iii: 23. Large congregations were present. This was the first time the Holy Eucharist was ever celebrated in Fairbank.

INDIANA

Summary of statistics: Clergy—bishop, 1, priests, 32, deacon, 1, total, 34; ordinations—deacons, 2, priests, 2; candidates for Holy Orders, 3; lay readers licensed, 34; churches consecrated, 1; parishes, 39; organized missions, 13; churches and chapels, 56; Baptisms—adult, 111, infant, 315, total, 426; marriages, 156; burials, 197; Confirmations, 388; confirmed persons, 5,797; families, 1,824; communicants, 5,554; Sunday school teachers, 234, scholars, 2,797; value of property—churches, \$539,560, rectories, \$66,000, total, \$605,560. Grand total of offerings, \$75,426.33.

PITTSBURGH

Bishop Whitehead visited Johnstown again last week and was in consultation with the general missionary and the Rev. Allan S. Woodle of Altoona, concerning the needs of the Church and her people. The services have been regularly maintained, and the work of distribution from headquarters goes regularly on. It is now proposed to erect on the Church lot a temporary chapel capable of seating over 100 per-

sons, which can be used until the new memorial church is completed. In the meantime, the Bishop and senior warden of St. Mark's have given the use of part of the Church lot to the Red Cross Society, on which an apartment building has been erected 40x125, containing a large dining-room, kitchen, laundry, bath rooms, closets, and dormitories. This movement is under the direction of Miss Barton, and is of a temporary nature, for the purpose of gathering together the families of well-to-do people which have been scattered, and giving them comfortable quarters until they can be settled. It meets a present need, and will not interfere with the general Church plans. The Rev. Mr. Bragdon, who has worked unremittingly at Johnstown since the flood, will take a much-needed rest next week. Mr. Snavelly, the lay reader, a former resident of the place, will remain on the grounds.

The reports in the daily papers in reference to the accident to the Rev. Thomas Crumpton, D. D., rector of St. Paul's, were much exaggerated. The Dr. had a slight fall, but sustained no serious injuries. At his advanced age the slightest occurrence out of the ordinary routine, would naturally effect the nervous system. He is now 91 years of age, and is one of the oldest priests in the Church, having been in active duty since his ordination in 1833, and all the time in the hard work of Western Pennsylvania, and has spent 26 years in his present rectorship.

On the 30th, the new chapel of the Atonement, Mansfield, was opened by Bishop Whitehead, at which time three persons were confirmed. He was assisted by three of the clergy who have been in charge of the mission, and addresses were made by the Bishop and one of them. The chapel is neat and commodious, with a seating capacity of over 100. Since the completion of the building the congregations have been large, and the mission has never been in better condition. Mr. C. C. Craft of Crafton, has been very active and efficient in the matter of the building, and to him great credit is due, and was accorded by the Bishop, for the thorough manner in which all the details were carried out. The services are in charge of the Rev. Mr. Badger of Crafton, and are held, during the summer, in the evening instead of the afternoon as heretofore.

CONNECTICUT

NEW CANAAN.—The memorial organ, given by one of the parishioners of St. Mark's church, was dedicated to the service of Almighty God on Tuesday evening, July 30th. The organ is of two manuals and pedals, with composition pedals on great organ, and all the latest mechanical registers. There are 18 stops. The workmanship is excellent, and the tone exceedingly good, rich, and sweet. The builders are the Messrs. J. H. and C. S. Odell of New York, who have certainly turned out a most beautiful instrument. The office of benediction was said by the rector, the Rev. M. M. Fothergill, and notwithstanding the heavy rain storm, the church was well filled with a devout and earnest congregation. The Office consisted of versicles, collects, lesson, canticles and hymns, with special organ solos by Mr. W. R. Hedden of Trinity church, New Haven, and Mr. F. Wright, organist of St. Andrew's church, Stamford. The organist of the church, Mr. W. S. Raymond, took the service in an admirable manner, and the singing was thoroughly hearty and

good. The Rev. D. Parker Morgan, D. D., rector of the church of the Heavenly Rest, New York, delivered a most interesting, able, and instructive address. Dr. Morgan held a Mission in the church during the month of February last, and he contrasted the look of the church then and now in a marked manner; for since February the whole church has been beautifully restored, a new organ transept built, new pulpit of oak erected, and brass lectern added, with substantial and handsome choir stalls. The service closed with Faber's beautiful hymn, "Hark! Hark, my soul!" sung as a recessional.

MINNESOTA

ST. PAUL.—During this month Christ church and St. Paul's will be closed for alterations. Both churches are to have their chancels enlarged. In addition to this, the former will erect a guild house close to the church. The congregation of St. Paul's church hold services in a tent adjoining the church while the alteration is going on. The rector, the Rev. J. Wright, and family have gone to Alaska during August. The vested choir attached to this church camped at Four Lakes last week. The choristers of Christ church are invited to spend a few weeks at Lake Minnetonka during the alteration at the church. The Rev. Sydney Jeffords, for many years assistant priest at this church, will shortly leave this city for Peoria, Ill. His departure will be keenly felt in many quarters, as he is very highly esteemed.

St. John's church and the church of the Ascension are to undergo alterations and enlargement. The latter may tear down their present edifice and build a larger one. The city is growing so rapidly that there is not church accommodation sufficient to seat the growing demand.

The Rev. Mr. Haupt, recently ordained deacon, a young man of much promise, has been appointed assistant city missionary.

The junior branch of the Iron Cross Guild in connection with St. Peter's church have opened a free reading-room and use the guild room for that purpose two nights in the week.

A guild for men to be hereafter known as "The Guild of St. Peter's," has just been organized and starts out with nine members, the Rev. S. Mills, warden and spiritual director. The object of the guild is to assist the clergy in parochial work, and unite together in Christian fellowship with a view of strengthening one another in holy living. St. Peter's parish is one of great promise; over 100 families are located in its neighborhood.

Bishop Whipple has been seriously ill, but is now gradually recovering. The prayers of the faithful were offered up for him last Sunday.

LOUISIANA

NEW ORLEANS.—St. Anna's church was lately presented with an elegant green altar cloth elaborately embroidered, and a fine clock for the use of the Sunday school and church. Both were gifts from devout parishioners and were greatly needed. Grace church is now undergoing some needed repairs. The rector is away, and during his absence the walls of the church are to be painted and the altar raised several feet. The parish is doing well under the energetic rector.

Many of the city clergy, the Rev. Dr. Snively, the Rev. Messrs. Sessums, Percival, and Waters, are away, but services are continued in their churches, the Rev. Dr. Cleburne being at Trinity,

the Rev. Mr. Bakewell at Christ, the Rev. Mr. Beaubien at St. Paul's, and Mr. Richard Rhodes lay reading at the Annunciation. Mr. Harry Fitch, appointed by the Bishop as lay reader, is successfully doing mission work for the Bishop at Covington and other places accessible from New Orleans. The new rector of the St. Philip's colored church, the Rev. Mr. Morgan, has arrived, and seems to be doing much good among the people he serves.

MONROE.—The beloved rector of Grace church is away enjoying a much needed rest at Hot Springs, Va. During his absence, services are being held in his church by the Rev. H. B. Jefferson.

BATON ROUGE.—St. Mary's School is in a flourishing condition. It is endorsed by the Bishop; it ought to be endowed, and only waits the generosity of some good Churchman. The charge for tuition could then be greatly lowered; as it is, the school is obliged to pay a high rental for its large building and beautiful grounds. The Principal is Miss L. F. Smith.

CENTRAL PENNSYLVANIA

TOWANDA.—The new Christ church, the Rev. Percy J. Robottom, rector, was opened for worship, Sunday, July 14. The sermon was delivered by Bishop Rulison, who referred to the efforts made by the former rector, the Rev. Wm. E. Wright, towards this happy result, some two years ago, and to the untiring zeal and devotion of Mr. C. B. Porter, who has done so much towards the successful completion of the work. The church is built of native stone in the Gothic style, 127x50 ft. with a frontage of 90 ft. Messrs. Pierce and Dockstader of Elmira, N. Y., were the architects. The total cost, not including the land, is \$75,000. The chancel dimensions are 21x30 ft. The choir stalls are of antique oak with "old red" plush cushions. The reredos and altar will also be of antique oak, but are not yet in place. The former will be the gift of the children of the late H. S. and Sarah Mercur, in memory of their parents; and the latter is from Mrs. Lucy M. Adams, as a memorial of her husband, John C. Adams. The chancel rail is of oak with brass standards and telescopic gate, and is presented by Mrs. Jas. H. Hawes, in memory of her husband. The clergy seats match the choir stalls, and are the gift of the Sunday school in memory of the Rev. John S. Beers, a former rector. The brass eagle lectern is a memorial of the late Rev. Chas. Ewbank McIlvaine, another former rector, and was presented by his wife and sisters. The pulpit of antique oak and bronze is given in memory of the late O. D. Bartlett and his wives, Mary Weston and Sarah Tracy Bartlett, by their children. Several handsome memorial windows are also to be given.

MISSOURI

BEVIER.—On Sunday, July 28th, was laid the corner-stone of St. George's Mission chapel. It will be 25x50, in Gothic form, clere-story, with cathedral stained glass windows. One year and seven months ago this mission was begun, and it has been very successful. The beginning was with but three members; now there are ten, four having, within the year, been confirmed by the Bishop of the diocese. Others await Confirmation. A Sunday school has been started which has averaged 60 scholars and 9 teachers. On two or three occasions 100 have been in attendance at the school. The congregations are always good, and sometimes fill the

M. E. church, which the mission rents for school and church purposes. The church will cost, all finished and furnished, \$1,100, and it will be, when completed, paid for with the exception of a small loan. It is centrally located upon one of the best lots in town, and will be in the very place it ought to be for the future. The missionary, under whom this work with the aid of faithful workers, has been done, is the Rev. Chas. H. Canfield. In the laying of the corner-stone he was assisted by the Rev. E. W. Flowers, rector of Grace church, Brookfield, Mo., who made an eloquent address, followed by the missionary who laid the corner-stone.

OHIO.

CLEVELAND—On Sunday, Aug. 28th, the Rev. A. W. Mann participated in combined services in the interests of Church work among deaf-mutes at St. Mary's and Emmanuel churches.

CALIFORNIA.

SAN JOSE.—The building on the lot on St. John St., adjoining Trinity church, of which the foundations are now being laid, is for guild rooms, Sunday school and chapel purposes, etc. The material to be used throughout is New Almaden stone. A cloister will connect it with the church. To the persevering efforts of Mrs. Dr. Wakefield the members of the congregation are largely indebted for this addition to their quaint, beautiful, ivy-grown church. She saw the need of such an addition, and in 1885 a gentleman handed her a savings bank book with a liberal donation, as the nucleus of such a fund. To the same object her Bible class contributed over \$250, the result of their self-denials for two Lenten seasons. To this was added the proceeds of several entertainments by St. Mary's Guild; then a donation of \$1,000 by Mrs. Cox, in memory of her deceased father, John Johnston, Esq., and other contributions. The entire cost of the building has been subscribed, except a few hundred dollars for the completion of the interior. As the committee having the building in charge are precluded from contracting any indebtedness, it may be Christmas before it is ready for occupancy.

MARYLAND.

BALTIMORE.—The Sunday schools of St. James' and Howard chapel, both colored, observed St. James' Day and held closing exercises, July 25th, at Howard chapel, on Park Ave., near Dolphin St. The rector, the Rev. Henry Tarrant, was assisted by the Rev. Messrs. E. P. Gray, Geo. A. Leakin, Lewis DeLew, and Samuel R. Bailey. After services the 200 children present held a lawn party in the rear of the church. The two churches mentioned are one congregation, and the rector is endeavoring to raise a sum of money that will build a church to hold 2,000 persons. A central location will be chosen. Mr. Tarrant has \$8,500 toward the project.

SYKESVILLE.—July 26, Bishop Paret confirmed a class of eight persons at St. Barnabas chapel here, on Sunday, July 28th. The church was crowded to overflowing and the greatest interest manifested. The Bishop congratulated the parish on the hopeful outlook, and mentioned the great improvement in attendance and increased membership. After Confirmation, he, assisted by the rector, the Rev. S. D. Hall, administered the Holy Communion to a large number of partakers.

LEONARDTOWN.—The Rev. J. Gibson Gantt, rector of King and Queen parish, St. Mary's County, who has been ill, has recovered.

KINGSVILLE.—The rector, the Rev. J. Worrill Larmour, and the congregation of St. John's church, this place, are raising funds to build a commodious and comfortable church. It is the intention to commence building early the coming spring. The amount required has been nearly secured.

The new chapel at Point of Rocks, was damaged by the flood recently, to the amount of \$300. The rectory at Catoclin Furnace has been nearly destroyed.

DELAWARE.

Summary of statistics: Clergy canonically resident, 32, parochial and missionary, 26, having more than one charge, 4, dismissed, 4, received, 10; candidates for Holy Orders, 1; postulants, 2; parishes, 28; churches and chapels, 38; Baptisms—infants, 236, adults, 61, total, 297; confirmed, 272; communicants—present number, 2,416; marriages, 62; funerals, 160; Sunday schools—teachers, 240, scholars, 2,129; Contributions, total, \$59,422 04.

MASSACHUSETTS.

NANTUCKET.—The Bishop made his annual visitation to St. Paul's parish, on Wednesday, July 3rd. After Evensong he preached and administered the rite of Confirmation to a class of 12 persons, of which five were males and seven females. The church is crowded to overflowing at every service by the many summer residents who spend the heated months on the hospitable shores of Nantucket.

BEACHMONT.—An interesting service for the admission of boys to the choir was held at St. Paul's, on July 28th, at Evensong. The candidates in vestments had taken seats by themselves just before the processional, "Jesus, meek and gentle." After the reading of the second lesson, they were brought forward and presented by two of the choir boys, when the rector read a preface, and asked of them a promise of fidelity and obedience. He then gave each boy a Prayer Book and a Hymnal. Suitable collects were then said, and the rector gave the boys a welcome as his assistants in the services of the Church, after which they were given places among the other choristers.

The Rev. N. G. Allen, who has been at Easthampton for some months past, has been very ill with malarial fever, which culminated in congestion of the brain. By last accounts, he is slowly recovering.

The Rev. J. Frank Winkley is very seriously ill with a chronic sickness and fears are entertained of the result.

GEORGIA.

SAVANNAH.—The lectern given to St. John's church, by A. Dutenhofer, Esq., in loving memory of his wife, was executed by the Gorham Manufacturing Co., under the superintendence of Mr. John H. Buck, one of the successful architects in the first competition for the New York cathedral. It is six feet eight inches in height. The base is an octagon with concave sides, resting on four crouching lions, above which rise four pinnacles connected with the shaft by flying buttresses. Statues representing the four Evangelists occupy niches between the pinnacles. The shaft is of pierced tracery, and with its cap is also octagonal. The eagle is exceedingly handsome and the feathers are nicely chased. The poise of the bird and the utterly unconventional treatment of the head and wings are wonderfully done; likewise the different finishes, which show of what brass is susceptible. The execution and design show an originality of conception and

fidelity of execution of detail, as well as beauty of finish, which compares most favorably with the work of European workers in metal. The inscription which is on the panels directly under the figure of St. John reads as follows:

"To the glory of God, and in loving memory of Mary J. Dutenhofer, Easter, 1889."

Other gifts presented at the same time were a brass altar cross forty inches high, etched with a passion vine; and a pair of brass vases to match. On the back of all was engraved:

"To the glory of God, and in loving memory of William Norman Holt, Easter, 1889."

It is expected that extensive alterations will be made in the chancel this summer, and an altar rail and pulpit to match the lectern will be given, securing unity of design.

LONG ISLAND.

The Bishop took passage for Europe on Saturday, Aug. 3rd, to be absent a few weeks for rest and recuperation.

The annual report of the Choir Guild of Long Island is out, showing the organization to be in a prosperous condition. Two festivals were held in 1888, the first on April 26th, in which ten choirs, numbering 360 voices, took part, and the second on November 15, in which the 13 choirs numbered 450 voices. Experience proved that autumn was the most suitable time in which to hold these festivals, and in November an article was added to the constitution of the guild fixing the Tuesday after the second Sunday in November as the day on which the festivals should be held in future. The dues of \$1 per annum for honorary members enabled the guild to pay the expenses of both festivals and also to help organize a new choir and still have a balance of \$75 in the treasury. Each choir, however, bore a share of the expense in paying for the Festival Book which they made use of.

BROOKLYN.—Through the kindness of a few friends, the Rev. Hugh Maguire, rector of the church of Our Saviour, was put in the way of visiting his home in Ireland, and he was to sail on Thursday, Aug. 8. Since he became rector of the church, Mr. Maguire has never before taken a vacation, and it was now imperatively needed. The church of Our Saviour, it may be added, was for some years a mission of Christ church in South Brooklyn, when it became self-supporting.

A new church is to be built at Pennsylvania and Liberty Avenues, in the upper part of the city, to be called St. Clement's, and to cost \$10,000. Services were begun a year ago in a hall and have been conducted by the Rev. H. M. Scudder. The new church is the result of a serious division in Trinity church which objected to the other's building so near. Inasmuch as the distance is half a mile, the protests were overruled. This is the third new parish organized within a year in the upper part of the city, the other parishes being those of St. Chrysostom and St. Timothy.

FLATBUSH.—The work of enlarging St. Paul's church has begun and services in the meantime will be held in a chapel of the Reformed Church in that village.

The Church Year. There's a world of instruction of the wisest sort in it. Does every clergyman take pains each Sunday to do as the rubric enjoins, declaring "unto the people what Holy Days or Fasting Days are in the week following to be observed?" And, if he reasonably can, does he observe the days of the Church year with a fit

service? And does he call the children's attention to them in the Sunday school, and wake their interest? If he does all this, he saves himself and his people from over-production of wearying exhortations of one cut and pattern, and weaves at the tustly distaff of the Mother, the Church, a well-threaded, fitly adjusted, wholesome woof of rightly divided Christian truth. —Bishop Tuttle.

"VISIBLE AND INVISIBLE."

BY M. E. BEAUCHAMP.

When rousing from light slumbers,
Before I fully wake,
Sometimes a flood of melody
Will all my senses take;
Fainter and fainter sounding,
As I my eyes unclose,
And though I strive to hold it,
Away, away it flows.

Unmoving on my pillow,
I send my mind in vain
To call me back some snatches
Of that celestial strain;
Only a deep impression
Of sweetness beyond thought;
Only a vague remembrance
Of what that music brought.

Harsh seems all earthly melody,
While lingers on mine ear
The overpowering sweetness
Which yet I cannot hear,
As if, but for a moment,
A heavy veil should rise,
And we could freely listen
To songs of Paradise!

We know our earthly organs
Of hearing and of sight
Respond to certain measures
In waves of sound or light;
And just beyond, it may be,
Or just beneath our powers,
Are the sights and sounds we dream of,
In Eden's happy bowers.

We see a world around us,
And think we see it all,
The while our fleshly vesture
Spreads o'er us like a pall;
We catch but transient glimpses,
We catch but fleeting sounds,
Of the beauty and the melody
With which the earth abounds!
Skaneateles, N. Y.

A LUTHERAN VIEW.

From *The Lutheran*.

Can a person be a Lutheran and at the same time a regular attendant at, e. g., a Methodist church, thus throwing his influence, whatever that may be, in a direction entirely at variance with the principles he professes to believe and uphold? The above question is suggested by remarks occasionally heard by persons who, for the sake of convenience or associations, neglect their own church, and going to one more conveniently located or more fashionable, still claim to be Lutheran in principle. We have even heard ministers of certain denominations say: "O, I have Lutheran members in my congregation and they would not be anything else but Lutherans." Indeed! Now such persons are either grossly ignorant, or very dishonest. The following proof from a Methodist minister in this city should satisfy all who think they can be true to their faith and yet be in another church. A young lady brought up in the Lutheran church, but living near a Methodist church, was in the habit of going to the latter because it was so near and her own church quite a distance away. One day she asked the minister of said church: "Can I still remain a Lutheran and at the same time be a member of the Methodist Church?" he answered: "No, you cannot." This was honest so far at least. But it seems impossible for a minister of the mother of proselytism to be honest in his actions. Said minister went to the house of the young

lady and endeavored to persuade her to unite with his Church, telling her that after having done so she might just tell her pastor, that she did it on account of convenience and associations. Comment on such hypocrisy seems to be unnecessary.

"But, says some one, 'I would not join that Church, I only go because it is so much nearer and they are such nice people, and after all it makes little difference.'" But this does not better the case one particle, but is a direct insult to Christ when He says: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Convenience and bodily ease and pleasure are the motive, and the Faith once confessed before God goes for nothing. There is no willingness to make sacrifices for the sake of the Faith and the consequence is a denial of the Faith. This may seem to be a strong assertion, but when we know that the Methodist Church does not only not respect our discipline but expends more money for the sake of proselyting Lutherans than she does in the effort of converting the heathen, can a Lutheran throw his influence in that direction without denying the Faith to which he has vowed before God's altar to be faithful?

COMMON SENSE IN USHERING.

The exercise of that rather uncommon quality called common sense, in the reception of young men at the church door, and in showing them into pews, is an important factor in Church work; for very frequently the manner in which a young man is treated in church excites a powerful influence on the whole course of his future life.

It is generally considered sufficient to show a man to a seat, and indeed this is all that is required of a church usher, whose sole aim is to allot indiscriminately to a certain number of persons an equal number of seats, but if the usher, in addition to this duty, wishes to use his office as a means of welcoming young men, and of making them realize that it is really a pleasure to see them in God's sanctuary, then he must bring to his assistance all the tact and discrimination of which he is capable.

To those who are not familiar with this kind of work, the above statements may appear exaggerated, but those who have been brought into personal contact with large numbers of young men, will, we believe, appreciate its truth and its importance, and will therefore understand why we give space in *The Cross* for a few suggestions on the subject.

An usher has an opportunity of exercising his common sense in two ways; first, in the manner in which he approaches a young man, and second, in the selection of a pew in which to place him. It is neither possible nor desirable to lay down any rule which should govern an usher in his manner of addressing young men in church; but one thing should ever be borne in mind, that a kind word and a pleasant expression of countenance goes far in making a stranger feel at home, when he is embarrassed and ill at ease, therefore let not an usher set his features into a doleful and solemn expression, as though the occasion was one of a most mournful character; neither should he hold back until the visitor asks for a seat, for young men are bashful sometimes, and besides they

expect, and rightly too, to be met and accommodated. Neither should he assume an air of indifference, as if the work were a terrible bore to him. In a word, an usher should speak and act in such a way, that a young man who visits the church may feel that he is welcome, and this will induce him to come again.

That these rules of common courtesy are not carried out in some churches is manifest by the fact that many young men have complained of the manner in which they have been received in church; and the slight interest exhibited by the ushers in their comfort has made more than one feel that perhaps, after all, the church was not the place for him. Such a lack of courtesy is productive of particularly disastrous results in the case of those young men on whom fortune has not smiled, and whose clothes are perhaps not as fashionable as they might be, nor as new as they had been. These young men are particularly prone to imagine that they are not taken care of because they are a little shabby, and thus it happens that a mere oversight on the part of an usher is misconstrued into a personal slight, and although we do not countenance the sense of false pride which renders these young men so susceptible to offence, we must nevertheless recognize that this condition exists, and make these young fellows thoroughly realize that in God's house men are not classified by the cut or the age of their coats.

In the selection of a seat, common sense teaches that if we wish to make a young man feel at home, we should place him among those of his kind; especially does this obtain if we desire to foster in him a devout demeanor during the services. A young man feels ill at ease in a pew filled with women, or older men; it therefore behooves us to put him in a pew with young men, but here the faculty of discrimination comes into play; don't put a young man who comes to church to worship, but in whom religion has so weak a hold that he is easily influenced for evil, in a pew with a set of fellows who go to church "to hear the music;" put him in with a stronger Christian, a young man who is not ashamed to get down square on his knees. Again, don't fill a pew with young men who go to church simply out of curiosity; divide them up, if possible, so that next to each of them there will be a devout young Christian worker, who will set him a good example; for it must never be forgotten, that the power of example is enormous, and many a young man, who during the prayers, sits upright in the pew with a defiant air, has bowed his head and finally gone down on his knees, touched by the example of a young man like himself devoutly kneeling in prayer by his side. He cannot help seeing the contrast, and his conscience does the rest: Then again, it is not desirable to put a young man whose clothes are not exactly what he wishes them to be, in a pew with a lot of well dressed fashionable fellows; the contrast is too great, and it is apt to engender an uncomfortable feeling on the part of the young man. Put this man in a pew with a young fellow whose external evidences of financial success are in keeping with his own, for there exists a mysterious bond of sympathy between men in similar stages of social evolution, which should never be overlooked, because it can be put to excellent use in all kinds of Church work. Let us not be understood to draw lines of social boundaries

in making these statements, we simply accept the lines of distinction which men draw for themselves.

It may be objected that in order to parcel men out in this manner it is necessary to possess a deep insight into human nature; not at all. It is not a question of insight, it is a question of observation and common sense, and all that a man needs, to do the work well, is a deep interest in the spiritual welfare of young men, and of course to keep his eyes open. "Actions speak louder than words;" by watching a young man in church we can easily tell where he stands in religious matters, and we will know where to put him next time; only let us treat him so well the first time that he will give us an opportunity of exercising our common sense in putting him into the proper place on his second visit.—*St. Andrew's Cross*.

BISHOP WILSON.

From *The Scottish Guardian*.

Few dioceses so small as Sodor and Man have had bishops so distinguished, as may be seen in the brief accounts of them in Keith's catalogue. One name in later times overshadows the rest.

* * * Yet when we speak of Bishop Wilson as being best known, it would seem that he is not so well known as he deserves to be, by those at least whose interest in religious matters cannot be said to be excessive. Matthew Arnold says, in the preface to his "Culture and Anarchy": "I learnt with consternation lately from a brilliant and distinguished votary of the natural sciences that he had never so much as heard of Bishop Wilson, and that he imagined me to have invented him." Others, with as much indifference for what is outside their own line as Matthew Arnold's scientist, have confounded him with a modern prelate of the same name, the late Bishop Wilson of Calcutta. Such is fame, and such is scientific superiority to matters of religion. Are there not those who still confound the last Bishop of Hippo and the first Archbishop of Canterbury? It is enough for them that each was an Augustine.

Our Bishop might indeed have sat for the portrait of Victor Hugo's model bishop in *Les Misérables*. The beautiful picture of 'M. Charles Francois Bienvenu Myriel, *evêque de D.*' is said to have been drawn from the life, being in fact a description of M. Miollis, Bishop of Digne, in the Basses Alpes. On one of his occasional and rare visits to England, he was staying at a farm house at Newchurch, the parish in which he had once been curate. [In after years a lady was fond of relating this story of that time, she being then about seven years old and residing in the house: "Every morning when the Bishop went out he used to say to her, 'God bless you, my dear little girl.' I, she would add, was rather pert at that time, and one morning after receiving his usual blessing, turned around and said: 'And God bless you too, Sir.' The Bishop immediately replied: 'Thank you, my dear little girl. I do not doubt but that your blessing will do me as much good as mine will do you.'"]

It was wa'king in his garden one damp evening after prayers, in the ninety-third year of his age and the fifty-eighth of his consecration, that our Bishop caught the chill which in a few days brought him to his grave. His wife—to whom he seems to have been tenderly attached—died in the flower of her age four years after their

marriage. He was a widower for upwards of fifty years. Bishop Wilson, with his old housekeeper (the widow of a former governor) and some student of divinity whom he usually had residing with him, meditating in the garden at eventide before retiring to rest, seems almost a companion picture to Bishop Myriel with his old sister, Mademoiselle Baptistine, and his '*pour tout domestique*,' Madame Magloire.

A comparison with another saintly French prelate (Archbishop Fenelon) may, perhaps, occur to the reader. In this case, also, will be found a curious parallel. The Duke of Marlborough, we are told, in the war of the Spanish Succession, posted a detachment of troops to guard the estates of the Archbishop of Cambrai, and conveyed grain to the dwelling of that prelate in the town when it began to be in a strait. Cardinal Fleury, it is said, heard of the fame of our bishop, and "sent over on purpose to inquire after his health, his age, and the date of his consecration; as they were the two oldest bishops—and, he believed, the poorest—in Europe. The Bishop sent the Cardinal an answer which gave him so high an opinion of him, that he obtained an order that no French privateer should ravage the Isle of Man."

It may be interesting now to compare a critic of the last century with one of the present age writing about the same man. Dr. Johnston wrote: "To think on Bishop Wilson with veneration is only to agree with the whole Christian world. I hope to look into his books with other purposes than those of criticism, and after their perusal, not only to write but to live better." Matthew Arnold draws a comparison between the Imitation and the Maxims to the advantage of the latter, of which he further says: "Bishop Wilson's Maxims deserve to be circulated as a religious book not only by comparison with the cart loads of rubbish circulated at present under this designation, but for their own sake." Yet the Maxims is but one of several works all marked by the same strong sense and deep though sober religious feeling, of which perhaps the "Sacra Privata" is the most widely known and the most characteristic. The prayers in this remarkable book of devotions seem to breathe the very spirit of our Book of Common Prayer, and have besides a beauty and cadence of their own, unlike too many popular works of the kind, the authors of which seem to incur the censure of an eminent Presbyterian, who describes their prayers as "undevoiced recitals of their opinions, their discourse, technical announcements of their faith." They seem to have favorably impressed Dr. Isaac Watts, no mean judge of the merit of such compositions. This is no place for even the most cursory notice of the Bishop's other works, but we may call attention to a remarkable letter he addressed to one of our Scottish bishops on the doctrine of a Middle State.

We make no attempt at even an outline of our Bishop's life. Its main events have been collected by Keble, from Crutwell and other authorities, in the life prefixed to the edition of his works in the Library of Anglo-Catholic Theology. The few notes we subjoin are not second hand, but mainly of our own collecting, from the various sources. We pass over therefore the legend of the hot sealing wax dropped on his pupil's finger, to teach the thoughtless heir of the House of Stanley not to sign papers without first reading them; as also the fact of the respectful expositu-

lation with his pupil's father about the neglected state of his affairs. These signs of character did not prevent, prevent, perhaps prompted, the appointment to the long vacant See, pressed by a grateful patron on his reluctant chaplain. In each we see the germ of what was carried out in his island diocese; in the discipline he maintained (of which we shall have more to say by and bye) and in his gain to the island of what has been called the Manx Magna Charta, the Act of Settlement, a sort of tenant-right which he obtained in a true spirit of statesmanship from its then Lord. We pass over also the conflict with Archdeacon Horrobin, a protegee of the latitudinarian Bishop Hoadley; the imprisonment of the courageous Bishop by the illiterate Governor, and the reversal of the proceedings by the supreme Government, which pronounced them offensive, arbitrary, and unjust, and offered him the vacant Bishopric of Exeter by way of compensation. These and other events of his public life we pass over till he was laid in his quiet grave in the churchyard of the parish in which he had lived, according to his own direction, "wishing," he said, "that my example may prevail, with some at least, to leave off an undecent custom of burying the bodies of their friends in the House of God." His coffin was made out of one of the elms which he had planted on his arrival in the island nearly three-score years before. One who had been in former years an open enemy, but had long become his attached friend, ministered to him in his last illness. He seems to have been blessed with vigorous health. When past four-score he speaks of an attack of gout caused by his having walked too fast to church. He continued to ride some six years beyond this. "Prince Eugene himself," the ideal hero of the period, it was said, "did not sit on horseback better than the Bishop." On the tombstone in Kirk Michael churchyard after the date of the Bishop's death is added:—"This monument was erected by his son, Thomas Wilson, D.D., a native of this parish, who in obedience to the express commands of his father declines giving him the character he so justly deserved. Let this island speak the rest." The author of an "Appeal to Common Reason and Candor," published in the year 1750, having taken notice of the state of religion in the north of Scotland, and in some parts of Ireland, proceeds to say:—"It will be unpardonable, after these, to mention the Isle of Man in any other expressions than those of gratitude and praise. . . . Happy island! May thy worthy Bishop live and continue, with the assistance of God, to make thee an example of religion and holiness to all islands and kingdoms of the world." Mr. Stowell relates that the Bishop's gardener, a native of Scotland, who survived his master many years, "was in the habit of describing the Bishop's character in the most glowing language. . . . One act of beneficence reminded him of another. . . . He used to relate that, being permitted to pay a visit to his friends in Scotland, he brought some of the Bishop's books with him to present them to his relations; but their prejudices against Episcopacy were so strong that they refused to read books which were written by a bishop. After hearing however of the holy life and exemplary character of the writer, they read his works with avidity and found them truly profitable." This must have been in some remote district, for the Bishop was well received

on his single visit to Edinburgh. In the year 1710, it is related by his first biographer, Crutwell, "The Bishop whose business called him to England, to avoid quarantine (for which there was not the least occasion) went in an open boat to Scotland and landed in Kircudbright, intending to have proceeded by the nearest road to England; but being known to the Earl of Galloway, he was by him and some other Scotch gentlemen prevailed on to go to Edinburgh, where he was waited on and highly esteemed by the clergy, and on his return great numbers of the nobility, clergy, and gentry came with him almost as far as Carlisle." This mode of speeding the parting guest, by accompanying him part of his way, seems to have been a frequent mark of respect in those simpler times. It may be interesting to note here, in connection with Scotland, a remark of our Bishop's with reference to the subject of penance, to which we shall have to return. "The Church of Scotland," he said, "whatever the defects she labors under, has kept out play-houses, masquerades, gladiators, etc., by asserting her right of discipline as inherent in her pastors." By gladiators are probably meant prize-fighters, and we can appreciate the attempt to suppress a brutal and pagan species of sport. But with regard to play houses, the best men now seem agreed that it would have been better to try and regulate them, better to purify the amusements of the people, than to suppress them altogether. The moroseness of the Puritans only paved the way for the excesses of the Restoration.

It must not be supposed, however, that our Bishop was averse to innocent recreation. He used to encourage his farm-laborers in the Christmas games and festivities, saying they would serve their Heavenly Master, as well as their earthly one, all the better. The Bishop's skill in farming was admitted by all. He is said to have taught his neighbors the use of marl for top-dressing. The progress of agriculture, however, seems to have been slow in Man. Even at the beginning of the century the proposal to form an agricultural society met with strong opposition from the people. "They fancied they perceived, under pretence of fostering the agriculture of the island, the precursor of increased taxation, and a deep-laid plot to introduce the exciseman." The Bishop had originally intended to make Physic his profession, studying it at Trinity College, Dublin, where he was a fellow-student with Swift. He had, indeed, got beyond "holy George Herbert," whose "Country Parson" in his "completeness" is "not only a parson, but a lawyer also, and a physician;" who, though "in ticklish cases" he must "call in help," may yet qualify himself to be of much use "by seeing one anatomy, reading one book of physic, having one herbal by him." Nor did he share in the parson's wife's truly insular contempt for "all outlandish gums." For though, "for some time after he had settled there, he was the only physician on the island," yet, we are told, "when some gentlemen of the Faculty came to settle on the island, he gave up to them that part of the practice which alone could conduce to their emolument—attendance on the rich; but the poor he kept always to himself." We are told, also, that he was in the habit of distributing spectacles to those whose eyesight failed them. The practice of systematic benevolence he began as a young man, increased, as covetousness in others is

said to do, with age. In a secret drawer of his cabinet (called 'The Poor's Drawer') at first a tenth, then a fifth, afterwards a third, and at length the half, of his income was placed, set apart to pious uses. Nor were his benefits confined to his own diocese. The visitor to St Paul's cathedral, in London, mounts by marble steps, quarried from below high water mark near Pol-wash Bay, and presented by the good Bishop of Sodor and Man. His largeness of heart led him to the somewhat doubtful step of accepting the post of honorary president of one of the three sections into which the Moravians were divided,—sharing in his patronage of these with Archbishop Potter; while Wesley and Whitfield, strange to say, set themselves strongly against them.

One more anecdote we must give, as showing the sensible and benevolent character of the man. Once when ordering a cloak, he told the tailor, in his love of simplicity, to fasten it with a single button. "My lord," says the tailor, "what would become of the poor button-makers and their families if all thought in that way?" "Do you say so, John?" says the Bishop. "Yes, my lord, I do." "Then button it all over, John."

We have spoken of the Bishop's successful intervention in the matter of the land laws: he seems to have been equally successful as an ecclesiastical reformer. His Constitutions for the diocese were approved at the Convocation of the clergy, sanctioned by the Governor and House of Keys (or local parliament), and proclaimed in the ordinary manner on the Tynwald hill.

Of these Constitutions, Lord Chancellor King is reported to have said: "If the ancient discipline of the Church were lost, it might be found in all its purity in the Isle of Man."

And so we come, in conclusion, to the subject of Church censures and public penance, which has been specially connected with his memory for praise or blame. It reads, indeed, almost like a romance. That in an island off our own coasts, within the memory of our grandfathers, a system of discipline was maintained which almost rivalled that which was in force when the Church was supreme, is remarkable enough. In this island, at least, during the first half of the last century, Hooker's ideal of the oneness of Church and State was to a considerable extent realized, during the long life and mainly by the ceaseless energy of one man. Whether the results were such as to justify the experiment is another question. There is, it must be confessed, something grotesque as well as painful in the spectacle of Katharine Kinred dragged through the water at the stern of a herring boat. But the Bishop was no respecter of persons. Madame Home, though the wife of the Governor, and Archdeacon Horrobin, though the Governor's Chaplain, have equal justice meted out. It is not to be denied that our Bishop's proceedings irritated his enemies and failed to commend themselves even to some of his friends.

In Dr. Vicesimus Knox's Winter Evenings, written a hundred years ago, while Bishop Wilson's memory was still green, that judicious writer says: "Greatly as I esteem the good Bishop I cannot bestow a general panegyric on him as if I approved his errors; for errors he had and was he not a man? I think his favorite topic of inflicting the punishments of ecclesiastical discipline in frequent and common cases argues something of an intemperate zeal, and of a severity rather wonder-

ful in a man of his exemplary benevolence. He appears to me to be mistaken in this point, whether I consider the subject of penance in a political or a Christian light. . . . But the Bishop meant well. . . . His error was in his judgment, not in his heart." The plan of obliging accused or suspected persons to convict or clear themselves on their own oath, a species of compurgation, seems especially open to objection. This may perhaps help to explain what Keble speaks of as "one of the Bishop's greatest difficulties—the total want of persons to understand him, and act cordially under him." Waldron, who seems to have mixed a good deal of gall with his ink, speaks in rather a spiteful strain of "the discipline of the Church being perpetually dinned in the ears of the laity." "Many, to avoid public disgrace, add the sin of perjury to the other, and take the most solemn oath that can be invented to a falsehood." The fact seems to be that our Bishop mitigated and tried to turn to good account the powerful weapon he had already placed in his hands; though Keble speaks of his "making the most of the scanty remnants of discipline," instead of yielding to the temptation "to give up the whole matter as obsolete." His successor, Hildesley, described by Bishop Butler's successor in the diocese of Durham as "the best parish priest he ever knew," found it best to let it drop. And so, as Keble sorrowfully says, "The Manx discipline lost itself in the sands," and the island was "left to cool down to the ordinary temperature of the British dioceses at the time." Soon the Wesleyans appear upon the scene. John Wesley first sent one of his preachers to the island to teach the inhabitants the doctrine of "salvation by faith." Later on we find him visiting the island himself. Keble's remarks on this are worth pondering. "No wonder if the most earnest of the flock caught somewhat too eagerly at an apparent revival of the sort of sympathy they were longing for, though it came in another form and from another quarter; as we have seen in our own time how movements professedly Catholic, but greatly partaking of the excitement too natural to all revivals, have ended, for the present, in something very like Wesleyanism. Wesley's own declaration, at his second visit to the island, was: 'We have no such circuit as this, either in England, Scotland, or Ireland.' In fact, Wilson and Hildesley had been in some sense preparing the way for him." This is a melancholy confession; but we may, perhaps, set against it the same writer's claim for our Bishop: "If ever there was an author of whom it might be truly said, 'he never penned a sentence that savored of unreality,' Bishop Wilson is the man. If simplicity, and pathetic earnestness, and unselfish sympathy with all men, tempered by an unflinching vein of practical good sense, do yet in any degree characterize the teaching and devotion, especially the household devotion, of our clergy and laity . . . to him, perhaps, more than to any single divine of later days, with the single exception of his great contemporary, Bishop Butler, are these good effects owing."

No one, indeed, who knows his writings, knows that they were the reflex of his life, will fail to agree with a candid critic before quoted, who confessed even as he criticised, "I make no doubt he deserved to be canonized better than many of the holiest saints in the Calendar."

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SOME years ago a member of the Reformed (Dutch) Church, while an invalid and visiting in a Church family, received the Holy Communion. She was too feeble to go to the chancel, and the priest came to the pew to communicate her. At her own home her pastor never suggests his willingness to minister the Lord's Supper. She has for years been unable to go to church. As far as we are informed, neither Protestants nor Romanists offer the Sacrament to the sick, except in *extremis*.

THERE are some people who seem to think they have a through ticket on a vestibule train for heaven. Having paid their pew-rent, taken a seat in the church for a pleasing Sunday service; feeling no obligation to do anything to move the Church onward spiritually, they consider themselves at liberty to find fault with the minister and the choir; just as the critical and complaining passenger, who having paid for his ticket and secured his berth, looks upon the train, officers, and all, as bound to be simply subservient to his individual fancy and pleasure. Is it not time that those who are divinely commended to work out their own salvation with fear and trembling, got rid of this passenger notion of getting to heaven?

The *Churchman* of July 20 loftily lectures the deputies from the smaller dioceses, upon the duties of impartiality and self-abnegation. The larger dioceses we are given to understand, are lifted quite above selfish motives and in contending for a changed apportionment which will give them a larger number of deputies, are to be taken as simply striving for a principle, upon the

most purely disinterested motives. But if such a change be effected, some of the deputies from the smaller dioceses will lose their seats. The fear of this, it is supposed, may interfere with their sense of justice, and they are therefore selected as the proper subjects for an admonition on the duty of exercising Christian honor and strict impartiality. It is in *The Churchman's* own inimitable manner to assume that the danger that some deputies will lose their seats and their dioceses decline in power, will be a stronger motive on the one side, than the prospect of increased power and influence will be on the other. Such a view of things, however, is irretrievably shallow, no matter how we examine it, for if it be true that in the event supposed, some deputies from the lesser dioceses will lose their seats, it is no less true, that in most cases, the heads of the delegations are certain to retain theirs, and this would mean to the individual an increase of power. The fewer the number of deputies from any given diocese, the more important the position of deputy becomes. *The Churchman* presumes too much upon the ignorance of its readers.

As we had already foreseen, the logic of their position is forcing the advocates of the new theory of representation, to ignore diocesan lines altogether. Such phrases as these begin to be used, "The American Church is one national ecclesiastical body under its one episcopate," or again still more definitely, "The episcopate of the United States has been called to rule over the whole body of a national church, *not over a confederation of dioceses*" (italics ours). If this means anything, it signifies that diocesan limitations are the merest conventional arrangements, and this idea is confirmed by the statement (*Churchman*, July 20) that "with the counsel of the House of Deputies it (the episcopate) has power to make and unmake, to divide and subdivide, or to unite and consolidate dioceses, as the expediency of times and occasions may require." It will be observed that there are here very significant omissions. We should like to ask whether it is conceived that any or all of these things can be done without the consent of the individual bishops and dioceses chiefly concerned? What becomes of the particular jurisdiction assigned to the bishop in his very consecration? Can this be limited, extended, or destroyed without his consent, simply by a majority of the House of Bishops? The position claimed comes logically to this; a body of bishops sitting as a college, and as such ruling the whole national Church with concurrent jurisdiction, though, it

may be, assigning specified districts to each for convenience in administering Confirmation. Whether such a theory has any tinge of catholicity we leave it to "the learned clergy" to decide. At any rate it is evident that the only way in which we can obtain a House of Deputies which shall represent a popular majority is by ignoring diocesan lines. This seems to us to be the goal towards which the advocates of changed representation are inevitably tending. It is the logic of their position. It is the only way in which the kind of "justice and equity" for which they plead can be attained. [But are we prepared for all the consequences of such a position as this?

EQUAL REPRESENTATION JUST.

It is rather a cool assumption on the part of some of the champions of the new-fangled notion of unequal, proportionate representation of the clergy and laity in the General Convention of the Church, to say that the advocates of the present provision of the Constitution do not pretend to justify their position on the grounds of justice or common sense. For it is upon these very grounds that it is defended now, just as it has been defended ever since the Constitution was adopted. We protest against proportionate representation, because it is unequal, because of the serious injustice it is likely to inflict upon the large number of small dioceses, and because it proposes to interfere with their constitutional rights and privileges, and to treat them unfairly because they happen to be small and poor.

Those who think with us on this grave matter do not offer the slightest opposition to the "admission of the just principle of equal representation" because we believe that the existing system is not a "system of mis-representation." We are fully persuaded, after looking at the subject from all sides, that the present system does rightly represent the whole body of the Church, under whose Constitution those who are to be represented do elect their own representatives. But we are also as fully persuaded that it would be a monstrous unfairness to allow any of them to elect more deputies than they are justly entitled to.

It is rather pleasing to note the complacency with which the advocate of proportionate and unequal representation hugs to himself the transparent delusion that he has dismissed to the limbo of exploded theories, the whole "diocesan unit" speculation. For, as a matter of fact, although he would delude himself that he has bowed it out of court, it is one of those things that won't remain dismissed, but bobs up serenely with the announcement

that it has come to stay. If the "diocesan unit" has nothing more formidable to contend with than the statements (truth will not allow us to style them proofs) of *The Churchman*, it can quietly walk over the course.

No one, indeed, pretends that the diocese is a divine institution, but any one who is conversant with the history of our American Church knows that the Churches of the several States came together as independent Churches duly organized to consider some bond by which they might be held together in such an union as is compatible with diocesan independency. It is plain to be seen that from the very first, the States or dioceses were the units that formed themselves into a union in which each diocese reserved to itself certain rights; and among them was the right to have an equal voice in the general legislation of the Church at large. Dr. Hawks in his comment on Article II., of the Constitution, says: "The ratio of representation is here fixed; not on the principle of wealth, or size, or numbers, but on the ground of entire parity of rank in our dioceses, be they great or small. Bishop White has often been heard by the author to say, that on no other ground would the dioceses ever have come into the union. Diocesan equality is therefore here asserted, and further, diocesan independency in all matters not surrendered for the great end of union; for any diocese may demand a vote by dioceses." His long comment on Article IX. shows clearly that the diocese is the unit and basis of our organization as a national Church.

In the desperate attempt to gain support for this brand-new notion of unequal representation, its advocate calls all sorts and conditions of men in the Church to the rescue. The bishops are reminded that they have tacitly accepted a "glaring irregularity," and the suggestion seems to be made that it is their duty to frown upon it, although this is too much to be hoped for. Well, then, will not the laity do something? British parliaments and American congresses, which legislate chiefly on matters involving expenditure of money and the financial affairs of the nations they represent, have unequal representation, why then should not the Church, although it does not have to legislate on such matters? The dangers that threaten us in national politics and the monstrous abuses that have grown out of the proportionate plan of representation in the national councils, are sufficient reasons to make laymen hesitate about adopting a similar system in the Church. At any rate they do not appear to have noticed these glaring inequalities in our Constitution, nor have they

felt that they have been acting dishonorably or unjustly in the support of our Constitution, lo, these many years.

The clergy are to be won over to the point of giving up their privileges accorded by the Constitution on the theory of the Catholic principle: one Episcopate, one people. But while the Church in this country is actually one vast province, like all provinces, large or small, it is composed of dioceses. Each diocese is independent (except so far as it has voluntarily surrendered certain of its rights), and each diocese has its bishop who administers the Church in that diocese. So that when the component units assemble themselves by their deputies in General Convention, each unit is entitled to equal representation, and rightly too, for each diocese has an equal interest and right in such questions as come before them. The constitution of the House of bishops or of clerical and lay deputies, the jurisdiction of bishops, the formation of new dioceses, requisitions for ordination, the ministry, the standard Bible, the use and alteration of the Prayer Book, parochial instruction, Church music, consecration and trials of ministers, regulations covering the laity, marriage and divorce, etc., are matters of equal importance to each and every diocese, to Rhode Island as much as to New York, and in which the clergy and laity of Oregon ought to have as much voice and as large a vote as Pennsylvania, and so the present system holds as it has held from the beginning, because it is just, because it is fair, because it is right and equitable.

Nor do we believe that the clerical deputies from the smaller dioceses will fancy the imputation cast upon them, that they do not consider themselves bound in honor to consider this subject with scrupulous candor. For the clergy of the smaller dioceses are perfectly aware of the fact that many of these now smaller dioceses, will, ere long, be the most numerous, the most densely populated, the most influential dioceses in the Church in America, and that the balance of power will be in their hands. But this conviction will not stand in the way of their looking at the matter from a disinterested point of view, of judging it impartially, and of deciding it in favor of honesty, truth, and justice in the sight of God and man. They are too conscientious to be cajoled by flattery, too thoughtful to have their thinking done for them, too wise to be caught by chaff. They will act and vote, when the proper time comes, for the highest good and best welfare of the Church at large. *The Churchman* need have no fear.

And when it puts this question

and puts it without fear (although why should it have any special fear, except that which comes from presumption), and asks of the conscientious Catholic Churchman: "If this were a new question, and if you were to regard only the facts and precedents of Catholic antiquity," (although it seems to have forgotten that it has magisterially told us that there are no precedents in antiquity for a Church constituted just as ours is), "in making an arrangement for the representation of the body of this national Church in a General Convention, would you not feel that a true representation must be an equal representation?" we would answer, and answer out loud too: Yes.

To its next question: "Would you feel that a representation that gave members of the Church in one district twenty times as much speaking and voting power as members of the Church in another district, would be equal representation?" we would reply in a voice that should be heard from Maine to Oregon: No! To its third question: "If it would not be equal representation, would it not, to that extent, be mis-representation?" our reply would certainly be: Yes.

And so, no conscientious Catholic Churchman in any diocese can allow any representation that would give New York or Pennsylvania, or Massachusetts twenty times as much speaking or voting power as Delaware or Rhode Island or Oregon has. He cannot accept this new theory of proportionate representation, because he knows it is unequal, unfair, unjust, and fraught with grave danger to the peace, the welfare, and the stability, of our beloved Church.

A GREAT DISCOVERY.

BY THE REV. DR. WILLIAM C. WINSLOW,
HONORARY CORRESPONDENT OF THE VICTORIA
INSTITUTE AND HON. FELLOW OF THE
ROYAL ARCHAEOLOGICAL INSTITUTE.

The Victoria Institute and Philosophical Society of Great Britain has just listened to a paper from Professor Sayce, of the Egypt Exploration Fund, upon his study of the tablets found at Tel el-Amarna in Egypt, which is of such value that I transcribe some account of it, with addenda and comments of my own. In an important sense, as Dr. Naville declared at the meeting, it is the greatest discovery of our century. It may be said to be a revelation of the literary and court life of that famous monarch Amenophis (Amenhotep III.) of the 18th dynasty, under whom the Israelites basked in royal favor. It is to be hoped that Dr. Sayce will thoroughly decipher the whole of this "library," although the task is one of prolonged patience. Any one who knows of the importance of such discoveries will heartily sympathize with his reference to the "duty" laid upon us of this era to see that "the rich libraries" beneath the sand be disclosed by the spade for the scholar to translate "for our learning."*

*In this connection read Dr. Winslow's letter to the Editor in this issue.

From these tablets Dr. Sayce, at home in Assyriology and Egyptology, learns that in the fifteenth or sixteenth century B.C.—one hundred years before the Exodus—active literary intercourse was going on throughout the civilized world of Western Asia, between Babylon and Egypt and the smaller states of Palestine, of Syria, of Mesopotamia, and even of Eastern Kappadokia. And this intercourse was carried on by means of the Babylonian language, and the complicated Babylonian script. This implies that, all over the civilized East, there were libraries and schools where the Babylonian language and literature were taught and learned. Babylonian appeared to have been as much the language of diplomacy and cultivated society as French has become in modern times, with the difference that, whereas it does not take long to learn to read French, the cuneiform syllabary required years of hard labor and attention before it could be acquired. We can now understand the meaning of the name of the Canaanitish city which stood near Hebron, and which seems to have been one of the most important of the towns of southern Palestine. Kirjath-Sepher, or "Booktown," must have been the seat of a famous library, consisting mainly, if not altogether, as the Tel el-Amarna tablets inform us, of clay tablets inscribed with cuneiform characters. As the city also bore the name of Debir, or "Sanctuary," we may conclude that the tablets were stored in its chief temple, like the libraries of Assyria and Babylonia. Dr. Sayce properly considers that the literary influence of Babylonia, in the age before the Israelitish conquest of Canaan, explains the repetition of the names of Babylonian deities among the inhabitants of the West. Moses died on the summit of Mt. Nebo, which received its name from the Babylonian god of literature, to whom the great temple of Borsippa was dedicated; and Sinai itself, the mountain "of Sin," testifies to a worship of the Babylonian Moon-god, Sin, amid the solitudes of the desert. Moloch, or Malik, was a Babylonian divinity like Rimmon, the Air-god, after whom more than one locality in Palestine was named, and Anat, the wife of Anu, the Sky-god, gave her name to the Palestinian Anah, as well as to Anathoth, the city of "the Anat goddesses."

Already has Dr. Sayce come upon many ancient names or incidents known to us through the Biblical narrative. Their full record, it is to be hoped, will appear in permanent form. The references to the Hittites but further confirm the existence of that great Hittite empire that Dr. William Wright has placed in history for all time. Ever since it has been finally proved by Dr. Naville, of the Egypt Exploration Fund, through his discovery of the Biblical Pithon and other labors, that Rameses II. was the Pharaoh of the oppression, it has been difficult to fully account for the entire period before the rise of the dynasty headed by Rameses I., "that knew not Joseph." Dr. Sayce says that "the tablets of Tel el-Amarna now show that the difficulty does not exist. Up to the death of Khuen-aten the Semite had greater influence than the native in the land of Mizraim." This Khuen-aten was Amenhotep IV., son of Amenophis, of whom these tablets treat. As Dr. Sayce is neither ultra-conservative nor inclined to jump at conclusions, his scholarship alone does not give weight to this important conclusion as to the non-histor-

ical character of the Pentateuch. "The Tel el-Amarna tablets have already overthrown the primary foundation on which much of this criticism has been built." It is his judicial view of the evidence therein gleaned.

THE REVISED HYMNAL.

GENEVA, N. I., July 29th, 1889.
TO THE EDITOR OF THE LIVING CHURCH.—The committee on the Hymnal, at its last meeting, made changes by way of omission, of restoration and of addition, in its preliminary report, and directed that these changes should be made known to the Church.

Forty-eight hymns were omitted, viz: Nos. 4, 8, 29, 30, 49, 82, 84, 85, 93, 124, 132, 146, 149, 162, 165, 169, 172, 186, 213, 231, 237, 246, 383, 403, 411, 419, 430, 432, 452, 475, 479, 489, 505, 521, 523, 545, 556, 558, 561, 579, 585, 589, 608, 611, 620, 621, 636, 641.

Twenty-one hymns were restored from the present hymnal, viz: Nos. 8, 22, 26, 32, 36, 49, 57, 70, 123, 149, 153, 213, 226, 271, 277, 347, 383, 401, 435, 462, 502.

Eighteen hymns were added, viz: From Hymns Ancient and Modern: Nos. 356, 485, 522, 534, 535, 537, 553, 562, 587, 607, 613, 631. From Church Hymns: No. 64, "Winter reigneth o'er the land;" Also "I heard a sound of voices," Rev. G. Thing; "Lord Jesus, on the holy mount," Rev. J. A. Anketell; "Thy temple is not made with hands," Mrs. C. F. Alexander; "Jesus, cast a look on me," Berridge; "When the bright morn I see," Mrs. Allyne.

The heading "The Christian Life," was struck out and the hymns under it were transferred to other places. It was voted also not to print the Amens, and to make the index of subjects somewhat fuller.

H. W. NELSON, JR., Sec'y.

UNCTION.

BY BISHOP WHITEHEAD.

Concerning anointing of the sick, I think that, appealing to the Scriptures, we seem to stultify ourselves if we pay no regard whatever to the definite injunctions of St. James, especially as there were not wanting those among the Methodists and Baptists who observed the practice, and particularly since the modern mind cures, science cures, and faith cures (to our minds, caricatures of the apostolic method.) are bringing the matter very prominently to the front. To my personal knowledge, some of our people are becoming infected, and many are enquiring: "What about St. James?"

There is much to be said in favor of the position taken by a recent writer in *The Church Eclectic*, that St. James v. 20, 21, is an unrepealed, inspired rubric. If any person desires it, I do not see how any priest, with the New Testament in his hand, can refuse the Unction; it certainly could do no harm, and the prayer of faith would be none the less a prayer of faith because the oil was used.

Used as an Unction for recovery it was a protest against Rome's Extreme Unction, and was no longer a corrupt following of the Apostles.

There is no such direct precept concerning Episcopacy, or the Lord's Day, or Confirmation, and yet our belief that the widespread observance of these in the Church gives us the mind of the Church concerning them; so here, the Anglican Church alone has disused it, and that for only a few generations, and silently, not by edict.

With feet-washing the case is far different, so with the kiss of peace;

neither of these has prevailed anywhere for any length of time.

Nevertheless there can be nothing compulsory about Unction of the sick, only if the sick desire it, only if he "send for the elders of the Church." And if the answer is made that oil was a remedial agent only, it must be as much so now as then. It is the prayer of faith which is to be emphasized.

The necessarily episcopal consecration of the oil is, I should say not proven, and is more Roman than primitive. I read in the "Dictionary of Christian Antiquities" that in early times others than the clergy consecrated the oil—sometimes lay people of peculiar sanctity—and that the Gallican Church knew no such restriction as that only bishops should bless it. Such a custom is unknown in the East, where seven presbyters consecrated it. Therefore I decline to consider it an episcopal prerogative, and I say to my clergy: "Surely one who is bidden to say: 'Sanctify this water to the mystical washing away of sin,' is as competent to ask God's blessing on the anointing oil."

This, in brief, is what I believe to be a temperate, Scriptural view of the matter. No one has a right to insist upon anointing any man; indeed, here the devout layman, and not at all the clergy, must lead the way.—*The Church Eclectic.*

"PROGRESS."

BY THE REV. DR. AREY.

** Genuine progress we covet and glorify. But what it is supposed to be in this case is worth some curious attention. It is progress to reject the Christ of the world. But Jews did that not quite two thousand years ago. It is progress to deny the resurrection of the body, the existence of angels, and the being of Satan. But the Sadducees would by no means permit their thunder to be stolen by men of these late days. It is progress to deny the wonderful works of Christ. But this is nothing so original and picturesque as the behavior of those who saw them done and denied them, though they were willing to accept them as the wonderful works of Beelzebub. It is progress to outgrow the Holy Scriptures, and hand them over for old clothes, or perhaps to be of some little further use for the needs of spiritual tramps. But continental Doctors spoke for the cast-off garments, a century or two ago, to say nothing of the fortunes of that Blessed Book, for all the times before. It is progress to turn the Holy Sacraments into vain shadows and indifferent nothings. But even the wickedness of Zwingle was fifteen hundred years behind the times, when Gnostics outstripped the knowledge of God, by the more ethereal wisdom, that Jesus never had any flesh and blood at all. It is progress to deny the abiding body of Christ the Church on earth, and put barren ideas into the place of it. But sect and schism have done this all down along the ages, even while thickly strewing the way with memorials of their perished life. It is progress if we can ever reach the happy elevation when Christianity shall blend with Buddhism, to furnish forth a new pattern of excellence for mankind. But Manichaeans supplied the world with all the experience it needs in this direction sixteen centuries ago, and we may confidently enjoy without waiting, the admirable things which may be expected from a fresh communion of the Light of the World with Ori-

ental darkness, and from the concord of Christ with Belial. It is progress to transmute the Faith by one process or another, till by change of nature and foundation, it becomes the grand falsehood of the world. But this has been the steady work of heretics of all descriptions, from the beginning to this day. In short, since the struggle to convert the world to the Church is now altogether stale, it would be a brilliant feat of spiritual tactics, to face about and convert the Church to the world, the flesh, and the devil. But even this is one of the oldest manoeuvres, and was tried with magnificent promises of success, when the Arch-deceiver said to the Lord of Truth himself: "All these things will I give thee if thou wilt fall down and worship me." There is not a religious perversion of any kind in our day, which has not before, had its time, and been given over to the burial. The ingenuity of the devil seems unable to invent a really new evil, and one can almost feel a sense of relief in thinking he may be so near his wits' end. It is when these forms of darkness, without number, are disinterred and brought once more upon the stage of living men, that they are hailed as the new benefactions of progress, when in fact, their champions are, often perhaps without knowing it, only body-snatchers from the graves of defunct heresies. All movement is not true advance. Of all progress none is more certain and persistent than the progress of error and wickedness. There is a knowledge unto death as well as unto life. The prodigal son was a wiser man after his riotous living, but he had to return to the blessed home that he left, for the best of everything. The first of our race made long advances, when they yielded to the splendid temptation to become gods, but by it they only lost the best estate of men. We, their descendants, are familiar with depths and heights of horrors, but who would not with unutterable joy, give up his knowledge of them, for the higher wisdom that never knew such ways of death.—*The Church Eclectic.*

PERSONAL MENTION.

After August 5th, the address of the Rev. Henry B. Bryan will be 121 Rittenhouse St., Germantown, Phila., Pa.

The address of the Rev. Edwin B. Russell, of Florence, will be till September, The Riverside, St. Mary's Place, Teddington, Eng. He returns to Italy in October.

The Rev. J. M. C. Fulton, D.D., has accepted a unanimous call to the rectorship of Trinity church, Jacksonville, Ill., and will enter upon his duties there November 1, 1889.

The P. O. address of the Rev. Dr. Everhart is the place of the family residence, Decatur, Ga.

The Rev. Reginald H. Starr, D.D., of St. Thomas' church, New York, has accepted the unanimous election to the rectorship of St. Paul's church, Dedham, Mass., tendered him in May last. Dr. Starr will remain in charge of St. Thomas' church until Dr. Brown's return from Europe in the autumn, when he will enter upon his duties at Dedham.

TO CORRESPONDENTS.

ST. JOHN'S CHOIR.—*The Parish Choir*, the Rev. Chas. L. Hutchins, editor, Medford, Mass., publishes antems suitable for such a choir as you describe.

H. A. G.—We know of no such tracts. There have been many articles published in Church papers on vested choirs.

INTERESTED SUBSCRIBER.—We have published so much on the subject of non-communicating attendance, that you could not have failed to know our position on the question.

F. H.—Ask the Bishop. The report of the Committee of Bishops on the subject of vestments, at the last General Convention, said that the fact of the use of the mitre by our first bishops justified its resumption.

SEARCHER.—See Kip's Double Witness, Chapman's Sermons on the Church, Chapin's Primitive Church, Hadden's Apostolic Succession in the Church of England, Bailey's Defence of English Orders, all to be had of any Church bookseller and at reasonable prices.

OFFICIAL.

The Rev. Wm S. Boardman expects to remain abroad for some time longer. He has lately received authority from the Rt. Rev. Theodore B. Lyman, Bishop in charge of foreign churches to in-

augurate American Church services on the Continent of Europe wherever he may find encouraging openings, and would be glad to hear from any clergy who may wish to aid him in the project. During the month of September he expects to have charge of the services at Lucerne, Switzerland. Address care Brown, Shipley & Co., Founder's Court, London, England.

It is purposed to hold a Retreat for the clergy in All Saints' cathedral, Albany, from the 17th to the 20th of Sept. 1889. The Retreat will be conducted by the Rev. Algernon S. Crapsey of Rochester, N. Y. Any clergyman wishing further particulars is requested to communicate with the REV. CANON FULCHER, 4 Pine St., Albany, N. Y.

PROVISIONAL PROGRAMME OF THE CONVENTION OF ST. ANDREW'S BROTHERHOOD AT CLEVELAND.

All early Communion and instructions in Trinity church. All other day meetings in Masonic Temple, directly opposite Trinity church.

THURSDAY, SEPT. 26.

7 A. M., Holy Communion; 10 A. M., opening service, Trinity church, charge to the Brotherhood, business session; 12:30 P. M., lunch; 1:30 P. M., business; 4 P. M., General Conference, Introductory address and short speeches on a, Special needs of boys; b, Special needs of college men; c, Special needs of clerks; d, Special needs of business men; e, Special needs of travelling men; f, Special needs of workmen; g, Special needs of professional men; h, The common needs of all men; 8 P. M., Public service, St. John's church, addresses on "Higher Standards of Character;" in Daily Life, in Business, in the State, in the Church.

FRIDAY, SEPT. 27.

7 A. M., Holy Communion, Trinity church; 9 A. M., Instruction: The Relations between Clergy and Laity; 10 A. M., Sectional Conferences in different rooms, a, Travelling men; b, Boys; c, Workmen; d, Bible classes; 11 A. M., business; 1 P. M., lunch; 2 P. M., business; 4 P. M., General Conference, a, Conflict of Interests in a Young Man's Life; b, The Claims of the Ministry; c, Possibilities of Local Organization; d, The Status of the Social Element; 8 P. M., Public service at Grace church, addresses on "The Brotherhood Words;" a, "Young Men;" b, "The Kingdom of Christ;" c, "Prayer and Service."

SATURDAY, SEPT. 28.

7 A. M., Holy Communion; 9 A. M., Instruction on "The Law of the Church;" 10 A. M., Sectional conferences in different rooms: a, Membership, qualifications, stragglers, etc.; b, Meetings, officers, committees; c, Work in the country; d, Special services; 11:30 A. M., business; 2 P. M., lunch. Adjourn till 8 P. M. 8 P. M., Combination of General and Sectional Conferences on Methods at St. Paul's church: a, Hospitality; b, Visiting; c, Club-rooms; d, Mission work. Also a Special Conference for College Men.

SUNDAY, SEPT. 29.

9:15 A. M., Model Bible class, St. Paul's; 10:45 A. M., Anniversary service, St. Paul's, Holy Communion, Brotherhood sermons in all the churches; 3 P. M., Devotional meetings for men only, conducted by clerical and lay delegates; 4 P. M., Second session of the College Conference; 8 P. M., Final Service, Trinity church, farewell meeting, adjournment of Convention.

MARRIED.

MOSS—HEY.—In St. Paul's church, Springfield, on Monday, July 1st, 1889, by the Rev. F. W. Taylor, rector, assisted by the Bishop of Springfield, Harry Dundas Moss to Miss Ada Hey, only daughter of John Hey, all of Springfield. No cards.

OBITUARY.

WINSLOW.—In pace, on July 26, Susan W. Winslow, widow of the Rev. Hubbard Winslow, D.D., and mother of the Rev. William C. Winslow, of Boston.

CRAIK.—In Florence, Ala., on the morning of July 3rd, Mrs. May C. Craik, only daughter of the venerable Rev. L. H. Holden, rector of the church at Williamsburg, Kansas, and wife of Mr. Hewitt Craik, after an illness of several weeks.

SWANTON.—In Ashippun, Wis., July 26, 1889, Elias Swanton, Sr., aged 74 years, a native of Cork, Ireland, and for some time a resident of Rochester, N. Y. The funeral was very largely attended, on the 28th, at St. Paul's church.

LYTTON.—Entered into life eternal on Tuesday, July 30th, at 1313 Grattan Street, St. Louis, Mo., Edward Wentworth Lytton, son of the Rev. and Mrs. J. P. Lytton, in the 18th year of his age.

Lord almighty, Jesu blest, Grant him Thine eternal rest.

BROWNE.—Passed into Paradise, Aug. 2, 1889, at Meridian, Miss., Miss Catherine Josephine Browne, youngest child of Capt. C. F. and Mrs. J. Browne, of Plaquemine parish, La., and sister of the Rev. W. P. Browne, rector of the church of the Mediator, Meridian, Miss.

CHATFIELD.—Fell asleep, Saturday, June 29th, at her home in Herkimer, N. Y., Mrs. Margaret Chatfield, in the seventy-second year of her age. Thus a pure and gentle spirit passed from the cares and anxieties of earth, amid which she had always borne herself with the most exemplary Christian faith and courage, into that rest which remaineth for the people of God. She leaves a blessed and holy memory to encourage and console those who knew and loved her. May her portion be with the saints!

MERRICK.—Entered into rest, at Galena, Ill., Tuesday, July 23, 1889, after a long and painful illness borne with Christian fortitude, Mrs. Mary Merrick, in the 67th year of her age.

Mrs. Merrick was born July 28, 1822, at Cambridge, Dorchester Co., on the Eastern shore of Maryland. In 1842, in company with her widowed mother, she removed to Galena, Ill., her future life-home, where two years later she was married to the late John B. Merrick, to whom she is now reunited, after a widowhood of a little more than three years. Of her two children which came to bless, one, a daughter, was early called, the other, a son, is still a resident of Galena.

An hereditary Churchwoman, (her mother being a niece of Bishop Kemp, and reared in the household of that saintly man), baptized in infancy and a communicant for more than fifty years, Mrs. Mer-

rick's report was ever of extraordinary love and zeal for the Church, and efficiency in every Christian work, and so comes it now in her passing from earth to Paradise, that Grace parish, Galena, of which, for forty-five years, she was a faithful member, mourns her loss with deepest sincerity. An All-wise God has called her to the enjoyment of her well-earned rest and reward, and since it has seemed good to our Heavenly Father to take his beloved daughter to Himself, "may she rest in peace, and may light perpetual shine upon her," is the prayer, not only of all with whom she was immediately associated in the work of the Church she loved, but of many others, as well, who rise to call her blessed.

APPEALS

TWELFTH Sunday after Trinity (Sept. 8th), offerings needed to meet the expenses of the Western Deaf-Mute Mission. They may be sent to the undersigned, General Missionary, A. W. MANN, 123 Arlington Street, Cleveland, Ohio.

COMMISSION FOR WORK AMONG COLORED PEOPLE.

Work carried on in eighteen dioceses, with over one hundred missionaries and teachers engaged. Contributions needed at once, for the payment of the fourth quarter's appropriations. Remittances should be made to the treasurer, MR. GEORGE BLISS, 22 Bible House, New York, and should be marked "For Work among Colored People."

For information, etc., address the REV. DR. HUBBARD, General Secretary, 450 Pennsylvania Ave., Washington, D. C.

MISCELLANEOUS.

WANTED.—A young unmarried clergyman, priest or deacon, to teach classics in a Church school. Address D. S. PULFORD, Tacoma, Wash.

A CHURCHMAN, now employed, aged 32, 8 years experience in a boarding school and 10 years in mercantile business, desires a position as curator in a school or college. Is a first-class accountant. Would be willing to teach. Address CURATOR, 401 State St., Harrisburg, Pa.

TEMPORARY clerical duty sought. Highest references. "CLERGYMAN," 47 Hickory St., Rochester, N. Y.

WANTED.—Head-master, who is a thorough scholar, well along in years, good disciplinarian, Churchman. Must have superior testimonials. Address THE PRESIDENT, Welles Military Academy, Menominee, Wis.

WANTED.—Teacher in boys' college, Colorado. Active, experienced, energetic, and a good disciplinarian. To take full charge of mathematics, physics, German, and military tactics. Must be an Episcopalian and unmarried. Will act as commandant. Apply with references, "PRINCIPAL" office of this paper.

WANTED.—Competent organist and choir-master in one of the best cities in Southern California. Salary \$500 to \$800. A competent teacher can secure many pupils, vocal and instrumental. Address with references, D. R. RISLEY, U.S. Marshall, Los Angeles, Cal.

ORGANIST wanted at Trinity cathedral, Little Rock, Arkansas. Superior three-manual organ, forty choristers. A Churchman preferred. Salary \$800. Excellent opening for a young man of ability. Correspondence solicited. Address C. H. PROCTOR, Dean of cathedral.

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.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL. By recommendation of the Provincial Synod the trustees have decided to raise \$5,000 to endow a scholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W. LEFFINGWELL, rector.

THE SEABURY DIVINITY SCHOOL.

The academical year begins the 1st of October. Full curriculum provided, with seven resident professors. Special students are received. Full literary qualifications expected from those who enter upon the regular course. The location, building, and accommodations are unsurpassed. No charge for rooms and tuition. A number of scholarships afford aid to those needing it. Endowments needed. For particulars address the acting warden, the REV. PROFESSOR CHARLES L. WELLS, Faribault, Minn.

FIVE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R.R., will sell from principal stations on its lines, on Tuesdays, August 20th, September 10th and 24th, and October 8th, Harvest Excursion Tickets at *Half Rates* to points in the Farming Regions of the West, Southwest, and Northwest. For tickets and further information concerning these excursions call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

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The Household.

CALENDAR—AUGUST, 1889.

- 11. 8th Sunday after Trinity. Green.
- 18. 9th Sunday after Trinity. Green.
- 24. St. BARTHOLOMEW. Red.
- 25. 10th Sunday after Trinity. Green.

THE CHRISTIAN YEAR IN ART.

BY E. O. P.

FEAST OF THE HOLY NAME.

Jesu, Name all names above,
 Jesu, best and dearest,
 Jesu, Fount of perfect love,
 Holiest, tenderest, nearest!
 Jesu, source of grace completest,
 Jesu truest, Jesu sweetest,
 Jesu, Well of power divine,
 Make me, keep me, seal me Thine!
St. Theocritus of the Studium.

In Sarum offices the festival of the Holy Name is set down as occurring with the feast of the Transfiguration, August 6. The Sarum use shows a blending of these with yet another, a third festival, the "Loaf Mass" of August 1st, hence called Lammas Day, when the first fruits were offered and among them bread made from the new wheat. It may be regarded as a note of Lammas Day, that for August 6th in the Sarum Missal the blessing of the new grapes is appointed before the Mass of the Transfiguration, when it was a custom for a deacon to press some juice into a chalice. The bread and the grapes, symbolic offerings, were applied to altar purposes. In the present Prayer Book Calendar of the Church of England the feast of the Holy Name is assigned to August 7, while in the Roman Church it is kept on the second Sunday after Epiphany. One division of a hymn by St. Bernard appears in the old offices for this festival, the same which comes to us in our Hymnal translation:

Jesus, the very thought of Thee
 With sweetness fills the breast;
 But sweeter far Thy face to see,
 And in Thy presence rest.

In her own picturesque way Holy Church has set forth the "Seven Names," which are seven titles of Christ. It comes from her ancient offices, that as antiphons one of these titles is sung on each day. (St. Thomas' festival having its special antiphon) immediately preceding Christmas. The "Great O's," as sometimes they are called, may be commonly known in the translation: O Wisdom; O Lord and Ruler; O Root of Jesse, O Dawning Brightness; O King of all nations; O Emmanuel; O Virgin of virgins.

The August festival, however, is especially in honor of the Holy Name which, as it has been pictured to us, was heralded by fragrance of celestial lilies and the rustling of angel wings. The Name which is above every name, it was first spoken to the pure Virgin of King David's line, and we know it was according to the angel's saying, that the Blessed Son of Mary was called JESUS.

Jesus, how much Thy Name unfolds
 To every opened ear!
 The pardoned sinner's memory holds
 None other half so dear.

"Jesus!" it speaks a life of love,
 And sorrows meekly borne;
 It tells of sympathy above
 Whatever makes us mourn.

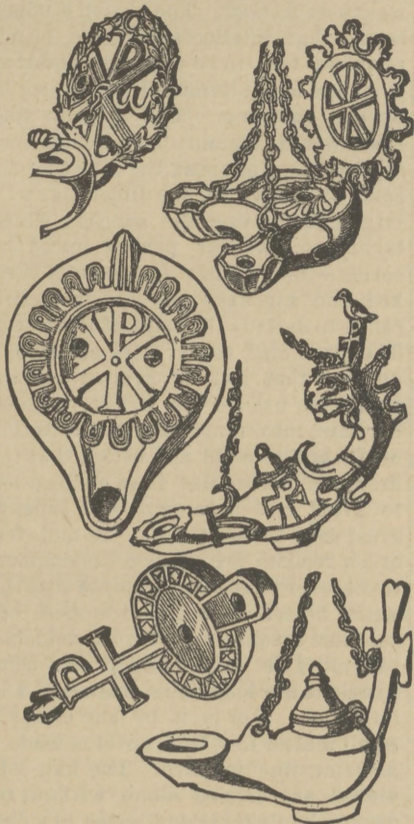
Jesus, the One Who knew no sin,
 Made sin to make us just,
 Worthy art Thou our love to win,
 And worthy all our trust.

The mention of Thy Name shall bow
 Our hearts to worship Thee;
 The chiefest of ten thousand, Thou;
 The chief of sinners, we.

M. Peters.

The official title of our Blessed Lord, His Name, Christ, may bring before us that which we know as the sacred monogram. It is formed of the two Greek letters, X. and P., and thereby combines the first consonants of the name in a way which dates back at least to the time of St. Chrysostom. As a combination which presents the sign of the cross, the Christian monogram is known to have been highly vener-

ated. It was abundantly multiplied upon household articles used by the early Christians; various utensils of bronze and of glass, Eucharistic vessels, and, again, Christian sarcophagi, have been found marked with the symbol of the Faith.



BRONZE AND GLASS LAMPS OF THE EARLY CHRISTIANS.

This is supposed to be the same which Constantine caused to be inscribed upon the Labarum or sacred banner, and as the so-called cross it is probably the same that ornamented the shields and coins of his time. The simple form of the cross, as we know it, does not early appear, not even upon the shields of royal body-guards, for these, as seen in the early mosaics at Ravenna, bear only that which is embraced in the monogram. In its own simple arrangement of the lines, the cross is first seen in art on a coin issued by Galla Placidia, who lived in the earlier part of the fifth century. The mosaic decorations of a chapel of this period show the cross in simple form, the four angles reverently guarded by the signs of the Evangelists. Oftenest, however, it is still the X part of the sacred monogram, and this is instanced in the same chapel, where it is between two peacocks, symbols of immortality. Again it is in Ravenna, that on a tomb in the church of St. Appollinare in Classe, is a cross which preserves the P. form, while as pendants from the arms are the Alpha and the Omega.

THE SEXTON OF ST. MARY'S.

BY HENRY FAULKNER DARNELL D.D.,

AUTHOR OF "PHILIP HAZLEBROOK," ETC.
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CHAPTER I—CONTINUED.

The church of St. Mary was neither an ungraceful nor unpleasing structure. Originally, it was one of those large, oblong stone boxes in which our fathers—all honor to them notwithstanding—were content to worship Him, to the glory and beauty of Whose creative acts they had yet abundant testimony in the picturesque and even grand scenery by which they were surrounded. Why the service rendered Him in nature's temple should be so grand, and that in man's so mean, we fail to see.

How long the church might have remained in this position, but for the efforts of one of its many rectors, it is impossible to say. His advent was the first wave of an advancing tide which has already made its influence felt in every heart of this vast continent, and has left its traces in parish after parish where the more comely structure and more devout and reverent services attest a loftier and truer ideal of divine worship.

Under the earnest and faithful rectorship of this excellent and able priest, there had been one of those temporary revivals to which all communities are at times liable; and the ebb and flow of which may be traced alike in the temporal and spiritual condition of the charge. The result only of a strong external influence which has but created a momentary and superficial interest, and not reached and stirred the heart of the people, their effect is necessarily evanescent, too often leaving in their wake a coldness and indifference more impenetrable than before.

But like every similar wave of progress in things human or divine, it had left the parish on a higher plane, where it might await the return of the tide which should carry it yet further up into the air and sunlight.

The church had been entirely remodeled. The walls being altogether out of proportion as to height, a good basement room had been provided below; whilst the original roof, which was well nigh flat and much decayed, had been replaced by one of considerably higher elevation. The effect of this was to give a grace and dignity to the structure, in respect of which it had previously been greatly lacking. A fair-sized chancel had also been added to the main building, with vestry and organ-chamber, and a fine stained window, for those days, had been set above the altar. Indeed the church had been re-windowed and re-seated throughout, so that, notwithstanding an incongruous feature here and there, St. Mary's would have passed muster as a tolerable specimen of village church architecture.

Amongst the changes wrought at this period was the introduction of the system of the free sittings and voluntary offerings. It is to be feared, judging from results, that the idea of "free" worship and a "free" gospel had found only too congenial soil among the Altonbury folk; for not only were the old-fashioned pews thrown out and open seats substituted at the cost of a heavy indebtedness which had not even yet been fully liquidated, but we have good reason to believe that the rector himself, like most too ardent reformers, had to pay pretty dearly for his improvements in the shape of a less promptly paid, if not decreased, stipend.

But if he did, he made no sign. If he suffered—as too many others have done under like circumstances—he suffered in silence. Advanced in years, and in delicate health, he was yet anxious to dedicate the close of his life, as he had already dedicated the rest of it, to the Master's service. He preferred to die in harness rather than live quietly and self-indulgently on the modest competence he enjoyed. A widower, and with no surviving family, he probably thought he could pull through in the parish of Altonbury better than many another, and at the same time do some small service for the Church and cause so dear to his heart.

For nearly five years he was spared to live and labor in this somewhat barren field, during which period he certainly raised the church to a position it had never occupied before. Had his efforts but been followed up, an era of spiritual and material growth would have ensued, the far-reaching effect of which might never have ceased to have been felt.

But it takes more than a "live" rector to make a "live" parish. Unless he carries his flock with him, and they feel and act with him, but little real and permanent good can be accomplished. Even so it was with St. Mary's. The worthy man had scarcely begun to stir the "dry bones" when he was called to his rest. As far as bodily eye could see, the sole fruit of all his labors was embodied in the transformed church and the simple mural tablet set up in the chancel to his memory by a few loyal and loving members to whom his faithful counsels had been a source of strength and consolation.

A happy thing it was for the departed priest, that to the haven to which he had

been borne, no wave of human care can reach, or his spirit might have been troubled even in Paradise, by the condition of things in Altonbury, even within a very short time after his departure.

In consequence of the heavy debt upon the church, on which interest was accruing all the time, more than two years had elapsed before the rectorship was filled. During this period only occasional services were held, divine worship being sometimes discontinued for weeks together. The people got out of the habit of attending church, it having never been very deeply rooted. Children grew up unbaptized; the young people wandered off to other folds; the revenue began to decline, and everything seemed to look in the direction of a general collapse. It was at this critical moment that owing to the earnest solicitation of the bishop of the diocese, the present incumbent was induced to accept the charge, if only to keep the parish from utter dissolution.

An amiable and scholarly man, in the enjoyment of a small retiring pension, he prevailed upon to return to the discharge of duties from which he might reasonably have pleaded for exemption. A sound and faithful instructor, unaffected and reverent in the conduct of worship, friendly and sympathetic in his intercourse with his flock, he yet made no attempt at administering the parish.

Matters had become so involved through the conflict of old and new methods and ideas, and so much bitterness and contention had been excited, that he felt it beyond his feeble powers to intervene to any purpose. He was essentially a man of peace; gentle to a fault; shrinking and sensitive in the extreme. He knew his inability to cope with the difficulties of the situation, and did not make the attempt.

Nor was it altogether his fault, if the theological treatises which he read were suited to very different local conditions than those by which he was encompassed. Written some twenty, or maybe thirty years, before, they were masterpieces of erudition and diction, and comprised the whole body of divinity. Sound in doctrine terse in structure, and with a certain quaint flavor of antiquity, they would have found favor with many a cultivated and refined taste. But it is to be feared they lacked the spirit and point to pierce the consciences of the Altonbury people and win them to the pursuit and practice of higher things.

Without a guiding and restraining hand what wonder matters went from bad to worse. The sittings in the church, though nominally free, had been seized upon and appropriated by those who clung to them with as great tenacity as if they were in possession of the freehold; and this without any idea of financial responsibility in respect of them. By some of the "leading members" of the congregation the partitions between the sittings had here and there been removed, and the intervening space so arranged as to accommodate a table in the centre, thus approaching, as nearly as possible, to the ancient "square pew," so greatly affected in the past by those who preferred contemplating each other during divine service rather than looking towards the chancel and the minister.

It was very much the same throughout the parish generally. Choirs were organized and dissolved more frequently than presidential cabinets. Organists were appointed and dismissed. They played what they pleased, and how they pleased. They wrangled and contended, to the frequent scandal of the congregation, until the poor old gentleman in the midst of all the turmoil he had no power to quell nor to allay, would almost sigh for the place "where the wicked cease from troubling and the weary are at rest."

And this was the church and parish in which poor old "Zekiel," now gone to his rest, had lived and labored for all these years. If, lingering so long amid such scenes, and breathing so constantly such an atmosphere, he had imbibed something of their spirit, it is scarcely to be wonder-

ed at. The bulk of mankind rarely rise above the circumstances by which they are environed. Only here and there a purer and loftier spirit emerges from the stagnation and gloom, and, in rising, sometimes uplifts with it those within the reach of its quickening and ennobling influence.

Just such a spirit was to be found at last in Altonbury, as it invariably is found ultimately, thank God, in every locality. It was found, too, as is frequently the case, precisely where it was least expected. The race is not always to the swift, nor the battle to the strong. That which neither wealth, nor power, nor knowledge have been able to effect, may constantly be seen achieved by simple faith and modest effort on the part of those apparently as weak as they are obscure.

There is an undeveloped power in the Church of Christ of which the world knows little. It may lie dormant long, and men may gibe and mock; "but when the hour is come," and things are fully ripe, the instrument will be found. And, if it has been tempered in the fiery furnace of affliction, and purified by suffering, it is only that it may render the highest service for God and man.

(To be continued.)

AS TO THYSELF.

BY I. E. DIEKENGA.

Think not of thyself, when another
Hath need of thy service and aid;
Give not to thy suffering brother
A help that is cold or delayed;
Wherever that service may lead thee,
However the sacrifice press,
Still readily, cheerfully, freely
Respond to the call of distress.

Think less of thyself, when'er duty
Points down to some dark thorny way;
Where neither is pleasure nor beauty,
Keep on, do not linger nor stay;
The brave heart will not be despondent,
The true heart all falsehood will shun;
Whatever the toil, still triumphant,
In God's name, my brother, go on.

Think all of thyself, when temptation
Comes near thee in artful disguise;
Hold fast to thy honor and station;
Let evil be vile in thine eyes;
Whatever its passion and pleasure,
Wherever it seeks to allure,
Remember thy heaven-born treasure,
Thy soul; keep it stainless and pure.

A NOTABLE TILT.

Some time since, Colonel Ingersoll was thrown accidentally into the society of Henry Ward Beecher. There were four or five gentlemen present, all of whom were prominent in the world of brains. A variety of topics were discussed with decided brilliancy, but no allusion made to religion. The distinguished infidel was, of course, too polite to introduce the subject himself, but finally one of the party, desiring to see a tilt between Bob and Beecher, made a playful remark about Colonel Ingersoll's idiosyncrasy, as he termed it. The Colonel at once defended his views in his usual apt rhetoric; in fact, he waxed eloquent. He was replied to by several gentlemen in very effective repartee. Contrary to the expectations of all, Mr. Beecher remained an abstracted listener, and said not a word. The gentleman who introduced the topic with the hope that Mr. Beecher would answer Colonel Ingersoll, at last remarked:

"Mr. Beecher, have you nothing to say on this question?"

The old man slowly lifted himself from his attitude and replied:

"Nothing; in fact, if you will excuse me for changing the conversation, I will say that while you gentlemen were talking, my mind was bent upon a most deplorable spectacle which I witnessed to-day."

"What was it?" at once inquired

Colonel Ingersoll, who, notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart. "Why," said Mr. Beecher, "as I was walking down town to-day, I saw a poor, lame man with crutches slowly and carefully picking his way through a cesspool of mud, in the endeavor to cross the street. He had just reached the middle of the filth when a great, big, burly ruffian, himself all bespattered, rushed up to him, and jerking the crutches from under the unfortunate man, left him sprawling and helpless in the pool of liquid dirt which almost engulfed him."

"What a brute he was," said Colonel Ingersoll.

"What a brute he was," they all echoed.

"Yes," said the old man, rising from his chair and brushing back his long white hair, while his eyes glittered with their old-time fire, as he bent them on Colonel Ingersoll, "yes, Colonel Ingersoll, and you are that man. The human soul is lame, but Christianity gives it the crutches to enable it to pass across the pathway of life. It is your teachings that knock these crutches from under it and leave it a helpless and rudderless wreck in the slough of despond. If robbing the human soul of its only support on this earth—religion, be your profession, why, ply it to your heart's content. It requires an architect to erect a building; an incendiary may reduce it to ashes."

The old man sat down, and silence brooded over the scene. Colonel Ingersoll found that he had a master in his own power of illustration, and said nothing.

SENSATIONAL FICTION.

*** But as if it were not enough to smirch the sanctity of the life that now is, we must tear asunder the bonds that bind us to heaven. Again at the bidding of a woman, we are called upon to see the dread result of too much religion. It is difficult to discover just what "John Ward" was intended to teach. Perhaps its clearest teaching is the vigorous lesson of the holy duty of meddling. But further than that, Helen, who has no religion at all except to pick apart that of other people, is the patron saint of the book; John, who certainly believes in his faith and has the courage of his convictions, is Mephistopheles. Let us all give up our faiths, and teach those about us to give up theirs, and let us—what shall we do? There does not seem to be much answer at hand. Many a half-thinker will confound John Ward's temperament with his faith, and glorify Helen's disposition into the religion of which she had not a scrap, but which she so sorely needed. And meanwhile the morbid conscience of him—or more likely her—who has somewhat confusedly based holy living on certain long-believed and never-scrutinized doctrines, suddenly finds itself confronted with the manœuvres of a sham battle of beliefs. Uncounted damage is like to result in the destruction of the mimic forces; in faith shaken and courage daunted by a fight that means nothing, a defeat where the enemy are but friends clothed for the time in the garments of an imaginary hostility.

Still worse harm is threatened by that other novel of the day, "Robert Elsmere." One hundred thousand copies of it are already scattering their seeds of difficulty in every sort of mental soil. People who do not know the meaning of testimony are forthwith

convinced that the Scriptures are a cunningly devised fable. Men and women who never dreamed a doubt are throwing overboard the faith they have suddenly discovered it shows mental weakness to hold. The boyish student learns that intellectual "good form" requires him to be a skeptic, and that it is pure unadulterated Philistinism to believe anything. The specious and unanswered arguments of the marionettes whose lips speak the changing accents of one voice, the difficulties writ large and wanting, the solution which is hidden away or pushed round the corner—these things and more of their kith and kin have set out in serried ranks to destroy the faith of the world. The fascinated reader does not stop to discover that lack of sympathetic appreciation has led the writer, with all her care, into much misrepresentation of life and thought and belief; that the dramatic necessities have enabled her to avoid real argument, and to leave great gaps in her proofs. In fact, few of her readers are trained theologians, to discover at the first glimpse that the writer herself is not, and to meet her supreme assumption with flat denial, or to remind her that many of her chief positions are long since answered and forgotten. Nor is it by any means a small matter that this novel is made a dividing line in faith. The half-convinced are carried along without reflection by its force and power to a destination they never would have reached alone, and do not at all comprehend. The doubtful are suddenly decided, they know not why. The perplexed are made sure of, they know not what. "Do you agree with Robert Elsmere?" is becoming a sort of shibboleth for both severe creed and vague liberality, and for good or ill a whole is adopted or forsaken because a part seems to be true or false. Thus the gravest and most difficult questions of thought and belief are determined by the charms of a hero, or the exigencies of a plot, and religion itself becomes a matter of snap judgment.

The sensational novel is no less a firebrand in drawing-room or library than in the nursery.

Anna L. Dawes, in *The Critic*.

NOT A STRANGER.

BY SISTER BERTHA.

"I know that my Redeemer liveth; Whom mine eyes shall see for myself and not another." Very often the translators have left us a choice of words by putting a synonym in the margin, and I think the beauty and comfort of this verse would be greatly increased to many, as it has been to me, if they would read it with the marginal rendering, "Whom mine eyes shall see for myself, and not a stranger." As the desolate disciples gazed up into the empty sky where their beloved Master had disappeared from their longing sight, the angels said to them: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." And so, when they, one by one, followed Him into Paradise, they found there the same Jesus to welcome them after their work and suffering were over. The same tender Master who so often had said, "Fear not," could they now mistake His tones when He said to them: "Well done, good and faithful servant, enter thou into the joy of thy Lord?" The same Master whose hands still bore the print of the nails He had showed to them in that upper chamber,

the same loving look He had so often given them as they gazed earnestly at Him while He taught them on earth. No, it was "not a stranger" they were to meet, but "this same Jesus."

And we, His disciples, are we to meet a stranger and have to become acquainted with Him and He with us? "A friend loveth at all times and a brother is born for adversity, and there is a Friend that sticketh closer than a brother." Have we not known in adversity this Brother, this Friend? No words can tell the closeness of that friendship, the dearness of that sympathy, the comfort of that strong arm that has drawn us close to the heart of love, in sorrow, and desolation, and loneliness. And it is "this same Jesus," "not a stranger," Whom mine eyes shall see for myself. "A stranger doth not intermeddle with his joy," but this Friend hath given us joy. "These things have I spoken unto you that My joy might remain in you and that your joy might be full; and your joy no man taketh from you." When the word comes to us: "Enter thou into the joy of thy Lord," this same Jesus Who has filled our hearts with the only real joy we have known, not a stranger, shall receive us into such fullness of joy as we have never tasted of here. We shall not have to learn to know Christ, but just as Mary hearing His Voice in the garden knew instantly who spoke to her, so we shall know the first accents of that dear Voice we have so often longed to hear on earth. A stranger does not understand our character, does not enter into sympathy with our interests, hopes, and aspirations; a stranger cares nothing for our future. But Christ our Lord is not a stranger, no one can understand as He does all about us, far better even than we know ourselves; and we shall find that he has been preparing us for our place, as well as our place for us. We shall understand when "our eyes behold Him for ourselves," that His love far surpasses anything we could have dreamed of, and we shall be satisfied.

How often have I longed to kneel at His feet, to hear His word, as Mary did in the little home in Bethany; to feel His right hand laid on me and hear Him say: "Fear not;" to lay my head on His breast, as did St. John, to look into the face of this dearest Friend and see His loving look bent on me. But there "mine eyes shall see the King in His beauty, Whom mine eyes shall see for myself, and not a stranger."

And then there is that promise in Ezekiel's vision of the new Jerusalem: "No stranger shall enter into My sanctuary," only His own people whom He knows well; for the Good Shepherd says: "He calleth His own sheep by name and leadeth them out, and the sheep follow Him for they know His voice, and a stranger will they not follow, for they know not the voice of strangers." So that those who have loved and been with Him in His Fold, the Church, here on earth, will go on where He leadeth into the safe and heavenly Fold at last, for it is not the voice of a stranger that calls them to follow, but the voice of the Good Shepherd Himself. And so I can assure myself, as I think of my Home that is waiting for me, that there I shall see Him who is dearer far than all others. It is joy to think of meeting again those I have loved and who have gone before; but a greater, sweeter joy to think of meeting Him. "I know that my Redeemer liveth, Whom mine eyes shall see for myself and not a stranger."

LETTERS TO THE EDITOR.

MATINS AND EUCHARIST.

To the Editor of The Living Church:

I have read with interest several contributions of late in the columns of your paper bearing upon the difficulty of getting people to attend Matins where a choral Celebration is the principal office of divine worship on the Lord's Day. Possibly the successful expedient which obtains in this parish in Central New York may be useful elsewhere. Undoubtedly the restoration of the late morning Eucharist to its true position as the most important of the Sunday services, tends to cast the beautiful preparatory Office of Matins more in the shade than we would any of us desire. It is in danger of exchanging places with the formerly neglected Office of Holy Communion. While no Catholic Churchman or liturgical student would hesitate to say that Matins is intrinsically the less important and might better be sacrificed, if either, still all would agree that the unpopularity of Matins would become in time a serious loss to the Anglican Church. One of her distinctive glories is the large measure of Holy Scripture, and particularly the recitation of the Psalms, which she has provided for her people in the Offices of Matins and Evensong.

Your readers generally, I think, would bear me out in making a distinction between the kind of worship which is to be rendered at Matins and that which is stimulated in the Office of Holy Communion. Is not Matins an office of meditation, in which the mind is being refreshed with holy facts and aspirations suited to enable the soul more intelligently, and I might add, more strictly, to worship at the time of the Holy Sacrifice? The Anglican Church needs to revive this truest and deepest worship, and at the same time retain that minor office of preparation—a safe-guard of robust, sensible piety. Our expedient is this: The old telescoped series of Matins, Litany, and Ante-Communion, is separated and arranged as the Prayer Book evidently contemplates, except that Litany is said first, at a quarter of an hour before the principal service. Since the Litany was originally only designed for Wednesday and Friday, and not for Sunday, we prefer to slight it in this connection, rather than defeat the end in view by unduly lengthening the principal service, which commences at 10:30, the customary hour. There are not two hours announced, one for Matins and a later for choral Celebration. The mid-day service is appointed for 10:30, the old, conventional hour. Matins is then said entirely plain down to the end of the third collect. Most of the congregation have already arrived, and the responses are offered with a volume and vigor which is the rule only where the office is said. The Introit is then announced, when the organist plays a voluntary during the lighting of the candles and vesting of the Celebrant. The choir then come in, followed by servers and Celebrant, singing the Introit, and the choral Celebration is thus introduced. There is no confusion of going out during the service, as only here and there an individual sees fit to depart, mostly strangers.

The features of this expedient, then, are simply these: The saying of the Litany a quarter of an hour before the mid-day service; avoiding the appointment of two separate hours, one for Matins, the other for Holy Communion;

saying Matins plain though a part of the one service. In this way we have secured the presence of the congregation, as a rule, to both Matins and choral Celebration, and each office is treated according to its relative importance. C.

EARLY COMMUNION.

To the Editor of The Living Church:

The alumni of the General Theological Seminary were called upon this year to listen to an elaborate essay written to prove that there is no law of the Catholic Church compelling fasting Communion. The reason given by the learned essayist for taking up this subject was, that he had heard of a priest in England who had refused to give the Holy Communion to a sick person because the patient was required by his physician to take nourishment or medicine every two hours, and so he was never strictly in a fasting condition; of another who had refused to celebrate the Holy Communion, and administer to a dying man, because neither priest nor patient were in a fasting condition, and that there were churches in which the communicants were positively forbidden to communicate at late Celebrations, and indeed no opportunity was given to do so.

These cases simply prove that there will always be extreme men in the Church who are a law unto themselves, and who enforce, as law, what is only private opinion, or wholesome practice. But does any one suppose that we are likely to be overwhelmed by this lawless spirit, so that the peace of the Church is endangered? It must be granted that there is no law in the English Church, or here, compelling fasting Communion, and that no General Council enjoins it. But it must also be granted that there is such a law in many branches of the Church; that it is a pious custom; that it promotes spirituality to communicate at an early Celebration, because among other things the mind is clear from distractions which are apt to come later in the day, and there is often real self-denial involved in rising early and making preparation for the service.

Of the regular communicants in the Church, it is quite safe to say that seven-tenths communicate habitually at late Celebrations, of course after breakfast, after a late and hearty meal, the men often after a cigar, and in our cities after a careful perusal of the Sunday paper.

Many of our clergy are doing their best to encourage their people, especially the newly confirmed, to make their Communions at an early Celebration. They are doing their utmost to encourage a higher and a more spiritual life in the Church, and are giving their time and best talents to this end.

Now, in view of these facts, we ask, is it wise to set forth arguments, which however true, will have mainly the effect to encourage sloth, and give the self-indulgent layman a reason for his laziness, and furnish him with an argument for resisting his pastor's teaching? Does it not seem like putting a stumbling block in the path of the brethren? S.

EGYPT EXPLORATION FUND.

To the Editor of The Living Church:

While enclosing an article headed "A Great Discovery," permit me to make an annual appeal which I had hoped to omit this year, but which necessity compels me to make, as it did last year. The Bishop of Chicago has well said that "there ought to be hundreds among our men of wealth, who

are possessed as well of cultivated minds, to whom it would be a pleasure to contribute to the Exploration Fund." I also rejoice to have the many who can give but \$5 and hesitate over so small a subscription, unhesitatingly forward that sum. It entitles them to our illustrated quarto volume of great value and interest, annual report, etc., precisely the same as patrons who give \$25, and others, are entitled to said publications. Let also all who wish circulars freely address Wm. C. Winslow, vice-Pres't., etc., 525 Beacon Street.

Boston, July, 1889.

BOOK NOTICES.

STORIES OF THE SEEN AND THE UNSEEN. By Mrs. Oliphant. Boston: Roberts Bros.

Those who have enjoyed "A Little Pilgrim," which came out some time ago, will welcome the sequel, which appears in this volume in connection with it, giving the little Pilgrim's "Further Experiences." Whether such an attempt to penetrate through the imagination into the realms beyond the grave, is a success or not, is a question which will be differently determined by different minds. There is, at any rate, much in the story of exceeding beauty. In "Old Lady Mary," we have a ghost story from the ghost's point of view. "The Open Door" is a ghost story of the old fashioned type, with just sufficient suggestion of a natural cause to give the incredulous material for a rational explanation. All the stories are delightfully written in Mrs. Oliphant's exquisite literary style.

LECTURES ON THE HISTORY OF PREACHING. By the Rev. John Ker, D.D., Professor in the Theological Seminary of the United Presbyterian Church of Scotland. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co.

These lectures, for the ground they cover, which is quite fragmentary, are bright and instructive. The style is clear and agreeable. Six chapters are devoted to general topics and the great preachers of the early Church, two to mediæval and pre-Reformation preaching, twelve to modern Germany from the Reformation to the present time. It will be seen that this is a very small part of the whole field. In the periods considered, we miss some noted names, and may not always agree with the writer as to the relative importance of those which he has selected. The space given to the Middle Ages is exceedingly restricted. This is in accordance with the still lingering Protestant tradition that there was little or no preaching during those very ages when all northern and central Europe and the English people were won to Christ. If all this was without preaching, St. Paul was even more correct than he intended, when he spoke of the "foolishness of preaching." Dr. Ker does not seem to have been very strong in Church history. We note that he appears to regard St. Columbanus as a disciple of the school of St. Columba, whereas the former went from the Monastery of Bangor in Ireland. He also calls the monks of Iona, Culdees, a notion long ago exploded. His remarks are sometimes difficult to understand, as for instance, his criticisms of St. Chrysostom and Leo. But on the whole the book has a good deal of freshness and originality and can be commended to those interested in the subject of which it treats.

ETHICAL RELIGION. By Wm. Mackintire Salter. Boston: Roberts Brothers; Chicago: A. C. McClurg & Co. 1889. Pp. 332. Price \$1.50.

In reading this book, one naturally recalls those words of Lowell, in which he says, "There is a form of polite and

polished skepticism in religious verities, which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools, the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God, and leave them to lie without hope;" for the high tone of morality which the author sets forth is the morality of a Christian age and country, which was drawn in with a mother's milk, breathed in from an atmosphere saturated with Christian principle, ingrained into the statute and social law, permeating the education and discipline in which childhood is reared, guiding and informing the conscience, and shedding the light of Christian truth upon the path of duty and responsibility. The morality that is contended for—although the author does not seem to know it—is Christian morality, not the ethics of Buddha or Confucius, nor the morality of the Hottentots or the Patagonians. And yet, in the face of all this, the author denies the existence of a personal God, and Incarnate Saviour, and of an immortal life. And when we turn to the fifteenth chapter, "The Basis of the Ethical Movement," with a sincere curiosity to see upon what this higher law of ethics rests, we are told that "what ought to be" is "a demand of the conscience." In another place we are told "it belongs to the nature of things." And when dissatisfied with these insufficient explanations, we question the sources of the authority of the higher law "which gives mankind its goal, is the foundation of States, and is the basis for all the worth and dignity of human life," the last answer is: "It indeed has no origin!" While setting forth the higher law of ethics, the author seems to forget that the law is after all but a standard, and that some power is needed to enable man to live up to this standard. For, in fact, the moral law, as a sovereign command, is addressed to the will in which exists the first ground of movement. The law would remain a dead letter, an abstract speculation, without the causative power of the will. When we speak of a supreme moral law, we speak of a supreme moral will, an idea we sometimes express by true Being or true Personality; we speak, that is, of God. And while we agree in the main with the elements of moral action as stated by the author, and commend his earnest appeal for the highest standard of ethics, we cannot but feel most deeply that "ethical religion" lacks the basis and the power to make it either a religion or a law of life. An ethical system that "has no origin," that has no power to make it operative, which denies God, and leaves man without a future hope, which cannot tell us why goodness is good, or justice is just, or why "ought" is the categorical imperative, is far from being a religion, it is not even a sound philosophy. This endeavor to unfold the principles of this new Ethical Society manifests its own weakness, and illustrates the deception of which Bishop Magee speaks, the deception that mistakes the after-glow of the setting sun of Christianity in human hearts for the dawn of a morning that may never shine for them. Conscience is but a righteous judge, that needs the Christian power and motive behind it to execute its decisions, and to supply the vital force in the shaping of human lives, and in the foundation

and development of a sound social order. What is needed now-a-days is not a new Ethical Society, but a generation of men who will carry into effective operation the principles of the old Ethical Society founded by Jesus Christ for the amelioration as well as the salvation of the world—the Church of the living God.

THE August issue of *The Magazine of Art* is a notable number. The opening article is timely, and worthy of the attention of both artist and picture buyer. The latter will appreciate the truth of the writer's statement. Daubequy is the subject of this month's paper on the Barbizon School and is remarkably well treated. Few magazines can boast a more thoroughly satisfactory mid-summer issue than this. The illustrations are uniformly good. [Cassell & Co., New York. \$3.50 per year.]

THE second edition revised and enlarged of "King's Classical and Foreign Quotations" will be ready early in August, by Thomas Whittaker. The first edition was exhausted three months after its appearance, the author having the revised edition in preparation since last summer.

THE August number of *Book News* (John Wanamaker, Philadelphia), which is the last number of Volume VII, is just out. It contains the usual interesting reviews of the month's books, and miscellaneous articles, and a detached portrait of Sarah Orne Jewett.

THE original of the color supplement of *The Art Amateur* for July is a reproduction of a gouache painting by Mr. Matt Morgan and owned by the Lotos Club. "In Sunny Spain," the picture is called and in the chromo lithograph much of the sunny effect has been caught.

BRENTANO BROS., 101 State St., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign paper and magazine.

A PRODIGY BLIND, DEAF, AND DUMB.

Helen Keller was born in June, 1880, at Tuscumbia, Alabama. When she was nineteen months old, just as she was beginning to talk, a violent attack of disease left her without sight, hearing, and speech. In a few years she gave evidence that her mind was not impaired. She was animated, and evidently was trying to find out what was around her. She would pass her little fingers in all directions around an object and her countenance would indicate that she was studying its nature. A shade of perplexity or a smile of satisfaction would come over her face. Her mind seemed to be growing as well as her body; but she could not make known her thoughts. She would run around, and play "tag" with the children, and this she enjoyed exceedingly. She felt the vibrations of the ground through her feet, so that she knew which course to take and what to avoid. She tried one day to join a little group of children who were dancing, but she could not keep step with them. Suddenly she stooped down on the floor and motioned the girl, whose hand she held, to go on with the motion while she felt the movement of the feet and the bending of the knee. This was enough; she sprang to her feet again, having caught the motion through her fingers, and then danced in unison with the other girls.

As sound is conveyed to the auditory nerve through an audiphone, many sounds seem to be recognized by Helen by the delicate vibrations which they produce upon her nerves. She knows when an organ is played in church, and in some way great delight is created in her by it. By the sense of smell she can separate her own clothes from the garments of others.

Miss Sullivan (her teacher) took a doll, and after Helen had felt all over it she made the letters d-o-l-l very slowly in the finger alphabet, while Helen felt the motions of her fingers as she made the letters. This was repeated several times. Finally she was induced to follow the movements of Miss Sullivan's fingers with one hand, while with the other hand she made the same motions. By this method she was taught that every object had a name. She grasped this idea with quick intelligence; and then an almost insatiable desire for knowledge was manifested. The next step was to teach her verbs by a similar method. In four months

she mastered nearly five hundred words which she could use and spell correctly—so rapid was her progress. She had learned to read raised letters readily, and to converse freely with the manual alphabet, and to write and cipher. She is very fond of reading to her mother, which she does by feeling the raised letters with one hand and forming them with the fingers of the other hand. She keeps a diary, in which she puts down what she has learned and what she does.—*Presbyterian Observer.*

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Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below. The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

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Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH, 187 Washington St., Chicago, Ill.

OPINIONS OF THE PRESS.

The Parish Messenger.

PRAYER BOOK REVISION.—The restoration in the Morning Office of the English form is well enough. There was no need, and as little good sense in departing from it in the first place, except as to what was required by reason of the political changes. But now that we have lived a hundred years without any great inconvenience, either on this side of the water or that, and grown accustomed, here and there, to the slight differences, it is not worth while to delay the closing up of revision, just because a comparatively few Americans and Englishmen pass back and forth, to use each other's offices. Drs. Brooks and Huntington and others, in 1886, called passionately for a pure American Prayer Book, fitted to the genius of the American people, although they shrank away from calling this Church the American Church. How now will their hearts vex them, if we return to what we once gave up, the English forms! For ourselves we would be more than glad for the proposed restoration of the Prayer for the Whole Church, as it stood in the Prayer Book of 1549, but for our brethren's sake in Virginia, Pennsylvania, Massachusetts, and Connecticut, "we are willing to forego all preferences of our own," just now, and to consent to the continued use of the Prayer Book and Liturgy as they now are. In this we are glad to find ourselves in wholesome accord with bishop after bishop, and diocesan convention after diocesan convention, who are everywhere calling for the closing of Revision in October next. Give us, fathers and brethren, give us rest from revision; and a standard Prayer Book for a generation. Let the Committee continue their labors, if they will, in an unofficial capacity, but discharge them from further official obligation to enrich or make flexible the Prayer Book. It is weariness of the flesh to them, and, too often, pain and grief to us, whether in "the dangerous belt" or out of it.

John Bull.

SAVONAROLA'S MISERERE.—An American clergyman, Mr. F. C. Cowper, hopes some day to publish an English translation of Savonarola's *Triumphus Crucis*, of which he is the fortunate possessor of a very ancient copy contained in a volume of Savonarola's collected works bearing dates from 1511 to 1523. Meanwhile Mr. Cowper now publishes an English version of Savonarola's Exposition of the Psalm *Miserere mei Deus*, which, issued at Milwaukee by the Young Churchman Company, can be obtained in London of Messrs. Masters. This exposition, written by Savonarola during the imprisonment which preceded his martyrdom in 1498,

is of marvellous beauty and spiritual power, and Mr. Cowper has earned our sincere thanks for having made it accessible to the English reader.

The American Church Times.

FORMALITY.—We are constantly charged by Christian people, not of our fold, with formality, which seems in their eyes to be about the most grievous sin which plagues the earth. It is undoubtedly bad to lose the spirit of the things we do, or to do them for the virtue which seems to us to reside in them. But after all formality considered as a crime is no worse than informality. Persons familiar with the informality of prayer meetings will be obliged to confess that the Name of God is often mentioned there with scant courtesy. And as to sacraments and ceremonies, those who charge us with resting in doing them seem themselves to rest and trust in not doing them.

The Cumberland Presbyterian.

DIFFERENCE NOT DIVISION.—There is nothing more certain than that there were differences of opinion in the early Church. Yet these differences did not result in divisions and separate organizations. The churches held counsels and settled vexed questions without producing schisms. If the Church had always held to the spirit of toleration, there need not have been so many factions in the Christian world. Presbyterians have departed from the great central principle followed by the Apostles and their immediate successors. They have stickled for forms instead of principles, and the result has been disaster after disaster.

The importance of keeping the liver and kidneys in good condition cannot be overestimated. Hood's Sarsaparilla is a great remedy for regulating and invigorating these organs.

Bald heads are too many when they may be covered with a luxuriant growth of hair by using the best of all restorers, Hall's Hair Renewer.

"It's worth \$1,000," said the man cured of cholera morbus by N. K. Brown's Ess. Jamaica Ginger.

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No medicine in the world is in better repute or more widely known than Ayer's Sarsaparilla. As a safe and certain remedy for all manner of blood disorders, leading physicians and druggists everywhere recommend it in preference to any other.

We desire to impress upon our readers the beauty, value, and advantage of kindergarten training. Some years ago a number of the leading ladies of Chicago founded, and have ever since nobly sustained a school of training classes for young teachers in which tuition is free. The 17th semi-annual training class opens in September, as per advertisement in our educational column. Address the Chicago Free Kindergarten Assn., 173 22nd St., Chicago, for full particulars.

Many industries having been established in the South, particularly at the rapidly growing city of Florence, Ala., the Chicago & Eastern Illinois Railroad (Evansville Route), has decided to run five personally conducted excursions as follows: August 6th and 20th, September 16th and 24th, and October 8th.

All the railroads in the Northwest have agreed to sell for those dates excursion tickets to points in Tennessee, Alabama, Mississippi, and Louisiana, at one lowest first-class fare for the round trip. Tickets will be good returning 30 days.

Persons desiring to join these excursions can obtain full particulars by writing to J. B. Morrell, Traveling Agent C. & E. I. R. R., 501 First National Bank Building, Chicago, or to William Hill, General Agent, Chicago.

Half Fare Excursions.—On Tuesdays, August 26 and September 10 and 24 and October 8, 1889, the Chicago, St. Paul & Kansas City Railway will sell Harvest Excursion tickets to all points in southern Missouri, Arkansas, Kansas, and Nebraska exclusive of the Missouri River gateways, and all points in the Indian Territory, Texas, New Mexico, Colorado, Wyoming, Montana, Utah, Idaho, Arizona, and Dakota; also to principal points in Northwestern Iowa and Minnesota, Tennessee, Louisiana, Alabama and Mississippi.

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THE SAFEST AND MOST CERTAIN
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HOW TO WASH SUMMER DRESSES.

BY EMMA M. HOOPER.

To prevent colors running wash them in water containing a teaspoonful of salt to a quart of water. Pink and green cottons are "set" with a large cup of vinegar dissolved in a gallon of cold water through which they are to be rinsed. When washing delicate colors soften the water with a teaspoonful of powdered borax to each gallon; then boil bran in it, strain and use cold for washing.

An infusion of bran is excellent for brown linen, and an infusion of hay will preserve the color of buff linen. A tablespoonful of black pepper in the first water will keep the color of gray linen, which is apt to spot. Black and navy blue lawns, percales, etc., are best washed in potato water, and rinsed in cold blue water.

To prepare the potato water, wash and peel two potatoes, then grate them into tepid soft water, into which drop a teaspoonful of ammonia. Starch will not be needed, as the potatoes are starchy, and the garments should be dried quickly and ironed on the wrong side. Hang colored cottons in the shade. The sun will fade pink sooner than fifty washings. Remove all stains before washing the clothes. Ammonia will remove stains of the oil used on sewing machines. Sour milk, salts of lemons, or oxalic acid removes iron rust from white goods. Sweet milk or oxalic acid will erase ink stains from white fabrics. Fruit stains on linen are best treated with a weak solution of chloride of lime, muriatic acid, or lemon juice. Use all of these remedies quickly or they will eat into the cloth, and rinse in clear cold water.

Children's blue flannel suits are nicely washed in bran and water without any soap, using a handful of salt to "set" the color. If there are any grease spots, first remove them with benzine or ammonia. Wash and rinse any flannel in water of the same temperature. Do the work quickly as possible, and dry in the shade if it is a warm day. Never hang flannels out in the air if it is cold enough to freeze. Wash white flannel dresses in a cool lather made of white soap, wring out and wrap up in a cloth to dry. Iron on the wrong side with a cool iron. Javelle water will take out grass stains and mildew from white goods. The white India silk blouses, sashes, and dressing sacques worn may be washed in a lukewarm lather of white soap, rinsed in tepid water, gently clapped between the hands until dry, and iron with a warm iron, having a white cloth between the material and iron. Put a little alum and salt in each of the waters.

Coffee stains are treated with a little glycerine and then warm water. Put a cup of clear, strong tea in the water in which bronze or dark green cottons are to be washed. Molasses rubbed on grass stains removes them quickly. Sometimes tea leaves an unsightly stain on white linen or cotton fabrics. Take a teaspoonful of chloride of lime, and stir into a teacupful of hot water. When cold, and the sediment settled at the bottom, pour off the clear liquid, dip the stain in three or four times, immediately rinse in clear water. Wash sateen in a lukewarm lather of white soap, using salt in this and the cold rinsing water, roll up tightly in a cloth after passing through very weak starch, and iron in two hours on the wrong side. Use very thin starch for all cotton dress goods, or none if they are put through potato water, and iron on the wrong side.

Iron embroidery on the wrong side over a thickly folded blanket and pull out all of the scalloped edges as you move along. When a dress is trimmed with any pleatings they must be basted in position before washing or they will never iron straight. Iron on the wrong side, and if the garment is of a delicate hue, lay a cloth between it and the iron. Risky colors should be washed separately. All black fabrics look better for having a tablespoonful of common ammonia to every gallon of water. All lawns and fine cottons like mull are best washed through potato water after the potatoes are grated and the liquid strained. India silk, foulard, and light weight woollens may be renovated through a cold lather of white castile soap, into which drop a spoonful of borax to each gallon. Soak the garment for three hours, then dip it up and down and rub gently through the hands; squeeze dry after rinsing in cold water and salt, and roll up in a clean cloth to dry.

Wash pongee silk in tepid water, in a lather of curd soap and a little salt; rinse well, hang out in a cool, shady place and then roll up in a clean sheet for at least twelve hours. Afterwards iron on the wrong side with a moderately warm iron. Gingham should be washed out quickly, as they thicken up when left standing in water. French sateens and white flannel dresses are dry-cleaned beautifully at French dyers, but when far removed from such conveniences they can go in the wash tub. The part cotton and all wool challies are washed according to the directions

given for India silks, but the former variety shrinks amazingly, though it dry-cleans without any change. The dry-cleaning is really done with benzine, but in such a manner that only a professional cleaner can successfully accomplish what is called in the trade *nettoyage a sec*. Never allow a hot iron to come next to any white woolen or silk garment, as it will yellow them. —The Ladies' Home Journal.

S. E. Gross, Dealer in Real Estate. Home seekers and investors will do well to confer with S. E. Gross, S. E. Corner Dearborn and Randolph Sts. in the McCormick Block. His transactions are enormous and all along one line, viz: building and selling homes the most desirable of the newer residence portions of the city, and in choice suburbs. See his advertisement in another column.

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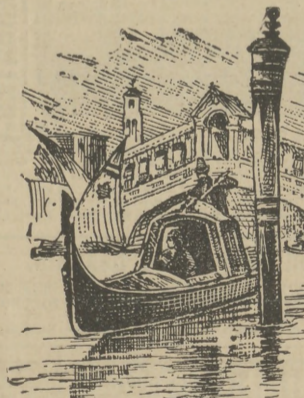
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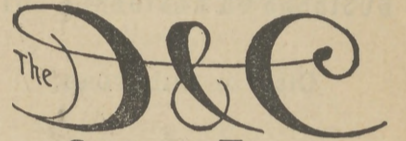
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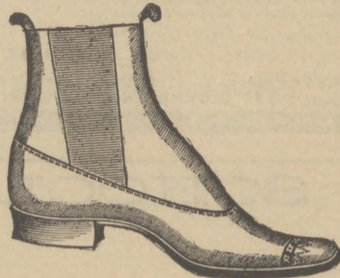
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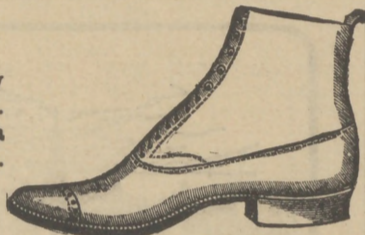
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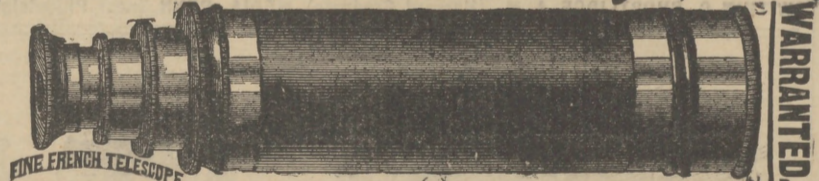


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