

# The Living Church.

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

Vol. XIII. No. 18.

CHICAGO, SATURDAY, AUGUST 2, 1890.

WHOLE No. 613.

## GORHAM M'FG Co.

SILVERSMITHS.

BROADWAY & 19TH ST., NEW YORK.

### Ecclesiastical Metal Workers.

LECTERNS, PULPITS, CROSSSES, CHALICES, Etc. Catalogue, Photographs, and Estimates on Application.

## ST. LUKE'S SCHOOL,

Bustleton, Pa.

Near Philadelphia. A high class school. Exceptionally healthful location. Delightful surroundings. Doing good work. Prepares for any College, or business. Boys sent this year to Yale, Harvard, and Princeton. Special care of younger boys. Number limited. CHAS. H. STROUT, Prin.

## THE WOMAN'S COLLEGE,

Baltimore, Md.

An Institution of Highest Grade for the liberal education of Young Women. Five regular College courses. Special courses combining Literary or Scientific studies, with Music, Art, Elocution, and Physical Training. All departments in charge of specialists. The next session begins Sept. 17th. For programme, address WM. H. HOPKINS, Ph.D., President.

## ST. MARY'S SCHOOL,

8 East 46th St., New York.

A Boarding and Day School for Girls. The twenty-third year will commence October 1st. Address the SISTER-IN-CHARGE.

## ST. JOHN BAPTIST SCHOOL,

233 East 17th Street, New York.

A Boarding and Day School for Girls. Pupils prepared for College. Terms \$300 to \$400 per year. Address the SISTER-IN-CHARGE.

## ST. GABRIEL'S SCHOOL,

Peekskill, N. Y.

A boarding school for girls re-opens Sept. 23a. The school is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson river, and the country for miles around. The location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc., address the Sister in charge.

## ST. MARY'S SCHOOL FOR GIRLS,

(Established in 1842.) Raleigh, N. C.

For catalogues address the rector, REV. BENNETT SMEDES, A.M. "The climate of Raleigh is one of the best in the world."—Bishop Lyman.

## BARTHOLOMEW ENGLISH AND CLASSICAL

Home and Day School for Girls.

Third & Lawrence, Cincinnati, O. Number of boarding pupils limited. Pupils may take Full Collegiate Course or Special Work in Languages, Science, Music, or Painting. 16th year opens Sept. 24, 1890. Address G. K. BARTHOLOMEW, Ph. D.

## CHELTENHAM ACADEMY,

Ogontz, Pa.

Near Philada., Bound Brook Route to N. Y. Unexcelled location and surroundings. Perfect school equipment. Library, Gymnasium, Military System. Thorough preparation for college or scientific school. Number limited to sixty. \$500 per year. No extras. Illustrated circular. JNO. CALVIN RICE, A.M., Prin.

## ACADEMY AND HOME FOR 10 BOYS,

Greenwich, Conn.

(Sixty-fifth year of Academy, Eleventh of Home.) Thorough preparation for College or for business. Absolutely healthful location and genuine home, with the most refined surroundings. Good Gymnasium. Highest references given and required. J. H. ROOT, Principal.

## OGONTZ SCHOOL FOR YOUNG LADIES,

Ogontz, Pa.

Removed in 1883 from Chestnut St., Philadelphia, to OGONTZ, the spacious country seat of JAY COOKE, will begin its forty-first year Wednesday, Sept. 24th. For circulars, apply to PRINCIPALS, Ogontz School, Montgomery County, Pa. Principals, Principal Emerita, MISS FRANCES E. BENNETT, MISS H. A. DILLAYE, MISS SYLVIA J. EASTMAN.

## ST. MARY'S HALL, Fairbault, Minn.

Twenty-fifth year opens Sept. 18, 1890. Terms \$350 per year. The Rt. Rev. H. B. WHIPPLE, D.D., LL.D., Rector; MISS ELLA F. LAWRENCE, Principal. No extra charge for French or German. Thirteen experienced Professors and Teachers. Two efficient Matrons. For admission address St. Mary's Hall.

## ST. ALBAN'S SCHOOL,

Knowville, Ill.

CLASSICAL, COMMERCIAL, AND MILITARY. Will be opened next September. A full corps of resident Masters; first-class accommodations; complete equipment; extensive grounds. Boys will be prepared for business or for college, with attention to health, manners, and morals. The number of resident pupils is limited to fifty. Early application should be made. THE REV. C. W. LEFFINGWELL, D.D., Rector; THE REV. H. P. SCRATCHLEY, A. M., Head Master.

## KEMPER HALL,

Kenosha, Wis.

A Boarding and Day School for Girls. The twenty-first year begins Sept. 23, 1890. References: Rt. Rev. C. F. Knight, D.D., D.C.L., Milwaukee; Rt. Rev. W. E. McLaren, D.D., D.C.L., Chicago; Rt. Rev. G. F. Seymour, S.T.D., LL.D., Springfield, Ill.; Chief Justice Fuller, Washington, D.C.; General Lucius Fairchild, Madison, Wis. Address, THE SISTER-IN-CHARGE.

## ST. AGATHA'S SCHOOL,

Springfield, Ill.

A Home School for Girls and Children. Tenth year. Pupils prepared for College. Board and Tuition \$250 Address, MISS D. MURDOCH, Principal.

## ANNIE WRIGHT SEMINARY,

Washington, Tacoma.

Western Terminus, U.P.R.R. A Boarding and Day School for Girls. The seventh year opens on the 11th of September, 1890. For catalogue and particulars, address MRS. SARAH K. WHITE, Principal.

## DE VEAUX,

Suspension Bridge, N. Y.

A Preparatory School of high grade, under the Military System. Only desirable boys are sought. Standard of the Regents of the University—Careful and continuous training in English. Graduating courses. Six resident masters. \$400 a year. REGINALD H. COE, President.

## RECTORY SCHOOL,

Hampden, Conn.

For Boys. \$325-\$375. Home influences, thorough school system. Extensive grounds; gymnasium, boat-house, etc. Address The Rev. H. L. EVEREST, M.A., Rector.

## ROSEMARY HALL,

Wallingford, Conn.

Boarding and Day School for Young Ladies. Academic and preparatory courses. Principals—Miss Lansing and Miss Runtz Reez. Christmas Term begins October 2. For Catalogues, address ROSEMARY HALL.

## THE CATHEDRAL SCHOOL OF ST. PAUL,

Garden City, L. I.

Endowed school for boys. Seventeen miles from New York. Ten resident masters; seven visiting instructors. Prepares for any college or scientific school. Has graduates in the leading colleges. Military drill under a U. S. Army officer. Through the munificence of the late Mrs. A. T. Stewart the building is one of the finest school buildings in the U. S., and every department is thoroughly equipped. Excellent Laboratories for individual work in Chemistry and Physics. English required throughout the course. Location unsurpassed in healthfulness. CHAS. STURTEVANT MOORE, A.B. (Harvard) headmaster.

## TRINITY SCHOOL, Tivoli-on-Hudson, N. Y.

The Rev. JAMES STARR CLARK, D.D., Rector. Assisted by five resident teachers. Boys and young men thoroughly fitted for the best colleges and universities, scientific schools, or for business. This school offers the advantages of healthful location, home comforts, first-class teachers, thorough training, assiduous care of health, manners and morals, and the exclusion of bad boys, to conscientious parents, looking for a school where they may with confidence place their sons. Special instruction given in Physics and Chemistry. The Twenty-fourth year will commence September 16th.

## HOWE GRAMMAR SCHOOL,

Lima, LaGrange Co., Indiana.

A Boarding School for Boys. The Rt. Rev. D. B. Knickerbacker, D.D., Visitor. Best of instruction, careful discipline, Christian training. New buildings, large grounds, gymnasium, etc. Christmas term opens September 10, 1890. Address the Rev. C. N. SPALDING, M.A., Rector.

## DIOCESAN SCHOOL OF INDIANA FOR GIRLS,

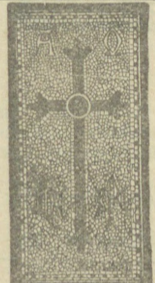
Indianapolis, Ind.

Advantages the best. Collegiate, Preparatory, Music, Art, Elocution, French, etc. Before deciding upon boarding school, send for catalogue. Rt. Rev. D. B. KNICKERBACKER, D.D., Visitor. JAMES LYON, Principal.

## ROCKFORD SEMINARY FOR YOUNG WOMEN,

Rockford, Ill.

42d year. Full College and Preparatory Courses. Special advantages for Music and Art. Resident physician. The Seminary has a fine gymnasium building, generously equipped for the Sargent system of work, and the official records show that delicate girls make a marked gain in strength while pursuing regular courses of study. Catalogue with full particulars as to entrance requirements, furnished upon application. Correspondence with regard to admission in fall of 1890, or later, is invited. ROCKFORD SEMINARY, Rockford, Ill. SARAH F. ANDERSON, Principal. Please mention this paper.



## CHANCEL ARRANGEMENT.

We take particular pains in arranging special designs for any suggested changes in the chancel, showing in place Reredos, Altar, Communion-rail, Stalls and Prayer-desks, Pulpit and Lectern. We shall also be pleased to submit special designs for color decoration and stained glass. Re-arrangement of choirs a speciality.

J. & R. LAMB,

59 CARMINE STREET, NEW YORK.

## WESTERN Theological Seminary,

WASHINGTON BOULEVARD, CHICAGO.

Full Equipment, Splendid Buildings, Large Library, Thorough Instruction.

The Rt. Rev. W. E. McLaren, D.D., D.C.L. Bishop of Chicago, President of the Board, Dean and Instructor in Theology.

The Rt. Rev. G. F. Seymour, D.D., LL.D. Bishop of Springfield, Lecturer in Ecclesiastical History.

The Rev. W. J. Gold, S.T.D., Instructor in Liturgies, Moral Theology, Sacred Rhetoric, Exegesis, etc.

The Rev. F. J. Hall, M.A., Tutor in Theology, Languages, etc.

The Rev. F. P. Davenport, S.T.D., Instructor in Canon Law and Ecclesiastical Polity.

The Rev. C. W. Leffingwell, D.D., Instructor in Elocution.

The Rev. A. W. Little, M.A., Lecturer on the Position and Claims of the Anglo-Catholic Church.

The Rev. J. J. Elmendorf, D.D., Lecturer in Philosophy and Evidences.

TERMS.—For tuition, board, fuel, lights, and service, \$200 for the Seminary year, payable in October and February.

The aim of this Seminary is, in the words of the charter, "the education of fit persons in the Catholic Faith, in its purity and integrity, as taught in the Holy Scriptures, held by the Primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils." It is, therefore, not necessarily restricted to postulants and candidates for Holy Orders, but any fit persons, clergymen or laymen, and whether looking forward to the Sacred Ministry or not, will be received as students or admitted to attendance upon the lecture courses of the Seminary, under proper conditions. Students admitted at any time. Term begins Sept. 29, 1890. For further information address

## THE BISHOP OF CHICAGO,

255 Ontario St., Chicago

## RACINE COLLEGE,

Racine, Wis.

The Grammar School is a complete and thorough Home School for Boys. The Thirty-seventh School Year begins Thursday, Sept. 11, 1890. For information and circulars, address the REV. ARTHUR PIPER, A.M., Warden.

## EPISCOPAL HIGH SCHOOL OF VIRGINIA,

Three Miles West of Alexandria.

L. M. BLACKFORD, M.A., Principal.

L. HOXTON, Associate Principal.

The Diocesan School for Boys. Founded 1839. Ample Corps of Assistants. The 21st year under present Principals begins Sept. 25, 1890. Catalogues sent.

## EDGEWORTH BOARDING AND DAY SCHOOL,

122 and 124 Franklin St., Baltimore, Md.

For Young Ladies, will reopen Thursday, Sept. 18 27th year. MRS. H. P. LEFEVRE, Principal.

## ST. GEORGE'S HALL,

St. George's, Md.

For Boys and Young Men. Prof. J. C. KINEAR, A.M., Principal. Unsurpassed in advantages, health, and comfort. \$200 to \$275.

## CARY SEMINARY,

Oakfield, N. Y.

A Church Boarding School. Number limited. Pupils are members of the Principal's family. "Bishop Coxe commends Cary School, Oakfield, N. Y., for boys, where fidelity with economy is a requisite." For information address, The Rev. C. C. GOVE, A.M., Headmaster.

## BISHOP THORPE,

Pennsylvania, Bethlehem.

A Church School for Girls. 22d year. Pupils prepared for College. F. I. WALSH, Principal.

## ST. MATTHEW'S HALL, SAN MATEO, CALIFORNIA.

Church School for Boys. Twenty-fourth year. The Rev. ALFRED LEE BREWER, M.A., Rector.

## ST. HILDA'S SCHOOL, Morristown, New Jersey.

A Boarding and Day School for Girls. In charge of the Sisters of St. John Baptist. Eleventh year begins Sept. 29th. Terms \$250. Summer Session, \$60. For Circulars address THE SISTER SUPERIOR.

Offices, Churchman Building, 47 La Fayette Place, New York.

## MEMORIAL WINDOWS,

Stained Glass for Dwellings. CHARLES BOOTH.

## CHURCH FURNISHINGS

In Wood, Metal and Stone. Communion Plate, Basins, Etc. COLOR DECORATION For Churches and Dwellings. CHARLES F. HOGEMAN.

## CHOIR VESTMENTS.

Vested choirs are becoming general throughout the Church. Churches that contemplate this addition would do well to write us for estimates. It is admitted that the vestments cost far less if obtained of us than made by local church guilds; while the finish, fit, and material is much more superior.

## COX SONS, BUCKLEY & CO.,

8 E. 15th St., New York City. CHRISTIAN ART INSTITUTE, Conducted by R. GEISSLER. 218, 320 & 322 EAST 48th STREET, NEW YORK. Gold and Silver Work.

## WOOD WORK, STAINED FABRICS, BRASS WORK, GLASS, FRINGS, IRON WORK, ECCLESIASTICAL EMBROIDERIES, MARBLE WORK, AND DOMESTIC BANNERS, FLAGS, ETC.

## "PRACTICAL HINTS ON BOY CHOIR TRAINING."

By G. EDWARD SHUBBS, M.A., Organist and Choir-master of St. James' church, New York. With Introduction by the Rev. J. S. B. HODGES, D.D. Pronounced by clergymen and Church musicians to be the most scientific, comprehensive, and useful book written on the subject. Postpaid for 75 cents E & J. B. YOUNG & CO., NOVELLO, EWER & CO. Cooper Union, 21 E. 17th St., Fourth Av. New York. New York.

## ST. MARY'S HALL,

Burlington, N. J.

The oldest Church School in the country for Girls, will begin its 54th School Year on Sept. 29th. For introduction, apply to MISS CHARLOTTE TITCOMB, Principal, or to the Bishop of New Jersey, the President.

## THE COLLEGIATE INSTITUTE,

"The Castle," New Rochelle, N. Y.

Prepares boys for college. College courses, also military instruction. Boarders limited to twenty. Rooms elegantly furnished. All modern improvements. Address, H. F. FULLER, M.A., Headmaster.

## COLLEGE OF ST. JAMES' GRAMMAR SCHOOL.

The duties of the 49th year will begin on Monday, Sept. 22. For circulars, etc., address HENRY ONDERDONCK, College of St. James, Washington Co., Maryland.

## SEASIDE HOME, ASBURY PARK, N. J.

A Church Boarding School for Girls. Twelfth year begins Sept. 18. Languages, Music, etc., taught through the summer. Also home care for children and young ladies. MISS ROSS, Principal. 604 Asbury Avenue.

## ST. AUSTIN'S SCHOOL, (Incor'd), New Brighton,

Staten Island, N. Y. A Church School of highest class for boys; military system; terms, \$500; eight resident masters from Brown, Columbia, London, Oxford, Cambridge, Dublin, and Paris; house and grounds of Commodore Gardiner among the most beautiful near New York, well repays a visit. Rev. ALFRED G. MORTIMER, D.D., Rector.

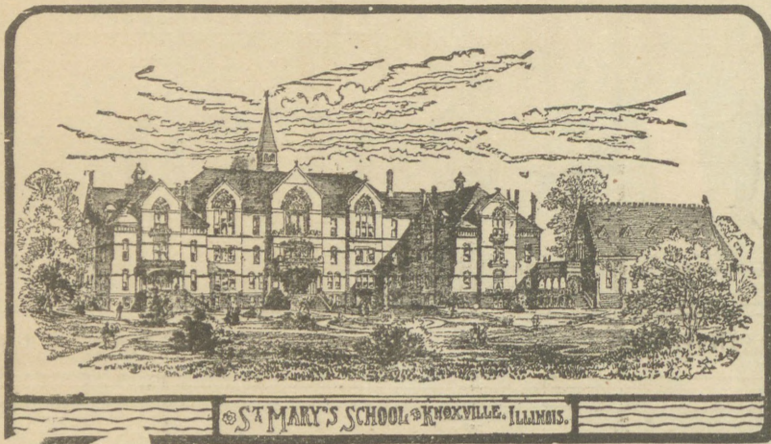
## A THOROUGH FRENCH AND ENGLISH HOME

School for twenty girls. Under the charge of Mme. H. Clerc and Miss M. L. Peck, both late of St. Agnes' School, Albany, N. Y. French warranted to be spoken in two years. Terms \$300 a year. Address MME. H. CLERC, 4313 Walnut St., Philadelphia.

## SELWYN HALL, READING, PA.

A Church School for Boys. Military system. Healthy location. Steam, gas, hot and cold water. Thorough preparation for college or business. Boys of any age received. Send for catalogue. REV. WM. J. WILKIE Headmaster.





ST. MARY'S SCHOOL, PROVINCE OF ILLINOIS.

A magnificent new building, new furniture and apparatus. Over twenty-two years successful administration. Social, sanitary, and educational advantages unsurpassed. Number of pupils limited to one hundred. All bed-rooms are on the first and second floors.

Reference is made to past and present patrons of the School in nearly every city of the West. Address

REV. C. W. LEFFINGWELL, Rector and Founder, Knoxville, Knox Co., Ill.

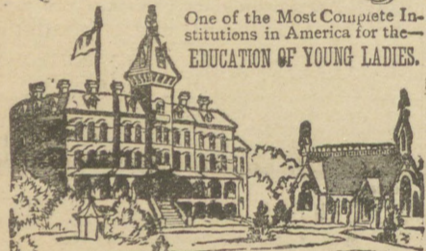
ST. ALBAN'S SCHOOL, KNOXVILLE, ILLINOIS.

A HOME SCHOOL FOR BOYS; CLASSICAL, COMMERCIAL, AND MILITARY.

WILL BE OPENED NEXT SEPTEMBER.

THE BISHOP OF QUINCY, Visitor; THE REV. C. W. LEFFINGWELL, D. D., Rector; THE REV. H. P. SCRATCHLEY, A. M., Head Master.

Hellmuth College



One of the Most Complete Institutions in America for the EDUCATION OF YOUNG LADIES.

Twenty-second year begins Sept. 10th, 1890. Literature, Languages, Mathematics, Science, Music, Painting, Elocution, Business Course, etc. Diplomas or certificates granted. Climate exceptionally healthy about same as Ohio. Comfortable buildings, beautifully situated in 150 ACRES of land. On Through Route between East and West. Passenger Elevator. Gymnasium-Riding School. Students from all parts of America. The number received limited. Charges moderate. Illustrated Circulars sent on application. Rev. E. N. ENGLISH, M. A., Principal.

LONDON, ONTARIO, CANADA.

WATERMAN HALL, SYCAMORE, ILLINOIS.

A BOARDING AND DAY SCHOOL FOR GIRLS. Opened Sept 18th, 1889. Bishop McLaren, D.D., D. C.L., President of the Board of Trustees. The Rev. B. F. Fleetwood, S.T.D., Rector. Owing to endowments, board and tuition offered at the rate of \$250 per school year. Address REV. B. F. FLEETWOOD, Sycamore, Ill.

CHICAGO MUSICAL COLLEGE, CENTRAL MUSIC HALL.

Every facility offered for thorough course in all branches of Musical and Dramatic Art. SUMMER NORMAL TERM July 7th to August 5th. Fall Term September 8th, 1890. New catalogue mailed free on application. DR. F. ZIEGFELD, Pres. Applications for free scholarships received up to Aug. 1st.

KNOX COLLEGE, GALESBURG, ILLINOIS.

Fifty-fourth year opens Sept. 4th, with greatly increased facilities. For catalogue and all information address NEWTON BATEMAN, President.

CHICAGO FEMALE COLLEGE, Morgan Park (near Chicago). Boarding School for Girls and Young Ladies. For catalogue address G. THAYER, LL. D., Morgan Park, Ill., or 77 Madison Street, Chicago, Ill.

AMERICAN CONSERVATORY, CHICAGO, CHICKERING HALL, WABASH AVE. & JACKSON ST. All branches of Music, Dramatic Art, Delsarte. Teachers' Training School. Unsurpassed advantages at moderate cost. Catalogs mailed free. J. J. HATTSTADT, Director.

MILWAUKEE COLLEGE, Milwaukee, Wisconsin. For Young Women. For Catalogue, address C. R. KINGSLEY, Ph.D., President.

THE KINDERGARTEN. A monthly for Home and School. Science lessons, stories, games, occupations. \$1.50 a year. 3 months, 40 cents. ALICE B. STOCKHAM & Co., 161 La Salle St., Chicago.

TEACHERS WANTED! For good positions in Church Schools. Address, C. J. ALBERT, Elmhurst, Ill.

HARCOURT PLACE SEMINARY, Gambier, O.

A seminary for young ladies and girls. Established upon original lines, its growth has been remarkable. Admirable location. Elegant new building. Exceptionally strong faculty. Superior equipment and comprehensive character. Thorough preparation for the best American colleges for women, and complete course. The next school year will begin September 24th, 1890. For illustrated catalogues, address the Principal, MISS ADA I. AYER, B. A.

ST. KATHERINE'S HALL, Davenport, Iowa.

The Diocesan School for Girls. Terms \$375 per annum. The seventh year begins September 17. MISS E. A. RICE, Principal.

ST. HELEN'S HALL, Portland, Oregon.

Diocesan school for Girls. Founded 1869. Management continuous. New Building. Re-opens Oct. 1, 1890. Address BISHOP MORRIS, or THE MISSES RODNEY.

MICHIGAN FEMALE SEMINARY, Kalamazoo, Mich.

Opens September 11, 1890. College, Preparatory, and advanced courses of study. Fine advantages in Music and Art. Steam Heat. Passenger Elevator. Send for catalogue No. C. ISABELLA G. FRENCH, Principal.

ST. MARGARET'S DIOCESAN SCHOOL FOR GIRLS, Waterbury, Conn.

Sixteenth year. Advent term begins (D.V.) Thursday, Sept. 18th, 1890. The Rev. Francis T. Russell, M.A., Rector, the Rev. John H. McCracken, M.A., Junior Rector.

MISS PHELPS' ENGLISH AND CLASSICAL School for Young Ladies, Columbus, Ohio.

Special advantages in Language, Literature, Music, Art, Home, and Social Culture. Fall term begins Sept. 25, 1890. New School Building.

THE SEVENTEENTH SEMI-ANNUAL TRAINING CLASSES of the Chicago Free Kindergarten Association open the first Wednesday in September. For full particulars address the CHICAGO FREE KINDERGARTEN ASSOCIATION, 175 22nd St., Chicago. Tuition free.

MME GIOVANNI, 37 EAST 64th St., NEW YORK CITY. Superior Home School for Young Ladies. Specialties:—Music, Languages, Literature, and Art. Reopens Oct. 2nd. Circulars on application.

MOTHER'S PORTFOLIO. INSTRUCTION AND Amusement in Kindergarten lessons, stories, games, etc. Best helps for parents. Grand book for agents. Circulars free. Prepaid \$2.25. ALICE B. STOCKHAM & Co., 161 La Salle St., Chicago.

UNIVERSITY OF ILLINOIS. Courses in Agriculture; Engineering, Civil, Mechanical, and Mining; Architecture, Chemistry, Natural History, Languages, Ancient and Modern. Women admitted. Preparatory Class. Address SELIM H. PEABODY, LL.D. Urbana, ILLINOIS; Post-Office, Champaign.

DEPENDENT PENSION BILL has become a law. \$12 PER MONTH to all honorably discharged Soldiers and Sailors of the late war, who are incapacitated from earning a support. Widows the same, without regard to cause of death. Dependent Parents and Minor Children also interested. Over 20 years' experience. References in all parts of the country. No charge if unsuccessful. Write at once for "Copy of Law," blanks and full instruction ALL FREE to R. McALLISTER & CO., (Successors to Wm. Conard & Co.), P. O. Box 715, Washington, D. C.

"TWENTY YEARS OF HUS'LING." By J.P. Johnson. The wittiest, brightest book of the age. Price 50c. Sold everywhere.

Convincing Evidence

That Ayer's Sarsaparilla cures Rheumatism and kindred complaints is abundant. This medicine eradicates from the blood all trace of the disease, and so invigorates the system that a perfect restoration to health is inevitable.

"In Oakland, La., 22 years ago, I had been sick a year and a half with sciatic rheumatism. The extreme pains that I suffered wasted my flesh to the bone, and my strength and vitality were well nigh exhausted. My skin was yellow and rough, showing a bad state of the blood, and it is more than likely that blood poison existed, as I have taken large quantities of mercury. After the sciatica was in a measure under control, I was put under treatment to cleanse the blood and give me strength. This was continued several weeks, but to no purpose. My physician then suggested the use of Ayer's Sarsaparilla, and it is to this medicine I owe my restoration to health. From actual experience in the use of various blood-purifiers, I am confident that Ayer's Sarsaparilla has no equal."—J. W. Pickle, Farmerville, La.

"I have known Mr. J. W. Pickle for many years, and consider him a truthful man."—R. B. Dawkins, Mayor of Farmerville, La.

"During the past year my joints, which had become stiff and sore, caused me great pain, especially at the close of a day's work. At times my fingers were so lame I was unable to hold a needle, while the pain at night prevented my sleeping. I suffered also from nervous chills and a want of appetite. I tried outward applications and took remedies prescribed by my doctor; but all to no purpose. A short time ago my son-in-law, Wm. Woods, of Hollis, N. H., was cured by the use of Ayer's Sarsaparilla of an inflammatory disease of the eyes, and seeing him so much benefited, I thought I would try this medicine for my own trouble. The result is a complete cure of the pains, stiffness, and swelling from which I suffered so much. The Sarsaparilla has had a good effect on my appetite and nerves, so that I have better strength and no more chills."—Eliza Halvorson, Nashua, N. H.

"After being many years afflicted with rheumatism, I have used Ayer's Sarsaparilla with great success."—J. B. Bridge, Boston, Mass.

Ayer's Sarsaparilla —FOR— Rheumatism.

Ayer's Sarsaparilla,

Prepared by DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists.

Price \$1. Six bottles, \$5. Worth \$5 a bottle.



SCARLET FEVER, COLDS, MEASLES, CATARRH, &c. BY THE USE OF THE INVISIBLE SOUND DISC which is guaranteed to help a larger per cent. of cases than all similar devices combined. The same to the ears as glasses are to the eyes. Positively invisible. Worn months without removal. H. A. WALES, Bridgeport, Conn.



GOLD MEDAL, PARIS, 1878.

W. BAKER & CO.'S

Breakfast Cocoa

It is absolutely pure and it is soluble.

No Chemicals

are used in its preparation. It has more than three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, costing less than one cent a cup. It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as persons in health.

Sold by Grocers everywhere.

W. BAKER & CO., Dorchester, Mass.

Strength, Nourishment and Refreshment.



Gold Medal, Paris, 1889.

The best and most economical "stock" for Soups, Meat Sauces, Meat Jellies, etc. At home, abroad, on foot, afield, in yacht, in camp, Armour's Extract is an invaluable companion and always reliable. Requires only the addition of boiling water to make delicious, refreshing Beef Tea. Armour & Co., Sole Manufacturers, Chicago SOLD EVERYWHERE.

THE PAST OUTDONE. Our Latest and Grandest Premium.

Only \$2.50 for a New Atlas of the World and this Paper One Year to New Subscribers.

Or \$1.75 for the Atlas and a Renewal of Subscription to this Paper. Or the Atlas will be sent FREE as a Premium to any one sending Two New Yearly Subscribers for this Paper. This Atlas is bound in strong paper covers.

The Atlas and papers all sent by mail, postage prepaid.

as a concise and intelligent Epitome of the World, it is Equal to Any \$10.00 Atlas.

Every person who reads the current periodical literature of the day needs a concise, accurate and comprehensive Atlas of the World, for the purpose of geographically locating the stirring events with which the world teems, and of which we learn, almost coexistent with their occurrence, through the electric currents that now girdle the globe. We live in an age of intelligence—an age of multiplied means for acquiring knowledge—an age that condemns ignorance because of these numerous sources of information so freely and widely diffused. If you wish to keep abreast of the times, by accurately locating in your mind every violent upheaval of the earth, the march of contending armies where war exists, the progress of scientific explorers in unknown lands, or the happenings and accidents constantly agitating every part of the world, you should have at hand a copy of the "Peerless Atlas of the World." Never before has so valuable an Atlas been offered at so low a price.

The Peerless Atlas contains larger and better maps of the principal states than atlases costing \$10. All maps are handsomely colored, most of them in 6 colors. It has colored county maps of all the states and territories. All countries on the face of the earth are shown. It gives the latest railroad maps. Rivers and lakes are accurately located. All the large cities of the world, the important towns and most of the villages of the United States, are given on the maps.

THE HANDSOME COLORED MAPS

Are large, full-page, with a number of double-page maps to represent the most important States of our own country.

THE LIVING CHURCH, Chicago.



# The Living Church.

SATURDAY, AUGUST 2, 1890.

THE Very Rev. John West, D. D., who was Dean of St. Patrick's, Dublin, from 1864 until the recent appointment of Dean Jellett, died at his residence at Bray, on Sunday, July 6th, aged eighty-four. He was registrar of the Order of St. Patrick, and one of the oldest clergymen in the Church of Ireland.

It is announced that the Queen has approved of the appointment of Canon Maclure, vicar of Rochdale, to be Dean of Manchester, in the room of the late Very Rev. John Oakley, D. D. *The Manchester Examiner*, referring to the parochial work of the Dean-designate, says that at Habergham Eaves he remained for fourteen years, working assiduously, and originating and perfecting parochial organization.

THE Apostles' Creed has been adopted into its public worship by the English Presbyterian Church. It is to be repeated by the minister and the congregation together; the Lord's Prayer is also to be said by preacher and people aloud, and the prayers are to be ended by an Amen uttered by the people. To this extent, "The Directory for the Public Worship of God agreed upon by the Assembly of Divines at Westminster," has been modified and "revised by a committee of the Synod of the Presbyterian Church in England."

It is stated that the octogenarian Bishop of Winchester, who has for some time been in ill-health, will shortly resign the see. Dr. Harold Browne has been a bishop twenty-six years, nine years of Ely and seventeen of Winchester. This great diocese, which includes Hants and the greater part of Surrey and the Channel Islands, until the establishment of the Ecclesiastical Commission, was worth over £11,000 a year. It is still one of the great prizes of the Church, for the Bishop receives £6,500 a year, and has a splendid palace at Farnham. Dr. Harold Browne will be entitled to a life pension of £2,000.

INTERESTING letters have been received from South Africa, giving an account of the Confirmation of lepers on Robben Island, by the Bishop of Cape Town. He confirmed nine, using the English language, and, using the Dutch language, he laid hands on five chronic sick persons, forty-four male and seventeen female lepers. His addresses, which were very earnest and touching, were interpreted by a clergyman. One poor boy was wheeled up to the altar, and several could not kneel. The ages of the candidates ranged from eleven to ninety-four. The Bishop subsequently went to the leper wards of the house and confirmed an English sailor who was too ill to attend the church.

A PRELIMINARY conference has been held under the presidency of the Bishop of Marlborough, to form a League of the Church to deal with the question of the dwellings of the poor. The question was considered from a moral, spiritual, social, and financial stand-

point. A general feeling was expressed that, great and arduous as the undertaking was, the Church was bound to face it. The following resolutions were carried:

THAT, It is expedient for the Church through her convocations, congresses, conferences, and her pulpits, and all her channels of inter-communication, by all lawful measures, and by all moral means, to move the nation to resolve on the amelioration of the condition of the homes of the poor.

THAT, Those present form themselves into a League of the Church to deal with the question.

THAT, The chairman be requested to ask the advice and sanction of the Archbishop of Canterbury.

The Rev Arthur Robins, rector of Holy Trinity, Windsor, whose untiring labors in the matter were fully recognized, was appointed secretary.

MR. CHARLES UPJOHN and Mr. Richard Worley sailed July 31st for Beulah, Liberia, to superintend the completion of All Saints' Hall, which has been brought to its present prosperous condition by the untiring and very successful efforts of Miss Margaretta Scott. The plans have been worked out in detail in the office of Mr. R. H. Upjohn, father of the young man who has gone out to finish the work; \$2,500 of the money counted upon is in pledges, and nearly \$4,000 is still to be provided. The gathering together of a number of workmen involves a large outlay which must be met. It is most necessary that this work be remembered in the offerings of God's people.

A SCHEME is on foot to make some spiritual provision for the numerous English engaged in the large shops of the French capital, and an appeal is made for £2,000 to establish a church in Paris close to the hotels and large mercantile establishments. At present there are but two churches for both English residents and visitors, the one in Rue d'Aguesseau, the other, the Victoria Chapel, near the Arc de Triomphe. Under these circumstances a committee has been formed for promoting the existence of All Saints'. It is not proposed to start a permanent church just at present, but merely to secure suitable premises where the work may be earnestly and effectively carried out. When it is stated that some 2,000 young English girls are employed in the midst of Paris, it will readily be admitted that All Saints' will supply a much-needed want.

THE fourth annual festival of the Exeter Diocesan Choral Association, held on July 2nd, was for the choirs of the archdeaconry of Barnstaple, and was taken part in by 964 singers. This year, over forty parishes were represented, the two cathedral choirs also assisting. Including the latter, the surpliced choirs numbered 375 singers, and the unsurpliced, 589, a contrast to last year's festival, when the surpliced choirs far outnumbered the others. The clergy (of whom there were sixty present), bandsmen, and attendants, brought the total number of those taking part in the festival to 1,037 as against 1,051 last year. The processional was *Salve Festa Dies*; the anthem, Sir F. A. Gore-Ouseley's "It came even to pass;" the offertory, "Jerusalem the Golden," and the recessional, "The God of Abraham

praise," to the grand old Hebrew melody, "Naomi."

A GENTLEMAN, who had been for many years a generous annual contributor to Nashotah, passed not long since to his rest without having made provision for the continuance of his benefactions; and the purse of the House began to feel their loss pretty sorely. Now, however, his heirs have more than made up the loss by putting the sum of \$6,000 in the Permanent Fund. It is hoped that this example will be followed by many others. None but those who have had charge of the finances of our older, insufficiently-endowed, Church institutions can know the anxiety which a single death may cause. Friends of many years' standing are taken away, and their representatives have too often formed other interests, in the Church or in the world. Attention is often called, and rightly so, to the blessedness which comes to those who make full provision in their lifetime for the good work which they have learned to value; but, surely, there is a special blessing for those also who seek to perpetuate the memory of those whom they love, by helping to give permanence to a good work which was dear to them in this life.

THE International Old Catholic Church Congress will be held on September 12th, 13th and 14th, at Koln. The German, Swiss, and Austrian Old Catholics number together at least 120,000, while the Dutch number 7,000. The congress will be an experiment in more ways than one, the results of which it would be difficult to forecast; but that they will be of much importance there can be no doubt. Much interest will, of course, be felt as to the views that will be taken of the very singular position of the Old Catholics in Bavaria. On this point the following remarkable declaration is found in the official report of the German Old Catholic Church just issued at Bonn (June 30th):

Much as the synodal committee regret the position into which the Bavarian Old Catholics have been forced, they cannot see in the turn which things have taken, any blow that need discourage any one who is concerned for his religion. When a Bavarian minister declares that the Old Catholics are no longer Catholics, that is valid within the sphere of Bavarian State politics; the question whether the Old Catholics or the Papists are the true members of the Catholic Church is not to be decided by any Bavarian minister. \* \* \* Herr von Lutz and his representative in the Chamber declared openly that until the 15th of March, 1890, the Government had done nothing to favor or support the Old Catholics; the Government has, in fact, remained passive, but has allowed the dogma of Papal infallibility, in spite of its not having received the *placet*, to be introduced into the teaching of the public schools, without let or hindrance, as ministers themselves admit. The Bavarian Old Catholics, therefore, are now, as before, thrown upon themselves, upon their conscience. If they follow that without hesitation, the future will be theirs, for the help will not be wanting to them of Him Who will give the victory to truth; they will have the help of God.

That the Bavarian Old Catholics

will remain loyal to Bishop Reinkens there can be no doubt; but so far as their relation to the State is concerned, some complicated questions must arise.

## OUR MISSION IN CHINA.

WUCHANG, JUNE 16, 1890.

DEAR DR. LEFFINGWELL:—Thank you very much indeed for your kind letter, and also various notices in THE LIVING CHURCH. I feel quite unworthy of the praise you bestow upon me. *The Chinese Churchman* sent by last steamer [will tell you the remainder of the story about] the anti-Christian movement. It has ceased for the present here, but is re-appearing at other places on the river. There is very much that I wish to write you about, but I let it all go, for the reason that you are to have the privilege of seeing and hearing some one direct from Wuchang. The Rev. Mr. Graves left here on May 31st for England, and expects to reach the United States about the 1st of August. It will be his aim to do everything he can to interest the Church at home in our work in China. I am sure you will all give him a very cordial welcome, and I only ask that when he goes to Chicago and the West, you will try to have him meet as many of the clergy and laity as possible. Written appeals can be but of little service to us at best, compared with a personal presentation of the cause and a living, earnest worker from the field to speak and quicken men's hearts.

James Pott, Esq., the well-known Church publisher of New York, is the guest of the mission at Shanghai. We regret very much that his time is so limited that he will be unable to visit our mission stations here in Central China.

Will you kindly note in THE LIVING CHURCH, that on Saturday, May 31st, we held our first ordination in Wuchang? Bishop Boone admitted to the diaconate Mr. Lin Yin Sung, a graduate of St. John's College, and for many years a member of the mission. It was a very impressive service and drew together a large number of people from here and from Hankow. The candidate was presented by the Rev. Mr. Graves and the sermon was preached by the Rev. Mr. Partridge, from Romans x: 13, 14, 15. The new processional cross was used for the first time on this occasion.

Mr. Lin is a young man of very noble Christian character and knows from bitter experience what it costs to be loyal to the Cross in China. It is not very long since he was knocked down and kicked in a brutal manner by his relatives for persistently refusing to indulge in idolatrous rites at his mother's grave. This is only one of a series of troubles through which he has passed.

We ask your earnest prayers for him that he may continue faithful and that his may be a useful and blessed ministry.

Faithfully yours in the great cause of the Christian missions,

SIDNEY J. PARTRIDGE.



## CANADA.

The ceremony of laying the corner-stone of the new St. George's church, London West, in the diocese of Huron, took place on June 25th. Much disappointment was felt at the absence of the Bishop of Kentucky on June 17th, in consequence of the illness of his son. He was to have preached the sermon at the opening of the Synod. The Bishop mentioned in his charge, among other items of interest, that four new and beautiful churches have been built in Huron during the year; two have been consecrated, and the foundation stone of another laid. Eighteen candidates have been ordained, 12 to the diaconate, and 6 to the priesthood. Sixty Confirmations have been held, and over 4,100 men and women confirmed. The Bishop especially drew attention to the necessity for a higher view of the ministerial office on the part of both clergy and laity, and deprecated the practice of trial sermons preached by applicants for a vacant pastorate before the congregation. He said something about the approaching conference to promote the legislative union of the Church in British North America. At a Confirmation service held at Christ church, London, lately, a gentleman, formerly Congregational minister at Listowel, and his wife, were confirmed. He is to be ordained to the diaconate next autumn. The designs and plans have been prepared for a new church at Berlin, Huron diocese. Three parts of the money for the building has been promised.

A special service was held in St. James' cathedral, Toronto, to celebrate Dominion Day, on June 29th. The Bishop Strachan school had its closing exercises in the end of the month. The number of ladies' names upon the programme and prize list should indicate a prosperous year.

An opinion has been given by Sir Horace Davey, Q. C., who was consulted by Provost Body as to the right of Trinity college, Toronto, to confer musical degrees in England. The eminent counsel gives an opinion declaring that the college is well within its rights in giving such degrees. "We are not at all surprised," says *Church Bells*, "as I have always been of opinion that the college charter gave it the powers which have been questioned." An ordination was held at St. Peter's church, Toronto, by the Bishop on the 16th, when five candidates were admitted to the diaconate, and six to the priesthood. An appropriate sermon was preached by the Rev. Provost Body, of Trinity college.

The Bishop of Niagara held an ordination service at St. Mark's church, Orangeville, in his diocese, on the 24th. The Bishop held a Confirmation service in the evening. There was a suitable service with sermon held in St. George's, Guelph, the Royal city, to commemorate the 53rd anniversary of the Queen's accession to the throne.

The Bishop of Ontario sailed for England early in July, and hopes to return in time for conference at Winnipeg, in August. He has appointed the Archdeacon of Kingston, Dr. Bedford Jones, his commissary during his absence. The Bishop, in his address to the synod, gave details of his work in the diocese in the past year. He had visited all parts of it, and confirmed 1,765 persons; had held three ordinations, ordaining 11 deacons and 9 priests.

Two very important subjects were brought before the synod of the diocese of Qu' Appelle at its recent meeting. The first was the consolidation of the Church in British North America on the report of a committee appointed last year to consider the subject. The synod adopted the recommendation of the committee: 1st. That the most desirable method for the consolidation of the Church in British North America would be the formation of one province, to embrace all the dioceses. 2d. That, failing the attainment of this, the synod adopts the alternative scheme recommended by the committee. The other matter referred to was the desirability of the establishment of an endowment fund for clergy in the diocese. The Bishop while in England was offered

£200 as a nucleus for such a fund. The day following the synod the clergy held special services and conference, a plan, it is said, productive of much benefit to those concerned in it.

The Bishop of Algoma intends making an expedition this summer in the "Evangeline," to some untried waters in his diocese, in particular to the southern shores of Manitoulin island, and the Duck islands, where many fishermen congregate. A Church woman in Montreal sent the Bishop of Algoma \$1,000 lately, of this \$700 is to be used to erect a church at some point destitute of Church of England service, and \$300 to go to the endowment fund of Algoma.

The new church at Oak Lake, diocese of Rupert's Land, the site for which was given by the North West Land Co., was opened by the Bishop, assisted by the dean and other clergy, on June 22d. Many handsome gifts have been presented to this church, St. Alban's, amongst which are Communion plate, altar-cloth, linen, etc.

The diocesan Woman's Auxiliary held its annual meeting in Winnipeg early in the month. It was proposed that the missionary meeting held during the week of the Provincial Synod, should be under the auspices of the Woman's Auxiliary. The Bishop held an ordination on St. Peter's Day, when six candidates were ordained, three to the diaconate and three to the priesthood. All were graduates of St. John's college, Winnipeg.

At the diocesan synod of Nova Scotia the sermon was preached by the Bishop of Kentucky.

Much interest was evinced in the little village of Quidi Vidi, diocese of Newfoundland, on the occasion of the Bishop's visit, lately. A new vestry and tower was opened and a fine memorial bell rung for the first time. These additions to the little church were much needed and the funds to provide them were collected in England, the United States, and Canada, by the energy and perseverance of the lay reader, W. R. Stirling.

Church work in the parish of Grace church, Montreal, is making great progress. In addition to the services in the parish church each Sunday, two mission services are carried on, and two Sunday schools.

The cathedral Sunday school, Montreal, instead of holding their usual picnic, decided upon the novel plan of giving a picnic to others. To this end they invited the 120 old people at the House of Industry and Refuge, one Saturday afternoon, and provided for them a comfortable repast out on the green in front of their home. Those too infirm to leave their rooms were visited in their wards by the children, and fruit and presents were provided by the children themselves. It was a beautiful sight to see little children leading blind and helpless ones to their places. Hymns were sung, and addresses given by the Rev. G. A. Smith and the superintendent.

## NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—In the absence of Bishop Potter for July and August, his duties are being taken by Bishop Worthington, of Omaha.

On Thursday, July 24th, the Rev. Robert J. Walker, for 32 years in charge of the floating church of our Saviour, died of dysentery at his home in Brooklyn. Mr. Walker, who was 82, was born in England, his father being an officer in the English army, while he used to take pride in telling that fifteen of his relatives were clergymen. He had resided in this country some 50 years, was ordained in Ohio, and for ten years, it is understood, was rector of the church of the Messiah, Brooklyn. On the first of the present month he retired from the floating church, his feeble health making it impossible to fill the position. He had done an excellent work and was much respected. The funeral services were held in the church at the foot of Pike st., on Monday afternoon, July 28th.

On Wednesday, July 23rd, the funeral services of James M. Brown, senior member of the banking house of Brown Bros. & Co., Wall st., took place at the church of

the Ascension, of which he was a vestryman. They were conducted by the rector, the Rev. Dr. E. W. Donald, assisted by the Rev. Arthur Brooks, and the Rev. Mr. Steen, in charge of Ascension chapel, the vestrymen of the church sitting as a body, as did many clergymen of the diocese. Mr. Brown had for years been connected with many charitable institutions, was 20 years vestryman of this church, and was universally respected.

Judge Andrews, of the Supreme Court, has given permission to St. Andrew's church to sell a large part of its property east of Park ave., between 127th and 128th sts. This was the site of the old church, for which \$54,505 had been offered on the Real Estate Exchange. The proceeds will be used partly in clearing off a mortgage and partly in constructing the new edifice.

Judge Bookstaver has decided to continue the stay in the matter of filling the vacancies in St. Stephen's, being convinced that it is for the interest of both parties. Had the election been held as set down for July 25th, the litigation, he thought, would have been still further complicated. In the meantime, the rector will be restrained from bringing any new action pending the stay, except by permission of the court.

The new church of Zion and St. Timothy, in process of construction at 57th st., between Eighth and Ninth avenues, will be 70x165 and will have a height of 70 feet. The architecture will be Gothic, blended styles of the 11th, 12th, and 13th centuries. The front will be of granite, with main entrance in the centre and smaller entrances at the sides. Above the main entrance will be a large lancet window surmounted by a finely proportioned rose window. To the east will be a tower and spire 130 feet in height, while to the west will be a conical turret. Within, the pews will be arranged on either side of a central aisle, while there will also be side aisles along each wall. The columns will be placed at the outer ends of the pews so that the nave will have no obstruction as seen from the chancel. The seating capacity of the church will be 1,300. In keeping with the church there will also be a parish building in which to enlarge and carry forward the manifold work of the church. On Sunday, July 27th, the pulpit of the recently combined churches was occupied in the morning by the Rev. Dr. C. C. Tiffany, rector *emeritus*, and in the evening by the rector, the Rev. Henry Lubeck.

The new mission house is being delayed by direction of the board of managers, at their June meeting, till it appears what is to be the effect of the rapid transit on the proposed site. Nothing more can be done in the matter till their meeting again in the autumn.

The Rev. Dr. Rainsford has written a letter to *The World*, entering a protest against having the west side of Stuyvesant Park closed at 7 o'clock, P.M., when it is so much needed in hot summer evenings by the women and children in the neighborhood. The entire park embraces four blocks, and is immediately in front of St. George's. It would seem that the west side has been closed at that early hour to save some \$10 a week in the matter of lighting!

In addition to Sundays, Trinity chimes are rung twice a day every day in the year for Morning and Evening Prayer.

## CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.  
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

At the annual meeting of the stockholders of the Church Extension Society, a new board was elected, viz: Rev. A. G. L. Trew, president; J. F. Towell, vice-president; Rev. J. D. Easter, Rev. Thos. W. Haskins, Rev. G. A. Ottman, Rev. H. B. Restarick, Messrs. H. W. Latham and Daniel Cleveland.

The Rev. H. B. Restarick, of San Diego, is in Europe. The Rev. S. H. S. Ilderton is also in Europe, and is to spend a year in special studies in the General Theological Seminary, on his return.

The Rev. F. J. Mynard, of Santa Ana, is in San Francisco, supplying the place of the

Rev. W. S. Neales.

The Rev. W. A. M. Breck, son of the late Dr. Breck, has recently taken charge of the missions in Ventura county.

The Rev. L. Y. Jessup is serving Santa Ana, in the absence of the rector.

Bishop Kendrick, with Mrs. Kendrick and daughter, were on the coast during July, sojourning at St. Hilda's Hall.

The Rev. Dr. Pearson, who recently conformed to the Church from the Baptists and was ordained by Bishop Kendrick, having charge of Phoenix, Arizona, is also spending the heated term when almost nothing can be done in Arizona, on the coast, in charge of vacant missions at San Pedro and Wilmington.

Of the \$17,000 paid in by subscribers to the Episcopal Endowment fund, conditional upon the erection of a new diocese, all but \$900 has been withdrawn; this balance is left in trust as a nucleus for a permanent fund for the endowment of the Episcopate of the Southern diocese when it shall be erected.

LOS ANGELES.—The Rev. Geo. F. Bugbee has entered upon his work as rector of St. Paul's church, under most encouraging conditions. He is a strong man, in the pulpit and out of it, and it is hoped that he will do a grand work in St. Paul's. A reception was given him by the parish on July 10th, in the large parish hall, which was beautifully decorated. About 500 people were present, among whom were Bishop Kendrick, and all the city clergy. Churchmen attended from all the parishes and missions.

The Los Angeles Clerical Association meets on the second Monday in each month, in the Church room. At the meeting of July 14th, the Rev. Dr. Easter, of St. Hilda's school, presided. The subject discussed was "The Weekly Eucharist."

The Rev. T. W. Haskins is doing a good work, not only in the wise and efficient management of Christ church, but also in serving the mission church of the Angels. An account of this unique and beautiful church was given in our columns some time ago. It is a rare gem of architecture set on one of the slopes of the San Rafael Ranch, out of sight and hearing of the town. In the congregation, on Sunday afternoons, may be found the families of neighboring ranches, and visitors from several adjoining towns, often from a distance of many miles.

Most interesting and promising among good works in Southern California is St. Hilda's school for girls, a few miles from Los Angeles, in the beautiful San Fernando valley. The school property (a grand winter resort hotel), was leased for this purpose by the Rev. Mr. Haskins, some two years ago, and last year the Rev. Dr. Easter, late of Jacksonville, Illinois, took charge. The year has closed with an admirable record, both scholastic and financial, and most satisfactory arrangements have been made for re-opening in the fall, under improved conditions. The good work already done has established the school in the confidence of the community, and its reputation should speedily extend so as to draw pupils from far north and south. The climate is equally desirable for delicate people of either section—cool in summer and very mild in winter. The grand mountains of the Sierra Madre range enclose the valley on three sides, while flowers bloom every month in the year, and tropical fruits nowhere on American soil grow more luxuriantly. For home care and comfort, elegant surroundings, and thorough educational advantages, St. Hilda's can scarcely be excelled. It is a question of great concern to the Church in that corner of the vineyard what can be done to secure the property forever to the Church. Its cost was over \$65,000 (furnished throughout), and it can be bought for much less at this time. When another great rush comes to Southern California this property will be very valuable for hotel purposes, and may finally go that way. Few dioceses have such a splendid foundation for a school, and it will be a pity if this has to be relinquished after the school is well established, and such a man as Dr.



Easter has devoted himself to building it up.

**CONNECTICUT.**

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

**WATERBURY.**—Bishop Williams was unable to be present at the graduating exercises this year of St. Margaret's school, on June 17th, and the address to the members of the class and presentation of diplomas were by the Rev. M. K. Bailey, of Branford, a former teacher in the school. Miss Janet Wells Caswell, president of the class, spoke in her essay of the "Wit and Pathos of the Woods." The unique theme of the next speaker, Miss Josephine Deming Frisbie, was "A Basket of Figs." Miss Jessie Ella Nicholson had for her subject "The National Wonders of America." A song, "My Dearest Heart," by Miss Bessie C. Hull, made a charming variation in the programme. Miss Grace Dalrymple Clark's essay discussed the moral influence of the drama, and the closing essay, by Miss Mary Welton Phelon, took up the motto of the class and told how and why to "Doe ye nexte thyng." The address by the Rev. Mr. Bailey held many words of encouragement and thoughtful advice with most cordial wishes for continued accomplishments and honors. The members then received their diplomas from the speaker. Monday evening the *musical* was held. Instruction in music, both instrumental and vocal, has long been a strong feature of the school.

The splendid school property worth now at least \$80,000 was a free gift from the people of Waterbury in 1872, after the failure of a corporation to establish an undenominational school at this place. The diocesan corporation was established in 1875 with Bishop Williams as president, and he now holds the deed. The Rev. Prof. F. T. Russell was made rector, and so popular and successful has been his administration that no change has ever been made. The school has grown from 16 boarders the first year to about 50 now, with applications refused each year on account of limited accommodations.

**MONTANA.**

LEIGH RICHMOND BREWER, S.T.D., Bishop.

Bishop Brewer made his annual visit to Trinity, Madison Valley, and St. Paul's, Virginia City, on the sixth Sunday after Trinity. Seven were confirmed at St. Paul's, Virginia City, and six at Trinity. The work here is doing well, and the Church is growing in all parts of Montana. There is good solid growth everywhere. The prospects were never brighter. The Bishop has won the hearts of these Western people, who appreciate his earnest, self-denying labors for their spiritual welfare. One will have to come to Montana to realize fully the work that is being done by Bishop Brewer.

**MASSACHUSETTS.**

BENJ. H. PADDOCK, S. T. D., Bishop.

**ATHOL.**—The *Transcript*, describing the laying of the corner stone of St. John's church, has the following words of well-deserved praise for the rector, whom we are proud to number among our esteemed contributors:

The Athol society are signally fortunate in their pastor. Rev. Mr. Shrimpton is not only a very able and cultivated preacher, but a clear-headed, practical man of affairs, who is admirably qualified to take hold of such work as that in which all his energies are now enlisted. His agreeable social qualities are also a strong factor in attracting local interest in his Church and work. A minister's capacity for usefulness, especially in a town like Athol, is not to be measured by his power in the pulpit. Very much depends upon his social relations with the people—not only of his own Church but of the community at large, and St. John's church cannot fail to prosper as long as it possesses in its pastor one who meets this phase of its work with the tact and zeal that has characterized Mr. Shrimpton's course.

**NORTH BILLERICA.**—July 24, St. Anne's mission chapel was opened with divine service by the Rev. Dr. Chambre, assisted by the Rev. L. C. Manchester, the Rev. A. Q. Davis, and the architect, the Rev. H. G. Wood. The church building will seat 150 persons, and cost over \$2,000.

**EVERETT.**—Grace church has already secured nearly \$1,000 toward an organ. This parish was a mission three years ago, and is situated in a rapidly growing suburb of Boston.

**LOWELL.**—St. Anne's parish made such a vigorous plea against the proposed seizure of the property occupied by the Theodore Edson Orphanage, by the city council, for an enlargement of the high school building, that there is now no fear of the parish losing this valuable site.

**BEVERLY.**—The corner-stone of the new church was laid July 22d, in the presence of a large assemblage. The Rev. R. C. Smith made an appropriate address. In the box were placed copies of the *Boston Herald* and the local papers, Bishop Paddock's annual address before the diocesan convention, letters explaining the objects of the building, etc.

**KENTUCKY.**

THOS. U. DUDLEY, S.T.D., Bishop.

The colored mission work of the diocese, now, under the revised canons, reverts to the control of the diocesan Board of Missions, with Bishop Dudley and the deans of convocation *ex-officio* members. More efficient work and better contributions are anticipated in consequence. The progress of the Church for the past year has been very gratifying showing a steady increase. There are now 36 parishes, 12 organized and 11 unorganized missions; 43 clergy; 42 licensed lay readers; 6,930 communicants; with Church property amounting to \$856,000; and \$195,000 contributions; being an increase for the year over the previous one, of 390 communicants and value of church property \$85,000. There are 30 churches, 17 chapels, 9 parsonages, 520 Sunday school teachers, with 4,866 scholars in the diocese, as shown by the parochial reports, with the exception of 14 points which fail to make returns. To obviate this omission in the return of parishes and missions, a new canon has been provided, making the duty obligatory.

A correspondent writes: A visit to the church of the Merciful Saviour for Colored People left behind the memory of things beautiful and good. It was on Sunday morning. The children were reciting the Creed and listening to the closing instructions of the rector on the divine origin and perpetuity of the Church. Good order and prompt answers were, to me, an unexpected pleasure. Two points were shown prominently, viz.; clear and correct answers to the questions asked by the rector, and a smile of pleasure for the picnic to be held next day. The service was choral and well rendered by choir and congregation. As I sat there, the rector and myself being the only white men present, I could scarcely realize that a colored congregation had attained so excellent a rendering of the service. The organist was well up to her part both in the Morning Prayer and in the Holy Communion. Over 40 persons communed. The lay reader is a young man of reverent manner, distinct voice, and good pronunciation. The rector, the Rev. D. I. Hobbs, is a young priest, fluent in language, earnest and zealous. This sermon seemed to command the reverent attention of his people. He kindly went with me eight miles, by private conveyance, to a country mission, baptized, preached, and administered the Holy Communion.

**NEW MEXICO AND ARIZONA.**

JOHN MILLS KENDRICK, D.D., Bishop.

Bishop Kendrick visited Prescott, Arizona, in June, for the first time since his arrival in the jurisdiction, and organized a mission. He was very pleasantly disappointed in what he found. The late Bishop Dunlop made one or two visitations to the town, but a mission was never formed. There are already over 30 communicants and a number more who will soon be instructed for Confirmation. No mission has ever started out under more promising conditions, and with care, work, and wisdom, a strong church can be built here. The Church's children are scattered all over this western

country in mines and on cattle ranches. Since the services have been commenced in Prescott, they have been coming in from great distances to attend the worship. Some have not had an opportunity of attending the Church services for fifteen years. They still have their old Prayer Books and their old love, and their joy knows no bounds that their good Bishop is going to take care of them in the future. There were eleven Baptisms and eight Confirmations during the Bishop's stay. The Rev. T. J. Glyn, of Albuquerque, is in charge of the mission for the present.

**PENNSYLVANIA.**

OZI W. WHITAKER, D.D., Bishop.

The memorial altar of St. Mary's, recently described in THE LIVING CHURCH, is not the only work in mosaics in Philadelphia. St. James' church is enriched by twelve of these works of art, made in Rome at a cost of \$30,000, the gift of Henry C. Gibson, Esq. They are three-quarter lengths of the Twelve Apostles, and are set at the base of the clerestory, six on either side. They are said to be the only mural mosaics in this country.

The building of the parish house and rectory of Grace church, Mount Airy, is being vigorously pushed, and when they are completed, they, with the new church, will give the parish a fine group of buildings, and fully equip it for efficient work.

The Rev. Herman L. Duhring, who has relaxed none of his earnestness in his parish work since he became the superintendent of the city mission, which shows so much increased vigor under his management, has just had placed in his church, All Saints, Moyamensing, handsome pews of oak.

The Rev. Isaac Nicholson, D. D., has gone to Europe, whence he will return about All Saints' Day.

St. James' church, Philadelphia, is, during the summer, under the care of the Rev. Chas. Mason, assisted by the Rev. William C. French, D. D., the senior editor of *The Standard of the Cross and The Church*.

The Rev. S. D. McConnell, D. D., of St. Stephen's, Philadelphia, with the Rev. W. S. Rainsford, D. D., of St. George's, New York, are to spend the month of September hunting for bears in the Rocky Mountains.

**MILWAUKEE.**

CYRUS F. KNIGHT, D.D., D.C.L., Bishop.

**ASHIPPUN.**—St. Paul's church has been made the recipient of \$200 as the beginning of an endowment left by the last will and testament of Mr. William Curphey, who came here from the Isle of Man, and who departed this life more than a year ago.

Friends will sorrow to hear of the affliction of the senior warden in the loss of his son, Charles Theodore Baker, on July 14, 1890, from injuries received from a horse-fork. His burial on July 16, was very largely attended and his loss is deeply lamented.

**JANESVILLE.**—Churchmen will hear with regret of the death of the Hon. J. B. Doe, one of the foremost laymen of the diocese, and a warden of Trinity church. Mr. Doe has represented that parish in every diocesan council since the primary convention, except three, of which one was the session lately held. At the latter, a complimentary resolution regretting his absence, by reason of illness, was passed unanimously. Mr. Doe has also represented the diocese in several General Conventions, and at the time of his death was a trustee of Nashotah. He was a prominent citizen and banker, and was at one time mayor of Janesville.

**KENOSHA.**—Two trustees of Kemper Hall, neither of them Churchmen, have pledged, respectively, \$5,000 and \$2,500 toward the liquidation of the mortgage debt on the property, provided the whole amount, about \$13,000, is raised. Strenuous efforts are making to raise the balance of the amount.

**MILWAUKEE.**—The rector of St. James', the Rev. E. G. Richardson, has been suffering from an attack of nervous prostration, and

has been compelled to give up work for the present, and to seek rest quietly in the East. Mr. Richardson's work at St. James' has been fruitful and telling, and his many friends wish him a speedy and permanent restoration to health, and an early return to his parish.

**VIRGINIA.**

FRANCIS MCN. WHITTLE, D.D., LL.D., Bishop.  
ALFRED MAGILL RANDOLPH, D.D., Ass't Bishop.

**NORFOLK.**—The Rev. George F. Bragg, rector of the colored church in this city, is now engaged in a most praiseworthy undertaking—the establishment of an orphan asylum and day nursery for his race. The benefits of the former are many, but the latter, a day nursery, is a thing very greatly needed. Many accidents to children of that race have been caused by their being left at home alone while their parents were away in service, and this day nursery is the one thing to avoid such accidents. A building on Nicholson street, near the gas house, has been donated for the purpose by Mr. T. A. Williams and Mr. John N. Williams, of Norfolk, and the Rev. Dr. Williams, of Christ church, Baltimore. The property will be held for the purposes named by a board of directors consisting of two gentlemen from each of the white Episcopal parishes of this city, and a like committee of ladies from those churches will oversee the institution. A movement is now on foot to raise funds for fitting up the property. Mr. J. N. Williams is temporary treasurer, to whom any donations may be made.

Mr. Bragg is doing an excellent work here among his people and has the confidence of all citizens. In addition to the above he is conducting a parochial school, employing two teachers besides himself as principal. He has 80 communicants and a large congregation attending his church, and the influence going out from his parish to the people of his race in this city is very great and known to be most excellent in its character.

**QUINCY.**

ALEXANDER BURGESS, S.T.D., Bishop.

The much needed services have been resumed at St. James', Lewiston, through the kindness and timely arrival of Mr. David Ross, a student in the law.

Lay reading is also carried on during the rector's absence, at St. George's, Macomb, by members of St. Paul's, Peoria, Chapter of the Brotherhood of St. Andrew.

**WYOMING AND IDAHO.**

ETHELBERT TALBOT, D.D., LL.D., Bishop.

After a stage ride of 55 miles in an open wagon in the hot sun of a summer day, Bishop Talbot and the Rev. Charles E. Snavely arrived at New Castle, Weston Co., Wyoming. It was the first time the town had been visited by a bishop or clergyman of the Church. This place has only been in existence since October, 1889, and now has 1,000 inhabitants. Substantial brick buildings are in course of construction, and no doubt the town will prosper greatly. Evening Prayer was read in the Presbyterian chapel to a large and attentive congregation. In the course of his remarks, the Bishop stated that a friend had given him a check for \$500, to be used for the erection of a church in New Castle, provided the people raised the rest of the funds necessary to build a church. The people, no doubt, will do their share. There are large deposits of coal and oil near the town. New Castle is the county seat of Weston county. At every other county seat in the State of Wyoming, the Bishop has a Church clergyman stationed, but in this young and vigorous town, although he greatly desires it, he has no one at present.

The mission at Sun Dance, Wyoming, although only a few days old, is in a most prosperous condition. A mission organization, with secretary, treasurer, collector, and committee of five gentlemen, to assist the rector in the affairs of the mission, has been formed. The people of the town have contributed liberally to the rector's salary; all denominations have helped in this way,



and it is a cheering fact to note that the first name on the subscription list was that of a Jewish gentleman. The new church is to be named the church of the Good Shepherd. One year ago the Bishop bought three town lots for \$25, now they are worth \$300 apiece. It is proposed to sell two of them, and another lot the Church owns, and to devote the money to the erection of the new church. Never has the rector been more cordially received than in this town. Surely there is a bright future in store for the Church here. It is proposed to start a Sunday school in a week or two.

#### MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.  
MAHLON N. GILBERT, D.D., Ass't Bishop.

On Saturday, July 19th, at 10 A. M., the mortal remains of Cornelia Wright Whipple, wife of the venerable Bishop of Minnesota, were reverently and lovingly borne to the cathedral of Our Merciful Saviour, in Faribault, for the Church's last rites and blessing. The Holy Communion was celebrated, Bishop Gilbert officiating, assisted by the Rev. Drs. Kedney and Bill, the Rev. Mr. Wilson, of Faribault, and the Rev. Arthur Browne Livermore, of Ill., the family and many friends communicating. The Burial Service was at 2 P. M., at which time all places of business in the town were closed, and the cathedral filled to overflowing. Notably among the crowd were seen many of the poor who felt they had indeed lost a friend. Some twenty clergymen were in the chancel. The opening Sentences were read by Bishop Gilbert, the Lesson read by Dr. Kedney, and the concluding prayers in the church by Dr. Dobbin. A very long procession followed to the grave, where the Sentences were read by the Rev. Mr. Livermore, and after the coffin was gently lowered to its evergreen-lined resting place, Bishop Gilbert concluded the services.

□ In the hearts of those who knew Mrs. Whipple, her memory will ever be lovingly cherished. Very many from far and near will recall the gracious presence which has made Bishop Whipple's hospitable home a bright and pleasant resting place, during the 31 years of his episcopate; but to few were known the manifold activities of a life of very special unselfishness and love, activities where the left hand knew not what the right hand did. Hearts were cheered, homes brightened, weak hands strengthened, by the thoughtful kindness of a heart ever "at leisure from itself to soothe and sympathize."

#### LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL. D., Bishop.

BROOKLYN.—The Rev. Warren C. Hubbard has received, and, it is understood, accepted an invitation to become rector of Trinity church, Rochester, N. Y. The former rector of the church was the Rev. Dr. A. Beach Carter.

St. Clement's church has extended an invitation to the Rev. Mr. Forbes, assistant minister at Grace church, Jersey City, to become its rector. It is understood that he will accept, and enter on his duties Sept. 1st, about the time of the completion of the new edifice.

On Thursday afternoon and evening, the grounds surrounding St. Thomas' church, at Bostwick avenue and Cooper street, were gaily decorated, the occasion being a lawn party given for the benefit of the church. The building is undergoing certain alterations and additions which will give it a seating capacity of 600. The various attractions included music, refreshments, games, etc., while in the evening there was a display of fire works. St. Thomas' Company of the Knights of Temperance did police duty by surrounding the grounds with a line of sentries. The company numbers some 40 members, and their methods of relieving the guards and preserving order were watched with interest. The refreshments were served in a room adjoining the church, and in a tent outside.

St. Luke's church is seeking to have its members pledge a specified sum, payable

weekly, with which to meet current expenses. For this purpose, envelopes have been distributed, and the plan seems to be meeting with success. The rector, the Rev. Dr. Bradley, is anxious to have a special Christmas offering, toward defraying building expenses. These are to be raised in small sums given by the regular attendants, and it is hoped that each of the canvassers may be able to turn in \$100. The new edifice is rapidly going forward, the walls being nearly ready to receive the timbers of the roof. The church will be one of the largest in Brooklyn, extending nearly through from Clinton avenue to Vanderbilt avenue, above 150 feet. In the large transept to the west, will be round-headed, triple windows, some 25 feet in height. In the further end, fronting on Vanderbilt avenue, will be included the old chancel with its five windows above the altar, representing Christ and the four Evangelists, which, so far as appears, were untouched by the fire. The massive walls on the other fine avenue to the east, conform to those of the Sunday school building adjoining, both together making a frontage of perhaps 150 feet. When finished, church and Sunday school building will form one of the most complete and convenient Church properties in Brooklyn.

It is understood that the Rev. Charles R. Baker, rector of the church of the Messiah, who is spending the summer abroad, is writing some account of his experiences. He has made several trips to Europe, including Russia. He is quite an authority on architecture, as well as an accomplished historical student. He is expected to resume his duties in September.

In the absence of the rector of Christ church, South Brooklyn, the Rev. Mr. Kinsolving, Prof. Jewett, of the General Theological Seminary, has occupied the pulpit for several Sundays. It is expected that Mr. Kinsolving will be away till September.

The passing away of the late Rev. Henry A. Spafard brings to mind important events in the past history of the church in this city, in which he was an active worker. For many years he was one of the assistant ministers of old St. John's church, to which he became attached during the rectorship of the late Rev. Thos. T. Guion, D. D. In this church he took part in the first meeting held for the purpose of creating the diocese of Long Island, several years before the diocese was made. This church was the first in the city to introduce the custom of floral decorations at Easter time. From this place came founders and most zealous workers for the Church Charity Foundation, and many and many a boy and girl that went forth from the old church into the world, in their old age remember still his kind words, his gentle nature, and his faithful service to God. Surely he can expect the Master's commendation: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

#### MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—On Monday, July 7th, there was a large assemblage of persons present to witness the laying of the corner-stone of Advent chapel, on Patapsco street. The lot upon which the church is being built was given by Miss Charlotte Williams, in memory of her father, the late George Hawkins Williams. The Rev. Arthur C. Powell, of Grace church, laid the stone and placed the box in position. It contained a copy of THE LIVING CHURCH, Bishop Paret's report to the diocesan convention, a copy of the Bishop's charge, entitled "Our Freedom," etc. Addresses were made by the Rev. Arthur C. Powell, Archdeacon Moran, and the Rev. George M. Clickner. The chapel, which will be 71 by 47 feet, is to be built first, and later a church will be erected in the rear of the chapel. The chapel will cost \$9,000. It will be dedicated in October.

FROSTBURG.—The corner-stone of St. John's church, this place, was laid July 23rd, at 5 P. M. The Bishop was prevented

from attending on account of sickness, and he appointed the Rev. Clarence Buell, of Cumberland, to perform the ceremony. Mr. Buell was assisted by the Rev. Messrs. Alex. C. Haverstick, the rector; J. W. Nott, and L. B. Brown. The exercises began with a hymn and reading of a psalm. Creed and prayer were then said concluding with responses. The church will be built of stone, and will have a steeple. It is to be 89 feet long, and will be of the Gothic style of architecture. It will cost about \$5,000.

GARRISON FOREST.—The Rev. Hobart Smith, rector of St. Thomas' church, here, is away for a few months' vacation. The Rev. Mr. Reese, of Western Maryland College, is filling his pulpit during his absence.

CUMBERLAND.—Emmanuel church, after July 20th, will be closed for renovation and repairs until September.

ELLCOTT CITY.—The Rev. R. Andrew Poole, rector of St. Peter's church, has been notified that by the will of the late Mrs. Adeline D. Miller, wife of Chief Justice Miller, St. Peter's is to receive \$1,000 as a bequest from her toward the maintenance of the parish. Mrs. Miller was a devoted member of the Church, and in her lifetime contributed liberally to it.

#### DELAWARE.

LEIGHTON COLEMAN, S.T.D., LL.D., Bishop.

St. Andrew's church, Wilmington, is now in the hands of the decorators, and improvements to the amount of \$15,000 are being made in the interior of the church.

The Rev. Lewis W. Gibson, rector of Christ church, Dover, is summering at Rehoboth, Del., having been compelled to take a rest on account of ill-health. The Rev. J. P. DuHamel, D.D., is in temporary charge of the parish.

The parish at Lewes is vacant, through the resignation of the Rev. J. H. H. Brown. It is one of the oldest and most interesting parishes in the diocese, with some very zealous and loyal Church people. The interior of the church has just been decorated, and the pipe organ ordered for use at the services. Near by is another ancient parish, St. George's, Indian River, just become vacant through the removal of its rector to a neighboring parish in the diocese. These are the only vacancies in the diocese.

The contract for the parish building at Newark has been let, and work on it will be commenced immediately.

Thomas Holcomb, Esq., a member of Immanuel church, New Castle, has prepared a complete and interesting history of that parish, which lately celebrated its Bicentennial. If a sufficient number of copies be subscribed for, he will publish it. It will be of value to all historical students.

Work on the improvements of St. Andrew's church, Wilmington, has been begun. The interior will be entirely remodelled.

#### EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

A tablet has been placed upon the wall of Christ church, Cambridge, to the memory of the late Daniel M. Henry, Jr. It consists of a bronze wreath mounted upon a base of black marble, and bears the following inscription:

"A. D. 1890. In memory of Daniel M. Henry, Jr. By a Devoted Friend."

The Rev. Hunter Davidson, rector of St. James' parish, Cecil county, was married to Miss Bessie Rutherford Craighill, daughter of Col. Wm. P. Craighill, United States engineer, at the residence of the bride's father in Charleston, W. Va., on July 17th, the ceremony being performed by the Rev. Dallas Tucker, rector of Zion church. The wedding was private, only relatives and intimate friends being in attendance. A reception was held after the ceremony. The newly married couple departed on the noon train for Baltimore.

#### WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

MIDDLEPORT.—Bishop Coxe made a supplemental visit to Trinity church on Tues-

day, July 22nd, and administered the holy rite of Confirmation to a class of nine persons. The church was well filled with an attentive and devout congregation, and the solemn services seemed to make a deep impression upon all. The rector, the Rev. G. W. S. Ayers, has, since Easter, received into Christ's Church, through holy Baptism, 22 children and 13 adults, and presented 20 for Confirmation. The Bishop expressed his satisfaction at the prosperous and united condition of the parish, and counted Trinity among the live and active parishes of the diocese.

#### HYMNS FOR THE HOLY DAYS.

##### THE TRANSFIGURATION OF CHRIST.

BY THE REV. J. ANKETELL.

Master, it is good for us to be here.—St. Luke ix:33.

Lord Jesu, on the Holy Mount  
We would abide with Thee,  
Still drinking from the blessed fount  
Of immortality!

These prophets praise Thy glorious Name,  
And Passion crown well won;\*  
And there the Father's words proclaim  
His well beloved Son.

The rays from Thy transfigured face  
Beam with such golden light,  
That we would never leave the place,  
Nor lose the heavenly sight.

But there is work on earth to do:  
The suffering soul to heal;  
The harvest great, the laborers few  
Thy kingdom to reveal.

We may not linger on the Mount,  
Where bright Thy glories shine;  
Nor taste on earth the sacred fount  
Of blessedness divine.

But let some beams of heaven's true light  
Make bright earth's weary way;  
Then grant the beatific sight  
Of heaven's eternal Day.

To Christ, transfigured on the Mount,  
Be praise while ages run,  
With God the Father, Life's true fount,  
And Spirit, Three in One.

\* St. Luke ix: 31; Or, as in the Revised Hymns of 1889: "And deeds which Thou hast done."

#### A NEGLECTED FIELD.

FRANKLIN, N. C.,

DEAR LIVING CHURCH:—I see an article entitled, "Resources of the South," in *The Spirit of Missions* for March. It is too brief to give details which are important, and though quoted from a missionary journal, nothing is said of our work as a Church in this vast region. By examining Major Powell's report of topographical work for 1885, I believe, one may see something of the vast wealth of our natural resources, just now coming into market. From the journals of the different diocesan conventions, he will find statistics of the different parishes, and some outlying mission stations. But, if it be true that the Church's "field is the world," then these statistics do not reach far enough. In East Tennessee, Western North Carolina, North Georgia, and the northern part of South Carolina, there are large areas which have never been blessed with a single service of our Church. Many people may be found here, who, if they have heard of the Episcopal Church at all, only think of it as a form of idolatry which all men ought to shun. Now, this does not come from the stupidity of these people; generally speaking, they are educated up to their means. Most of them can read and write. They are a people of remarkable shrewdness. It has, however, been their misfortune that the Episcopal Church has never introduced herself to them, and the forms of religion,



with which they are acquainted, do not encourage reading and thought. No wealthy corporations have broken through these mountain barriers, so as to make the opening up of business possible. The settler's life, until quite lately, remained unbroken. without a single glimpse of anything better. Socially, mentally, spiritually, there was but the one dead level, to which all aspirations must be crushed.

In spiritual matters it is but very little better yet. For example: from Asheville, N. C., to the Tennessee line west, the distance is one hundred and thirty-five miles. Seven large counties lie on this line. There are two missionaries. One, in addition to arduous work in Asheville and southwest, has one of these western counties, and portions of another. The other, with no railroad facilities, is left alone with remainder of the field—a section of country nearly as large as the State of Rhode Island. At twelve points regular services ought to be kept up, at twenty-five places an occasional service is necessary. Extremes are ninety miles apart—a journey of three days; roads are mountainous and difficult, much visiting is required. So it is impossible for one man to cover the ground. Attempting even a small part of it, some sad cases have come to light. Once, a young woman lay dying, anxious to receive the Holy Communion before her departure. The missionary, after a drive of thirty-eight miles, left his horse standing in harness, and hastened to her bedside to find that she had just breathed her last. Again, a lady, who was deprived of the blessings of the Church for years, and with many inducements to anchor elsewhere, remains loyal to the Church, was called upon, within a few days after their illness began, to give up her four beautiful children—all she had. The long distance and swollen streams rendered communication with the missionary impossible, and so her treasures were laid away in God's acre without the presence of the man of God. I could also tell of long rides through pouring rain, of collecting material and rebuilding bridges across swollen streams in order to keep appointments, of traveling all night over dangerous mountain ways, in order to reach a house of mourning, where the first-born lay dead. But why prolong this story? Let me rather turn to those for whom not even these scant efforts are made, and they are many. They live and love, suffer and sin, and sicken and die like the rest of us. The Church stands calmly aloof, for the reason, according to the general impression, that they are poor and obscure—too poor to support a missionary. Poor they are, but not paupers. Most families are ready and willing to sell from 100 to 1,000 acres of their land, and apply the proceeds to bettering their condition, and starting up business for developing the resources of the country. They are strictly conservative and law-abiding, and have all the love of the mountaineer for his native home.

Go into the homes of these people. None can be more kind and hospitable. Mingle with them in their daily labor and trials, you will soon see that their powers of perception are quite good, and while they are ever ready to give credit, where credit

is due, as they understand it, they are equally ready to note inconsistency.

They certainly can ask some trying questions. More than once, when talking to a crowd of these rugged backwoodsmen, telling them of the Church's mission to make our Saviour's love known to men, and of her great desire and effort to bring men to imitate His life, I have been met with a reply as follows: "Your Church has been a long time in finding out that our souls are worth saving. If what you say is true, why have you left us and our children to grow up in ignorance and sin? Why, in our sorrow and suffering, have you not come to help us realize this love which you say can assuage the most bitter grief? How is it that you never before have come to show us that God loves us?"

What answers can we give to questions such as these, welling up from honest hearts? We cannot answer for the past, but may in the future, and that answer must be somewhat as follows:

Place in this field a clerical force and means sufficient to do the work demanded, and establish schools at the different missionary centres. This is the answer, and with God's blessing a rich harvest of souls will be gathered in; and as the country is opened and wealth is acquired, the workmen for a larger work, will be found, the ranks of this great missionary army will be increased, the work here will be self-sustaining, and give large and generous offerings for the cause of our Saviour Christ, both at home and abroad. It seems strange that the world should act more wisely than the Church.

J. A. DEAL.

#### AN IRISH VICAR.

The following description of an Irish vicar of 30 years ago will interest and amuse readers as showing how Church matters stood in the days of lang syne. It is from the pen of a trustworthy writer:—

"My uncle, the rector of a country parish, suggested, when I was paying him a visit, that I should accompany him in a call upon a clerical neighbor, some 10 or 12 miles off. As he was a bachelor, my uncle determined that we should take some luncheon with us. He was not at home when we arrived; but his housekeeper, an elderly female, told us that he would not be long, and asked us into what was evidently the dining room. The most conspicuous object in the room was an old-fashioned family carriage, from which the wheels had been removed. In order to get it into the room, our friend had had the gabel pulled down and rebuilt. The springs still remained upon it, and inside it he had placed a small table which he used for reading, and he also made the vehicle his place for an afternoon siesta, for, as he afterwards told us, it enabled him to rock himself into a sleepy condition. The window of the room opened into a garden, but this was boarded up, and was occupied partly by monkeys, partly by two dogs. I remember that one of them was a tiny terrier named 'Sampson.'

"The other furniture of the room seemed to consist principally of musical instruments, barrel organs, violincellos, bugles, etc. He told us he

could play fifteen, and treated us to a solo on a keyed trumpet, till I every moment expected to see him break a blood-vessel. Another fancy was ornamental lamps, of which he had an extraordinary collection, placed in every conceivable position; nor must I omit the bits of stained glass and alabaster figures with which he had also decorated his dwelling.

"After luncheon we went into the church. He had cut away the back of the reading desk in order to place there a common barrel organ, and when the time for the hymn came he turned round, sat down on a stool and ground away. There were eight tunes in its power. Many a comical story I heard of this eccentric gentleman, but they were all of a pleasant character, evidences of his genuine simplicity and kindness. He was very happy, and lived on his income, £60 a year." To read of such a man reminds us of the parson in "Sweet Auburn," and he forms a very good pendant to Father Tom Loftus, the Roman priest that Charles Lever has made dear to our imaginations. Dickens or Walter Besant could have made something of him.—*Church Times.*

#### A TOUR IN FOREIGN LANDS.

To the Editor of the Living Church:—Some time since I published a statement in regard to the needs of the Church work on the continent of Europe.

Since then I have had occasion to enlarge my observations of the travelling American public by making an extended tour up the Nile, in the Holy Land, Syria, and Greece. Everywhere I met an active, stirring, energetic, body of tourists from our own country, anxious to cover the most ground in the shortest space of time, to see many things too often for the sake of saying they have seen them, not because of the inherent interest or knowledge which they might profess about the things themselves.

Thus Damascus, the oldest city in the world, consecrated by memories of St. Paul, and of intense charm to the Biblical student, was less talked of than Baalbec, which has no history, comparatively speaking, and is chiefly remarkable for the size of the stones employed in building its temples.

I instance this as one out of many cases where the comparative importance of historic places is not understood because of a want of a little preparatory study of history previous to seeing them.

I offer then, through the columns of your journal, a few suggestions to those intending to visit Europe, either for a summer tour or a longer stay. 1. Some preliminary reading which will enable the traveler to know where the things are he wants to see, and to recognize them when he sees them. Thus he will save both himself and others a great deal of trouble, and reap incalculably more benefit from his tour.

2. If possible, a study of a foreign language. A little knowledge of French or German, or both, is an immense help.

3. Observations of the manners and customs of European nations, among which the tourist's lot is, for the time cast. By making up his mind to con-

form as much as possible to them, firmly convinced though he may be, that everything transatlantic is vastly superior to everything European, he will avoid the appearance of singularity, escape remark, and avoid impositions. Perhaps he will gain some hints for personal improvement on his return home.

4. Let not the person who means to visit Europe be beguiled by statements in regard to the fabulous cheapness with which, according to some authorities, travel abroad may be accomplished. Such economy is generally effected at the expense of comfort, health, respectability of appearance, and a proper regard for the conveniences of society, and for the reputation of the great nation, the American traveller should be proud to represent abroad.

5. Young girls should avoid travelling, even in company, without a married lady to chaperon them.

I cannot lay too much stress upon this point. Neglect of this precaution will lead to most unfortunate consequences. Let me beg of my country women, as they value their own reputations and that of their native land, always to secure the guidance of some elder, and, if possible, more experienced, female companion in their travels, or their stay abroad for study of art or languages. Most melancholy results have come from a neglect of this precaution, as I know of my own observation.

The Church ought to strengthen the clerical force abroad. She should feel her responsibility for her wandering children, who are often in need of advice, counsel, and sympathy, in health, of spiritual consolation in sickness and in the hour of death. Such it has been my privilege, during an experience of some three years of travel on the continent of Europe, to afford to all who came within my reach.

These hints are the result of deep and varied observation in the course of that study of men and things, which I have made a part of my work abroad, and are given with a sincere desire to help those who wish to avail themselves of the means of improvement and of pleasure, which a tour in Europe alone can give.

Would that they could be disseminated throughout the land, and studied by all who are meditating a trip to Europe at this most favorable season of the year. WM. S. BOARDMAN,

Late American Chaplain of

Lucerne, Switzerland.

Florence, June 6th, 1890.

PEOPLE should consider that when the parish priest calls at the house of a sick person, it is for the purpose of seeing that sick person, and not merely to express his sympathy to the servant at the door. If one is sick enough to have a doctor, he is usually sick enough to have the prayers of his pastor. Physicians, and people generally, are much mistaken when they refuse the clergyman admittance to the sick chamber. Sometimes, no doubt, it would be unwise for the invalid to see any one; but it must be a very critical and painful hour which may not be soothed by a few prayers, and a few words of cheering piety.—*St. Luke's Leaflet.*



## The Living Church.

Chicago, Saturday, Aug. 2, 1890.

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

Subscription. - Two Dollars a Year.

(If not paid in advance, \$2 50.)

ADVERTISING RATES PER AGATE LINE. - - - 25 CENTS

Liberal discount on continued insertions. Notices of Deaths, free; Marriage notices, Obituaries, Complimentary resolutions, Appeals, Acknowledgments, etc., three cents a word, prepaid.

RECEIPTS.—As the label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires from two to three weeks to make the change in the label.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the post-office to which they wish the paper sent, but also the one to which it has been sent. In each case the State must be mentioned.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due for the time that it has been sent.

FOREIGN.—Subscribers in England will please note that 10s-6d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

EXCHANGE.—Checks on country banks are received at a discount of ten cents.

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

THE LIVING CHURCH is popular with the best class of advertisers because it is popular with the best class of readers. It is recognized at home and abroad as one of the foremost papers of the Protestant Episcopal Church. Only one other weekly newspaper in this Church has one-half the circulation of THE LIVING CHURCH. It reaches every State and Territory east of the Rocky Mountains on the week of publication.

THE tendency to throw off the trammels of revealed religion without giving up its formulas and ceremonies is apparent in many directions. The attempt is, while retaining the Creeds or the usual doctrinal expressions, at least in the main, and the external rites of religion, to read into them a new and inferior meaning, to represent them, in short, as no more than one mode of setting forth the general conclusions of natural religion. In all ages the gropings of the religious instincts in search of something fixed and sure which may satisfy their cravings, have led on to certain general conclusions as to the existence of a Supreme Being and of man's relation to Him. Upon these some system of morals has been based, and some views or other of human destiny. The highest notion of deity which these unassisted thoughts of men have been able to arrive at, has been some form of pantheism, the identification of God with the universe, or at the best the conception of an all-pervading Spirit or Soul of the world, immanent in it and inseparable from it. This has seldom quite reached the level of belief in a personal God. There are many who are not willing to admit that a revelation can add to these results of human thought and reasoning, anything more than a certain additional assurance of their truth, that it can add, for instance, a new and loftier conception of God, which man by

searching could never have found out. Thus the doctrine of the ever-blessed Trinity is rejected unless it can be resolved away into some form of statement which makes it equivalent to nothing else than three aspects of the Divine Nature. Men who pass for Christian teachers, do not hesitate to say that they know nothing about the "Trinity," and do not use the word. They know nothing about it because they are not willing to accept any part of the Christian revelation which appears as a positive addition to natural religion, the mere child of human reason.

SUCH men tell us that they believe in God as the Divine Spirit, present and working everywhere, and that they are unable to understand such names as Father and Son except as expressing certain relations of the universal Spirit to mankind. The doctrine of the Godhead is thus resolved into a belief in the Holy Spirit, for they are willing to use that name. But the next step is to question or deny the personality of the Spirit. We are told by Dr. Kirkus in *The Magazine of Christian Literature* for May, that the "difficulty which prevents even subtle metaphysicians from accepting the Catholic doctrine of the Trinity" is the fact "that it includes the personality of the Holy Ghost." And again he says: "To nearly everybody the doctrine of the personality of the Holy Ghost is extraneous to philosophical Theism, and is accepted solely on the compulsion, so to speak, of the Catholic exegesis of a limited number of texts of Scripture." Observe the progress of this kind of thought: First, denial of the distinction of personality between Father and Son. These, as being merely phases or relations, resolve themselves into one immanent Spirit. Next the personality of the Spirit is called in question as having no place in "philosophical Theism." But with the trend of thought as above indicated, to deny the personality of the Divine Spirit is simply in the case of many of these "progressive" religionists, to deny the personality of God. If, as Dr. Kirkus tells us, human reason admits "the necessity to thought of precisely such a distinction in the Divine Nature as corresponds to the theological doctrine of the Father and the Son," this is simply because those names can be conceived as signifying something far short of the Catholic doctrine which they were meant to express—not because it is going to be admitted by these "subtle metaphysicians" that there are two Persons, in the

Christian sense, in the One Eternal Godhead.

IN all this we desire simply to point out the controlling fallacy already indicated, namely, that revealed religion is nothing more than a re-clothing of natural religion, which is about the same thing as saying that God cannot teach man anything which he could not have found out for himself. But this is not Christianity. According to the doctrine which the Church has received, the Gospel contains positive truth which the intellect of man could never have ascertained without a message from God. While it takes up into itself all that is true and permanent in natural religion, it adds much more, and to all it gives a certainty which otherwise never could have been attained. Its facts are not the product of the human intellect, but they are something brought to that intellect from a source above and beyond itself. Human reason without external aid, has hardly been able to satisfy itself that God is a Personal Being. But having admitted that much as at least probable, it may have reached the point of doubting whether the Godhead can be a mere monad or absolute unity, but never can determine what distinctions or how many are to be recognized. We are not prepared to admit that amid the various surmises on this point, from Plato onward, the number three has not played as large a part as two or any other.

FROM the Catholic point of view, we do not assert that the doctrine of the personality of the Holy Ghost rests upon the "exegesis of a limited number of texts of Scripture." It was a part of the original revelation which the Church received from the inspired teachers irrespective of any book. So early a writer as Justin Martyr in the first part of the second century makes the Holy Ghost together with the Father and the Son, the object of Christian worship. This doctrine was always an essential part of the tradition of the Faith. It was first attacked by unbelief in the fourth century and thus obtained explicit expression in the Catholic Creed. "Catholic exegesis" does not set about the discovery of new truth in the exposition of the sacred Scriptures, but finds there the Confirmation of the Faith which the Church, the pillar and ground of the Truth, has all along held. Thus it is seen that, as Article VI asserts, "Holy Scripture containeth all things necessary to salvation," that is to say, the Faith once delivered to the Saints by the preaching of the Apostles, and handed

down with jealous care through their successors, is found to be contained at large, enforced and illustrated in many ways, in the writings which the same inspired authorities left behind them as a sacred legacy for all time.

### SUMMER FALLOW—A MEDITATION.

Under the ancient code of farming lore, each productive "lot" took, in turn, its sabbatarian rest. This was an "off year" with that "lot," and the philosophy of the routine was by no means clear to the youthful observer. High-farming may have changed methods and expedients, but old facts remain, that the farm as well as its beasts and tillers, must have its appointed season of rest. The application is clear enough, and we read from our parable that the fallow year or resting time, should be plainly marked in our diaries and almanacs for all workers, brain or hand. We are apt to forget that modern life moves at a greatly increased pace, and under multiplied burdens the friction makes way with vital capital like a very spendthrift. This is true in the home-life, in educational life, as in all artisan, professional, and even pleasure-seeking life. The old-time quiet and deliberation have left to come back no more. There is an increasing pressure of work, thought, duty, excitement, risk, and responsibility. Steam and electricity have entered into our service at fearful rates of exaction. Even the daily paper handicaps the daily routine; and broadening, deepening fellowship with current civilization goes with us into the field, shop, mart, wherever our work leads us, laying a fresh tax on our vital forces. It is not strange that men here and there drop in the ranks and give no sign; that over-burdened brains and over-strained hearts come to a stand-still without sign or warning. *Tempora mutantur, et nos mutamur in illis*, has a new significance for such of us as yet remember our Latin, or are yet permitted to read it. Once a few things perfectly mastered, answered for the public school. Now, geography is become interminable, and "science" in scores of moods and "ologies" beleaguers the neophyte, with its stupendous miracles hatched in Menlo Park, not to speak of the others. The Trivium and Quadrivium, with syllogism in rest, once turned out stalwarts, from Erasmus, Bacon, Newton, and their illustrious successors, down to our own times. Now we are confronted at every college and university with an



encyclopediac curriculum, whereby most learners shall become great in little things, or little in great things.

But as to our summer fallow. Now-a-days it comes upon us yearly, or to such of us as have got the better of daily routine and bread-winning, and the heavenly manna thereof, and so the deeps are broken up and society is in a hot flux. Citizens fly to the country, while country people crowd the cities. Gorgeous equipages, lordly liveries, and foreign manners, penetrate rustic villages and byways, and Vanity Fair opens its booths by sea side, and in mountain solitudes where great caravansaries and improvised palaces spring up at the bidding of plutocratic genii. Besides the Atlantic is become a frequent ferry bearing its myriads of pleasure-seekers from the new to the old, and from the old to the new.

But of the daily manna! The Lord's people forget the history and the allegory both, full often. The heavenly bread must be eaten daily, as must all heavenly bread. So our summer fallowers are likely to be in evil case, and lose more than they gain. Church people, at large, easily lose their bearings. It is not easy to gather the daily manna in Belgravia, in the realms of Circe and Terpsichore, of the race-course and pool-room, of Sunday desecration and perpetual pleasuring. "Killing time" is fatal business even if it be summer fallow with us. Nature does no such thing, is guilty and capable of no such madness. The fallow field is nevertheless always busied, and turning its ease to thrifty account, making a vast reservoir of its carefully economized vitalities, and storing them up for future harvests. And just here lies the splendid secret of "serving," while we "only stand and wait." Nothing should run to waste with us, and the stark want with the most richly furnished and highly gifted among us, is just this brimming reservoir of spiritual and intellectual accumulation against the day and hour of extreme need and hunger of heart and soul.

No Christian can postpone or ignore this responsibility and opportunity of the divinely-ordered summer fallow without loss and hurt. Soldiership and stewardship cannot be left behind at home, with the superfluous *impedimenta*. We are always under marching orders and "on duty." The daily manna cannot be superseded by the racy *menu* of the inn, or the sumptuous fare of hospitable Dives. That soul that settles down where there can be no daily quest of the manna, is

already recreant and a deserter. There is no such thing as killing time, or compounding with conscience, or starving duty. There is the perpetual "daily bread," daily task, and daily "stewardship" the world over. Our parish, our field, our duty, all travel with us, and go wherever we go. How should the quiet, inland rural parish rejoice and blossom under the summer influx of rich Church people, who for a while abide in it! What starveling stipends of overworked, over-anxious priests might be substantially reinforced! How many dilapidated, unseemly, straitened country churches might catch the waste and overflow of inordinate riches, to the great joy and comfort of him who gives and they who receive—mercy doubly blessed! A wise traveller once said, as his best wisdom: "Never forget to say your prayers." He might have added: Keep a daily account of your stewardship and wherever you are, "to do good and to distribute, forget not!"

We take, all in all, a feeble and poor account of this our summer fallowing. To most of us nature remains a sealed book. Modern lines of culture lead in other directions. We can handle questions of tariff, education, prohibition and license, evolution, and so on, shrewdly enough. But our talks and sermons and discourse continue as dry as hay. We see nothing, and find little or nothing, in Nature for garnishing our thought and speech.

Nature is a holy gospel and divine revelation, if we may trust prophet, and psalmist, yea, even our Blessed Lord Himself. Why should not we read, understand, and quote it? What pictures and analogies, and parables, withal, abound therein, year in and out! What stuff for sermons, and arguments, and meditations, yea, even dreams! Every book-weary mind should go to Nature, especially during summer fallow. The wisdom of birds and blossoms, field and fruits, of storm and sunshine, of land and water, of day and night, with a thousand voicings strive to minister to the thirsty soul and the hungry heart. Gather them all in, reverently, eagerly, and thankfully, as of the very substance of the Divine Word itself, for by that Divine and Living Word they all are and were created. This is a type of bookishness that will feed priest and people in turn. Here daily manna yet falls, and faithful, hungry souls are fed according to the promise. What if it should prove at the last that even for this fallow-time we are to give account, even as for the fullness of the year!

PRAYER.

BY THE BISHOP OF SPRINGFIELD.

Prayer is the converse of the soul with God, asking for things needed, or which we think we need, or pleading for the removal of things which distress us, or to be protected from things which we dread.

Obviously we may approach God either alone, or in the company of others; that is, we may either engage in *private* or in *public* prayer. But the conditions imposed by the altered circumstances under which we pray in the two cases must be different. When we address God by ourselves, we are freed from all restraint, save the reverence begotten by the conviction expressed in Hagar's ejaculation, "Thou God seest me;" we may use words or dispense with them, and speak, as Hannah prayed, with our hearts alone, or we may employ a book as an outline, or directory, or we may follow it closely, reciting its prayers and thus making them our own. In private prayer we go to our Father in Heaven as untrammelled as a child would go to its earthly parent. Provided we are reverent and appreciate the solemnity and blessedness of coming into God's presence, we may do absolutely as we choose in our mode of address.

But when we come to *public prayer*, the conditions are essentially altered. We are, as the word implies, in the company of others, at least two or three, present before God for the same purpose, to address Him in prayer. How shall we proceed? Shall each speak for himself at the same time? That would breed confusion, and God hates confusion. Shall one presume to speak for the rest without consultation with them? That would be an exhibition of intolerable presumption, and would not be endured by reasonable and sensible people. Shall he who ventures to speak for the others consult his companions on every occasion of public prayer, if it be possible, and then trust to the moment to give audible expression to what he understands to be the common wish of the greater number of those whom he represents? That would not be reverential to God, nor loyal and fair to His constituents, since ill-formed sentences and crudely digested speech, when listened to by others, are not respectful from an inferior as addressed to a superior; and in extemporaneous discourse there would be no security that the one who prayed would recall all that his associates, few or many, desired him to present to God, nor that he would rightly remember, nor correctly present what he did recall. Public prayer, therefore, necessarily involves agreement on the part of those who pray, and such agreement can only be secured by previous consultation. Extempore public prayer, in the strict sense of the term, would seem to us an impossibility unless the leader were directly inspired by the Holy Ghost. Extempore means on the spur of the moment, without previous meditation, but public prayer is the expression of desires and apprehensions common to a number of persons. How can any one person know these beforehand, and if he knows them and arranges them to present to God beforehand, how can his prayer be called extempore? O, it is answered, his words are uttered without any premeditation. The only advantages,

then, which can result from trusting to the moment to open our lips to the King of kings and the Lord of lords in public is that we are likely to treat our God as we would not, any of us, treat the Mayor of our city, or the Governor of our State, or the President of the United States, in incoherent speech, or ungrammatical sentences, in language unsuited to the occasion. Is there any merit in such an exhibition either in the sight of God or man? Does God delight in bad English or vulgar slang? Do well-bred people find profit in listening to their own wishes clothed in another's stammering speech? Were extempore prayer possible in the sense of gathering the desires of all who are present on every occasion of public worship and presenting them to God in unpremeditated language, it would be abhorrent to our sense of reverence and our own comfort as decently educated people. But extempore prayer in this sense is an impossibility, hence we are brought to face the fact that what is ordinarily called extempore prayer is not such in the true sense of the term. The subject matter is prepared beforehand by one man for his brethren, and he presumes to offer up in their behalf what he thinks they ought to ask for or deprecate, in such language as he can command, good, bad, or indifferent.

We have been speaking of prayer, and of the two kinds of prayer, private and public, and we have been guided in what we have set down by our Blessed Lord Himself. He makes the broad distinction, and prescribes, as of obligation resting upon us, both kinds of prayer, assigning to each a charter. He prescribes private prayer and gives it a constitution when he says: (S. Matt. vi. 6.) "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

He prescribes public prayer and gives it a constitution when he says: (S. Matt. xviii. 19-20.) "Again I say unto you that if two of you shall agree upon earth as touching anything that they shall ask, it shall be done for them of my Father, which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Here we have the two kinds of prayer separated by our Lord Himself, and each marked with its own distinct character, and each sheltered by its own specific law. The one in the privacy of the closed chamber, personal, private, when one is alone with God; the other, in the presence of others, and the condition of acceptance resting upon their agreement as to what they ask for by those who pray. What is this but Common Prayer? Public Prayer must be Common Prayer in order to comply with Christ's law of public prayer, agreement; and how extempore public prayer can secure agreement from those who listen to it, except on conditions which are practically impossible, we cannot see. The congregation can not know beforehand what is going to be said, and when they hear, they may not approve, or some may assent and others dissent. Ere they have concluded whether they agree or not to the first sentiments expressed, the extempore leader in prayer has traveled far away from them, and



they have lost much that has been said, and find themselves bewildered and utterly unable to follow and intelligently decide upon their relation to what is being poured forth, ostensibly on their behalf, as offered up to God in public prayer.

### DIRECTORY OF SCHOOLS.

ACADEMY OF THE PROTESTANT EPISCOPAL CHURCH, Philadelphia, Pa., Rev. J. W. Robins, D.D., headmaster.

ARELIE INSTITUTE, Grand Haven, Mich., Mrs. Jas. E. Wilkinson, principal.

ALL SAINTS' SCHOOL, Sioux Falls, S. D., Miss Helen S. Peabody, principal.

ANNIE WRIGHT FEMALE SEMINARY, Tacoma, Wash., Mrs. Sarah K. White, principal.

ASCENSION SCHOOL, for girls, Cove, Oregon, Rev. Wm. R. Powell, principal.

BARKER HALL, Michigan City, Ind.

BERKELEY DIVINITY SCHOOL, Middletown, Conn., the Bishop, president.

BISHOP PAYNE DIVINITY AND INDUSTRIAL SCHOOL, Petersburg, Va., Rev. R. A. Goodwin, principal.

BISHOP BOWMAN INSTITUTE, Pittsburgh, Pa., Rev. R. J. Coster, rector.

BISHOP HOPKINS' HALL, Burlington, Vt., Miss E. M. Clark, principal.

BISHOP THORPE SCHOOL, near Bethlehem, Pa., Miss Fanny I. Walsh, principal.

BROWNELL HALL, for girls, Omaha, Neb., Rev. R. Doherty, S.T.D., rector.

BRADFORD INSTITUTE, Jacksonville, Fla.

BURLINGTON COLLEGE, Burlington, N. J., Rev. E. M. Reilly, headmaster.

CARY COLLEGIATE SEMINARY, Oakfield, N. Y., Rev. Curtis C. Gove, A.M., headmaster.

CATHEDRAL SCHOOL OF THE DIOCESE, Fond du Lac, Wis., H. Woodworth, treasurer.

CATHEDRAL (THE) SCHOOL OF ST. PAUL, Garden City, L. I., Charles Sturtevant Moore, A.B., headmaster.

CATHEDRAL INSTITUTE, Milwaukee, Wis., Sam'l. W. Murphy, A.M., M.D., headmaster.

CHRIST CHURCH SCHOOL, Pensacola, Fla.

CHURCH SCHOOL, Chocowinity, N. C., Rev. N. C. Hughes, D.D., rector.

COLLEGE OF THE SISTERS OF BETHANY, Topeka, Kas., the Bishop, president.

COLLEGE OF ST. JAMES, near Hagerstown, Md., H. Onderdonk, A.M., principal.

COLUMBIA COLLEGE, New York, Hon. Seth Low, president.

COLLEGE (THE) OF ST. AUGUSTINE, Benicia, N. Cal., the Bishop, president.

COLUMBIA FEMALE INSTITUTE, Columbia, Tenn., Rev. G. Beckett, S.T.D., principal.

COTTAGE HILL COLLEGE, York, Pa., Miss S. E. Thornbury and Miss M. J. Miffin, principals.

DENVER THEOLOGICAL SCHOOL, Denver, Colo., the Bishop, president.

DE LANCEY DIVINITY SCHOOL, Geneva, N. Y., Rev. James Rankine, D.D., rector.

DE LANCEY SCHOOL, for girls, Geneva, N. Y., Miss Mary S. Smart, principal.

DE VEAUX COLLEGE, Suspension Bridge, N. Y., Reginald H. Coe, president.

DIOCESAN SCHOOL FOR GIRLS, Reno, Nev., Miss J. Mequire, principal.

DIVINITY SCHOOL, Philadelphia, Pa., 50th and Woodland ave., the Bishop, president.

EPISCOPAL ACADEMY OF CONNECTICUT, Cheshire, Conn., the Bishop, president.

EPISCOPAL THEOLOGICAL SCHOOL, Cambridge, Mass.

EPISCOPAL HIGH SCHOOL OF VIRGINIA, for boys, near Alexandria, Va., L. M. Blackford, M. A. principal.

FAIRMOUNT COLLEGE, Monteagle, Tenn., Mr. Silas McBee, principal.

GENERAL (THE) THEOLOGICAL SEMINARY, Chelsea Square, New York, N. Y., Rev. E. A. Hoffman, D.D., dean.

GRISWOLD COLLEGE, Davenport, Iowa.

GROTON SCHOOL, Groton, Mass., Rev. Endicott Peabody, LL.M., headmaster.

HANNAH MORE ACADEMY (THE), for girls, Reisterstown, Md., Rev. A. J. Rich, M.D., rector.

HARCOURT PLACE SEMINARY, Gambier, Ohio, Miss Ada I. Ayer, B.A., principal.

HOBART COLLEGE, Geneva, N. Y., Rev. E. N. Potter, D.D., LL.D., president.

HOFFMAN HALL, Fisk University, Nashville, Tenn., Rev. C. B. Perry, warden.

HOLDERNESS SCHOOL, for boys, Plymouth, N.H., Rev. F. C. Coolbaugh, rector.

HOWE GRAMMAR SCHOOL, Lima, Ind., Rev. C. N. Spalding, M.A., rector.

INDIANAPOLIS (THE) INSTITUTE, for young ladies, Ladiana, James Lyon, principal.

IRVING INSTITUTE, San Francisco, Cal., Rev. E.B. Church, principal.

JARVIS HALL, for boys, Denver, Colo., Rev. W. C. Bradshaw, principal.

KANSAS THEOLOGICAL SCHOOL, Topeka, Kas., the Bishop, president.

KEBLE SCHOOL, for girls, Syracuse, N. Y., Miss Mary J. Jackson, principal.

KEMPER HALL, Kenosha, Wis., Rev. E. J. H. Van Deerlin, chaplain.

KENYON MILITARY ACADEMY, Gambier, Ohio, Lawrence Rust, LL.D., rector.

KING HALL, Howard University, Washington, D.C., Rev. H. R. Pyne, warden.

LEHIGH UNIVERSITY, South Bethlehem, Pa., Robt. A. Lamberton, LL.D., president.

LONGVIEW SCHOOL, for girls, Brookville, Pa., Rev. J. G. Mulholland, LL.D., principal.

MONTGOMERY INSTITUTE, Seguin, Tex., Rev. N. B. Fuller, rector.

NASHOTAH THEOLOGICAL SEMINARY, Nashotah, Wis., Rev. George G. Carter, S.T.D., president.

OGONTZ SCHOOL, Ogontz, P. O., Pa., Miss Francis E. Bennett, Miss Sylvia J. Fastman, principals.

PASS CHRISTIAN INSTITUTE, for girls, Rev. H. C. Mayer and Mrs. M. A. Yeger, principals.

PEKIN CATHEDRAL GRAMMAR SCHOOL, Pekin, Ills.

PORTER ACADEMY, Charleston, S. C., Rev. A. T. Porter, D.D., rector.

RACINE COLLEGE, Racine, Wis., Rev. Arthur Piper, warden.

RAVENSCROFT TRAINING SCHOOL, Asheville, N. C., Rev. D. H. Buel, principal.

RAVENSCROFT HIGH SCHOOL, for boys, Mr. Ronald McDonald, headmaster.

ROWLAND HALL, Salt Lake, Utah, Miss J. H. Van Rensselaer, principal.

SEABURY DIVINITY SCHOOL, Faribault, Minn., Rev. Charles L. Wells, acting warden.

SELWYN HALL, Reading, Pa., Rev. Wm. J. Wilkie, A.M., headmaster.

SCHOOL OF THE GOOD SHEPHERD, Ogden, Utah, Rev. S. Unsworth, rector.

SCHOOL OF THE GOOD SHEPHERD, for girls, St. Louis, Mo., Sister Catherine Superior.

SHATTUCK SCHOOL, Faribault, Minn., Rev. Jas. Dobbin, D.D., rector.

ST. AGATHA'S SCHOOL, Springfield, Ill., Miss D. Murdoch, principal.

ST. AGNES' SCHOOL, for girls, Albany, N. Y., rector, the Bishop.

ST. AGNES' HALL, for girls, Macon, Mo., Louisa A. Smith, principal.

ST. ALBAN'S SCHOOL, for boys, Knoxville, Ill., Rev. C. W. Leffingwell, D.D., rector.

ST. ANDREW'S DIVINITY SCHOOL, Syracuse, N. Y., Rev. W. D. Wilson, D.D., LL.D.

ST. CATHERINE'S HALL, Brooklyn, L. I., Sister Caroline, head of the house.

ST. CATHERINE'S HALL, Augusta, Me., Miss Clara W. Allen, principal.

ST. GEORGE'S HALL, for boys and young men, St. George's, Baltimore Co., Md., Prof. J. C. Kinear, A.M., principal.

ST. HELEN'S HALL, Portland, Oregon, Misses Rodney, principals.

ST. HILDA'S SCHOOL, Morristown, N. J., address Sister Superior.

ST. HILDA'S SCHOOL, Glendale, Cal., Rev. J. D. Easter, Ph.D., D.D., principal.

ST. JAMES' HALL, Bolivar, Tenn.

ST. JAMES' ACADEMY, Macclenny, Fla.

ST. JAMES' MILITARY ACADEMY, Macon, Mo., Rev. C. G. Davis, rector.

ST. JOHN'S SCHOOL, Vincennes, Ind.

ST. JOHN'S SCHOOL, Logan, Utah, Miss A. C. Cassidy, principal.

ST. JOHN'S SCHOOL, Presque Isle, Me., Rev. W. T. Elmer, headmaster.

ST. JOHN'S SCHOOL, for boys, Salina, Kas., C. W. Clinton, headmaster.

ST. JOHN'S SCHOOL, for boys, Manlius, N. Y., Rev. G. W. Bowne, headmaster.

ST. JOHN'S MILITARY ACADEMY, Delafield, Wis., Rev. S. T. Smythe, rector.

ST. JUDE'S SCHOOL, Layton, Utah, Miss Hattie Prout, principal.

ST. KATHARINE'S HALL, Davenport, Iowa, Miss E. A. Rice, principal.

ST. MARY'S HALL, Raleigh, N. C., Rev. Bennett Smedes, rector.

ST. MARY'S HALL, Burlington, N. J., Miss Julia G. McAllister, principal.

ST. MARY'S HALL, Faribault, Minn., Miss Ella T. Lawrence, principal. Address St. Mary's Hall.

ST. MARY'S INSTITUTE, Dallas, Texas, Rt. Rev. A. C. Garrett, D.D., rector.

ST. MARY'S, San Antonio, W. Texas, Miss M. L. Dade, principal.

ST. MARY'S SCHOOL, Memphis, Tenn., Sisters of St. Mary in charge.

ST. MARY'S SCHOOL, Baton Rouge, La., Miss L. F. Smith, principal.

ST. MARY'S SCHOOL, for girls, Concord, N. H., the Bishop, president.

ST. MARY'S SCHOOL, Garden City, L. I., Miss Charlotte Titcomb, principal.

ST. MARY'S SCHOOL, for girls, Knoxville, Ill., Rev. C. W. Leffingwell, D.D., rector.

ST. MAUR HALL, Mt. Carmel, Ills.

ST. MARK'S SCHOOL, Palatka, Fla.

ST. MARK'S SCHOOL, Southborough, Mass., Wm. C. Peck, A.M., headmaster.

ST. MARK'S SCHOOL, Salt Lake City, Utah, Rev. R. W. Plant, principal.

ST. MARGARET'S SCHOOL, Chicago, Ills., Miss Sayre, principal.

ST. MARGARET'S SCHOOL, for girls, Waterbury, Conn., Rev. F. T. Russell, rector.

ST. MARGARET'S SCHOOL, Buffalo, N. Y., Miss Eliza Tuck, principal.

ST. MATTHEW'S HALL, San Mateo, Cal., Rev. A. L. Brewer, principal.

ST. MONICA SCHOOL, Fond du Lac, Wis., Mrs. J. S. Bennett, principal.

ST. PAUL'S COLLEGE, Concord, N. H., Rev. H. A. Colt, D.D., rector.

ST. PAUL'S SCHOOL, Plain City, Utah, Rev. J. H. Young, principal.

ST. PAUL'S SCHOOL, Palmyra, Mo., Rev. J. A. Wainwright, M.D.

ST. PAUL'S SCHOOL, Los Angeles, Cal., Rev. E. Birdsall, principal.

ST. PAUL'S SCHOOL, Walla Walla, Wash., Rev. T. W. White, principal.

ST. STEPHEN'S COLLEGE, Annandale, N. Y., Rev. Robert B. Fairbairn, D.D., LL.D., warden.

THEOLOGICAL SEMINARY AND KENYON COLLEGE, Gambier, O., the Bishop, president.

THEOLOGICAL SEMINARY OF VIRGINIA, near Alexandria, Va., the Bishop, president.

TRINITY CHURCH SCHOOL, 90 Trinity Pl., New York, Rev. Gilbert H. Sterling, headmaster.

TRINITY COLLEGE, Hartford, Conn., Rev. Geo. Williamson Smith, D.D., president.

TRINITY HALL, Diocesan High School, for boys, Louisville, Ky., E. L. McClelland, headmaster.

TRINITY HALL, for boys, Washington, Pa., Rev. P. S. Mesny, rector.

TRINITY SCHOOL, San Francisco, Cal., Rev. E. B. Spalding, L.H.D., rector.

UNIVERSITY OF THE SOUTH, Sewanee, Tenn., Rev. Telfair Hodgson, D.D., vice-chancellor.

VAN LEER INSTITUTE, Cumberland Furnace, Tenn., Miss Mary Harris, principal.

VERMONT EPISCOPAL INSTITUTE, Burlington, Vt., Mr. H. A. Ross, principal.

VIRGINIA FEMALE INSTITUTE, Staunton, Va., Mrs. Gen. J. E. B. Stuart, principal.

WASHINGTON COLLEGE, Tacoma, Wash., D. S. Pulford, principal.

WATERMAN HALL, for girls, Sycamore, Ill., Rev. B. F. Fleetwood, S.T.D., rector.

WESTERN THEOLOGICAL SEMINARY, 1113 Washington Bd., Chicago, Ill., Rt. Rev. Wm. E. McLaren, D.D., D.C.L., dean.

WOLFE HALL, for girls, Denver, Colo., Miss F. M. Buchan, principal.

YEATES INSTITUTE, for boys, Lancaster, Pa., Rev. Wm. R. Hooper, headmaster.

### PERSONAL MENTION.

The address of the Rev. Charles E. Snively is Sun Dance, Crook Co., Wyoming.

The Rev. Wm. Allen Fiske, LL.D., has resigned the rectorship of St. John's church, Parkville, Long Island, N. Y., and accepted the rectorship of St. Andrew's, Brooklyn, N. Y.

The Rev. Richard R. Graham, at one time rector of Trinity church, Portsmouth, Va., has accepted a call to become assistant rector to the Rev. W. W. Williams, of Christ church, Baltimore, Md.

The Rev. Jas. B. Avirett, rector of Trinity parish, Upper Marlboro, Md., has accepted a call to Grace church, Waterville, N. C.

The residence and post-office address of the Rev. B. A. Rogers, is Georgetown, Texas, and not Liberty Hill.

The Rev. Walter Russell Breed, recently ordained to the diaconate by Bishop Paddock, at Cambridge, Mass., has resumed the rectorship of Trinity church, Concord, Mass., and St. Ann's, Lincoln, and will reside in Concord.

The Rev. Alban Greaves has accepted a call to become rector of Calvary church, Henderson Co., N. C. Address Fletcher, N. C.

### ORDINATIONS.

At Emmanuel church, Rapid City, Dak., Bishop Hare, on Trinity Sunday, June 1, advanced the Rev. George Garbett Ware, deacon, to the Order of Priests. The interior of the edifice presented a beautiful appearance, having been lavishly decorated for the occasion by the ladies and gentlemen of the congregation. As the candidate for priestly honors entered the vestry of the church he there found a set of vestments awaiting him, the gift of the congregation, and a handsome embroidered stole, the gift of Mr. and Mrs. Hoffman, late members of the church, but now of Boston. Bishop Hare delivered a highly impressive ordination sermon. The church was packed to its fullest capacity, and the excellent music by the choir and organ added to the solemnity of the occasion.

The Rev. Charles E. Snively was ordained to the Priesthood by Bishop Talbot, in St. Mark's church, Cheyenne, Wyoming, on Wednesday, July 9th, at 11 a. m. The clergy present were the Rev. Dr. Rafter, rector of St. Mark's, and the Rev. Messrs. Van Winkle, of Rawlins; Love, of Laramie City, and Sulger, the general missionary of the diocese. The Bishop preached a most admirable discourse from St. Luke xxii: 27, "I am among you as one that serveth." The Rev. Dr. Rafter, and the Rev. Mr. Van Winkle united in the Laying on of Hands. After the Ordination there was a Choral Celebration of the Holy Eucharist. The music was rendered by St. Mark's surplized choir, under the efficient leadership of Prof. Fred Sellick. The service throughout was most beautifully and reverently rendered. The Rev. Mr. Snively has been appointed by Bishop Talbot, as priest in charge of the Crook County Missions, with headquarters at Sun Dance.

### OBITUARY.

BENTON.—Entered into rest, at Avon, N. Y., on the morning of June 25, 1890, the Rev. Milton Brewster Benton, aged 76.

OSTENSON.—Entered into rest at Grand Junction, Colo., June 5th, 1890, Ida Holland, wife of the Rev. O. E. Ostenson, missionary at Grand Junction and Montrose, Colo.

### APPEALS.

APPEAL is again made for offerings on the twelfth, Sunday after Trinity, or Ephphatha Sunday, August 24th, 1890, to meet the expenses of the Mid-Western Deaf-Mute Mission. They may be sent to the Rev. A. W. Mann, General Missionary, 123 Arlington st., Cleveland, Ohio.

St. John's parish, Louisville, Ky., lost in the cyclone of March 28th, its church building, its rectory, and its rector, the Rev. Stephen Elliott Barnwell, all in one awful moment. Having taken charge of this parish recently, I find myself absolutely obliged to appeal to the Church at large for the help she is wont to give when these terrible calamities overtake a struggling parish. I see no way of rebuilding without help. I repeat, I feel absolutely obliged to appeal to the Church for assistance.

R. W. BARNWELL,  
Rector of St. John's church.

I heartily endorse this appeal. If any congregation was ever entitled to ask aid from their brethren abroad, surely it is this desolated parish of St. John's.

T. U. DUDLEY,  
Bishop of Kentucky.

### THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the Rev. Wm. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The fiscal year ends August 31st. Contributions to meet the needs are earnestly requested.

### THE CLERGYMEN'S RETIRING FUND SOCIETY

Commended to the clergy and laity of the Church by the General Convention of 1889, as a Church Pension Fund, solicits contributions from all friends of the old clergy. For information write to the Rev. THEO. I. HOLCOMBE, Financial Secretary, 346 West 56th St., New York City.

### 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.

### MISCELLANEOUS.

AN English Organist, with ten years' experience and success in cultivating boys' voices, desires an immediate engagement where there is a surplized choir and good organ. Salary moderate. Address F. G. O., care LIVING CHURCH.

A CHURCHWOMAN of long experience in public and Church schools, desires a position in a Church school. Address S. F., care LIVING CHURCH.

WANTED.—By young priest, Catholic, a position as organist and choir-master; experienced; large work preferred. His health demands a temporary change from parish duties. Address X, care LIVING CHURCH.

WANTED.—A thorough disciplinarian and teacher of Latin, German, French, music, English, and mathematics, desires a situation. Highest testimonials. Address with references and terms, MISS STEPHENS, Ivy, Albemarle Co., Va.

WANTED.—Position by English organist of 14 years' experience. Cathedral training, fine performer. Good disciplinarian, communicant. Unexceptional references and testimonials. Address, MUS. BAC., care OF THE LIVING CHURCH.

A GENTLEMAN of great experience in teaching, a graduate of one of our best colleges and a Churchman, desires a position as headmaster of a Church school. Address, TEACHER, 339 Main St., Keene, N. H.

AN English Organist and choir-master (an old chorister), who has devoted his life to, and been especially trained for, the music of the Church, desires an appointment. Vested choir. Good organ. Address EXPERIENCE, care LIVING CHURCH.

WANTED.—A position as Organist by a pupil of the New England Conservatory, with excellent testimonials; also a communicant. Address L. E. PHILLIPS, 1202 Tremont Ave., Davenport, Iowa.

REV. DR. J. M. CLARKE, who loses his place at Nashotah purely for financial reasons, will be open for a new engagement as Professor or Rector, after the summer vacation.

A CLERGYMAN in Priest's Orders, married, desires a more active field than he now serves; can be communicated with by addressing CLERICUS, care OF THE LIVING CHURCH.

SUMMER COTTAGE for Rent. At Old Mission, Mich., on the shore of the beautiful harbor, among pine trees. A perfect summer climate. The cottage is furnished. Address the editor of this paper.

SUBSCRIBERS will please to consult the yellow label on their papers or wrappers, and if the subscription is due, they will confer a favor upon the publisher by prompt remittance, without waiting for a bill.



CHOIR AND STUDY.

CALENDAR—AUGUST, 1890.

3. 9th Sunday after Trinity.	Green.
6. TRANSFIGURATION.	White.
10. 10th Sunday after Trinity.	Green.
17. 11th Sunday after Trinity.	Green.
24. St. BARTHOLOMEW, 12th Sunday after Trinity.	Red.
31. 13th Sunday after Trinity.	Green.

MUSIC.

We thank our esteemed correspondent, the rector of Christ church, Houston, Texas, for his spirited note, and the accompanying account of his choral work, and beg, most respectfully, to comment upon the same. "It seems that he has visited sundry choir rooms in Washington, D. C., New York, Georgia, and Tennessee, and has, fortunately, seen no such choir-room as we have referred to in our paper of July 5th." Does our correspondent propose to explode our "positives" by his series of "negatives"? If so, his procedure is, at least, illogical. He invites us to read the accompanying annual report of his own choir, and adds that "maybe you will justify me in not calmly accepting your article as a fair presentation of choirs and choir-rooms."

Our sketches of choirs, rehearsals, and choir-rooms were, plainly enough, declared to be exceptional; and that notice is taken of them for the reason that the very possibility of such abnormal excrescences and parasitical growth should be extinguished. If our correspondent had followed "calmly" our line of papers on these related topics he would not have mistaken the issue in hand. The whole choir question needs constant and faithful reviewing. Most serious abuses, negligences, and ignorances are prevailing, and so widely that the liturgic worship of the Church is too frequently dishonored and impoverished. If our correspondent's choir is duly disciplined, and his choir-room and its appointments blameless, it does not follow that such abuses as we have sketched do not exist elsewhere.

Of his own choir-room, he writes that it is 60 feet long, floor carpeted. We italicize the carpet, for every musician knows, or should know, that of all places in the world, the last place for a "carpet" is a choir-room. Two reasons are enough to exclude them once and for all: True musical resonance is impossible in a carpeted room, or a room encumbered with draperies. No experienced and accomplished choirmaster should endure such an intolerable incumbrance; and secondly, this choir numbers fifty-seven men and boys, who meet one hundred and sixty-five times during the year! Think of the unconquerable clouds (fine, and half-invisible), of dust and lint inevitably developed, beyond all cure of broom, besom, and duster! Exemplary purity of air is simply impossible in any carpeted choir-room, which should, at least every week, be thoroughly cleansed with damp cloths.

Our correspondent has a very amiable and praiseworthy scheme for retaining his boy choristers after change of voice, having organized an "orchestra," at present consisting of first cornet, 3; clarinet, 1; alto, 1; tenor trombone, 1; bass trombone, 1; others

are studying the flute, violin, 'cello, alto, and bass horns. Now it is not unlikely that very queer results, which no musician could accept, follow such a heterogeneous mixture of choir, organ, and band, unless there is an exceptionally accomplished organist or choir-master, who understands instrumentation and orchestration. The Church service demands true art, and is restive under empiricism. If this band or orchestra participates in the musical services, it is of the first importance that it be intelligently subordinated to sound principles of scientific musical form and construction. If these instruments simply follow the four voice-parts, as a reinforcement to the organ accompaniment, while the Houston congregation may be edified, it is by no means clear that an artistic community elsewhere might not suffer acute discomfort.

We look with extreme distrust and anxiety upon all empirical tinkering and meddlings with well-tested choral work and methods. An orchestra intelligently and scientifically composed, and adjusted to co-operation, is for the festivals, at least, an unquestioned gain and advantage. But, a band of well-meaning amateurs, blowing and scraping away at the four voice parts, in the light of sound art is far more likely to end in confusion and headache, than in æsthetic and spiritual edification.

There can be no doubt that the question of choral organization is undergoing patient and rigid criticism. The vested choir must stand on its merits. Sentiment, predilection, the prettiness of carefully-marshalled files of vested lads and men, cannot shut our ears to a false, throaty, vocalism, illiterate delivery of the text, and an inveterate predisposition to sing out of tune. An immaculate vested choir, where the true tonality is practiced, with intelligent rendering, and orderly and devout behavior, is a comfort and delight; but such a choir, in our exceptionally wide experience, is surely the exception rather than the rule.

Again, our correspondent refers to his great choir of fifty-seven, with natural satisfaction. But would not far better results be within reach, with thirty or thirty-five carefully-selected voices? How about the altos and tenors? Are they fairly proportioned with sopranos and basses? This is a vital matter. Let us again hint that the object sought is quality, rather than quantity, music, rather than noise. If forty voices, or so, are enough for Westminster Abbey, and twenty or thirty enough for the cathedral and parish churches in England, the habit of massing such unmanageable numbers of choristers in small churches, seems to us a conspicuous element of failure. We can point out dozens of choirs, vested and otherwise, where a vigorous weeding out of defective and untrue voices would strengthen and enrich the service—"but!"

The Houston choir is admirably organized withal, under exemplary discipline, and merits the admiration of the Church at large, in that it is altogether voluntary, its inclusive cost to the parish for the year, being \$48.30. It is to be observed, however, that but \$2.90 was expended in the purchase of

new music for choir, organ, and orchestra, included. We venture to suggest to our enterprising correspondent, and others, as a judicious "overflow" and adjunct to his work in preserving his young men, the organization of a parish choral guild, in which there would be place for the study of the fine English glees and madrigals, together with graceful and entertaining cantatas, sacred and secular, to be reinforced by a volunteer orchestra, for whom correct "parts" are provided by music publishers.

NEW MUSIC RECEIVED.

From Oliver Ditson Company, Boston, New York, Chicago, and Philadelphia. Whitney's Organ Album, 108 pp., containing 33 selections, chiefly from modern composers, Bach, and Beethoven, and Handel, alone of the earlier composers, finding place. The selections are made with exceeding discrimination, are unhackneyed, and admirably suited for Church uses. Not only are they scholarly in form, but they possess the rare charm of melodic and picturesque beauty, a charm not always found in compositions for the organ. Mr. Whitney's "editing" has been personal and keealy intelligent, especially in his registration and pedalling; but his characteristic and almost morbid modesty has relatively impaired the working value of the selection, by shutting out his own sterling contributions to this field of writing. The volume is an exceedingly valuable addition to the repertory of any organist.

The American Branch of the Church Choir Guild announces its "First Semi-Annual Competition." A prize of \$25 is offered for competition to members of the guild, for the best original setting of the office of the Holy Eucharist. MSS. will be received up to October 15th, A. D. 1890. Competitors must send in their MSS. marked with a motto or device, accompanied by a sealed letter containing name and address of the composer. In no case must name of competitor appear on the MSS. The award will be made early in December. The work must be in anthem (or plain song) style throughout, and the accentuation must be correct. Address, H. W. Diamond, Fellow and Sub-Warden, Leavenworth, Kan. Patrons, the Rt. Rev. Bishops of Albany, Tennessee, Springfield, and Fond du Lac.

CHORAL DIRECTORY.

[All correspondence relating to Church music should be addressed to the Rev. Geo. T. Rider, 470 Main st., Orange, N. J.]

SEVENTH SUNDAY AFTER TRINITY.

ST. MARK'S, Philadelphia, vested, Minton Pyne, organist. 10:30, Matins and Litany, Plain; 11, choral Celebration; Introit, Psalm 119, Part vii, Gregorian; Communion Service, Dr. F. E. Gladstone in F; offertory, "Turn Thy face from my sins," Thomas Attwood. Evensong, Psalm, Gregorian; *Magnificat* and *Nunc Dimittis*, Dr. S. S. Wesley in F; anthem, "Cast thy burden upon the Lord," (Elijah), Mendelssohn.

ST. CLEMENT'S, Philadelphia, vested, J. B. Tipton, organist. Communion Service, Merbecke; *Magnificat* and *Nunc Dimittis*, Garrett in F.

ST. PETER'S, Philadelphia, vested. Matins, *Te Deum*. Dr. Steggall; Holy Communion, Plain song. Evensong, Cathedral Psalter, *Magnificat* and *Nunc Dimittis*, Wesley in F; anthem, "If with all your hearts," Mendelssohn.

ST. PETER'S, Morristown, N. J., vested, Alfred S. Baker, organist. Choral Celebration; anthem, "Let all the angels of God worship Him," Handel; offertory, "Glorious is the King of Israel," Haydn; Communion Service, Dr. Garrett in D; *Benedictus qui Venit*, and *Agnus Dei*, Cherubini. P. M., *Magnificat* and *Nunc Dimittis*, Ebdon in C; anthem, "Behold, He that keepeth Israel," Dr. Cutler; choral Litany.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. *Te Deum*, Smart in F; *Benedictus*, arranged by D. M. in D; offertory, anthem, "Holy offerings, rich and rare," Redhead. Evensong, *Magnificat* and *Nunc Dimittis*, Garrett in F; offertory, "Lead, kindly light," Sullivan.

ALL SAINTS', Omaha, Neb., vested. *Venite*, Gregorian; *Te Deum* and *Jubilate*, Tours in F; anthem, "The Right Hand of the Lord," Rheinberger; Ante-Communion, Tours in F. Evensong, *Magnificat* and *Nunc Dimittis*, Barnby in C; anthem, "The pillars of the earth are the Lord's," Tours.

ART.

The following memorandum of a recent sale in London, is instructive and suggestive. Remembering to figure five dollars to the "pound," it will appear that the picture market is strong. The Farnley Hall collection of Turner's sold for £24,361. Thirty-five water colors, done during a tour on the Rhine, brought £5,435. A water color, "Lake of Lucerne," brought £2,200, and an oil, "Lake of Geneva," brought £2,500. In the same week the Stover collection, belonging to the late Duke of Somerset, chiefly old masters, sold well. A portrait of "Lord A. Hamilton," by Gainsborough, fetched 4,200 guineas; Paul Potter's "Dairy Farm," a small picture 19-1-2 inches by 24-1-2 inches, went for the highest price, 5,800 guineas; "Alexander, Duke of Hamilton," by Gainsborough, fetched 1,500 guineas; and "A Lady with Powdered Hair," by J. Hoppner, 1,500 guineas. The old masters didn't do very well. An alleged Raphael was sold for 105 guineas, a Guido for 4 guineas, and Giottos and Caraccis were knocked down at sums ranging from 18 to 30 guineas. The total sum realized by the collection was £22,240.

*The Illustrated American*, Bible House, New York, and Chicago. Vol. II, July 5 and 12. This delightful journal, which has already reached its 20th number, may well challenge, in some important particulars, the primacy among contemporaneous illustrated weeklies. In the artistic point of view, it is immeasurably superior to all the rest, quality and scope of illustration, with typographical elegance, taken into account. The series of oleographic frontispieces, are consummate examples of that beautiful art, and are alone worth the subscription price. There is much intelligence in the editorial management, which introduces many features of permanent value, annalistic and picturesque, with the events of the day, all of which receive graceful and felicitous illustration. The photogravure has never appeared at finer advantage. This is a weekly for careful reading, and careful preservation. "Historic America" is a series of unparalleled interest.

*The Portfolio*, edited by Philip Gilbert Hamerton, New York, Macmillan & Co., July, has for its frontispiece, the Memorial Sarcophagus, with the recumbent statue of the great Duke of Wellington, by Alfred Stevens, as it stands in St. Paul's, London. Justin McCarthy contributes a second paper on "Charing Cross to St. Paul's," in his usual effervescent manner, sparkling and fanciful; while Mr. Connell's etchings are rich in delicious local suggestion, although wrought in a free and extempore manner. The fourth in the series of "The British Seas," is devoted to St. George's Channel. Among the illustrations the *piece de resistance* is a page-plate etching of the grand Caernarvon Castle, by Alfred Dawson, in which the light and shade are impressively treated.

MAGAZINES AND REVIEWS.

In the June number of *The Nineteenth Century*, the paper by W. S. Lily, received but a hurried and superficial notice as it passed under review. The writer, without any formal proposition in hand, sets forth the soundest philosophy of the novel in literature that has recently appeared. Choosing an extreme example of its employment for the vehicle of the most inflammable and deleterious errors and falsities, in which the *doctrinaire* develops his infernal philosophy to the death—one might almost venture to say, without impiety—of both body and soul, he demonstrates with startling dramatic skill the deadly operation of the virus. But the case selected is by no means exceptional. The novel has become the emissary of all manner of falsities, both of



belief and conduct. It is the propaganda of socialism, nihilism, atheism; of pessimism and passion; of stark paganism itself; and it hardly needs Mr. Lily's profound dissection of M. Bourget's *Le Disciple*, which is his text, to make good these terrible charges. Novel reading is become well-nigh universal, even to the displacement of healthy and legitimate literature. Not only are the classic masters of this splendid field lost sight of in the lurid fascinations of the Ouida school, with its Parisian and Russian congeners, but the poison is administered, and is received into the moral circulation before reason and conscience have had opportunity for protest and resistance. The debasing and devastating energies of the Elsmere, Ouida, Tolstoi, and Zola types of fiction are incalculable and, seemingly, irrepressible. The power and grace of the Holy Spirit alone, and the chastened life of faith and prayer are a sufficient prophylactic and antidote. Are the pulpit and Christian literature sufficiently aroused to the magnitude and utter peril of the crisis already upon us? A wicked book is the deadliest of all wicked companions.

In the July number of *The Nineteenth Century*, Prof. Huxley, with characteristic alacrity, makes a pretense of "Lux Mundi" for another brutal and brawling assault upon the Divine Word, and upon the Incarnate Lord Himself, as a truthful interpreter of it. It is the "old, old, story," since the days of the French and English mockers and their later echoes on the lips of Tom Paine and Ingersoll. Built upon a crazy cobweb underpinning of the most audacious and irrational hypotheses encountered anywhere outside Bedlam, Huxley presumes to advance his "Science" (falsely so-called,) against the sober, concurrent testimony of history, ancient and ecclesiastical, supplemented by the testimony of the Catholic Church and Christian consciousness. Let God be true, if all men are liars. The fundamental hypotheses of the Darwinians and Development folk involve difficulties of incredibly greater magnitude than the blindest and obscurest statements of the Holy Scriptures. That protoplasm and molecules climb up into spirituality, personality, and morality, is infinitely more difficult of comprehension than Mr. Huxley's pet examples of Scriptural incongruities—the "Story of Creation," of the "Noachian Deluge," "Lot's Wife," and "the Perishing Swine." Such men are born with a genius for unbelief and unfaith. He denies everything on principle. He is the most exasperating of desperados in the offensive insolence of his gratuitous pretensions and perpetual hypotheses which spring up, ready for all offensive purposes: *e. g.*, "The marvelous recovery of the records of antiquity, far superior to any that can be ascribed to the Pentateuch, (How does he know?) which has been effected by the decipherers of Cuneiform characters, etc. The italics are ours. The objective of the present and approaching attacks on the personal veracity and intellectual sufficiency of the Incarnate Son of God, reaches the ultimate depths of spiritual apostasy and blasphemy, so far as they have been disclosed to the faithful. From this Huxley pretends to shrink, since his blow is a feint, suggesting the malevolence which, for the present, he chooses to cloak.

"The Threatened Disfigurement of Westminster Abbey," with plans by the editor, demonstrates that space for memorials and sepulture of England's heroes for hundreds of years to come, is already afforded on unappropriated cloister walls, and in unoccupied ground in the "Garthe," or central area, bounded by the cloisters, while within the nave and transepts remain room "for nearly a hundred graves." All this can be accomplished by a system of repairs long demanded by the perishing condition of the cloister columns and supports, and a small outlay, considering the importance of the Abbey as a national mausoleum. To our minds, however, the conversion of a great cathedral, as well as of any church,

into a series of vaults or places for sepulture, does violence to our conceptions of churches consecrated to the worship and service of the Living God, and to the Lord Jesus of the Resurrection and the Life, not to mention the vastly important considerations involving sanitary principles.

"Official Polytheism in China," is a new and interesting topic; while that arch-trifler and *flaneur*, Oscar Wilde, with learned and well-read folly discourses on the "Five Functions of Value of Criticism," with some remarks on the importance of doing nothing; a dialogue on the whole, diverting, ingenious, and farcical.

#### BOOK NOTICES.

DAY AND NIGHT STORIES. By T. R. Sullivan. New York: Charles Scribner's Sons; Chicago: S. A. Maxwell & Co. Cloth, \$1.00; paper, 50 cents.

These well written stories are not too long for reading at one sitting, and once begun not one of them will fail to hold the attention to the close. The volume has a dainty summer dress suggesting elegance and coolness.

THE EVIDENTIAL VAULT OF THE HOLY EUCHARIST. By the Rev. G. F. Maclear, D.D. London: S. P. C. K.; New York: E. & J. B. Young & Co.

Among Dr. Maclear's many useful contributions to theological literature, this work is, perhaps the most valuable. The argument, from the institution of the Holy Eucharist and its continuous celebration, to the truth of the great facts to which it has perpetually borne testimony, is a very powerful one, and has never been so fully and forcibly developed as in the present treatise. It is a book for every priest, theological student, and thoughtful layman.

ADVENTURES OF A YOUNGER SON. By Edward John Trelawny. A new edition with an introduction by Edward Garrett. Illustrated. New York: Macmillan & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.50.

It is about a hundred years since this "Younger Son" began his career as an infant; he developed into a very adventurous if not a bad boy, but by the discipline of life he acquired talent and character out of which has been evolved a very interesting book. It is ostensibly an autobiography, but there is evidently a good deal of "romancing" in it, as the writer of the introduction shows. At any rate, it is a charming old book, and in this new dress it will be welcome to American readers.

WHAT IS CHRIST'S CHURCH? CHURCH OR CHAPEL? An Etrencon. By Joseph Hammond, LL.B., B.A., of King's College. London. New York: E. & J. B. Young & Co. Cloth, pp. 358. Price, \$2.00.

The author, writing in the interest of Church unity, acts upon the conviction that "half our differences are the result of misunderstanding," and the chief end of his work in this closely printed volume, is to explain and vindicate those doctrines and usages of the Church which are alleged to be the ground of non-conformity. While two or three chapters are not applicable to the Church in this country, the book as a whole is able and admirable, just the thing the clergy need to put into the hands of intelligent men and women who are open to conviction.

JOHN JAY. By George Pellew. New York: Houghton, Mifflin & Co. 1890. Pp. 374. Price, \$1.25.

This is one of the series of biographies of men famous in the political history of the United States, which Mr. Morse is writing for the instruction of the present age. In the formation and development of our nation, no man took a more prominent part than John Jay, whose life presents the picture of a statesman of incorruptible virtue and honor. Mr. Pellew, in preparing this life of Jay, has had access to papers and manuscripts as yet unpublished, which has enabled him to incorporate in his work new and important information regarding the life of the great statesman. The progress of his career as Whig leader, Revolutionary leader, constructive statesman, President of Congress, Minister to Spain, Negotiator of the Peace of 1783, Secretary of Foreign Affairs, Chief Justice of the United States, special envoy to Great Britain, Governor of New York, is succinctly and clearly traced; and although Mr. Jay's life was so active and varied, the

author has managed to compress it within the compass of a small volume without losing any of the important details necessary to a correct portrait, and without lapsing into the dulness and dryness of a mere compend. The life of a great and good man is told simply and clearly; his character is weighed with calm and critical fairness, and the story keeps up the interest of the reader to the very end.

CHARLES KINGSLEY: His Letters and Memories of his Life. Edited by his Wife. London and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co.

In this edition of the life of Charles Kingsley, the substance of two large volumes, first issued in 1876, has been condensed into one. It was first published in 1883, in the present shape. This biography is so popular and so well-known, that it is unnecessary to discuss its merits. The story is, for the most part, made to tell itself through Kingsley's own letters, and whatever we may think of his theology, and however deprecate the tendencies of thought which may seem now to be producing their true fruits, the personality of the man as seen through the medium of these letters is most charming, and it can be no matter of surprise that thirteen editions were sold within three years, and that new editions are still following each other.

THE LORD'S PRAYER. A Practical Meditation. By Newman Hall, LL.B. New York: Scribner & Welford; Chicago: A. C. McClurg & Co.

The Rev. Newman Hall, is well-known as a distinguished English Congregationalist minister. The volume before us well deserves a prominent place among those which have been written upon the same subject. While it shows abundant knowledge of previous writers in the same field, it has a distinct place of its own, well defined by the word "practical" in the title. Moreover, the method pursued is very full and exhaustive, the chapter on the invocation alone, embracing no less than 36 pages. Under the petition for "Daily Bread," we have the following divisions: I. Meaning and Reasonableness. II. Bread, the Gift of Our Father. III. The Gift—Daily Bread. IV. The Community of the Gift—"Us." V. The Conditions of the Gift—"Our." VI. The Period of the Gift—"This Day." VII. Prayer for the Gift. This will serve to indicate the character of the analysis. The line of thought is very strictly literal, and the author rejects somewhat too hastily the idea that the petition can have any immediate and intentional reference to the Bread of Life; though he admits that while he considers that it asks simply for food for the body, it suggests that which is needed for the soul. But, within its own lines, the comment is extremely good and useful. A book for both clergy and laity.

THE SPHINX IN AUBREY PARISH. A novel by N. H. Chamberlain, author of "The Autobiography of a New England Farm House." Boston: Cupples & Hurd. The Algonquin Press. 1889.

There is much excellent writing in this novel, and many of the characters are thoroughly well drawn. The story is that of a young Church of England clergyman who falls in love with a young lady, a member of the squire's family. All goes well for years until the return of the young lady's uncle. He is proud, selfish, profligate, and unscrupulous, and immediately makes it his business to ruin the prospects and happiness of the lovers. This is the pivot of the story. The development of the plot is somewhat tedious, involving long digressions, wherein the main current of events is lost sight of. The author feels this himself and apologizes for it. The Church life described is of a good type, though the rhetoric in which the antiquity of the Church is set forth is somewhat strained at times. The fidelity of the lovers during the long years of their patient waiting, is intended to teach, and does teach, a great lesson. There is great delicacy also in the portrayal of the feelings they entertained toward each other. All grossness is banished. Love is the union of souls. Marriage is the completion and crown of this union. The love and marriage of the two chief characters in

this story are of this order, and the reader is pleased at last to see them made one under the benediction of the Church of God.

JESUS OF NAZARETH. By John A. Broadus, D.D., LL.D. New York. A. C. Armstrong & Son; Chicago: A. C. McClurg & Co. 1890. Pp. 105. Price, 75 cents.

These three lectures were delivered by Dr. Broadus, a distinguished Baptist divine, last March, before the Y. M. C. A., of Johns Hopkins University. The first of these is devoted to the "Personal Character of Jesus," since this at the outset is an important guarantee of His teaching and work. In the second lecture on the "Ethical teaching of Jesus," the author treats of this teaching as inseparably combined with His religious instruction, and shows that He not merely taught well and helpfully moral truth, but also is able to give the power to enable men to live up to His divine teaching. The third lecture on the "Supernatural Work of Jesus" discusses the question of miracles and the nature of the evidence adduced in their support, and after some consideration of the age and authenticity of the writings of certain books of the New Testament, constructs a strong argument in support of Christ's Resurrection, arguing that if this be proved credible little time need be spent in substantiating His other wonderful works. While there is nothing new in the matter or arguments of these lectures, they are put in a popular way and written with such clearness and earnestness as to arrest the attention and devout thought of those who, perhaps, would not be willing to read a fuller or more erudite treatise on these momentous subjects. As earnest strivings for the Faith, these lectures are worthy of commendation.

IMAGO CHRISTI. The Example of Jesus Christ. By James Stalker, M.A. New York: A. C. Armstrong & Son; Chicago: A. C. McClurg & Co.

This book is the production of an earnest minister of the Free Church of Scotland. It is so good in itself, and for what it really proposes to itself, that it is a little unfortunate that the author and his friends should seem desirous to bring it into comparison with the incomparable work of a Kempis. The latter presents the Christian soul after it has, through loving contemplation of the example and teaching of Christ, absorbed and made them so entirely its own, that they have become the law and motive power of its life. It has no longer to explore and inquire what the law is to which it is subject, or what that Power is which it recognizes as dwelling within it. Its labour now is to conform itself in all things to that example which it so well knows, and to yield itself utterly to the Spirit of Christ, which it has in glad possession. Mr. Stalker's book is, in comparison, only elementary. It contributes toward that instruction which is a needful help to arrive at a better knowledge of our Perfect Example. It supplies a part of that knowledge which underlies the "Imitation" from beginning to end. It is didactic rather than devotional. The plan is, under the head of "the Home," "the Church," "the State," "Friendship," to present our Blessed Lord in all his earthly relationships, and thus to exhibit Him as our example. All this is well and carefully done, and no one can read the book without profit. The author evidently writes in a reverent spirit. Yet there is something still to seek in the general tone of the work. We conclude that there is always some danger in the attempt to treat too exclusively of the simply human side of the Word made Flesh. Necessary as it is to insist upon the Humanity, and great as is the sense of sympathy which the contemplation of the Son of Man arouses, there is still something lacking even in that sympathy, some power missing from the force of that Example, when it is not kept distinctly in view, that He in whom they appeared, was God with us. And in something like this, as it seems to us, lies the defect of the present book.

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.



## The Household.

### REQUIEM.

BY THE REV. J. R. NEWELL.

The child of love and tenderness,  
The idol of the hearth and home,  
The messenger of joy, nor less  
The day-star of the days to come;  
The flower that grew in pensiveness,  
A rosebud nipped in early bloom.  
And flowers shall grow upon the mound  
Where lies a faded flower below;  
And balmy breezes sigh around  
Where spring's first immortelles shall blow.  
Here is earth's haunted holy ground,  
Where angel feet tread soft and slow.  
But for a night shall sorrow last,  
Joy cometh with the morning dawn;  
The darkness soon will all be past,  
And doubt's dark curtains be withdrawn;  
The sky, that now is overcast,  
Shall yet be bright to gaze upon.  
We lay the sacred relics by;  
We ponder much of moth and rust;  
We know not yet the reason why;  
We only know that God is just;  
We only know His sleepless eye  
In love will watch the sleeping dust.  
*Port Dover, Ont.*

Bishop Flatton was reading in the Parthenon Club; enter Earl Crabs. "Well, my lord," said the Bishop, "what is going on in the House of Lords this afternoon?" "O, dreadful," quoth Earl Crabs, "that old bore, Lord Wobbly, is talking away at wearisome length. You know he has lost all his teeth, and there he is mumbling away, and I couldn't understand a word. It was like so much Greek." "Not Greek," said the Bishop, "from your description it must have been more like Gum Arabic."

The strange story of an Englishman of title has just been recalled by the death of the late Lord Stamford. He went out to South Africa as a missionary about forty years ago, and during the latter part of his life he lived in seclusion on a farm at Wynberg, which is within a short distance of Cape Town. Lord Stamford was three times married, and one of his wives was a colored woman. The title to which he succeeded about seven years ago, came to him without the estates which had belonged to his predecessor, but the valuable Cheshire property will revert to the earldom after the death of Lady Stamford, who has the whole of the estate for life. The late Lord Stamford has only left a daughter, who bears the historical name of Lady Jane Grey, and his nephew, the new earl, was recently professor of mathematics at a college in the West Indies. He took high honors at Oxford, and has travelled nearly all over the world.

### THE WAY OF THE CROSS.

"VIA CRUCIS, VIA LUCIS."

BY ISABEL G. EATON.

(Copyright reserved.)  
CHAPTER X.

So the days went on, and winter came, finding Kitty busy with her many duties that left little time for indulging in fancies or dreaming dreams. Among her pleasant tasks, was a correspondence with her new friends, the Greysons, who were in Boston for the winter. She had written a pretty letter of thanks to Mrs. Greyson for her gift, and a great friendship had sprung up between the two which grew rapidly. The rector's sister had taken a fancy to the baby's champion, not only through gratitude, but on account of Kitty's personal traits which commended themselves

greatly the more she saw of them. She perceived in her a rare nature capable of developing into something noble and grand.

"A girl who could do what she did that day, is capable of great things," Mr. Greyson had argued in talking with his wife about Kitty. There certainly were great resources in the girl's character, which only needed opportunity to bring them out. A few had appreciated the fact, notably her father and Richard Benson. But Kitty was a plant that had grown like the sweet clover, in the home grass plot, only blossoming for those around her.

Mrs. Greyson often spoke of Kitty in her letters to her brother, and being a woman of tact, knew just what to say and what to leave unsaid.

The rector had organized a class for the young people of the parish to meet once a week through the winter in the chapel-room. There was to be a lecture on Church history, followed by a social half hour and ending with a short Compline service. The lectures proved very interesting; the subject was naturally dear to the rector's heart, one upon which he was anxious that all his flock should be well-informed, particularly those who taught in the Sunday school.

"I want you all to be familiar with the history of the Church from apostolic times," he had said in a preliminary talk the first evening of the class, "and particularly why the famous saying came to be a familiar one: *Nulla ecclesia sine Episcopo*, 'no Church without a bishop.' I believe that everyone who can intelligently give a reason for the faith that is in him is a power for great good, as well as the means of bringing into her fold those that are without. Let not our trumpet give an uncertain sound, in pointing out to the stranger, or to the growing youth, the everlasting truth of the Church's way."

The class was well attended, and great interest was taken in the rector's able discourses. Ethel and Kitty Desmond, as well as Albert, went when the weather permitted, though Kitty, in order to give more time to her father on Sundays, felt obliged to give up her Sunday school class, to Mr. Dutton's great regret, who sorely missed her from a group of turbulent spirits gathered from the precincts of Rotten Row. She had had a faculty of interesting them and keeping their attention while she instilled the Catechism, by slow degrees, into their reluctant minds. One by one they dropped off, until the class seemed in danger of total extinction.

"I do not know how to do without you in the Sunday school, Miss Desmond," said the rector, coming up to Kitty one evening after the lecture was over, and the class were discussing cake and coffee, and engaged in a social chat. "Your class simply refuse to come, now that you are not there, and I fear we shall lose them all. I wish you would impart the secret of your management to some one, or else come back to the school yourself. Can you not do the latter? You are sorely missed."

The rector spoke the last words in a low voice, so that no one but Kitty could hear. She was sitting a little apart from the others, and a tired look was in her eyes.

"I wish I could," she replied. "I resigned only because papa seemed to want me more on Sundays. He is not as strong or well as he was in the summer, and I feel so anxious about him."

"You must do the duty that lies nearest, of course," answered the rector. "But you see how it is. Every one wants you, and you can only be in one place at a time. Your father is the fortunate one, for he has the most of your time, and love, and care. Happy man!"

He spoke impetuously, in a low voice, nearly lost in the hum of surrounding voices.

Some one came up and spoke to Mr. Dutton just then, and Kitty was spared the necessity of replying. She was glad, for, to save her life, she could not have spoken. Her tongue seemed tied to the roof of her mouth, her heart fluttered in an absurd manner. She was vexed, and called herself a fool several times on her way home that night.

The next Sunday she appeared in the Sunday school. Her pupils were few in number, but received her with great delight, and gathered around her with joy pictured in their faces. She looked for the little yellow-haired child, whose absence a few months before had led to her adventure with the baby, but she was not among the rest.

"Where is little Marie Bédard?" she inquired of one of the others who lived in that street.

"She is sick," answered the girl, putting her finger in her mouth with an air of imparting information.

"Do you know what ails her?" asked Kitty.

"She has got the fever," was the reply, "and she lies abed all the time and coughs. She can't go to school, nor nowhere."

Kitty resolved to make another effort to hunt up the missing child, that very day, if possible. When the session was over Kitty was leaving the church, the children clinging to her, all talking at once, when the rector joined her.

"I want to thank you for returning to the Sunday school. I felt a load roll from my shoulders when I saw your face to-day. I hope your father is better, and can spare you Sunday afternoons. Somehow, it is difficult to find any one who can interest these children."

"He is some better, I think," said Kitty. "At least, he told me to come if I wanted to. Mamma is there, of course, and there is often some one in to see him on Sunday afternoons. I am going now to see little Marie Bédard, who is sick, seriously, I am afraid. She has not been to Sunday school since September. I was going to inquire after her the day I found the baby, but since then I have neglected going, and I must not put it off another day."

The children by this time had left them and gone home. The sexton was engaged in closing the doors.

"I will go with you," said the rector. "It may be that I can be of use. I have heard there was a good deal of sickness in that quarter during the fall, but I did not know that any of our school were among them."

They stepped out into the cool, frosty air of the late November. The sidewalks were carpeted with myriads

of fallen leaves, brown, withered, and sere, which rustled as they walked.

"Besides," he continued, smiling, "I think it better for you to have some one for company when you visit that quarter of the town again. You might get into another 'adventure,' and not come out as successfully as you did before. I propose to be your defender this time, if anything happens."

"I am not afraid," replied Kitty, blushing, for the tone in which he spoke was very caressing.

"No, I suppose not. You have a brave spirit. Is there anything you are afraid of, I wonder? If a man pointing a revolver at you does not frighten you, what would?"

"I think that a vision of His Satanic Majesty would thoroughly frighten me," replied Kitty, laughing. "I shouldn't even have presence of mind to throw an inkstand at him, as Luther did."

"I am afraid Luther did not always defy the devil when he tempted him," said the rector, gravely. "If he had, he would not have broken the solemn vow, taken for life, and married Catherine von Bora, who had taken similar vows. He might have questioned whether or not he had done wisely in assuming the monastic vows, but once taken, they should have been held sacred."

"Do you uphold the idea of a celibate clergy?" asked Kitty, who could have bitten her tongue out the next moment for proposing such a question, put on the impulse of the moment. Not that she cared what his opinion on the subject was, oh no; but he would think she asked for a purpose, and she was angry at herself for her stupidity.

"Yes, in many cases," the rector replied, hesitating a little. "But until the Church in her wisdom should decree it best for discipline, and make it a law, as the Church of Rome has done, it is simply a matter of opinion and choice. For mission work, the celibate clergy of a Brotherhood are far more desirable, and more effective. Each clergyman must decide for himself the vocation for which he is best fitted."

To Kitty's relief, they had now reached Rotten Row, and a few inquiries brought them to the house where little Marie lived. They climbed a flight of rickety stairs, and entered a room, neat and clean, but destitute of comforts, and surrounded by other rooms full of noisy children and loud-talking women. On a little bed lay the child; her yellow hair had been cut short, her eyes were large and sunken, her small figure was emaciated with disease. She lay gasping for breath, a red spot on each cheek, contrasting sharply with the paleness of her skin. Around the bed stood a weeping woman with two larger children, who seemed dazed and helpless. Two or three women and one man sat in the room, with faces expressing sympathy, but it was plain at a glance that no one could do much for the little creature so near the end of her earthly pilgrimage.

Kitty and the rector approached the bed, and hastily made inquiries of the weeping mother, who told them in her broken French, that little Marie had had the typhoid fever, and it had left her weak and with a bad cough. The doctor had said some time ago,



that there was danger of quick consumption, and only that morning he said she might not live through the day. Yes, she was going fast, poor little Marie! and the mother's sobs broke out afresh. The child opened her eyes and saw her teacher bending over her. Kitty took the little thin hand, saying remorsefully:

"O if I only had come before! I could have done so much for her! Why did no one send for me? Poor little girl, do you know me, your teacher?"

That the dying child did know her, was manifest in the look of recognition that shone in the great dark eyes. The rector saw that no time was to be lost. He inquired if the child had been baptized. He knew he had not baptized her, but yes, the mother said between her sobs, Pere Richaud had christened her before they came to the States. But ever since, she had been obliged to work so hard to get bread for the children, that she had not been to church until Kitty had found little Marie and gathered her in, along with the other children. The rest fell away, but Marie remained constant, "she had always been a good child, and said her prayers," added the mother sorrowfully, in her French-Canadian *patois*.

The young clergyman knelt down by the bed, and while all voices were hushed, and the door shut to keep away the curious crowd outside, he said the Prayer for a Sick Child, and the *De Profundis*, the cry of stricken humanity in all the ages; ending with the Commendatory Prayer, and that fit ending to all petitions of mortality: "O Saviour of the world, who by Thy Cross and Precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord."

The little Marie lay quiet now, tightly clasping Kitty's hand. A silence fell around her which no one broke; but soon the breath came shorter and shorter, one or two sighs, and the little soul for whom Christ died, was gathered into His garden forevermore.

(To be continued.)

## LETTERS TO THE EDITOR.

C. N. S. P. H.

To the Editor of *The Living Church*:

Thanks for your excellent editorials of this week. Permit me to suggest a new name for the American Church Congress. Why might it not be named, "The Church Normal School for the Promotion of Heresy"? Then we would know just what to expect.

J. ANKETELL.

"A CURIOUS USE."

To the Editor of *The Living Church*:

In your issue of July 19th, in letter, "A Curious Use," H. C. Jack seems to have found what most probably a large proportion of the Church's membership have been accustomed to, and very likely without ever having given it a second thought. I am just home from two services to-day, conducted by a deacon of six weeks' standing, who read the Ante-Communion service, except the opening Lord's Prayer, to the end of the Gospel (I have also known laymen to use it, though without the altar, in different dioceses both east and west); also "The Grace of our Lord Jesus Christ" by the deacon of

to-day, and the laymen aforesaid, although in the case of the laymen, it appears to be used as an invocation without the hand raising, as in blessing. I don't suppose the thousands of good Churchmen who joined in such service were sent away without the worship and the enjoyment of the same for which they came to church, even though the persons conducting the same had exceeded their rightful powers. That is done every day by many in higher authority, without question.

H. BALL.

Bridgeport, Conn., July 20, 1890.

THE REVISED VERSION OF THE BIBLE.

To the Editor of *The Living Church*:

Permit me in as few words as possible to explain the grounds on which (as you mention in *THE LIVING CHURCH*) I advocated in the Massachusetts diocesan convention, sanction being given to the optional use of the Revised Version in the public services of the Church.

There are four reasons, as it seems to me, in favor of such a course.

1. The greater accuracy of the Revised Version. After all allowance has been made for rhythm, and association, and so forth, the great question that we have to consider is: Which version most nearly represents the original, and gives to the people generally the clearest idea of its meaning? This question, few probably will doubt, must be answered in favor of the Revised Version, with whatever imperfections.

For the reader who cannot go behind the English translation, the argument of St. Paul's Epistles often becomes, I believe, for the first time, intelligible in the Revised Version. It is the same with numerous passages in the Minor Prophets, and in the poetical books, notably in Job. (When mention is made of the pedantries by which the Revised Version is without doubt occasionally marred, the far more conservative character of the reviser's treatment of the Old Testament is commonly unnoticed.)

2. There is in many minds (not the best informed) a vague suspicion that if the Bible were subjected to a thorough over-hauling, both in the examination of the manuscripts, and in their translation, at the hands of modern scholarship, armed with all the improved critical apparatus of our day, it would come out something very different from the Bible to which we have been accustomed. Now, the Revised Version answers this suspicion. Representative scholars (of various antecedents and associations moreover) have made such an examination, both of the text and of the translation of our Bible, and it has come out practically the same. The very minuteness of many changes, the unimportance of most, is in this light reassuring; while the fact that the Church is ready to expunge the few undoubted glosses and interpolations, (like the three heavenly witnesses), or to mark as of less certain MS. authority, passages that belong, perhaps, to a later edition of the apostolic writings (such as the conclusion of St. Mark's Gospel), is proof at once of honesty and of confidence. We do not rest our faith, concerning the Trinity or the Resurrection, on single, or doubtful, or disputable tests. And here would be the value of the use of the Revised Version in the public

services of the Church. It may be urged that what I have said above is perfectly familiar to all students. Very likely; but the bulk of our people are not students, and a very great many are practically dependent on the public reading of the Lessons for what they know of the Church's Scriptures. (This consideration may suggest a hint concerning *how* to read, as well as *what* to read in church.)

3. For regular church-goers and devout persons, I believe that the very changes of familiar words and accustomed phrases, (which you think of as only irritating) would be of value. There is a real danger of persons being so familiar with Bible words that they give little thought to their meaning. An unexpected turn of expression at once arouses attention and calls for thought. These advantages, far outweighing the alleged disadvantages of a less stately style, I have myself experienced in the regular reading and hearing of the Revised Version in our own refectory, for several years, as well as in its constant private use; and I have been assured that they are found in other places, as at Harvard college chapel, where the Revised Version is used in public.

4. If my first reason appeals more particularly to scholars, and the second to doubters, (or those who would meet and anticipate their difficulties, and the third to the more devout, a fourth reason may not be altogether scouted by readers of *THE LIVING CHURCH*. The adoption of a new version, or the very use of alternative versions, would serve to upset what still lingers in some minds, a Bibliolatry that, while making "the Bible and the Bible only," the religion of Protestants, practically regards the English Bible, bound in one volume, just as we have it (with the Bible Society's stamp on the cover) as a direct gift from heaven, the original revelation, and the ultimate appellate authority.

I may be allowed to add that my proposal at the Massachusetts convention was laid on the table on the motion of one who was in favor of the proposal, because at the time there was not an opportunity for a full discussion of the subject. Had a decision been taken on the merits of the question (which I did not this year wish) we should have had a large minority, if not an actual majority, in favor of petitioning the General Convention to sanction the optional use of the Revised Version in public worship. The motion will be renewed on future occasions, and will, I trust, be considered also in other dioceses before the next General Convention.

ARTHUR C. A. HALL.

Mission House of St. John Ev., Boston.

CHRISTIAN UNITY.

To the Editor of *The Living Church*:

It is apparent to a great many of our clergy that the troubles and differences in our Church, are attributable to much more profound causes than are generally conceded or conceived. It will be impossible to reach any conclusions, until our introspection is more critical than it has been as yet. Some more serious handling of the subject cannot be long delayed.

The weakness of the Episcopal Church does not, by any means, lie altogether in the irregularities of the individual clergymen, which irregulari-

ties in a Church where so great freedom is *allowed* should be spoken of respectfully. It lies, rather, in the apparent or real inability of the Church to insist upon its professed principles, which inability is the result, of course, either of timidity or want of confidence, or real belief in its own claims. We will not stop to give illustrations of this, such as the absence of all authority and the presence of continual lawlessness, masked under a desire for "comprehensiveness." What we want to do is to expose one of the motives which furnishes a sort of moral support for such proceedings, and stands in the way of reform: That motive is a desire for Christian unity.

This desire is particularly strong in the Episcopal Church at the present time. There is, for some reason, a great confidence that the Episcopal Church is commending itself to Christians, generally, as a rallying ground for Christian unity. But this confidence, unfortunately, rests *not* on the maintainance of any great principles, but rather on the surrender and minimizing of whatever distinctive Catholic principles our Episcopal Church possesses, or thinks she possesses.

In order to do this effectually, it seems to be generally conceded that the best way is to conceal, in all cases, the intrinsic worth of the things we offer to others for their acceptance. It is feared that if the intrinsic worth is revealed, the thing offered will be immediately rejected, as no doubt it often would. Episcopacy, it is thought, for some reason or other, is in great demand among different denominations of Christians (although the writer has failed to find any evidence thereof). But it is pretty clear to every one that if Episcopacy is to be accepted by the denominations, it is in the first place to be stripped of any authority. It is to be shown to be something which will impose no restraints on men's faith. It is to be offered as a harmless arrangement, as useless as it is harmless. A difficulty immediately makes itself apparent when the thing offered becomes a reality which demands belief and affects men's lives. Then it will be found that the demand will be even less than it is now.

No, what the Episcopal Church itself has got to learn, is that Christian unity will be attained, if at all, simply on the principle of the survival of the fittest. Otherwise, Christian unity would not imply any catholicity of action or unity of doctrine. If Unitarianism is the religion by which the human race is to be regenerated, then that will be the religion of the future. If the Roman Catholic Church is the Church of Christ, and its rulers can be induced to desist from unnecessary interferences in matters not *de fide*, then her time of re-instatement may be yet to come. If the Protestant Episcopal Church is the Catholic body which the times demand for the preservation of the Faith and for the culture of holiness, then American Christianity may be gathered under her wings. But before she is generally accepted as the Church of the future, people will be anxious to know just what she is. And to be able to answer this inquiry of our "anxious" friends, we must know just what she is ourselves. In this dilemma, we are sorry to say, there is great diversity of opinion, as yet, at home. X.



THE Y. M. C. A.

To the Editor of The Living Church:

Sometime ago I was approached by the local secretary of the Y. M. C. A. to lend my assistance to their work amongst young men. Anxious for the spread and strengthening of Christ's kingdom, I assented. I was asked to take charge of some of the Sunday afternoon Gospel meetings, and the ladies of the church were asked to assist in the work of a Woman's Auxiliary to the Y. M. C. A.

Before accepting the position of a leader to their gospel meetings, I asked first whether the members of the organization would be as willing to attend the Church's services as they were those of the denominations. They knew no reason why they should not.

Secondly, I asked whether I might be at liberty to use such portions of the Church's service, in the gospel meetings, as I saw fit.

The matter of pre-arranged and extempore services was discussed at some length. It was evident that the Church's position was on the side of the pre-arranged service, and that the Y. M. C. A. was accustomed to use the extempore service.

However, there seemed to be no reason why either should not be used in their meetings. But the local officers hesitated, and preferred to refer the matter to the State secretary. A copy of the Evening Prayer Leaflet was sent to the State secretary with the question whether such service might be used in Y. M. C. A. meetings. The answer was: No! The reason given was that they sought to reach a different class of people, than such a service would.

"CHURCH UNITY."

OPINIONS OF THE PRESS.

The Church Year.

CHURCH UNITY.—A writer speaking of certain ecclesiastical parties in England, closes with a single sentence which might be very usefully applied to many of the recent discussions on the subject of Church Union. He says: "A comprehensive and conciliating theology without a backbone and without distinct articulation, can hardly possess any power of influence." It is a very common tendency in human nature, when a man has become thoroughly impressed with, and absorbed in one single admirable thing, to feel that that thing is of first, and probably too, only importance. Everything that bars its progress is lessened by comparison into almost insignificance.

In the *etrenicon* of the House of Bishops four simple principles were laid down as a basis for Christian union. They were published to the world. They have without any doubt, a good "backbone" in them, and are not without "distinct articulation," and they are all the better for these, in fact would have no staying qualities without them. It is equally true that they will never be eliminated from them. But there are some good people, who seem to have become saturated with the idea that a corporate union of differing religious bodies, is the one great and almost only good thing for which Christian men, in the present age should strive and labor. So, other most important matters of faith, where they hinder, must be explained away, or removed. They think the Nicene Creed good enough so far as it goes, but lacks fulness of expression; they stumble over the "duly" in the administration of the sacraments; the Holy Scripture "contains," not *is*, the word of God, and the Episcopate, they claim, is not of divine authority, but evolved out of the necessities of the Church in post-apostolic days; and therefore to be accommodated to or explained

out of the way of the great duty of the present age. Like all other true Christian men, we advocate the unity of Christendom with pleading and prayerful earnestness, but maintain that great as is its importance and duty, its acquisition by the sacrifice of distinctive principles which lie at the foundation of the Christian Faith, and around which the Church of God has "fought the good fight" through all the Christian centuries, would not be gain but dreadful loss; it would bring neither "influence" nor "power." We feel the necessity of the goodly "backbone," and the "distinct articulation."

The Ecclesiastical Gazette.

Should any astonishment be felt on on the insistence of the "Historic Episcopate" as necessary to any well-devised plan for reunion, the answer is plain: the Episcopate is essential to unity. Where there is no Episcopate, there disunion is the rule. We have seen how Dollinger refused to separate himself from the unity of the Roman Church, though he could not accept the dogma of infallibility. On the other hand, we see how the Presbyterians of Scotland were content to split into two Churches on the question of patronage. We do not speak of the other divisions which have been the plague of Presbyterianism in Scotland. The "Historic Episcopate" is the only sure foundation on which to build up the fabric of home reunion. Without it, it is so much labor thrown away. The primitive principle of the Church's concrete unity is bound up with the Episcopate—"For there is one flesh of the Lord Jesus Christ; and His blood which is shed for us is one; one loaf also is broken for all, and one cup is distributed among them all; there is but one altar for the whole Church, and one bishop, with the presbytery and deacons, my fellow-servants." (St. Ignatius, Ep. to the Philadelphians.) Presbyterian Edition of the *Apostolic Fathers*. T. and T. Clark, Edinburgh. p. 226.)

The Parish Messenger (Omaha).

ORDINATION VOWS.—On Broad Church principles as put forth by some of its prominent spokesmen, no one but an intellectual imbecile is bound to be honest with the vows he has to make before he can be ordained. So that the Ordinal should read:

"Will you then give your faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your care and charge with all diligence to keep and observe the same!"

Answer. I will do so, so long as I do not change my mind.

It is very true that in the world a young man of twenty-four is always held bound in honor to stand by his oath or pledge, especially when he makes it to secure himself position, honor, or emolument, by taking it. If he changes his mind, or if it be no longer possible for him in conscience to fulfill his oath, honor and honesty both require him to surrender the position, or honor, or emolument he gained by making the oath or pledge. But it appears that the code of honor to which the world holds, is altogether too worldly for rationalistic clergymen. They are not bound. It is said that the Roman doctrine is: "Keep no faith with heretics." We very justly condemn that, and so do Broad Churchmen. But if a Protestant Episcopal clergyman may swear, in order to gain a certain position, or means of honor or support, and yet is bound by his oath only so long as it intellectually pleases him to keep it, while he holds on to the position gained, it puzzles us, intellectually, to comprehend the distinction between the alleged Roman and the asserted Broad Church faithlessness. So far as our moral sense runs, we fail to see the distinction in morals or in honor between "keep no faith with heretics," and "keep no faith with orthodoxy."

The Church Times.

ANGLO-CATHOLIC.—Thus it can be seen that Anglo-Catholicism is really capable of

offering attractions to many different types of mind. To the enthusiast, the ascetic, the man or woman desiring to lead the regular life in communities, it can offer work in brotherhoods and sisterhoods, and in practical, philanthropical undertakings. To those who know the charm of stately worship, it offers the quiet dignity of a well-ordered ritual. To the Evangelical it offers all that he can desire in the faithful setting forth of the Gospel truths of salvation. To the Broad Churchman it says: "You cannot make the Church the nation: join with us and make the nation once more the Church, as it was in other days." To the Dissenter it says: "The real stumbling-block in the way of Christianity is the divided state of Christians. - You mistake a multiplicity of sects for proof of real life and vigor. Accept the Catholic creed, and you will find within the Church the amplest scope for the development of your special enthusiasm." To the high-born and gently bred, it offers a worship in which nothing sordid, nothing mean, offends; to the poor a free welcome on an equal footing with a prince. It is not associated with any one class in society, any one party in politics, any one nostrum in religion; but for the English people it is the one hope for preserving intact the truths of the Christian Church, which "we have heard with our ears and our fathers have declared unto us."

The Sacred Heart Review.

WHAT THEY MAY BELIEVE.—There is a

What is Catarrh

Catarrh is generally understood to mean inflammation of the mucous membrane of the head. It originates in a cold, or succession of colds, combined with impure blood. Flow from the nose, tickling in the throat, offensive breath, pain over and between the eyes, ringing and bursting noises in the ears, are the more common symptoms. Catarrh is cured by Hood's Sarsaparilla, which strikes directly at its cause by removing all impurities from the blood, building up the diseased tissues and giving healthy tone to the whole system. N. B. Be sure to get

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Better than Tea and Coffee for the Nerves.

VAN HOUTEN'S COCOA

"Best & Goes Farthest."

Ask your Grocer for it, take no other. [63

lively row among the Episcopalians just now, because the Rev. Mr. MacQueary, of Virginia, has been invited to speak at their next Church Congress. Mr. MacQueary has written a book called "The Evolution of Man and Christianity," in which he specifically declares that he disbelieves at least two articles of the Apostles' Creed—the Virgin-Birth and the Resurrection of our Saviour. Some call him a heretic (which seems to be quite accurate) and denounce the committee for asking him to address the Church Congress. Others defend the committee, and the reverend heretic himself writes to *The Churchman* justifying their action. Bishop Potter is in the fight, and altogether it seems as if we might at last be in the way to learn if there is anything which an Episcopal clergy is bound to believe.

Diocese of Springfield.

"BOOMING."—It is better to worship in a plain church free from debt, with all expenses honestly paid by out-and-out Christian giving and self-denial, than to rejoice in a sumptuous structure, a big debt, and fairs, festivals, raffles, and other scandals wherewith to pay the incubus off. It is better for the Church and for souls, to present a handful of candidates thoroughly instructed in the Catholic Faith, than two or more railfuls gathered up haphazard and presented to the bishop by a rector who has hardly gained a speaking acquaintance with most of them.

IMPORTED

Photographs

DIRECT FROM EUROPE.

To illustrate Archæology, History, Architecture, and Art. Special attention given to furnishing schools. For further information, address

A. M. LUMBARD,

26 Seventh St., NEW BEDFORD, MASS.

ROAD CART FOR LADIES

Good Carts for \$10.00



\$12.50, \$15.00, \$20.00, \$25.00 & \$35.00. Top Buggies only \$55.00. Harness \$7.50 & \$10.00. \$60 Sewing Machine \$18. Scales of all varieties and 1000 other Articles at 1/2 price. Catalogue Free. CHICAGO SCALE CO., 149 S. JEFF. ST., Chicago, Ill.

ON- PORTRAITS APPROVAL

Reader have you been swindled by fraudulent and irresponsible parties who offer to send PORTRAITS FREE! Thousands have been, and will continue to be until they learn that something cannot be had for nothing, and that all such offers bear the imprint of fraud in their face. The portrait business is a legitimate one, but it requires capital, special skill and honest dealing to be made successful. We have a business, and an artistic reputation to sustain, and it is our purpose to build up the largest portrait business in the world, and we cannot afford to come to you with anything but a straight-forward business proposition. We have a large and increasing business among the readers of this journal, and from our experience believe them to be, as a class, educated up to an appreciation of Fine Art Work, and it is our aim and desire to further extend our business among them, and to this end we will make for a short time only the following offer: Mail us a photograph or tin-type and we will send you a superb Crayon Portrait, life size, in Fourin. Antique Oak frame, finely finished, showing natural grain, a raised stem on outside of burnished silver 1 1/2 in. wide, and an ornamented silver lining one inch wide, complete with best French plate glass and ivory finished mat, by express, for \$8.50, with privilege of examining before you pay for it. Necessarily our work must be the VERY BEST to succeed on this line, as we take all the risk and ask you for nothing if the work is not satisfactory. This price is much below what is ordinarily charged for work of the character we turn out, and if you have a member of your family, or friend, whose portrait you would like to adorn your walls, (and what family of intelligence and refinement has not) you can make no mistake in availing yourself of this offer. Original pictures are returned in every instance in as good condition as received. We mail complete catalogue and price-list on application. We want good sensible and reliable agents, to whom we offer special inducements. E. PATTERSON PORTRAIT CO., 59 Dearborn St., Chicago, Ill.

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON QUICKLY DISSOLVED AND REMOVED WITH THE NEW SOLUTION

MODENE

AND THE GROWTH FOREVER DESTROYED WITHOUT THE SLIGHTEST INJURY OR DISCOLORATION OF THE MOST DELICATE SKIN.—DISCOVERED BY ACCIDENT.

In COMPOUNDING, an incomplete mixture was accidentally spilled on the back of the hand, and on washing afterward it was discovered that the hair was completely removed. We purchased the new discovery and named it MODENE. It is perfectly pure, free from all injurious substances, and so simple any one can use it. It acts mildly but surely, and you will be surprised and delighted with the results. Apply for a few minutes and the hair disappears as if by magic. It has no resemblance whatever to any other preparation ever used for a like purpose, and no scientific discovery ever attained such wonderful results. IT CANNOT FAIL. If the growth be light, one application will remove it permanently; the heavy growth such as the beard or hair on moles may require two or more applications before all the roots are destroyed, although all hair will be removed at each application, and without the slightest injury or unpleasant feeling when applied or ever afterward. MODENE SUPERCEDES ELECTROLYSIS. Recommended by all who have tested its merits.—Used by people of refinement.—Gentlemen who do not appreciate nature's gift of a beard, will find a priceless boon in Modene, which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and is guaranteed to be as harmless as water to the skin. Young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth. Modene sent by mail, in safety mailing cases, postage paid, (securely sealed from observation) on receipt of price, \$1.00 per bottle. Send money by letter, with your full address written plainly. Correspondence sacredly private. Postage stamps received the same as cash. ALWAYS MENTION YOUR COUNTY AND THIS PAPER. LOCAL AND GENERAL AGENTS MODENE MANUFACTURING CO., CINCINNATI, O., U. S. A. (CUT THIS OUT) WANTED. You can register your letter at any Post-office and insure its safe delivery. (APPEAR AGAIN) We offer \$1,000 FOR FAILURE OR THE SLIGHTEST INJURY, EVERY BOTTLE GUARANTEED.





# CHICAGO PRICES FOR YOUR PRODUCE.

**SHIP YOUR BUTTER, EGGS, POULTRY, VEAL, HAY, GRAIN, WOOL, HIDES, GREEN AND DRIED FRUITS, VEGETABLES.**

OR ANYTHING YOU MAY HAVE TO US. We can sell your shipments at the highest market price, and will make you prompt returns. Write us for prices, tags or any information you may want.

**SUMMERS, MORRISON & CO.,**  
Commission Merchants, 174 So. Water St., Chicago.  
Reference Metropolitan National Bank.

## Michigan Central's NORTH SHORE LIMITED.

Leaves Chicago Daily, 12:20 p. m., with Vestibuled Buffet Library, Sleeping and Dining Cars to New York, arriving there 4:00 p. m. next day, connecting with outgoing trains and steamers. A magnificent train, luxuriously equipped.

## Michigan Central's N. Y. AND BOSTON EAST EXPRESS.

Leaves Chicago 3:10 p. m., daily, with Vestibuled Sleeping Cars for Buffalo, New York, and Boston, stopping for five minutes in full view of Niagara Falls, in the cool of the morning.

## Michigan Central's N. Y. AND BOSTON ATLANTIC EXPRESS

Leaves Chicago 10:10 p. m., daily, with Sleeping Cars for Buffalo, New York, and Boston, passing Niagara Falls in the afternoon, and stopping there five minutes in full view of the great cataract.

## Michigan Central's CHICAGO AND PORTLAND LINE.

Leaves Chicago 10:10 p. m., except Friday; arrives Niagara Falls 4:13 p. m., and Norwood the next morning. Runs by daylight through the Green and White mountains, and arrives at Portland 8 p. m., connecting with Sleeping Car for Bar Harbor.

## Michigan Central's CHICAGO AND CLAYTON LINE.

Leaves Chicago 3:10 p. m., except Saturday, and arrives at Niagara Falls next morning, and Clayton 5:45 p. m., connecting with steamers for Alexandria Bay and other points among Thousand Islands and on the St. Lawrence River.

## Michigan Central's CHICAGO AND MACKINAW LINE.

Leaves Chicago 10:10 p. m., except Saturday, and arrives at Grand Rapids the next morning, and at Petoskey and Mackinaw City the next afternoon, via G. K. & I. R. R., connecting with ferry to Mackinac Island and trains to Sault Ste. Marie, Marquette, Pictured Rocks, etc.

## Michigan Central's GRAND RAPIDS AND NORTHERN MICHIGAN LINE.

Leaves Chicago 11:15 p. m., daily, with Sleeping Car via C. and W. M. R. R., connecting with Drawing Room Cars, Grand Rapids to Petoskey and Mackinaw City.

## Michigan Central's CHICAGO AND TRAVERSE CITY LINES.

Leaves Chicago 4:40 p. m., except Sunday, and arrives at Traverse City at 6:00 next morning, via Chicago and West Michigan Railway, connecting with boats for Charlevoix, Petoskey, Harbor Springs, Mackinac Island, and other lake ports.

## Michigan Central's SUMMER TOURS, 1890.

Are more varied and extensive than ever before. Send for our Summer Tourist Book which is a practical guide to the traveler, profusely illustrated. Enclose 6 cents postage.

O. W. RUGGLES,  
Gen'l Pass'r and Ticket Agent.

City Ticket Office, 67 Clark Street, Chicago.

Cleanse the scalp from scurf and dandruff; keep the hair soft, and of a natural color, by the use of Hall's Vegetable Sulfur Hair Renewer.

### SENT FREE TO ALL

Sample vial Rubifoam. For the teeth—deliciously flavored. E. W. HOYT & CO., Lowell, Mass.

**YOUR CHILD** must be kept healthy, or she can not be beautiful. Sensible mothers buy the "GOOD SENSE" Corset Waist for themselves and their growing daughters.

**McSHANE BELL FOUNDRY, BALTIMORE, MD.**  
Best quality Copper & Tin BELLS For Churches, Schools, &c.  
**ALSO CHIMES & PEALS.**  
Price & terms free. Name this paper.

**MENCLY & COMPANY, WEST TROY, N. Y., BELLS,**  
For Churches, Schools, etc.; also Chimes and Peals. For more than half a century noted for superiority over all others.

Best quality Bells for Churches, Chimes, Schools, etc. Fully warranted. Write for Prices. **BUCKEYE BELL FOUNDRY, VAN DUZEN & TIPP, Cincinnati, O.**

**CINCINNATI BELL FOUNDRY CO.,**  
CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2200 testimonials.

**HARDIN** Ladies' COLLEGE and CONSERVATORY, 10 Schools, 16 Teachers, 8 Professors. A \$1000 Piano to best Music Pupil. Fine grounds and buildings. Electric Lights, Steam Heaters, etc. **MEXICO, MO.**

**DEAFNESS & HEAD NOISES CURED** by Peck's INVISIBLE TUBULAR EAR CUSHIONS. Whispers heard, Comfortable. Successful where all remedies FAIL. Ills. book & proofs free. Address P. HISCOX, 853 Broadway, New York.

**WRINKLES:** With Almond Nut Cream, you can positively rub them away. Particulars, sealed, 2 cents. **MARY E. MURRAY, 1059 Washington Boulevard, Chicago, Ill.** Agents wanted.

### PRACTICAL HINTS.

Do not use iron kettles or stewpans. Do not set cooking utensils in, but on, the range, their contents will cook more evenly; and to be obliged to handle articles, the bottoms of which are in a chronically soiled state, is anything but agreeable. The bottoms of tea-kettles, frying-pans, etc., should be kept scrupulously clean. The habit contracted by some persons of simply washing the inside of fry and stewpans, and leaving the outside smeared with soot and oil, is barbarous indeed. Purchase the lightest and best cooking utensils, and keep them as clean as you do glass and silver.

NEVER cook fruit in tin ware.

LAY all vegetables, when practicable, in cold, salted water for half an hour previous to cooking them.

IN boiling fresh fish, mackerel, cod, or trout, put a small onion in the water. The fish will not taste of the onion, but will have a much finer flavor than it would were the onion omitted.

Do not cook pies, having a bottom crust, upon earthen plates. The heat causes the pores of the ware to open, and the pastry emits a hot oil that quickly enters them. As the plate cools, those pores close and shut in a certain amount of grease. Any earthen dish used in this way very soon acquires a distinctively rancid odor, and it is very strange that many persons using them do not appear to notice the fact. Tin pie-plates are always preferable, especially those with perforated bottoms, which insure the bottom crust being properly baked. On the other hand, earthen ware exclusively should be used for all pies where the bottom crust is omitted and the fruit comes in contact with the dish (and really the most delicious and healthful of apple pies are those baked with a very light upper and no under crust).

RINSE all dishes in warm water before placing them in the pan to be washed. Have the water too hot to bear the hands in, and use a dish-mop. The little patented, nickel-plated affairs, with teeth that clinch tightly upon the cloth and hold it firmly, are rather the best. Wipe each article rapidly and thoroughly the instant it is drawn from the pan.

REMOVE stains from your lamp-chimneys with salt.

USE no rugs about the cook stove or range which may not be as readily washed as a length of Turkish toweling.

WHITE dresses to be worn during the hours spent in one's kitchen, are more satisfactory than any others. They are cool and agreeable to the wearer, and if made plainly, are easily washed and laundered. The only complaint is that they "show the dirt." That, however, is only an additional item in their favor, since, if dirt is there one should wish to see it.

**SOAP CORROSION**—Some readers have enquired concerning a soap that was mentioned in this column as free from excess of alkali and being "superfatted." We take the following from *The Sanitarian*, from which periodical, we believe, the paragraph referred to was taken: "A paragraph lately quoted in *The Sanitary Era* on the injurious effect of ordinary soap on the skin has elicited many inquiries for the 'superfatted' soap which the writer, Dr. Fothergill, recommended. A superfatted toilet soap would not be very marketable, from its liability to turn rancid, and is not likely to be obtained from first-class manufacturers, if at all. The best makers of toilet soaps claim a very nice art in adjusting the fat to the alkali in the proportions and under the conditions that insure the exact neutralization of both, so that there shall be neither a particle of grease nor of free alkali remaining. But in order to replace the natural oil, that is washed out of the skin by the soap, with a delicate substitute that will not ferment, we are informed that Colgate & Co. are making a specialty which they call 'coleo soap,' with a very slight excess of oil in the form of refined petroleum; better known as vaseline; which they also produce under the trademark of 'coleo,' and recommend for use in connection with any kind of soap, to insure the skin against dryness and corrosion. It is especially requisite for young

children, and is unequalled by any other lubricant in penetrating and keeping properties, being germ-proof, and in that sense a valuable antiseptic or healer for abrasions of the skin, burns, and slight wounds. It may be rubbed into the skin with agreeable and beneficial effect either before or after washing with the soap."

Hood's Sarsaparilla is peculiar in strength and economy—it is the only medicine of which can truly be said, "100 doses for one dollar." Try a bottle and you will be convinced of its merit.

"Oh, if I had only taken this medicine earlier in life what years of suffering it would have saved me!" was the touching exclamation of one who had been cured of Rheumatism by the use of Aver's Sarsaparilla. Scores of such cases are on record.

**Weakly Infants,** the mother's care and solatage, are made strong by Mellin's Food. It is rich in muscle and bone-forming constituents in the form which is adapted to their digestive powers.

As there are always new mothers, it is well to be reminded of Mellin's Food, which has been so thoroughly and successfully tried for years. Its strongest endorsement is the multitude of healthy, active children reared upon it. A mother says "My child began the use of Mellin's Food when a month old, and is one of the largest and strongest children I ever knew."

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

### SIXTEEN TRANS-CONTINENTAL PASSENGER TRAINS DAILY.

Under the new train schedule which the Northern Pacific Railroad inaugurates June 15th, 1890, there will be sixteen trans-continental passenger trains moving daily on this great line, eight east-bound and eight west-bound, exclusive of 108 local, main and branch line passenger trains running daily west of St. Paul, Ashland, and Duluth, in Wisconsin, Minnesota, North Dakota, Montana, Idaho, Oregon and Washington, on its 3,800 miles of track.

Chas. S. Fee, General Passenger Agent of the line at St. Paul, announces that under the new arrangement the first through train, the Pacific Express, leaves St. Paul at 8:15 a. m., daily, with a through Pullman Palace Sleeping Car, leaving Chicago daily at 5:30 p. m., via the Chicago, Milwaukee, & St. Paul Railway, running via Helena and Tacoma, direct to Portland, and making close connections at St. Paul with all trains leaving St. Louis in the forenoon, and Chicago in the afternoon of the previous day, arriving at Tacoma 10:50 a. m. of the third day, and Portland the same afternoon.

The second through train, No. 1, the Pacific Mail, leaving St. Paul at 4:15 p. m., daily, making close connection with the "Fast Mail" and all night trains out of Chicago, with a through Pullman Palace Sleeping Car, and one or more Pullman Tourist Sleeping Cars leaving Chicago at 10:45 p. m., daily, via the Wisconsin Central line, running through to Portland, via Helena and Tacoma. Both trains out of St. Paul will carry Pullman Tourist Sleeping Cars and Dining Cars, but free colonist sleepers will be run only on train No. 1, leaving St. Paul at 4:15 p. m.

The Northern Pacific now operates the largest equipment of dining cars of any railroad in the world, twenty-four, and also the longest Pullman sleeping car line in existence, namely: Chicago to Portland, via Tacoma, and is the only line running these sleepers to the principal trade centres and pleasure resorts in Northern Minnesota, North Dakota, Manitoba, Montana, and Washington.

The recently completed Butte Air Line of the Northern Pacific makes this the shortest route between Chicago and Butte by 120 miles, and enables this company to announce a through Pullman Sleeping Car service between St. Paul and Tacoma, and Portland, via Butte, on the 4:15 p. m. train, east from Portland on the 7:00 a. m. Atlantic Mail.

### ILLINOIS, G. A. R.,

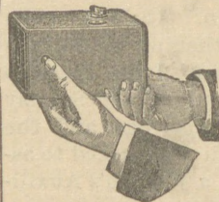
OFFICIAL HEADQUARTERS TRAIN.

The Official Headquarters Train, Department of Illinois, with Department Commander Wm. J. Distin and staff, and Mrs. Gen'l John A. Logan, will start from Quincy and run to Chicago via the Burlington Route, (C. B. & Q. R. R.), on Friday, August 8th, and from thence will proceed to the National Encampment at Boston, via the Niagara Falls Short Line, the West Shore and the Hoosac Tunnel Routes. This train will stop at all stations between Quincy and Chicago, to give the Comrades on the main line and from connecting lines and branches, an opportunity to join it. For detail time schedule see special bill distributed in your territory. Remember that tickets to the encampment are but ONE FARE FOR THE ROUND TRIP. They can be obtained via the Burlington Route, at principal stations, or by addressing P. S. EUSTIS, Gen'l Passenger and Ticket Agent C. B. & Q. R. R., Chicago.

### Through Vestibuled and Colonist Sleepers Between Chicago and Tacoma, Wash., and Portland, Ore.

The Wisconsin Central and Northern Pacific lines run through Pullman Vestibuled and Colonist Sleepers between Chicago and Tacoma, Wash., and Portland, Oregon. The train known as the "Pacific Express," leaves the Grand Central Passenger Station, at the corner of Fifth Avenue and Harrison Street, at 10:45 p. m., daily. For tickets, berths in Pullman or Colonist Sleepers, etc., apply to Geo. K. THOMPSON, City Passenger and Ticket Agent, 205 Clark Street, or to F. J. EDDY, Depot Ticket Agent, Grand Central Passenger Station corner Fifth Avenue and Harrison Street, Chicago, Ill.

# NEW KODAKS



"You press the button,  
We do the rest."

SEVEN NEW STYLES AND SIZES.  
ALL LOADED WITH TRANSPARENT FILMS.  
For Sale by all Photo Stock Dealers.  
**The Eastman Company,**  
Send for Catalogue. ROCHESTER, N. Y.

## Furnaces, Hot Water Heaters, Air Circulating Room Heaters.

FOR WARMING PUBLIC AND PRIVATE BUILDINGS.

Send for Descriptive Circulars, Prices, etc.

### THE BOYNTON FURNACE CO.

47-49 Dearborn St., Chicago, Ill.

## The Atchison, Topeka

## Santa Fe R. R.

FROM Chicago TO THE Pacific Coast, THE Gulf of Mexico, AND The Far South West.

Is by all odds the most direct, comfortable, and satisfactory route. For all varieties of information write to the following named

Agents of the

### "SANTA FE ROUTE:"

J. M. CONNELL, City Pass'r Agent, 212 CLARK ST.

JNO. J. BYRNE, Ass't Gen'l Pass'r Agent, CHICAGO.

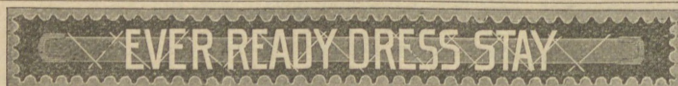
GEO. T. NICHOLSON, Gen'l Pass'r Ag't, TOPEKA.

**BAILEY'S** Compound light-spreading Silver-plated Corrugated Glass REFLECTORS. A wonderful invention for lighting Churches, Halls, etc. Satisfaction guaranteed. Catalogue and price list free. **BAILEY REFLECTOR CO.,** 708 Penn Ave. Pittsburgh, Pa.

\$75.00 to \$250.00 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. **W. W. JOHNSON & CO.,** 1009 Main St. Richmond, Va.

### METAL

### TIPPED.



See name "EVER READY" on back of each Stay.

ACKNOWLEDGED THE BEST DRESS STAY ON THE MARKET.

PERSPIRATION PROOF, PLIABLE, EASILY ADJUSTED.

Ask for Them. Take None but Them. Beware of Imitations.

—MANUFACTURED BY—

## The Ypsilanti Dress Stay Manufacturing Company,

For sale by all Jobbers and Retailers.

YPSILANTI, MICHIGAN.

### WILL NOT

### CUT THROUGH.