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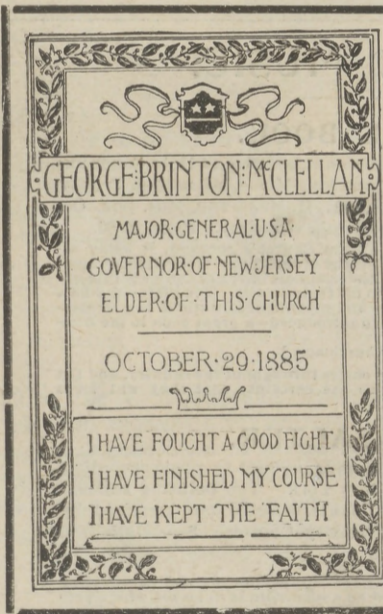
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SATURDAY, JUNE 11, 1892.

BERGEN, Norway, boasts a paper church large enough to seat 1,000 persons. The building is rendered waterproof by a solution of quicklime, curdled milk and white of eggs.

LENTEN offerings had been received up to June 4th for general missions from 2,267 schools, amounting to \$63,079. It is desired that the returns may be in from all the schools by June 10th, so that a complete list of acknowledgments may be made on that date.

AT St. John's, Edinburgh, says a writer in a recent number of *Newberry House Magazine*, about fifty years ago, the whole congregation were in the habit of kneeling down at the words in the *Venite*, "O come, let us worship and fall down," etc., as an outward and visible sign of the homage due to the Most High, which the words express.

THE new mosaics of the northern spandrels of the choir arches of St. Paul's Cathedral have been unveiled, the chapter generally approving of the work. Two angels of gigantic size, are regarding the crown of thorns and the nail as instruments of the Passion. The background is blue rather than gold, and the wide diaper-work border, so common with mosaics, is wanting.

LORD SALISBURY was recently asked if the Bishop of the Italian mission in England could legally assume the title, "Archbishop of Westminster." His reply was:

FOREIGN OFFICE, May 5, 1892.

SIR:—Lord Salisbury desires me to acknowledge the receipt of your letter, in which you ask whether an archbishopric of Westminster legally exists. He wishes me to say in reply that there is no law establishing or recognizing such an archbishopric. I am, your obedient servant,

H. Harris.

EVELYN CECIL.

THE new Archbishop, Dr. Vaughan, elected in succession to Cardinal Manning, was enthroned in his pro-cathedral, Kensington, Sunday morning, May 8th, before a vast congregation, representing the Roman Catholic clergy, the religious orders, and the laity of England.

THE Archdeacon of Gloucester suggests a self-imposed rate of 1d. a week by the five millions of adult population who are members of the Church of England and Wales. With the proceeds the value of every benefice could be raised to a minimum of £250 a year, and there would still remain a large balance.

THE annual report of the Bishop of London's Fund shows that the total receipts for the year amounted to £22,613, which is an increase of about £1,000 over the preceding year, excluding the uncertain item of legacies. Nearly £14,000 was expended on new churches and mission buildings during the year. The population of the di-

ocese has increased by about 340,000 in the last ten years, and every year at least four or five new churches should be built in the suburbs. The report declares that, to be successful, the work must be continuous.

A MEETING of a remarkable character, was held at Lambeth Palace, on Tuesday, in connection with the Training College for Teachers of the Deaf, at Ealing. Specimen lessons were given in "speech and lip reading," the system whereby the eye is made to do the work of the ear. "I can't quite see what you said," one of these eye-hearers will say, instead of "I beg your pardon, I don't quite hear." Some of the results obtained are very useful. For instance, a pupil who was deaf from his birth is now a confidential clerk in the Birmingham Municipal offices.

THE Very Rev. Edward Bickersteth, D. D., has resigned the deanery of Lichfield in consequence of failing health. For two years his condition has been increasingly unsatisfactory. Dr. Bickersteth was born in 1814, and succeeded Dean Champneys in 1875. Dr. Bickersteth held the office of Prolocutor to Convocation in four successive convocations, from 1864 to 1880; was a member of the New Testament Revision Company, and vice-president of the Central Committee of Diocesan Conferences. He has been select preacher both at Cambridge and at Oxford. The dean is a well-known ecclesiastical writer. It was mainly through his instrumentality that the west front of Lichfield Cathedral has been restored, at a cost of £36,000.

THE utmost enthusiasm, says *The Daily Telegraph*, obtained in Exeter Hall on the occasion of the ninety-eighth anniversary of the London Missionary Society. Last year the society lamented a deficiency of £15,000 in its income, and an actual balance on the wrong side of £7,600. In the face of that alarming state of things, the "forward movement" was commenced last June, and has completely reversed the financial position of the society. The council are now enabled to report an increase of £35,000 in the year's receipts, the total income being £193,000, of which £44,000 goes to investment account, and there is a balance in hand of £9,500. Twenty more missionaries have been placed on the staff, which now numbers 216, no fewer than forty-six being ladies.

IT is interesting to note the qualifications of an English curate 138 years ago, as described in *The Reading Mercury* of 1753. A clergyman advertised for a curate, who would have "easy duty, and a salary of about £50 per annum, besides valuable perquisites." The advertisement continues: "He must be zealously affected to the present Government, and never forsake his principles; singular in his morals, sober and abstemious, grave in his dress and deportment, choice in his company, and exemplary in his conversation. He must be of superior abilities, studious and careful in his

employment of time, a lover of fiddling, but no dancer."

THE difficult and vexed questions connected with the appointment of the new Bishop of the Niger, have been practically settled. The London correspondent of *The Manchester Guardian* writes: "After a long and at times somewhat acrimonious discussion, the correspondence committee of the Church Missionary Society resolved that Bishop Crowther's successor shall be a white man, although it is believed that the Society will consent to the appointment of a black assistant later on. If the executive have fixed upon their man, they are very reticent on the point, and a special meeting will be held next Tuesday to formally approve the name to be submitted to the archbishop. Whoever he may be, he will not have an easy time of it in the Niger. The natives will warmly resent the intrusion of another European, the more so as there are at least three of the native clergy who are in every way competent to wear the mantle of Bishop Crowther."

HENRY VII.'s chapel in Westminster Abbey was crowded May 11th, with Church Army delegates. The sermon was preached by the Dean of Norwich. The annual meeting was held in the afternoon at Prince's Hall, under the presidency of the Bishop of Rochester. The abstract of the report, read by Mr. E. Clifford, was of the briefest possible character. The treasurer said that the total contribution to the funds of the army during the past twelve months amounted to £16,647, about half of which sum had been given to the social side of their work. The profit on the *Church Army Gazette*, during the same period, had been £1,164, which had been utilized in paying the salaries of the staff employed at headquarters. They had now 170 evangelists and colporteurs wholly engaged in addition to the staff, and fifty mission nurses, partly for rescue work. An effort is now being made to raise £10,000, for the purchase of two small farms, where men reclaimed by the Labor Homes will be trained for emigration purposes. To keep these farms afloat a sum of £25,000 will be required annually.

WRITING on the "Dynamite Scare in Paris," Mr. Richard Davey makes the following true and pertinent observations: "The real cause for wonderment, to my mind, is that worse has not happened. For the past fifteen years the French Government has systematically dechristianized the lower orders. Not only has religion been banished from the army, navy, universities, schools, hospitals, prisons, but anti-religious opinions openly taught. I have known little children, coming out of the Parisian communal schools, and passing an open church door, insult in the most flagrant manner, ladies and gentlemen passing in and out of the sacred edifice by uttering the most horrible blasphemies. Some months ago a band of these little wretches stopped in front of Notre

Dame. The doors were open, and a view of the illuminated high altar was visible. A man who accompanied the school boys, pointed to it, saying: "Regardez un peu, les calottins qui adorent le cochon." *Le cochon* meant the Sacrament.

THE Bishop of Athabasca's letter for the past year speaks of apostolic journeying. "Wearied," the Bishop writes, "with fifteen days' battling with the strong current of the Peace River, he was hoping for a day's rest, when he was summoned to go on at once to another station. His road lay across a wide stretch of prairie, and when night approached he was unable to obtain water for himself or his horse. The passage in which he describes this experience, is worth quoting: "Tying up my horse, I hunted through several bluffs for water, going down on hands and knees to scrape up the ground where recent indications led me to hope that water might be scooped up, but in vain. I picketed my horse, and, too thirsty to eat, prepared to pass the night as best I could. A strong south-easterly wind, though threatening rain, forbade lighting a fire, and the long prairie grass would have caused it to run, and perhaps set the whole country on fire. Choosing the lee side of some willow bushes, I laid the saddle for a pillow—almost as cool, and, I expect, about as comfortable as Jacob's—and, rolling myself in my blanket, courted sleep, if possible, before the rain. I passed a much more comfortable night than the circumstances seemed to warrant." Another day's ride and the Bishop reached his destination in time to relieve one of his missionaries who was ill. The Bishop gives a favorable report of the attitude of the Indians towards Christianity; in some instances, they are supporting the minister almost entirely.

## CANADA.

The synod of the diocese of Ontario will meet in Kingston, June 21st. The church in the parish of Deseronto, in the same diocese, is to be consecrated in the middle of the month. The office and duties of the Dean of Kingston, vacant by the death of Dean Lyster, have been assumed, it is said, by the Bishop of the diocese, who has appointed the rector of St. George's to be sub-dean. The rector of the "Patton memorial church," Kemptville, announces that it is now free from debt. The financial statement for the year shows the affairs of this church to be in a very flourishing condition.

A new Sunday school building for the parish of Christ church, London, diocese of Huron, has just been completed. The formal opening took place recently, when the Bishop and a number of the clergy were present. The cost of the building is about \$1,500, and it is quite separate from the church. It will seat 400 people. The parish of St. Paul's, Kirkton, propose to build a new church as soon as possible, instead of spending any more money in repairing the old one. The 24th of May was appointed for the laying of the corner-stone of the new church of Ilderton, Huron, by the Bishop, who has been holding Confirmations during the whole of the month of May, in the counties of Grey and Bruce.

The Bishop of Ontario, Dr. Lewis, has returned from Europe, and he took part in

services at the funeral of Sir Alexander Campbell, Lieutenant Governor of Ontario, at Kingston, on May 30th. The Bishop's health is said to be much improved.

It has been proposed to the city chapters of St. Andrew's Brotherhood, in Toronto, that they should provide central rooms, to be known as St. Andrew's House, which should serve as a meeting place for town and country brothers, and for the clergy and laity. A field of work which should be fruitful has been proposed to the city chapters in Montreal. There are at present no special Anglican services for the sailors constantly arriving at that large summer port, although services are provided for them by other Protestant bodies. It is thought that the members of St. Andrew's Brotherhood, in Montreal, may do good work during the summer, by interesting themselves on behalf of the seamen in the harbor. Five new chapters are reported in Canada lately.

In reply to the circular letter of the venerable Metropolitan to his clergy, of last February, formally announcing the transfer of the administrative work of the diocese in general to the Bishop coadjutor, by reason of increasing failure of health and strength, the members of the rural deanery of Shediac, at a recent meeting expressed their respect and sympathy for the aged Bishop. Mention is made in their reply of his entire devotion to the diocese (Fredericton), during the long episcopate of 47 years, and the hope is expressed that the respite from physical fatigue, involved in long journeys, may tend to prolong a life dear to them all. An offer has been made to present the parish church at Shediac with a fine bell, in memory of the late Hon. D. Hannington and his wife, by their family, provided a suitable tower is built to receive it. A committee was appointed to take action in the matter at once, and it is hoped that tower and bell will be in their place before Christmas. A meeting was held at St. John, on the 12th, on behalf of King's College, Windsor, which was well attended. The Bishop coadjutor was unable to preside as expected, but the Bishop of the adjoining diocese, Nova Scotia, was present, with several of his clergy. The special claims of King's College upon the Church people of the Maritime Provinces were well pointed out, together with the proposed improvements in it, and the advantages and privileges offered by it. A gift has recently been made to St. Mark's church, Nelson, diocese of Fredericton, of a set of Communion vessels.

The annual vestry report from St. Paul's church, Halifax, diocese of Nova Scotia, is very encouraging, every department of parish work showing marked progress. The attendance at the Sunday school had nearly doubled. A special thanksgiving was offered by the Bishop's request, in the churches in Nova Scotia on the 24th, to "return thanks to Almighty God for the Bishop's restoration to life, health, and work." The ten days' mission held in St. George's parish, Halifax, recently, was largely attended, and, it is believed, was productive of much good.

An ordination is to be held in the pro-cathedral of St. Luke's, diocese of Algoma, on June 29th. The last week in the month will be one of interest there, as in it also occurs the tenth anniversary of the consecration of the present Bishop. The assembly of the third Triennial Council of the diocese will take place at Sault Ste. Marie, about the same time. A proposition is made that a thank offering should be presented—small sums being solicited through the Woman's Auxiliary and other Church organizations—to that child of the Canadian Church, Algoma, on June 29th, the anniversary of Dr. Sullivan's consecration. It is proposed that this thank offering should form the beginning of a super-annuation fund for his clergy, an object near to the Bishop's heart and for which he has eloquently pleaded during the past year.

The corporation of Bishop's College, Lennoxville, held a meeting on the 3rd. The financial statement was satisfactory, though

\$3,000 is still needed to complete the college chapel. The election of a bishop for the diocese of Quebec is exciting much interest, and several names are prominently brought forward. It is thought, however, that Bishop Hamilton of Niagara, will have the vote of all the clergy, but it is by no means certain that he will consent to be translated.

At Yorktown, in the diocese of Qu'Appelle, Church services have been begun, which have been very largely attended. A mission was held at Church Bridge, in the same diocese, recently, which was very successful. A stone parsonage is shortly to be erected in the parish of St. Peter's. A very favorable report comes from the annual vestry meeting of St. Alban's, Moosomin. The rector announced that he had spent \$600 upon the parsonage, which he donated as a free gift to the parish. He has resigned his charge, having accepted a call to work in England.

The account of the vestry meeting at Brandon, diocese of Rupert's Land, shows an unusually prosperous state of affairs. The revenue has increased \$1,000 during the year, and a mortgage of \$500 has been paid off. The number of persons confirmed in the diocese of Rupert's Land in the year ending at Easter, 1892, was 462, of which at least 66 were married women.

Ascension Day was observed in the city churches in Montreal by appropriate services. The Bishop of Montreal has been holding Confirmations in the country parts of his diocese during the month of May. A new church was opened at Warden early in the month, on which occasion a number of the Montreal city clergy were present. At the annual convocation of the Diocesan Theological College, Montreal, on the 2nd, feeling reference was made to the death of the founder of the College, the Rt. Rev. Ashton Oxenden, some time Bishop of the diocese.

#### CHICAGO.

WM. E. McLAREN, D.D. D.C.L., Bishop.

The annual convention of the diocese was held in the cathedral on May 31st and June 1st. The attendance of clergy and lay delegates was unusually large. The church was crowded at the opening service, which consisted of the celebration of the Holy Eucharist and the ordination to the diaconate and priesthood which we noted last week. The sermon was preached by the Rev. Sidney C. Partridge, of Wuchang, China, who is in this country on leave of absence. He spoke of the vast field in China and the few workers there were to cover it, and then went into details of the way in which the gospel was expounded to the unenlightened. The successful missionaries so blend their work and teachings with those of Confucius that the evolution of the heathen into the Christian comes by slow degrees, and the education is more thorough and successful than could otherwise be hoped for. Our missionaries at work to-day select from the old religion all its good points and encourage the practice of the morals taught by the heathen preceptor.

At the organization for business, the Rev. Luther Pardee was re-elected secretary, and Mr. W. K. Reed, treasurer.

Bishop McLaren in his annual address and charge to the convention began with a recapitulation of his own work during the last year, with a review of the work accomplished in the various departments. He spoke of the gratifying success in the Church educational institutions, and the great advance made in the city mission work. Although the work in all the departments had been exceedingly satisfactory, he reminded the convention of the vast work still ahead, and instanced the necessity of more churches, more schools, and more missions in the sparsely supplied districts of the diocese.

"In connection with the cathedral work, we have for some time been cognizant of the growing necessity for a children's home to be put under the charge of the Sisters of St. Mary, who are now in charge of the Cathedral Mission House. The prospects are encouraging at present of our being able to

establish the children's home, as also are the prospects of establishing the projected chapel and school buildings adjacent to the cathedral. The funds for this are now well under way, and enough has been lately pledged to justify us in expecting to complete the work on them before May, 1893."

After the Bishop's address, pledges for missionary work were taken to the gratifying amount of over \$15,000.

At the second day's session, the committee on legislation reported that it was inexpedient to adopt the "Newark Canon" as to the fund for aged clergy, and widows and orphans, on the ground that the initiative should come from the General Convention.

The committee on education made a lengthy report, in which it alluded to the Western Theological Seminary having completed its seventh year with 20 students. Since its establishment it has furnished 26 men for the ministry. Its work in all its branches was highly commended, and the necessity for providing endowments for more professorships was urged on the convention. The needs of Racine were also placed before the convention, and the remarks made by the Bishop in his opening address dwelt on and emphasized. The work at Waterman Hall, under the Rev. B. F. Fleetwood, was highly commended, and the flourishing state of the institution was spoken of as a matter of congratulation. In conclusion the committee dwelt on the importance of the subject of education in any true conception of the work of the Church, and pointed out that the Protestant Episcopal Church, more than other religious bodies, was accustomed to dwell upon the necessity of religious training from infancy onward.

The report of the committee on tenure of church property under the acts of 1849, 1853, and 1861, was brought up for discussion. "As to the rights and powers of the Bishop," the report concludes, "we advise that the act of 1853, giving the power to take and hold the conveyances of any property for church purposes, is valid and in force, and that the attempted repeal of the same by the act of 1861 is void, and we therefore advise that the Bishop continue to act under the powers conferred upon him by the act of 1853."

The following resolution was adopted:

*Resolved.* That the report of the committee on tenure of Church property be placed on file, and that the trustees of the Protestant Episcopal Church in the diocese of Illinois, elected at the present convention, be empowered to take any steps that may be necessary to protect and preserve the rights of the diocese under the acts of 1849, 1853, and 1861, "as construed by the report."

The board of trustees of St. Luke's Hospital reported the building of the flats on Michigan ave., at a cost of \$150,000, which had been taken from the endowment fund, and which it was expected would add greatly to the revenue of the hospital. During the year there have been 1,354 "in" patients and 3,925 "out" patients. Of these, 4,617 were free and 662 paying patients. Only 200 were Episcopalians. The total receipts for the year were \$41,950, and the total disbursements \$55,614.

The report of the treasurer of the diocese showed cash on hand May 27, 1891, \$5,221; cash received up to June 1, 1892, \$29,257; expenditures, \$26,290; amount of balance deposited in the Atlas National Bank, \$8,188.

The "Clergy Retiring Fund" committee reported receipts of \$555.35. Its balance in the treasury is \$1.44.

The committee for the relief of widows and orphans of clergymen reported receipts of \$6,161.83, and disbursements of \$520, leaving a net balance of \$5,641.83. The total assets are \$18,752.93.

The Standing Committee was re-elected: The Rev. Messrs. D. S. Phillips, E. R. Bishop, T. N. Morrison; Messrs. F. B. Peabody, C. R. Larrabee, and A. Tracy Lay.

The following were elected deputies to the General Convention: The Rev. Drs. Clinton Locke and W. J. Gold; the Rev. Messrs. T. N. Morrison and D. C. Peabody; Messrs. D. B. Lyman, Arthur Ryerson, Melville W. Fuller, and Emory Cobb.

Deputies to the Federate Council: The

Rev. Messrs. B. F. Matrau, A. B. Livermore, F. W. Keator, S. C. Edsall, W. C. De Witt; Messrs. J. T. Brown, J. C. Ennis, J. M. Banks, F. Pardee, and J. T. Nichols.

The question of forming a Bible and Prayer Book society was discussed, and a resolution was adopted requesting the Bishop to name a committee to take the matter under consideration. The convention adjourned in the afternoon of Wednesday.

The meeting of the Church Club on Thursday, June 2nd, was not as well attended as usual, the annual convention and Choir Festival falling in the same week, having occupied the evenings. Those who were present were well repaid in listening to the lecture of the Rev. Dr. Gold upon "The continuity of the principles of worship as exemplified in the Prayer Book," of which we give a brief synopsis.

Churchmen have always felt even when they could not explain, the pre-eminent value of the Prayer Book. The jealousy with which the recent revision has been watched and guarded, an evidence of this. But while men have talked of "our incomparable liturgy" they have not always understood what made it "incomparable." It is eminently scriptural. It was the crowning work of the Reformation. But it is, in substance, older by many centuries than the Reformation. The Morning and Evening Prayer are aggregations of offices traceable in substance to the earliest days of Christianity in Europe.

But the Communion Office has preserved its identity in a more remarkable manner through all ages and in all languages. Its chief forms and their sequence are traceable to the days of the Apostles. So far the fact of continuity. But the reasons for the fact form our main subject of enquiry. The Holy Eucharist presents phenomena which make it especially important to know upon what basis it rests. This is first positive institution by our Lord and His Apostles. But the ordinances of God are never simply positive. They take account of the religious instincts of humanity and the institutions which men have developed for themselves, so far as they are capable of divine sanction and elevation. Thus the pure offering of bread and wine universal among the most advanced nations of antiquity, developed and divinely sanctioned in the Levitical code, was taken by our Lord as the central rite of the Christian Dispensation. At the same time bloody offerings disappeared among Jews suddenly, among Gentiles as they received the new religion. Harnack and Hatch were quoted as agreeing upon these points. The fathers and liturgies testify to them. Thus the visible part of the Eucharistic action continues a rite of universal religion in its best development, enhanced and based upon the Incarnation by the institution of Christ. It is both human and divine.

These considerations amply explain the principal place which this rite has always maintained in the Church. Revisions, both ancient and modern, have left it essentially untouched. The American Prayer Book presents this rite in its latest and noblest form for English-speaking people.

The indications from many directions are that the fascination which this great service of worship exercises over earnest souls is on the increase. It is also apparent that there is a wide-spread conviction that the secret of unity lies here, and that the Eucharist as presented in the Anglican Communion is destined to exert a potent influence in the restoration of that unity for which Christendom so intensely yearns.

The annual meeting of the diocesan branch of the Woman's Auxiliary to the Board of Missions, was held at St. Mark's church, on the afternoon and evening of May 31st. The officers of last year were re-elected, with the exception that Mrs. O. W. Barrett, 2033 Calumet ave., was chosen as treasurer. The address of the president, Mrs. O. V. S. Ward, was read, and elicited many hearty tributes to its practical and helpful tone. The ladies of St. Mark's church entertained the delegates at the

Douglas Club House, on Ellis ave. In the evening, a rousing missionary meeting was held, when addresses were made by the Bishop, the Rev. J. M. McGrath, and the Rev. S. C. Partridge, of Wuchang, China.

CITY.—The Bishop visited St. Peter's parish, the Rev. S. C. Edsall, rector, May 22nd, and confirmed a class of 46 persons. Besides preaching a very interesting sermon, the Bishop delivered an admirable address to the class, giving them as a motto the words: "Steadfast in faith, joyful through hope, and rooted in charity." The church was crowded to its utmost capacity, many being obliged to stand during the entire service.

The address given by Canon Knowles, in St. James' church, at the recent Choir Festival, was admirable in every respect, and might serve for a model sermon for such occasions. It was short, plain, and above all, real, and entirely addressed to the choir boys, upon whom he impressed three points; consecration, its motive, its results; basing his remarks upon the last verse of the Epistle for the preceding Sunday. The boys listened with rapt attention, and many eyes were moistened as the Canon touchingly referred to those boys who during the past 25 years of choir work in Chicago had passed from the choirs of earth to the choirs of heaven.

In a recent number of *The Irish Ecclesiastical Gazette*, we note the following: "On the 4th Sunday after Easter the preacher at morning service in Knockbreda church was the Rev. Henry Grattan Moore, B.D., T. C. D., formerly the efficient curate of the parish, and now rector of St. Philip's church, 35th st., Chicago, U. S. A. He expressed his great pleasure in being permitted to minister once more in the old congregation although he missed many whom he had known as devout worshippers 11 years ago. He also said how gratified he was at the improved appearance of the church, which he described as a beautiful sanctuary."

NEW YORK.

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

CITY.—At the church of the Beloved Disciple, the Daughters of the King, have been merged into the Guild of the Sisters of Bethany.

At the church of the Heavenly Rest, the Rev. D. Parker Morgan, D. D., rector, a service in the interest of the colored work at the South, was held on the afternoon of Whitsun Day, when an address was made by the Ven. Archdeacon Moran, of Annapolis.

Early in June the Sisterhood of the Good Shepherd will re-open their summer house at Asbury Park, N. J., for the purpose of giving fresh air and rest to tired women and children. The house will remain open till late in the season, if means permit. A specialty is care of convalescents.

The new chapel for Trinity parish, St. Agnes', was opened Sunday morning, June 5th, the Rev. Dr. Morgan Dix, rector of Trinity church, preaching in the morning, and the Rev. Dr. Edward A. Bradley, minister in charge of St. Agnes' chapel, in the afternoon. There were large congregations at both services.

Efforts to provide a service for Hungarians at St. Mark's chapel seem to promise success. Sufficient money has been raised to pay the travelling expenses for a Hungarian clergyman to this country, and to give him moderate support on his arrival. The chapel will allow the numerous Hungarians who live around it, the use of a room as a place of worship. The Hungarian ritual will be used.

On Wednesday, June 1st, the Rev. Wm. G. French, celebrated the completion of the 20th year of his pastorate at the chapel of the Good Shepherd, Blackwell's Island. He is a member of the staff of the Church City Mission Society. The occasion was commemorated by his friends and associates in mission work by the presentation of resolutions of congratulation, accompanied by a sum of money,

On Tuesday, May 31st, a large congregation assembled in the new St. Agnes' chapel, to have an opening recital on the fine new organ. A programme which enabled Dr. Walter B. Gilbert, organist of Trinity chapel, to show the beauties of the new instrument to advantage, was given in a manner that evidently pleased those present. There were selections from Handel, Mendelssohn, Spohr, Haydn, Rossini, Mozart, Beethoven, Wesley, Graun, and Weber. An organ concerto, with solos for clarinet and flute stops, was written for the occasion by Dr. Gilbert. This is the eighteenth organ built for Trinity parish during its existence of nearly two centuries.

Last week finished the examination and the year's work of the students of Columbia College. The joint debate of the literary societies took place Friday evening, June 3rd. The subject of debate was the "Single Tax." The fifth annual exhibition of the students of the Department of Architecture of the School of Mines, was held Thursday, Friday, and Saturday, June 2nd, 3rd, and 4th, under the auspices of the senior class. The baccalaureate sermon before the graduating class of the college, was preached on the evening of Whitsun Day.

On the evening of the Sunday after Ascension, the Church Association for the advancement of the Interests of Labor, held its annual service in the church of Zion and St. Timothy. The service was choral, and the musical numbers were rendered by the parish vested choir, under the direction of Mr. C. W. Douglass, organist and choirmaster. There were present in the chancel, besides the rector, the Rev. Henry Lubeck, the Rev. Prof. Randall C. Hall, D. D., Joseph Reynolds, Jr., J. M. Steele, Joseph W. Hill, Geo. H. Fenwick, and others. The sermon was preached by the Rev. Henry A. Adams, of the church of the Redeemer.

GENERAL THEOLOGICAL SEMINARY.—The annual examination began Monday, May 30th, and continued all the week. The baccalaureate sermon was preached by Bishop Potter who has just returned to the diocese, on Monday, June 6th, in the Seminary chapel. On Tuesday, 8 A. M., the Holy Eucharist was celebrated in the chapel, and attended by members of the alumni. At 10:30 the alumni essay was read, and the alumni took their annual dinner in the evening, and then attended a reception given by the dean, the Rev. Dr. Eugene A. Hoffman. The trustees met the same afternoon. Wednesday, Commencement day, began with an early celebration of the Eucharist, which was followed by Morning Prayer at 9 A. M. The Commencement exercises were held at 10:30, students, trustees, visiting clergy, and Bishop going in procession from the library, vested, and many of them wearing bright-colored academic hoods. At 1 P. M. the corner-stone of the new buildings was laid with appropriate ceremonies, after which the trustees, clergy, and invited guests were entertained at lunch in the refectory.

ANNANDALE.—Mr. J. B. Carpenter, of the junior class, has been elected Superior of St. Peter's Brotherhood of St. Stephen's College for the ensuing year. He was installed at the public exercises of the Brotherhood on Ascension Day. The service was largely attended, and included, besides the usual Church service, an address by the Rev. Dr. Robert B. Fairbairn, warden of the College, a report of the work of the Brotherhood by Mr. A. R. Mansfield, the retiring Superior, and the installation of Mr. Carpenter. The Brotherhood, which numbers 25 members, does mission work in the neighborhood. Mr. Carpenter has also been elected marshal of Commencement day. His assistants will be Messrs. F. M. W. Schneeweiss and W. H. Fenton Smith. Dr. Fairbairn entertained the members of the senior class at his home on Ascension Eve. The class day exercises of the graduating class this year will be more elaborate than usual. Commencement day will be June 16th, when 17 men will be graduated.

MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

EAST CAMBRIDGE.—The church of the Ascension was recently consecrated by the Bishop of the diocese. The old church building built in 1826, was purchased from the Unitarians in 1886, and has been thoroughly remodelled. The floors have been relaid, the windows enlarged, the steeple repaired, and the interior frescoed. A beautiful reredos in oak, made by Irving & Cusson, of Boston, has been placed in the chancel by Miss Catharine Blakeney, of Boston, in loving memory of her sister, Jennie Blakeney. On the day of consecration at 10:30, the Bishop, clergy, and choir, assembled in the choir room and marched in a procession to the church. The rector read the instrument of donation, and after prayers by the Bishop, the Rev. A. F. Washburn read the sentence of consecration. Morning Prayer to the Creed was said by the Rev. Chas. H. Perry, the lessons were read by the Rev. Edward Abbott, D. D., and the Rev. Prof. Nash took the Creed and closing prayers. The Holy Communion followed with a sermon by the Bishop from the text Rev. i: 20. This good work has all been carried on within a year by the rector, the Rev. Sam'l Hodgkiss, who has collected the funds for the enlargement and improvement of the church building, without incurring any debt.

ROXBURY.—The 20th anniversary of the founding of St. John's church was observed on Wednesday, June 1st, when there was a service with addresses by the rector, the Rev. Drs. Converse and Lindsay, the Rev. Messrs. Percy Browne, and Samuel T. Spear. On Thursday evening there was a social gathering of the parishioners, both old and new, in the Dudley Street Opera House. The Bishop made an address.

SPRINGFIELD.—St. Peter's church will be consecrated Monday, June 13th. This is a mission of Christ church, and is but two years old.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

Mr. C. H. Kirkwood, who was recently killed by falling from an electric car at Ishpeming, was a communicant of the Church, and a generous contributor to the archdeaconry fund of the Upper Peninsula.

St. Stephen's church, Hamburg, has been made very attractive by recent improvements in the interior. It was cause of great regret that no service could be held in the church on Easter Day, as these improvements were not then completed. The present Governor of Michigan, the Hon. E. B. Winans, is senior warden of this church.

A parish house was recently opened for Trinity church, Caro, by the Rev. O. E. Fuller, rector, by whose earnest and persistent labors it had been provided. The Rev. Dr. Babbitt of St. John's, Saginaw, was present and made the address on the occasion, his subject being "The uses of a parish house." There was a large attendance, a good supper, and a pleasant time.

Confirmations: May 12, Grace church, Mt. Clemens, 10; May 22, St. Paul's church, Jackson, 34; May 26, Zion church, Pontiac, 31. Since his return from the South, April 1st, Bishop Davies has confirmed 800, and the number confirmed in the entire conventional year will exceed that of any former year in the history of the diocese.

The last three sessions of the Church History Seminar of St. John's church, Saginaw, before the summer, are to be devoted to a consideration of the following subjects: "The Oxford Movement," "The History of the American Episcopal Church," "The Constitution of the American Church, Its Prayer Book, the contents of the latter, and its history."

Christ church, Owosso, is now undergoing changes of so unique a character as to merit special mention. The church, which was built of brick in 1860, was arranged with the altar at the north end. The improvements now in progress comprise the building of an entirely new chancel upon the eastern side of the church, with a like ex-

tension on the western side, to enlarge the nave and furnish a proper porch. This brings the church in its ground plan into the form of a Greek cross, the old part of the building being now the major part of the nave and its wide transepts. The whole idea promises to be very effective in its realization, and the boldness of design reflects credit on the architects in charge, Messrs. Malcolmson and Higginbotham, of Detroit.

The committee of the Sunday School Institute of Detroit, appointed to recommend a course of home study and reading for teachers, have decided upon the following list of books duly set forth to all who may desire to follow it with the purpose to present themselves for examination later. It is hoped that in the autumn and early winter a series of lectures will be delivered on these general subjects at some central parish house in the city by clergymen and laymen of Detroit, and it is believed that these lectures (which will be duly announced) will do much to quicken interest and stimulate inquiry. To those teachers passing the written examination creditably, the certificate of the Institute will be awarded. The books to be read are the following: On Bible study, "The Bible in the Church," Westcott; on systematic divinity, "Church Doctrine—Bible Truth," Sadler; on liturgics, "Blunt's Key to the Prayer Book;" on evidences, "Row's Reasons for Believing in Christianity;" on Church history, Mahan's "Church History" and Cutt's "Turning Points in General Church History," with special reference to chapters 30, 41, and 42 on "Growth of the Papacy," "Mediæval Development," and "The Reformation."

ANN ARBOR.—The three classes presented for Confirmation in St. Andrew's parish by the present rector, the Rev. Henry Tallock, have been remarkable in several particulars: The class of 1890 numbered 34; that of 1891, 69; and that of 1892, 92—in all, 195; a large number in two years and a half in a city of only 10,000 inhabitants. But what is chiefly noteworthy is the composition of the classes. Of the whole number 77 were men, 69 were women, 23 were boys, and 26 were girls. The number of adults was three times as great as that of the children; 62 were heads of families; 51 were students of the University; 121 came from other religious bodies. Owing to the fact that Ann Arbor is the seat of the University of Michigan, the Church here occupies a strategic point, and it is a matter for general congratulation that the point is so strongly held.

BAY CITY.—Bishop Davies made his annual visitation to Trinity church on the Sunday after Ascension, and confirmed a class of 71 persons, 48 for the parish, and 23 presented by the assistant, the Rev. Mr. St. John, for the mission. It was a class with a history. One notable fact is that in age they ranged from 12 to 80. Most were adults and many were men. The youngest brought into the Church his father, mother, and six brothers and sisters. At the 5 o'clock service, Bay City Commandery, of which the Rev. T. W. MacLean is prelate, attended Ascension Day services, postponed until Expectation Sunday. There were 100 swords present, and the Bishop kindly consented to address them in behalf of the rector. His address was a model of strength, beauty, eloquence, and fitness. He spoke impressive words to the choir, Sunday school, and the newly confirmed.

LONG ISLAND.

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

BROOKLYN.—On the evening of the Sunday after Ascension, a festival service was held at St. Mark's church, the Rev. Spencer S. Roche, rector. The choir of the parish was augmented for the occasion, and there was a violin *obbligato*.

The Rev. R. Edmunds Pendleton, who for nearly three years was the efficient assistant minister of St. Luke's church, during the rectorship of the Rev. Dr. Edward A. Bradley, has accepted the rectorship of St. Clement's church. In parting with his services, the vestry adopted resolutions of

a cordial and strongly commendatory character.

The annual reception and donation visit of the Church Charity Foundation took place Thursday, June 2nd, and was largely attended. Among the clergy present, were Bishop Littlejohn, the Rev. Drs. Chas. H. Hall, and Edmund D. Cooper, the Rev. Messrs. A. A. Morrison, A. B. Kinsolving, Henry C. Swentzel, C. L. Twing, J. C. Jones, A. T. Tenney, R. E. Pendleton, and W. I. Stecher. Of the leading laity, Messrs. Edwin Beers and Wm. H. Fleeman were in attendance, and Mrs. Sarah Gracie, Miss P. S. Van Nostrand, and many others of the faithful lady workers.

The Sisterhood of St. John the Evangelist has twice lost its chaplain within the past year. The Ven. Archdeacon Stevens, D. C. L., who had been chaplain for many years, and had done much to develop the growth and efficiency of the order, resigned last autumn in order to accept a call to Philadelphia. He was succeeded by the Rev. Edward A. Bradley, D. D., of St. Luke's, whose services were most acceptable to the Sisters, but who resigned at Easter to accept the charge of St. Agnes' chapel, New York. The Bishop has filled the vacancy by appointing the Rev. Mr. Swentzel, Dr. Bradley's successor at St. Luke's.

On Decoration Day, the Veteran Association of the 165th Regiment of Duryea Zouaves, accompanied by the veterans of the Doane Post G. A. R., visited the Church Charity Foundation, and presented a flag to the Orphan Home. The presentation was made under the trees of the beautiful enclosure, surrounded by the stately buildings of the institution. [Addresses were made by the Rev. Joshua Kimber, who is chaplain of the association and himself a war veteran, and Mr. Wm. Matthews, treasurer of the Foundation, and the Rev. Messrs. Bunn, Jackson, and Fleming.

At the church of the Reformation, the Rev. John G. Bacchus, D. D., rector, the second musical service of the new Fitzhugh Choral Society was held on the evening of Thursday, June 2nd. Under the direction of Mr. Fitzhugh, a number of selected singers, aided by members of the New York Philharmonic Society rendered with admirable spirit and finish, Gade's "Springs Message;" a selection, "In the cathedral," from Gaul's "Joan of Arc;" "Prayer" from Wagner's "Lohengrin;" Beethoven's "Vesper Hymn," and Mendelssohn's rendering of "Athalie."

At the special meeting of the archdeaconry of Northern Brooklyn, referred to in last issue, there were 27 rectors present and 103 lay delegates. The Bishop presided. On the fourth ballot, the Rev. A. A. Morrison, Ph. D., of St. Matthew's church, was elected archdeacon. Two presbyters had declined the office. The treasurer's office was also vacant, Mr. John A. Nichols, who was elected a year ago for three years, having resigned, as Archdeacon Baker had, at the end of the first completed year of service. Some difficulty was experienced in finding a layman willing to act as treasurer of the archdeaconry. After eight had been nominated in turn and had declined, Mr. Wm. H. Fleeman, of St. Luke's church, was elected. The Rev. Dr. Morrison, the new archdeacon, has a parish of moderate size, but of much energy. He has accomplished good parochial work since his coming to Brooklyn a few years ago. Mr. Fleeman, the new treasurer, is a prominent layman, beloved and trusted widely. He has been long identified with charitable work of the city.

On the evening of Thursday, June 2nd, the closing exercises were held of St. Catherine's diocesan school for girls, under the care of the Sisterhood of St. John the Evangelist. The Bishop presided, and there were also upon the platform, the Rev. Spencer S. Roche, chairman of the diocesan committee on Christian Education, the Rev. Turner B. Oliver, vice-rector of the school, and the Rev. Wm. Bellinger, of St. Mary's church. After exercises of music and recitation, the Rev. Mr. Bellinger made the annual address. The Rev. Mr. Oliver fol-

lowed with an account of the school work of the year. The Bishop, with many happy remarks, distributed prizes, and gave the graduating diplomas. The Bishop's medal was awarded to Miss Nash, and the Sisters' prize to Miss Von Ulbrich. After singing of the *Gloria in Excelsis*, and the giving of the benediction, the exercises were followed by an informal reception. Many friends of this successful and growing diocesan institution assembled for the occasion.

At Grace church, in the eastern district, Wednesday, June 1st, was celebrated as a jubilee, by services all day, in thanksgiving for the deliverance of the church from all indebtedness. The rector, the Rev. Wm. G. Ivie, celebrated the Holy Eucharist twice in the morning. At the second Celebration he was assisted by visiting clergymen from other parishes. At 3:30 P. M., a children's service was held, with special music rendered by the children, and a brief address. Refreshments were served by St. Agnes' Guild. After the services, a number of parishioners ascended to the spire and rang the bell 35 times each, the number of years during which the parish has been encumbered with debt. Many old parishioners were present from a distance, among them Mrs. Alvah Guion, widow of the first rector, who founded the church in 1853. The church was beautifully decorated with flowers and banners. At the evening service, the rector delivered an historical address, referring, among other things, to the humble origin of the parish—the first service, in a private house, having been attended by two persons, besides the rector's family. The church was consecrated Thursday, April 10th, 1856, by the late Bishop Horatio Potter, it then being within the diocese of New York. It has had seven rectors, the present rector having succeeded his own brother in 1890. During the period since its foundation, the church has raised for various purposes \$90,000. After Mr. Ivie's address, the Rev. Dr. Samuel M. Haskins, of St. Mark's church, made congratulatory remarks. Letters of congratulation were sent by the Bishop and several clergymen.

RIVERHEAD.—On the afternoon of Monday, May 30th, the Bishop made his annual visitation of Grace church, and administered the rite of Confirmation to a class presented by the Ven. Robert Weeks, Archdeacon of Suffolk.

SHELTER ISLAND.—The Bishop made his annual visitation of St. Mary's church, on the Sunday after Ascension, and administered Confirmation.

FLUSHING.—The Rev. J. Carpenter Smith, D. D., for many years rector of St. George's church, is reported to have suffered a stroke of apoplexy last week. He is lying critically ill. But the physicians in attendance express strong hopes of his recovery.

GREENPORT.—On the Sunday after Ascension, Bishop Littlejohn administered Confirmation at the church of the Holy Trinity, one of the missions under the supervision of the Ven. Archdeacon Weeks.

MERRICK.—It is with sincere regret that the parishioners of the church of the Redeemer, are called upon to part with their much esteemed rector, the Rev. W. Montgomery Downey, who for the past two years and a half has been a most faithful pastor and friend. The church was for sometime one of the cathedral missions, and when Mr. Downey came, he was its first, and has been its only settled, priest, receiving a very small stipend. During his administration much has been accomplished, for almost immediately upon his arrival a rectory was commenced which is complete and attractive in every way, a parish house built, and needed alterations made in the church, which add in a modest way to its general appearance. Every good wish will accompany Mr. Downey to his new field of labor.

SAG HARBOR.—On the Sunday after Ascension, a joyful event took place at Christ church. For over ten years, ever since the construction of the present tasteful church

edifice, the parish has been laboring under a burdensome debt. Part payments were made from time to time, but the bulk of debt still remained, when the announcement was made last October that a generous donor, Mrs. James D. H. Aldrich, had just paid the whole. The same donor, who has a summer residence in the neighborhood, has presented a handsome pulpit as a memorial of her uncle, the late Bishop Galley, of Louisiana, and also a prayer desk and bishop's chair. Sunday was appointed as the time of the annual episcopal visitation, and of the long-deferred consecration of the church. Mrs. Aldrich sent a cablegram from London to the vestry, which added to the joy of the occasion. The altar was decorated with flowers, and the walls of the church hung with floral festoons. A large congregation was present. The Bishop was assisted in the service by the Ven. Robert Weeks, Archdeacon of Suffolk. He delivered an address, referring to the generosity which had so benefitted the parish, and giving an exhibition of the prerogatives of a parish church, and obligations to the diocese.

#### PENNSYLVANIA.

OSI W. WHITAKER, D. D., Bishop.

PHILADELPHIA.—"Expectation Sunday" was also the eve of "Memorial Day," and throughout the city and suburbs, members of the G. A. R. attended divine service at many houses of worship. At All Saints' church, the rector, the Rev. H. L. Duhring, preached a sermon appropriate to the occasion before a large assemblage of the downtown "Posts."

On the day itself the vested choir of St. Jude's church accompanied Meade Post No. 1 to the grave of Gen. Meade, in Laurel Hill Cemetery, singing as a processional the *Gloria* from Mozart's 12th Mass, and subsequently, "O mother dear, Jerusalem," the music being composed by a daughter of the departed hero of Gettysburg. From this point they marched to the Lincoln monument in the East (Fairmount) Park, where they sang "Jerusalem, my happy home, and C. Stuart Patterson, Esq., a prominent Churchman, delivered the oration. Other Church choirs accompanied the different posts to the cemeteries.

With impressive ceremonies, the cornerstone of the George W. South memorial church of the Advocate, was laid on the afternoon of the same day, in the presence of a very large congregation. A temporary platform was erected on the grounds, where the services were conducted. After chanting 84th Psalm *Quam dilecta*, the lesson from the book of Ezra was read by the Rev. Dr. S. D. McConnell. The Apostles' Creed was said by the Rev. Dr. B. Watson, president of the North-west Convocation, and Bishop Whitaker laid the corner stone, followed by the rendition of the "Hallelujah Chorus" from the "Messiah," by the combined vested choirs of the Advocate and the Incarnation, under the direction of Mr. Paul Kirchner, and Mr. J. W. Pommer, Jr., organist, accompanied also by a quartette of horns. Addresses were made by the Bishop, and the Rev. James Houghton, of Bryn Mawr. The Rev. Dr. McVicker made some remarks appropriate to the occasion, and the choirs sang "The heavens are telling," from the "Creation." As already stated, only the aisle walls are to be erected this year, and the foundations of the columns to support the clerestory, transepts, and choir. When finished, this church will be one of the finest in the city, and will cost \$400,000, with a seating capacity of 1,500. It will be constructed of Conshohocken stone in the foundation, and Port Deposit and Beaver county stone above ground. The outside length is 165 feet, and 105 feet wide in the transepts. It is entirely the gift of one family, who have thus devoted to religious use, a main part of their inherited fortune, providing not only a magnificent group of buildings, but an endowment to secure their maintenance for divine worship free to all. Besides the ecclesiastical importance of this munificence, it has an artistic importance that

will be widely recognized, in that it gives to the best equipped of our Church architects full scope for the employment of his knowledge, skill, and earnest feeling in what is likely to prove the most complete example of Gothic yet seen in this country. Among other features, Mr. Burns' plan contemplates a groined roof, the stone vaulting of which is the crown and capstone of a Gothic church, but which has never been attempted in America except in stucco imitation. The fine tower, 245 feet high, is another feature that will make the church conspicuous. In his address, Bishop Whitaker stated that exactly five years ago, the corner-stone of the chapel was laid, which was consecrated in 1888. Then there was nothing to be seen in its vicinity save brick yards and open fields, while now long rows of dwellings are erected on the many new streets which have been opened, graded, and paved. After the service, the clergy and choirs were entertained as guests of the parish at luncheon in the parish house.

The treasurer of St. Timothy's Hospital acknowledges the receipt of \$2,500 for the Building Fund, \$992.64 for donations, and also \$359.02 in receipted bills.

The Rev. M. Zara in charge of the Italian Mission has succeeded in raising the necessary amount of funds to cancel the indebtedness on the church edifice; and in order to liquidate the \$200 debt remaining on the organ, a strawberry festival and *musical* was given in the parish house on the 31st ult, in which scholars of the Sunday school took part, two of whom sang Italian melodies most charmingly. There was also an exhibition of calisthenics and other entertaining exercises. This mission has raised through the efforts of the Rev. M. Zara, and the influence of friends in the past two years, over \$35,000 which has been expended in the work among the Italian residents of this city.

The committee on a diocesan house, has selected the property No. 221 South Broad st., having a frontage of 33 feet and a depth of 130 feet to a 10 foot-street in the rear. The price is \$60,000, towards which sum there are in hand subscriptions to the amount of \$25,000, leaving \$35,000 to be raised before June 10th. At least \$50,000 more will be required to erect the proposed building.

A four-story brown-stone clergy house is to be erected this summer for St. Mark's church, Locust st.

New accommodations for the vested choir of Christ church chapel are to be arranged during the present season.

A vested choir of men and women has been organized at the church of the Holy Comforter, West Phila., which sang the services for the first time on Whitsun Day. Mr. C. M. R. Whiteley is the choir-master, and Miss E. A. Whiteley, organist.

"Closing Day" at Walnut Lane School and Wellesley Preparatory, now conducted by Mrs. Richards, (formerly "Madam Clement's"), was observed on Friday afternoon, 3rd inst, at the school on West Walnut lane, Germantown. A lesson from the Scriptures was read and prayers offered by the Rev. S. Rumney, D. D., and addresses were delivered by the Rev. C. Ellis Stevens, LL. D., and Bishop Whitaker. The exercises were interspersed with various musical selections, given with marked effect by the young ladies of the school, and were closed by the benediction.

#### CONNECTICUT.

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

The regular spring meeting of the Lichfield Archdeaconry was held in All Saints' church, New Milford, Tuesday and Wednesday, May 17th and 18th; 17 clergy were present. After the usual routine of business an essay entitled "Some thoughts on popularity, clerical and otherwise," was read by the Rev. Mr. Nichols. It called forth considerable discussion, and was followed by an exegesis of St. Matt. xxviii: 20, by the Rev. Dr. Spencer, which also provoked a

lively tilt among the theologians. In the evening the services were in the chapel. The archdeacon delivered a short missionary address on the importance of sustaining our work in the old hill parishes in Connecticut, and was followed by the Rev. J. P. Peters, Ph.D., associate rector of St. Michael's church, New York, who gave a very interesting account of his visits among the various missions in the Orient. On Wednesday the Holy Communion was celebrated at the 10:30 service by the archdeacon, assisted by the rector of the parish, the Rev. Dr. Peters preaching the sermon. A bountiful luncheon was served both days at the rectory. During their stay in New Milford the clergy were much pleased with the new girls' school, called Ingleside, which they visited on Wednesday morning before service. Though not large, it is just what it purports to be, a home school, with an efficient corps of teachers, and under Church influences.

**HARTFORD.**—The Society of Biblical Literature and Exegesis met on the afternoon and evening of Ascension Eve, at Trinity College, and again on Friday morning. Many excellent addresses were listened to. The meetings were in charge of the president of the college, the Rev. Geo. Williamson Smith, D. D., LL. D., and Professors Samuel Hart and Ferguson.

**BROOKFIELD.**—The past year has been in many respects the most eventful of any in the history of St. Paul's parish, the Rev. E. L. Whitcome, rector. The people have welcomed with grateful hearts the beautiful gifts bestowed upon them as memorials of dear ones who have gone to the Church Triumphant; \$3,100 have been added to the permanent invested fund of the parish: \$100 by the legacy of Miss Eliza B. Sherman; \$3,000 by the legacy of Miss Emily Northrop, to be known as the David W. Northrop memorial fund, to be invested and the income used in payment of the rector's salary. In the autumn Mrs. J. C. Northrop, of Johnstown, N. Y., and Mrs. C. E. Griffing, of Danbury, Conn., gave an order for an organ to be erected in the church as a memorial of their sister, Kate Morris Northrop. The organ was built by Johnson & Son, of Westfield, Mass., and used in the Church service the first time, Easter, 1892, to the delight of all. During the winter the parish guild expended \$1,250 in shingling, putting in one new furnace, decorating the walls, re-carpeting, varnishing, and the like work.

Mrs. Susan Banks, of Bridgeport, Conn., gave a silver Communion service as a memorial of her sister, Eliza B. Sherman; Mrs. Ada N. Horrley, a beautiful brass lectern, as a memorial of her late husband; Mr. Henry and Mrs. Susan O. Beers, presented as a memorial of their son, Harry Treat Beers, an alabaster font of artistic pattern enclosed by brass rail, with ewer and book rest of brass; Mr. and Mrs. Edmund Weld, gave in memoriam of their child, Jessie Hay Weld, a pair of fine brass vases for the altar. These gifts were all used on Easter, when the people met in the church (beautifully decorated with flowers), 15 minutes earlier than the usual service, for praise to God, that He had put into the hearts of His people, to do so much to beautify His house and make the service more hearty and loving.

**KANSAS.**

ELISHA S. THOMAS, D. D., Bishop.

On Friday night, May 27th, a terrible and destructive cyclone struck the city of Wellington, causing great devastation of property, much personal injury and loss of life. Sixteen blocks of the city are in utter ruin, 100 houses totally destroyed, and nearly the same number partially wrecked. The cyclone was followed by three nights of rain which fell in torrents, completing the ruin of exposed merchandise and household goods. St. Paul's Episcopal church is entirely destroyed, and a number of the parishioners have suffered personal injury, and the loss of property and homes. They are unable to rebuild their church, and are oppressed by the thought of being deprived of their cherished services. The Presbyter-

ians and Lutherans, whose churches are also in ruins, are asking their friends at a distance for help, with much encouragement. As Churchmen are never behind others in their sympathy for their brethren in the Faith, it is hoped that they will not be in different to this appeal for aid in this hour of great calamity.

Contributions towards building St. Paul's church, may be sent to the Rev. Dr. Beatty, Wellington, Kansas, or to Bishop Thomas, Topeka.

The Bishop says: Our congregation at Wellington is now too poor to rebuild their church. Their situation is depressing, and yet they crave the services of the Church, more than ever. We appeal to our brethren for help.

**SOUTHERN OHIO.**

ROYD VINCENT, S.T.D., Bishop.

**CAMBRIDGE.**—The service of ordination of Mr. William T. Ramsey, M. D., (mentioned in another column), was very impressive, as the newly-ordained deacon has been a faithful and most acceptable lay reader in this mission for more than six years; always on duty, notwithstanding his very extensive medical practice. The new mission chapel was opened for occupancy on the 15th of November last. A few earnest communicants, not more than 20 in all, are striving to maintain the Church here against great odds. There is a debt of about \$700 on the property, which they desire to cancel, that it may be consecrated to the service of Almighty God.

**MARYLAND.**

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

The Rev. Ernest McGill has been appointed missionary by Bishop Paret. He will officiate in St. Mary's county from June 1. Dr. McGill is at present archdeacon in Florida, but owing to the discontinuance of the archdeaconry in that State, he was thus appointed by Bishop Paret.

**BALTIMORE.**—The Bishop has appointed the Rev. F. W. Hilliard, rector of St. John's church, Beltsville, to take charge of St. Matthew's church, Sparrow's Point, to fill the vacancy made by the Rev. Gibson Gantt, who has accepted a call to Darlington, Harford county. He will take charge of St. Matthew's about July 1st.

On Sunday evening, May 22, the Bishop confirmed a class of 30 at the church of St. Michael and All Angels, the Rev. Ernest Smith, rector.

The members of the Maryland Branch of the Woman's Auxiliary held a meeting at Emmanuel parish house, on May 16th, and discussed plans for entertaining the 1,000 members of the auxiliary, who are expected at the time of the triennial convention of the organization and the General Convention next fall. The exercises of the auxiliary will be held on Oct. 6th, the second day of the General Convention. Mrs. Albert Leakin Sioussat presided, and Mr. John Stewart, treasurer, read a report. An address on the general mission work of the auxiliary was made by Miss Julia Emery, of New York, secretary of the auxiliary.

The Rev. Walter W. Williams, late rector of Christ church, will shortly leave the rectory for his cottage at Sudbrook, on the Western Maryland R. R., where he will reside during the summer. Dr. Williams' many friends deeply regret his long-continued and painful illness.

The work on the new chancel for Grace church has begun and will be rapidly carried on during the summer. The Sunday school which holds its exercises in the chapel, will discontinue its sessions for the summer. It will be so arranged that the church will not have to be closed for the new improvements. The new chancel will have a beautiful carved marble altar and reredos; \$5,000 has been contributed for the adornment of the chancel in addition to the general subscriptions of the congregation, for the building fund.

**FREDERICK.**—Improvements at old All Saints' church are progressing. The upper story is being plastered, and workmen are busy in the cellar preparing to put in a

steam-heating apparatus. New carpets have been selected for the chapel and guild rooms, and negotiations are being made for the renovation of the old organ and the purchase of a new one.

**WASHINGTON, D. C.**—On the 12th of May, 1867, the Rev. Thomas G. Addison, D. D., assumed charge of Trinity parish, and to commemorate the 25th anniversary of this event, a large representation of clergy assembled at Trinity church on Friday evening, May 13, and joined Dr. Addison's congregation and friends in extending to their pastor their heartfelt congratulations. A bounteous supper was provided, and laudatory speeches and appropriate music were the order of the evening. A feature of the celebration was the rendering by the full choir of Trinity, under the direction of Mr. D. W. Middleton, of an anthem written especially for the occasion, by Mr. Wm. H. Donoho, and set to music by Mr. Stephen H. Jecko, the organist of Trinity.

The church of the Advent is the name of the new church which will be erected in Le Droit Park, corner of Le Droit avenue and U streets. The land was donated by Edward J. Stellwagen and William E. Edmonston, trustees, on condition that the edifice be commenced within six months' time. Several donations have already been made of a sufficient amount to warrant the commencement of building operations, but not of such an amount as will complete the building. No plans have yet been discussed, although it is expected that they shortly will be. It is said by those who have the matter in charge that the necessity for a church in that neighborhood is very urgent, the nearest church being that of the Incarnation, corner of 12th and N streets, N. W. The movement has the hearty support of the Rev. Dr. Buck, rector of Rock Creek church, in whose parish the church will be situated.

**HYATTSVILLE.**—The Bishop visited Pinkney Memorial church, and administered the rite of Confirmation to a class of 26 persons. The Rev. Edw. Wall is the present rector of the church.

**RHODE ISLAND.**

THOS. MARCH CLARK, D.D., LL.D., Bishop.

**WARREN.**—St. Mark's church had as Easter gifts, a beautiful brass eagle lectern, made by Cox Sons & Buckley Co., a memorial of the late Mrs. Randall, widow of Bishop G. M. Randall, given by her children, Geo. M. Randall, and Mrs. Seraphine Morse; the lectern bears the inscription: "To the glory of God and in loving memory of Elizabeth Randall, 1813-1891;" a brass ewer for the font, made by the Gorham M'fg Co., given by Mrs. John O. Waterman, bearing the inscription: "In memoriam John O. Waterman, 1892;" also for the use of the rector, the Rev. Alva E. Carpenter, an embroidered surplice, made by St. Margaret's Guild, of the church of the Saviour, Providence; a white silk burse, with chalice veil, corporal, pall, and six purificators, the gift of Mrs. George M. Fiske, to the rector. At the Easter Even Evening Prayer, a brief service of benediction was said after the singing of the hymn, "O Paradise."

**PORTSMOUTH.**—The parishioners of St. Mary's celebrated the 40th anniversary of its consecration, May 26th. The vested choirs of St. George's and St. John's churches re-enforced the mixed chorus of the church and its chapel, making a total of perhaps 55 voices. The commemorative portions of the office were adopted by authority of the Bishop from that in use at the cathedral of the Blessed Virgin Mary, Salisbury, England; of the "faithful departed" the following were specially named in the bidding prayer: John Prentiss Kewley Henshaw, sometime Bishop of the diocese and trustee; John Henry Gilliat and Hobart Williams, priests and trustees; Sarah Gibbs, founder and trustee; Elizabeth Sumner, Phebe Lawton, and Robert Sisson Chase, benefactors.

The rector, the Rev. G. Herbert Patterson, preached, taking as his text II Kings ii: 9, "And Elisha said, let a double portion

of thy spirit be upon us." The speaker said: "Nearly fifty years ago a faithful woman, whose name is enshrined within your hearts, courageously grasped a portion of the mantle of Elijah, and, with a man's courage, but a woman's tenderness, undertook to give to the middle portion of this island the service of the Church. Two faithful men stood beside her, and in their own way, and for their own manly parts shared her duty, her privileges, and now, in the rest of Paradise, await with her the Divine command to enter the golden city, the heavenly Jerusalem." Attempts had repeatedly been made to spread a knowledge of the Gospel in the Church, chiefly by the circulation of Prayer Books, by religious instruction at the house of Miss Gibbs, Oakland, by the occasional services of the Rev. Dr. Wheaton, rector of Trinity church, Newport, and more especially by the services of an Episcopal clergyman, during several months, in the Union Meeting house, at the instance of the Rev. Mr. Bristed, rector of St. Michael's church, Bristol, before the commencement of the present undertaking. In the autumn of 1843, the Rev. Messrs. James and Wm. C. Richmond administered the service of the Church in the open air, before the residence of Judge Clark, near the Glen, on Sundays, two communicants besides themselves being present, viz: Miss Anna B. T. Payne and Miss Wheelwright. In November, 1843, at the solicitation of Miss Sarah Gibbs, of Oakland, a parish was organized and the Rev. Hobart Williams entered on the work, December 12th. In April following, under the pecuniary responsibility of Miss Sarah Gibbs, a plan was procured of Mr. Upjohn of New York, and the church was built the ensuing season at the expense of about \$2,000, at the cost of Mr. John Henry Gilliat, and the same was consecrated on Tuesday, Oct. 14, 1845, by the name of the church of the Holy Cross.

Simultaneously with the Holy Cross enterprise, Miss Gibbs' plans for the benefit of the East roaders matured in the purchase April 9, 1844, of the tract of land, now known as St. Mary's trust estate, to furnish sites for a seminary or church, both or either as occasion might require, and means be obtained.

In January A. D. 1847, the Rev. Hobart Williams resigned the charge of St. Mary's parish, to engage in educational work, and the Rev. James Mulchahey succeeded him. On Thursday, Sept. 2nd, 1847, at 12 o'clock, was laid by the Rt. Rev. J. P. K. Henshaw, D. D., Bishop of the diocese, the cornerstone of St. Mary's church, as an humble thank-offering to God for innumerable bounties of His providence and grace, by Sarah Gibbs, of Oakland, Portsmouth, R. I., to be freely open to all people for divine worship according to the Book of Common Prayer. In April, A. D. 1848, the Rev. James Mulchahey removed to Pawtucket, Mass. On Easter Day, March 31, 1850, the Rev. Daniel C. Millett took charge of St. Mary's church. On the feast of the Ascension, May 20, 1852, St. Mary's church was consecrated to the service of Almighty God. In April, 1855, the Rev. D. C. Millett removed to Burlington, N. J., to take charge of St. Mary's Hall, as principal and chaplain, and the Rev. H. Williams resumed the charge of St. Mary's church. On May 21, 1857, the feast of the Ascension, the parish of St. Mary's church, Portsmouth, and Holy Cross chapel, Middletown, was duly organized according to the constitution and canons of the diocese.

On Sunday evening, June 17, 1866, soon after prayers, while resting in a chair, Miss Sarah Gibbs, the founder of St. Mary's church, departed this life. Feb. 28, 1875, the Rev. John Gilliat, who provided the means of building the chapel of the Holy Cross, having suddenly died on the preceding Monday, was buried. On the 3rd day of October 1884, A. D., the Rev. Hobart Williams, the beloved rector of this parish, and of the chapel of the Holy Cross, Middletown, after a ministry of nearly 41 years, and in the 70th year of his age, entered into rest.

For other Church news, see pages 189 and 190.

## The Living Church.

Chicago, Saturday, June 11, 1892.

BY C. W. I. EFFINGWELL.

"It may not be generally known," says a foreign Church paper, "that the American Church has no common hymnal." This is not quite true. We have a hymnal which is authorized by the General Convention and is in general use. But it is not altogether satisfactory, and as its use is not enforced by rubric or canon, some parishes are using the much better collection of "Hymns Ancient and Modern." The revision of the hymnal is the great subject with which the next General Convention has to deal, and unless the committee are wise above all precedent, there will be interminable discussion and disagreement.

We cannot see why there should be serious objection to the adoption or allowance of the hymnal which has won such extraordinary popularity in the mother Church. English Churchmen have been free to sing what hymns they pleased, and this freedom of use has resulted in a degree of uniformity which should suggest to us a liberal policy. It is possible that, taking "Hymns Ancient and Modern" as a basis, a better hymnal can be compiled. In these remarks we have no intention to disparage the valuable services of the committee to whom the revision of the hymnal has been entrusted.

We can scarcely believe our eyes! Here is a handbill announcing a concert and ball for the benefit of the building fund of a parish beyond the Rocky Mountains, at which "property" to the amount of \$1,500 is to be "given away." Each ticket (\$1.00) entitles the holder "to participate in the drawing," and to attend the entertainment. This is a lottery scheme. The promoters of it would be liable to prosecution, in most of the States, and the sending of these handbills through the United States mail is a crime for which they could be fined and imprisoned. We should regret to see even a public ball advertised for the "benefit" of any Church work; it is simply shocking to see the pestiferous vice of gambling turned into gain by the Lord's people for the Lord's house. Such an occurrence as this is all the more amazing, coming as it does so soon after the life and death struggle in Louisiana, where this monstrous serpent of the lottery has been strangled by the united action of all who regard morality and the public good. Yet here are Church

members, doubtless not realizing the enormity of their offence, who are opening the way for this wickedness to prosper on the Pacific coast. If one member suffer, all suffer with it; the whole Church is scandalized and disgraced by such performances.

It is not very long since Dr. Fairbairn, of Mansfield College, England, a distinguished Congregational divine, spoke of the High Church party in that country as having virtually absorbed into itself the best elements of all the rest, which seemed to us a truer account of the real state of things than others sometimes made. And now the *London Daily News* remarks as follows: "What used to be called the Broad Church party has well-nigh disappeared, and a Broad Church parson would be a most worth marking in the Ordnance map. Even the Evangelicals, though they flourish here and there, having indeed one or two representatives on the episcopal bench, are few and far between. The sacerdotalists have won all along the line, in spite of the judges' attempts to snub them, and Mr. Disraeli's determination to put them down. The Church of England is once more a High Church, and the mild resemblance of heresy in 'Lux Mundi,' was clothed in priestly trappings."

The meaning of this, we suppose, is simply that Dean Stanley and his friends have left no successors of their own calibre; that whatever was good in the "muscular Christianity" of thirty or forty years ago, has been absorbed by the men who have cast in their lot with the destitute classes of East London, who are getting into touch with the workmen, and grappling with the social problems of the times; and that it is now the Church party which is foremost in the endeavor to solve the question of the relation of criticism and of modern science to revealed religion. There may be some killed and wounded in this struggle, some who are carried away by cross-currents to be wrecked upon the shoals and rocks of unbelief. But we have no shadow of doubt that in the end, the victory will rest with the true representatives of the Church.

What has been achieved in England affords abundant ground for hopefulness in this country. The rationalist and anti-church development showed itself here in its full strength somewhat later than in England, and has, perhaps, already passed its zenith. That which is in its nature changeable, inconsistent with itself, without any settled

principle—except doubt or denial—must in the end yield to that which is fixed, deeply founded, and in its nature permanent; which is only another way of saying that the speculations of unstable individuals and the vagaries of self-confident leaders impatient of orderly restraints, must ultimately give way to the steady, silent, and continuous influence of the Prayer Book, and the principles which it embodies.

We are pleased to note that some remarks on woman suffrage recently made in these columns are quite in harmony with the position taken by Mr. Gladstone on this subject. *The Congregationalist*, in its summary of his paper, says:

Mr. Gladstone thinks that so grave a responsibility should not be thrust upon women without an opportunity being given to them to express their willingness or unwillingness to accept it, and that it would be but simple justice to them to require as a condition of its bestowment that it should be shown that women "in overwhelming proportion and with deliberate purpose are set upon securing it." *The Nation* has recently published statistics showing that in New England six out of every fourteen citizens habitually fail in discharging their duties as voters. This indifferent class, this multitude who steadily resist the appeals of their fellow-citizens to utter their will in the affairs of government, is one of the greatest perils to free institutions. If women were made voters under present conditions, it seems almost certain that that class would be largely increased. More than that, it is likely that the voting element would be much enlarged which goes to the polls only in exciting campaigns when appeals are made to religious or race prejudices—campaigns which foster unsettled and unbalanced conditions of government. These considerations have as much weight with women as with men, and they are likely to continue to have a restraining effect on those legislators who would give the ballot to the other sex as a matter of sentiment or who would hope to gain from so doing a party advantage.

SOME of our correspondents seem to be much exercised over the unblushing assertions of certain Roman controversialists to the effect that Roman theologians have never admitted the validity of Anglican orders. If this statement were true, it would not be very surprising. But as a matter of fact it is not true. In the first place, all the historical evidence goes to show that in the reign of Queen Mary under the Catholic re-action, whatever may be true of degradations for heresy or irregularity, no re-ordinations took place, although there were many priests in charge of parishes who had been ordained under the Ordinal of Edward VI. Second, there is evidence that Pope Pius IV. offered in Elizabeth's time to acknowledge and sanction the whole Book of Common Prayer, of which the Ordinal formed an important part, on condition that the Papal

supremacy should be acknowledged. Thirdly, there is a considerable list of Roman authorities, beginning with the doctors of the Sorbonne in Paris, who have acknowledged the validity of Anglican orders. The famous Bishop Bossuet; Christopher Davenport (known as Santa Clara); Courayer, who wrote a volume in defence of English ordinations; Peter Walsh, the Franciscan, an eminent theologian of the seventeenth century, may be named among many others. Within this century we have the candid admissions of such men as Doyle, Roman Bishop of Kildare, in 1825; Murray, Archbishop of Dublin, in 1833; Dr. Lingard, author of a well-known history of England; Mr. Ambrose De Lisle, a learned Roman Catholic layman, besides a number of those Anglican clergymen who forsook their mother Church in the wake of Newman, among whom, as one of the best known, we may mention the late Mr. H. N. Oxenham. The fact is, that the most learned Roman theologians are not any longer inclined to rest their case against Anglicanism upon the question of orders. The question of Papal supremacy is the real ground upon which the battle must be fought out.

### "CHRISTIAN SCIENCE."

Science means knowledge—comprehensive, systematic knowledge. The title of "Scientist" is rightly given only to those who have extraordinary acquirements in some field of learning, who are recognized as leaders of thought by virtue of superior attainments. When we read, then, of "Christian" science and scientists, we naturally suppose that reference is made to a complete and well-arranged system of Christian truth, and to the most learned and honored religious teachers of the age. This is not the case, however. Science does not mean knowledge, in this connection.

The so-called "scientists" of this persuasion have no record for learning, no special qualifications for the position they assume, no claim to confidence as leaders and teachers, no medical or surgical knowledge which should entitle them to "practice." A cat may look at a king; anybody may pose as a "scientist," and there are credulous people in every community who are easily taken captive by such pretensions.

The "Christian Science" claim is, on the face of it, absurd. The assumption that the Gospel of the Son of God has waited for nearly two thousand years to be interpreted and applied by such teachers and healers, is too preposterous for respectful attention. Yet many have



been carried away by this so-called "science," and its agents and practitioners are to be found in almost every town, putting money in their purse by "faith."

The learned professions all seem to be easily perverted to bad ends.

In Law, what plea so tainted and corrupt  
But, being season'd with a gracious voice,  
Obscures the show of evil? In Religion,  
What damned error, but some sober brow  
Will bless it, and approve it with a text?

And we all know how it is with Medicine; the world is overrun with quacks and nostrums, praised and recommended and patronized, oftentimes by people who in everything else appear to be passably intelligent.

This "Christian Science" seems to be a compound heresy, being neither science nor Christian. It is opposed to the fundamental principles of all schools of medicine as well as theology. Claiming to be the divinely-ordained means of saving both soul and body, it puts both in peril. If ordinary observation and expert testimony are to be trusted, this delusion is chargeable with the sacrifice of many lives. What else could be expected, while ignorant enthusiasts, all over the land, in the name of religion and science (of neither of which do they know the first principles), are trifling with alarming illness and treating patients with heroic doses of illusion!

It is no wonder that the investigations of the coroner are sometimes called for, and that these frauds or fanatics (it is not easy to decide which they are) are indicted to answer for malpractice or manslaughter.

The case of Mrs. Stebbins has recently attracted attention in Chicago. She testified, under oath, that she was "a Christian scientist," and admitted that she had "treated" the deceased, over whose remains the inquest was held, and had influenced her not to take medicine or to call a physician. The patient was afflicted with acute peritonitis, which any medical graduate would have diagnosed with precision. The scientific Stebbins, however, after her fashion, treated the patient for what "she (the patient) said" was the trouble, viz., that she had been poisoned by the smell of fresh paint in the office where she worked. This is "Dr." Stebbins' account of the treatment:

I at once gave her what is known as the Christian Science treatment, denying the claims of poison as having any power over mind, for there is but one mind, and that is God-good; denying every material sense of pain, or vomiting, and purging; taking it as malicious animal magnetism or the hate of mortal mind; then declaring love as omnipotent, omniscient, and omnipresent. While all the people declared there is sin,

and pain, and sickness, I silently declared against them all, saying: "God is mind; there is no matter. Spirit is immortal truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is his image and likeness, therefore man is spiritual and not material." This, you understand, was said within me, silently. Not one word was uttered, that being my silent treatment.

If ever there was more inanity and silliness expressed by the same number of words, we confess that we have never seen it. A woman, stricken with what might be mortal illness, unless combatte'd with prompt and efficient remedies, is subjected to a "treatment" which consists in an impious denial of the laws of God, with the conceited explanation, "That being my silent treatment." Stebbins seems to think she has found the fulcrum by which Archimedes proposed to lift the world. But she could not lift poor "Jennie" from her death bed.

It was not the smell of paint, after all, that had brought the unfortunate woman into such peril; but no thanks to the "Christian Science" of the woman Stebbins for the discovery. Her "science" denied that there was any such thing as "sin and pain and sickness," but when the patient believed she was troubled with indigestion, the scientific charlatan proceeded to treat her as follows:

"Tuesday, I read a verse from the Sermon on the Mount, and I told Jennie she would pull through. The great obstacles to Jennie's recovery were the hindrances of the mortal minds of the people in the house. They did not believe in my art, and constantly asked the patient to call a doctor. This took her mind from the real cure and weakened her faith, thus diminishing her chances of recovery. Last Tuesday she said she was feeling better, and believed she would recover, but added that she believed she was troubled by a slight attack of indigestion. This was the first I knew of the indigestion, as I had been treating her only for the fancied poisoning. I then treated her for indigestion."

"How did you treat it?" asked the deputy coroner.

"By denying that it had any power over mind, that the spirit is God, and man is but his image and likeness, and, therefore, man is spiritual and not material."

"Have you ever made a study of medicine?" asked a juror.

"No. I have attended evening lectures at the medical college. Some of the students used to board with me, and I went with them. I used to talk with them, too."

"Have you ever studied anatomy?"

"No."

"If you were brought into this room and should find upon the bed a man who was unconscious, are you competent to diagnose the case and treat it?"

"Yes, I trust in God. I would deny fear and go ahead."

That seems to be a fair statement of the so-called "Christian Science" theory and practice—deny fear and go ahead! The more startling the denial, the more extravagant the claim, the greater the chances of success. It is the old Manichean heresy, that matter is essentially evil, that spirit only is God's creation and is incapable of sin.

#### BRIEF MENTION.

We are glad to read, in a New England paper, that Ascension Day was observed by religious services in many churches beside the Episcopal and Roman Catholic, and that many places of business were closed in honor of the day.——A manufacturer of patent medicine in England has been fined for not labeling his bottles, "poison." Imprisonment would not be too severe a penalty for some of these offenders, who are selling laudanum for "soothing syrup," and fusel oil for "bitters." Yet there are hundreds of thousands of people, supposed to be intelligent, who habitually dose themselves and their children with quack medicines.——An exchange, whose editor has been studying Presbyterian statistics, has ascertained that about four-fifths of the brethren of this persuasion in Chicago (and there are no better anywhere, for they all read *The Interior!*) are regular communicants.——One of the congregations above noted, reports that all its members have family prayer. That is almost too good to be true. We should like to hear such a report from one of our city parishes. If not, why not?——Family prayer, morning and evening of every day, is the standard of "the Prayer Book Churchman." If the family attend Matins and Evensong in church, that is family prayer in the largest and best meaning of the term.——Abstinence on Friday, the day of the Crucifixion, is also the standard of the Prayer Book Churchman. How many, even of the priests of the Church, regard it? Possibly one-half, yet there is the order of the Prayer Book, "as plain as a pike-staff." The same, also, for Ember and Rogation Days, as well as for Lent.——Abstinence from flesh food on days of abstinence ordered by the Church, while it is undertaken as a discipline for self-denial for the good of the soul, is undoubtedly a benefit to the body. The tendency of man's appetite is to excessive use of stimulants in meat and drink. A contemporary says: "There is a terrible lot of meat-gluttony in America. Meat three times a day, result: rheumatism, gout, etc.; not only acquired, but passed on to our posterity."——To those who are now living, it is of no practical consequence whether the world is coming to an end in ten hundred years or ten million years. Sir Robert Ball, Astronomer Royal for Ireland, estimates that the sun will fail to warm the earth in from five to ten million years. Of course, the world is worthless without the sun. Even the real estate agents will have to give up when the sun fails.——A good story is told of a north Scotland country lad's shrewdness. The boy, having hurt his leg, was taken by his mother to a "bone-setter." The leg was examined, and it was found necessary to haul it very severely, in order to "get the bone in." The lad was liberal with his screams while this was going on, but eventually the bone was "got in," and the patient was told that he would be all right in a few days. "Didn't Davie do the thing well?" said the joyous mother. "Aye, he did, mither," answered the lad, "but I wis na sic a fool as tae giehim ma sair ieg."——*The Independent*, remarking upon the recent action of the Philadelphia convention, to exclude members of religious orders, says: "Our heartiest sympathy is with the pur-

pose of those who have taken this action; but we believe that other methods which have to do with public sentiment, and reason, and discretion, would have been better, and that if the Episcopal Church will boast of itself as being the 'roomiest Church in America,' it had better not exclude earnest Christian men, however unwise in this matter, from their membership."——Mr. MacQueary, it appears, is too much of a heretic even for the Universalists. Their leading organ, in the course of a three-column article, says that the Christianity he represents "wears the brand of its own dishonor, and is not the religion of divine lineage which Jesus Christ preached and taught."——The first Buddhist cremation in this country recently took place in Los Angeles. The ashes were taken to an open field and scattered to the four winds. This is perhaps good symbolism for the state of the soul that has attained Nirvana, but would not suggest the Christian thought of rest in Paradise.——It is a good law which the Dutch have in regard to divorce. Five years must elapse between the application and the decree. That gives time for anger to cool off and for quarrels to be made up.——Not long since, there assembled in Paris a congress to discuss the question of "Sunday rest." It was presided over by M. Leon Say; and several priests of Rome gave utterance to the same sentiments as were pronounced by Protestant pastors. Each in his turn, pastor Premier, abbé Poulain and abbé Garmier, made addresses. The latter appealed to Christians of every name for the proper observance of the Day of Rest.——We are indebted to *Church Notes*, Boston, *St. John's Register*, Johnstown, N. Y., and *Our Parish*, St. Chrysostom's, Brooklyn, for very kind and appreciative notices.——Parish papers may, and often do, render valuable service to the weekly Church journals, and to parishioners, by calling attention to the importance of Church news and Church teaching such as only such journals, liberally supported, can give.——A Congregational pastor, writes: "I read your paper with great satisfaction. What I admire in its attitude is its distinctive Churchmanship. Your paper was first sent to me by friends in Boston."——It is a little singular that we have before us at the same time a letter from a Presbyterian minister, a Scotchman, who writes for a certain issue of *THE LIVING CHURCH* and a copy of *Little's Reasons*.——Mr. Thomas A. Edison has received more than six hundred patents for invention, probably more than have been granted to any other man in this or any other age. Yet even Edison has not been able to square the circle or to invent a machine for perpetual motion.——We are glad to note that one of our missionaries to Hankow, the Rev. S. C. Partridge, now in this country, is working vigorously to extend the knowledge of our work there, and is awakening interest wherever he goes.——It is reported as a fact that in one of our churches, on Easter Day, the altar cross was taken away to make room for floral display; and that Holy Baptism was administered in the vestry because the font in the church was in use to hold flowers.——*The Christian Inquirer* (Baptist) says of the close of Lent: "It brings the Christian world

to think of Christ's death and resurrection, and it may serve a grand purpose. We may well pause on life's journey and contemplate the grandest facts in the world's chronology."—A correspondent doubts the correctness of an explanation we published, of men's sitting in the end of the pew. He says the custom is English, and surely in the old country it could not have been adopted for fear of the Indians.—We have seen some reference in the New York papers to a movement for building a home for aged clergymen, though it is not claimed that any decisive action has been taken. We hope the enterprise will be carried through. No more worthy work could be undertaken.

### SERMON NOTES.

BY THE REV. THEODORE L. ALLEN, RECTOR OF ST. PHILIP'S CHURCH, WISCONSSET, ME.

And when He saw them, He said unto them, "Go, show yourselves to the priests." And it came to pass, that, as they went, they were cleansed.—St. Luke xvii: 14.

One of the sad consequences of sin is the fearful catalogue of physical diseases which it has brought upon mankind. At the first, man was free from sickness, pain, affliction, and sorrow, and death was neither felt nor feared. But this happy state was not long continued. "Sin entered and death by sin." All manner of evil followed fast upon the heels of sin, and spreading abroad over the earth with the increase of its population, has filled the world with disease, suffering, and misery. Some of the ills that flesh is thus heir to, defy the physician's art and medicine's power. During our Lord's personal ministry on earth, many who were the victims of maladies of this incurable nature, sought His aid, and they invoked not His mercy in vain. Answering their appeals, He employed His benevolent power in restoring them to health.

The text is connected with an instance of this kind, the case of the ten lepers.

Leprosy is not only a loathsome disease; it is, also, contagious, and those afflicted with it cannot safely be allowed to mingle with their fellow-men. So it is said that these men "stood afar off." The law did not allow them to have their dwelling near to the habitations of those not stricken with the dread disease. Their abode must be outside the city, and their only companions those as polluted as themselves. In which respect they were a type of those, who, on account of sin and uncleanness, shall be excluded from the city of God, by Him who "hath the key of David, and shutteth, and no man openeth."

But, happily, the reverse is also true, and, in the light of what was done for these ten lepers, their case may be presented as a hope-inspiring, rather than a discouraging, type, to those who, on account of their present state, are now shut out. For these men were delivered from their leprosy, and, by virtue of that cleansing, were restored to all the rights and privileges of citizenship. And the cleansing and the restoration were effected by Him "that hath the key of David, and openeth, and no man shutteth."

The art and skill of man were of no avail against the plague that was hurrying them on to death, but they saw One coming towards them, Who had

shown Himself able to give health to such as they; and One, moreover, whose ear was always open to the appeals of the wretched and suffering; therefore they lifted up their voices and cried: "Jesus, Master, have mercy on us." It was no long prayer, enlarging upon their affliction and misery; nothing but the simple appeal, "Have mercy on us," but it was sufficient. They were invoking the help of One of Whom it is said, "Lord, Thou knowest all our desire, and our groaning is not hid from Thee." There was no need to describe their condition, or to multiply words as to their wants. He well knew their distress, and understood exactly what their brief, but fervent, prayer meant, and promptly they had their answer: "Go, show yourselves to the priests." He did not heal them with a word or a touch, as He did those who were stricken with other ailments, and there was a reason why He did not. Leprosy, more than any other physical disorder, was looked upon as typical of sin in the moral nature—the leprosy of the soul. The analogies might be traced out in many particulars, but time permits notice to be taken of only one.

Leprosy was generally hereditary, having its cause in the corrupted blood transmitted from parents to children. So sin is a defilement of the moral nature, which originated in the first transgression. As man came from the hands of his Creator, he was pure and good, but sin poisoned and corrupted the stream at its source, and thus, from the first parents of the human family, the contamination has spread down through every generation, and into every part of the globe where the descendants of Adam have their habitations, and afflicted every child of the race.

On account of this representative character of the affliction, leprosy was the subject of special legislation under the law of Moses, wherein particular directions were given for the treatment of those infected with it. Thus there was an established ordinance of God, according to which specified means were to be employed by the priests for the cure of lepers. If, however, a cure was effected by those means in the hands of those agents, it was accomplished, not by the means, nor by the agents who employed them, but by the finger of God, who worked in and through them as instruments and vehicles of His power.

Herein is found our Lord's reason for sending these men to the priests. It was not because He could not have delivered them with a word or a touch had He chosen to do so. For on another occasion He did restore a leper by a touch. But even in that case, after the recovery had been accomplished, He commanded the man: "Go, thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." So that in both cases, alike, He bids the subjects of His favor to observe the ordinance of God concerning lepers at their restoration, thereby showing us that, while He Himself, is the healer, yet we must not expect to be freed from our leprosy—that of sin—independently of the ordinances, the means, and instrumentalities, appointed in His Church for that purpose. And that, not because there is any such efficacy in the means or in the

agents who apply or minister them, by themselves alone, but because they are made efficacious by the word of Christ and the power of the Holy Ghost.

These men took the words of Christ, "Go show yourselves to the priest," as a promise that if they obeyed this command they would be cured. Hence it must be understood as a test of their faith. The same faith in Christ that moved them to cry to Him for mercy, was required to go a step farther and incite them to do what He told them to do for their cleansing. And so it must be in every case of those who would be freed from the defilement and power of sin. As to them, indeed, the requirement is positive and the promise explicit. For to them the Word of God is: "Be baptized every one of you for the remission of sin, and ye shall receive the gift of the Holy Ghost." Ye are "saved by the washing of regeneration, and the receiving of the Holy Ghost." "He that believeth and is baptized shall be saved, but he that believeth not shall be damned. Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." And concerning the other ordinance, the Holy Communion, the words of Christ are equally explicit, mandatory, and assuring. "Take, eat, this is my Body. Drink ye all of it (the cup), for this is My blood. Do this in remembrance of Me. Whoso eateth my flesh and drinketh My blood, hath eternal life, and I will raise him up at the last day." On the other hand, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." But "as the living Father hath sent Me, and I live by the Father; so he that eateth Me," sacramentally, in the bread and wine of the Holy Eucharist, "even he shall live by Me."

As to both of these ordinances, the elements designated are very simple; nothing but a little water applied to the person by the hand of God's minister; nothing but a little bread and a little wine taken into the mouth from the same hand; both means and instrument being wholly incompetent, so far as sight goes, to produce the results that we are assured shall follow their use. So we have to go on faith. We have to take the words of Christ as a promise that, if we obey His command, we shall be born again in the water of regeneration, and that the life thus generated in us, shall be nourished into growth and development, unto eternal life, by the bread and wine of the Holy Communion. Hence His words to us are a test and trial of our faith. And our faith must be such as not only believes; such as not only looks to Christ, or calls upon Christ for mercy, but such as also moves us to do what He tells us to do.

No faith that stops short of this doing is of any avail. It is only when obedience to the commands of Christ as to the ordinance of His Church, takes place, that the moral leprosy with which all are infected, is cleansed away, the soul's health restored, and the plague-stricken persons, thus renewed and purified, are admitted to all the rights and privileges of citizenship in the Kingdom of God.

Thus the gospel of Christ becomes "the power of God unto salvation to every one that believeth." Not the power of sacraments, considered as to their elements alone, but the power of God working through sacraments,

when administered and received in obedience to and in accordance with the words of Christ, who instituted them. As for example, in the case of those lepers, while they were sent to the priest, as a test and trial of their faith, it is said, "and it came to pass that, as they went, they were cleansed." To all intents and purposes, their going fulfilled the command: "Go, show yourselves to the priests." The ordinance of God was honored as much as if they had actually reached the priests, and gone through the required formalities—in which case the restoration might have been attributed to the priests, or to some magic property inherent in the means—so as soon as they had proceeded far enough to exemplify their faith and obedience, the work of healing was accomplished to the end that they and we should understand that it was achieved by Christ Himself, who thereby confirmed and established the truth of His saying: "All power is given unto Me in heaven and in earth," even "the power to forgive sins," a power which belongs to God alone.

Thus men are shown how they may receive from their Saviour nobler benefits than those which consist in relieving their dying bodies from the maladies and pains that afflict them for a season, and, perchance, prolonging by a few days, or years, it may be, their stay upon earth. They are shown how they may be purified and fitted for communion with God and His people, not for a short while only on earth, but forever in the city of God, the new Jerusalem, wherein dwelleth righteousness, and from which are excluded the unholy, the profane, all those who, defiled by sin, have not washed and made them white in the blood of the Lamb. Forget it not, that Christ alone cleanses from this defilement, and that faith, obedience to His words, and the use of the ordinances of His house are indispensable to the exercise of His mercy, the enjoyment of His favor, and the reception of His saving power.

### A WINTER VACATION.

XXI.

DEAR LIVING CHURCH.—Let me give you a few little sketches of a single day. Come with me then, first to a breakfast with an illustrious name in Oxford. The hour is quarter to nine. We are received most graciously in that sweet, modest way which seems a part of the splendid training of those great souls. They know so much, it makes them humble and gentle. Soon our little group is made complete, and we take our places in the spacious, quiet room, with its pictures of departed worthies looking down upon us, and its lovely outlook upon "a garden enclosed," which, as Bacon says, is a true refreshment of the spirit.

Pleasantly and profitably for both body and soul, the hour passes. There are flashes of genial criticism upon men and books, upon great events, upon coming questions. The best side of every one comes out; wit provokes wit, and thought enkindles thought. There are, too, remembrances of the past. Pusey, Newman, Keble, Mozley, Williams—of each there is some touch of life, some anecdote which makes them live again. There is no break or stop until the time comes to say adieu, and duty calls our host to other fields,

while I am left to wander forth to further pleasures.

This comes in an afternoon excursion to a spot coeval with Augustine. My friend and I take train for some miles out from Oxford, and then tramp on for miles to our destination. The way is over well-kept roads, on and on, by village churches into which we enter for a moment's rest and prayer, and then to foot again and onward. Sharp and keen the air is, but birds are singing in the trees and hedge rows, and high in air the lark utters his impassioned notes which stop our steps as we watch the little speck he makes against the sky, and note his sudden downward flutter to the earth. "Is that the lark?" my friend asks; "it is the first time I heard it; to which I say, 'Its song was the joy of my childhood.'"

At last a turn of the road brings us within sight of our destination. A gray tower, a long line of abbey roof, a cluster of red-tiled cottages, groups of stately trees, and distant hills, make up the picture. Soon we are beneath the church's roof, but before this we enter the vicarage, where we are warmly welcomed by a friend who knows us both. It is the welcome of an American to Americans. We are at once at home. The American flag hangs over a portrait of Washington in the drawing room. Inserted in the picture is an autograph letter. On the mantel piece are portraits of Bishop Seabury and Bishop White; around are indications of love perennial for the home across the water, dear to us all.

At last we enter the grand old church, venerable in its Norman dignity, interesting in the evidence of transition, change, and renewal, not the least of which is its present condition of thorough life. Each day the Eucharist is celebrated, Matins are said, and Evensong rendered in choral fashion. I cannot give detail of architecture but can tell of the long drawn nave, the chancel with the dignified altar and full complement of ornaments, of the several altars, each properly furnished, the old effigies in battered stone, priests in vestments, and knights in armour, all in the light of the evening sun.

We wait for Evensong at six o'clock which is sung by a choir of students from a missionary college close by, among them are two negroes from Central Africa. The office is most reverently conducted, and the music used was Gregorian. It was comforting to hear the low pitch of confession, Paternoster, and creeds, and then the congregation joining in with ease and heartiness. The cold melodies of the ancient modes seemed exactly suitable to that simple but august spot.

After service we visited the missionary college, and took away with us the pleasant memory of the sweetest-faced young priest we ever saw, whose work lies there as instructor—his blessed work, far from the maddening crowd, and great with possibilities for the onward progress of the Church of God.

In these quiet spots we get a glimpse of that real power in apparent obscurity which has its place in many such a condition.

Back again we went to the vicarage for more social chat until the coming of our carriage to take us back to the

railway station for Oxford. Quickly the time passed in that pleasant interchange of mutual acquaintances, which travelers love to make with friends thus met. In that pleasant converse we learned incidentally that a most striking religious novel we read a year before, was written by a priest who lived, in the hamlet, the life of a recluse. It hardly seemed possible, but so it was. We learned further too that a gentle, delicate-looking cleric, to whom we had been introduced, wielded a pen of power and brilliancy, and that from this secluded spot went forth reviews and articles commanding the profoundest attention and respect.

So our day came to a close with our drive in a welcome closed-up carriage, under a moonlit sky, to our railway station, and so home.,

J. H. KNOWLES.

SPONSORS.

The Church Times (Milwaukee).

A query made to the Bishop, by a parishioner, during the month: Does the Church regard favorably, and as satisfactory, the acceptance, as sponsors, in Baptism, of those who belong to other Christian bodies than our own?

Answer: Most certainly not. It is a double act of injustice. First, to those good people who are asked to take vows of sponsorship which they cannot conscientiously perform. No good Methodist or Baptist, for instance, if at all true to his or her own convictions could be acting otherwise than falsely in making such promises, concerning the Christian training of the child about to be baptized. Nor would any loyal or devout dissenter be apt to believe in the doctrine of Baptismal regeneration, as laid down and taught in our office of Baptism. Secondly, a gross action of injustice is done the child, placing it at once in the atmosphere of unreality, inconsistency, uncertainty, and untruthfulness. There must be something radically wrong in the theological training of a clergyman who would undertake to allow these solemn vows and promises of sponsorship to become so much of a mere sham. All the solemn obligation and injunctions of that office are strictly intended for those within the Church's pale. A devout sponsor is one who is baptized, confirmed, and a communicant within our own pale. The Church counts none other as fit to be a spiritual guardian of her children, all of whom are to be trained strictly in her own ways, and in no other.

SPECIAL COMBINATION OFFER.

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

Table listing various periodicals and their prices, including 'The Living Church', 'The Art Amateur', 'Harper's Monthly', etc.

Frank Leslies' Illustrated Newspaper..... 5 50
The Quiver..... 3 00
Cassell's Family Magazine ..... 3 00
Communications concerning these periodicals, after the receipt of the first number, must be made directly to their respective offices of publication.
Address THE LIVING CHURCH.
137 Washington St., Chicago, Ill

PERSONAL MENTION.

The Rev. S. C. Gaynor has resigned All Saints' parish, Nevada, Mo., and has accepted that at Warrensburg, Mo.

The address of the Rev. Joseph Rushton is 6517 Wharton ave., Chicago.

Until Sept. 12th the Very Rev. William Klein should be addressed, care Messrs. W. Klein & Sons, 3 and 4 Fowke's Building, Great Tower St., London, E.C., England.

The post office address of the Rev. Geo. A. Leakin is Lake Roland, Md.

The Rev. Wm. S. Boardman having returned from an extended tour of Europe and the East, may be addressed at the Madison Avenue Hotel, 38th st. and Madison ave., New York City.

TO CORRESPONDENTS.

NOTE.—Contributions are no longer acknowledged in this column as accepted or declined. A stamped and addressed envelope should be sent with copy if the writer desires to be informed as to the editor's decision.

H. A. B.—We do not know of any better translation than that of Whiston.

E. J. S.—Nothing can be done. There will be an overwhelming majority against any further changes in the Prayer Book.

NUPTIAL MASS.—1. It is customary for the couple only to receive. 2. Yes, with the Bishop's approval. 3. For the epistle, Eph. v:22; gospel, St. John ii:1.

ORDINATIONS.

In St. John's mission chapel, at Cambridge, Ohio, the Rev. C. E. Butler, minister in charge, on May 30, at 11 A. M., William T. Ramsey, M. D., was ordained deacon, by the Rt. Rev. Boyd Vincent, D. D. The candidate was presented by the Rev. Messrs. Johnson, of Newark, and Torrence, of Zanesville. The sermon was preached by the Bishop.

At Holy Trinity church, Pocatello, Idaho, on Sunday, May 29, the Sunday after Ascension, the Rev. John Dawson, deacon, was admitted to the sacred order of priests, presented by Archdeacon Sulger.

At the same time and place, Messrs. Samuel J. Jennings and John M. Johnson (ex-Congregational ministers) were ordered deacons, being presented by the priest in charge, the Rev. H. H. Buck. Bishop Talbot officiated, and the sermon was preached by the archdeacon.

A special ordination was held at Christ church, Rye, N. Y., the Ven. Archdeacon Kirkby, D. D., rector, on Whitsun Day, when the Rev. Franklyn Moore was ordained by the Bishop of Delaware. On June 21st, he will be married to Miss Emily Kirkby, the archdeacon's daughter. The couple will then enter upon missionary work in the West, and settle at Rock Springs, Wyoming, in the jurisdiction of Bishop Talbot.

OFFICIAL.

THE Rev. Braddin Hamilton, of New York City will preach the annual sermon to St. Andrew's Brotherhood, in the church of the Nativity, Philadelphia, on the 1st Sunday in June.

THE Annual Retreat for associates and ladies, at Kemper Hall, Kenosha, Wis., will begin at Vespers on Tuesday, June 21st, closing with the Celebration, Saturday, June 25th, the Rev. William Walter Webb, of Philadelphia, conductor. Ladies desiring the privileges of the retreat will please apply to the Sister Superior.

ST. STEPHEN'S COLLEGE, ANNANDALE, N. Y. The missionary sermon will be preached by the Rev. George C. Houghton on Wednesday evening June 15th, at 7:30.

The commencement will be held on Thursday, June 16th, at 1 o'clock P. M.

The examination for entrance will be held on Thursday, September 8th.

R. B. FAIRBAIRN, Warden, etc.

OBITUARY.

DOAN.—Entered into rest, at his home in Kenosha, Wisconsin, on Sunday, the 22nd of May, Seth Doan, in the 73rd year of his age.

"He giveth His beloved sleep."

HEWLETT.—Entered into the rest of Paradise Friday, May 27th, Richard M. Hewlett aged 52 years—A loving, patient sufferer, and a devout communicant of Emmanuel church, Rockford, Ill.

MINUTE.

At a meeting of the clergy of the diocese of Newark, on Tuesday, the 31st ult., immediately before the funeral of the late Rev. John N. Stansbury, B. D., the following minute was adopted:

WHEREAS, It has pleased Almighty God to take out of this world the soul of our dear brother and associate in the sacred ministry, the Rev. John Nicholas Stansbury, B. D., therefore

Resolved, That we desire to put on record our high esteem for our brother, and our sense of personal loss in his removal from among us.

It is impossible to do justice in words to his noble life and character. His record is on high; and his testimonial on earth is written in the hearts of his many sorrowing associates and friends, and in the high regard of the community in which he labored so long and so faithfully.

Resolved, That a copy of these resolutions be sent to the family of the deceased, and to the Newark papers, The Churchman, The Church Standard, and THE LIVING CHURCH.

APPEALS.

ST. JOHN'S HOSPITAL, Fort Smith, Arkansas, is a small Church charity, entirely dependent on voluntary offerings of the faithful. It seldom asks for aid abroad, but the terrible floods which have recently devastated this country, have wrought such distress and impoverishment that we are compelled to appeal for help. He gives twice who gives quickly. Address the treasurer, MR. EDWIN SHELBY, Fort Smith, Arkansas.

AN APPEAL FROM ST. JAMES' CHURCH, FREMONT, NEB.

My dear friends of the St. Andrew's Brotherhood and Girls' Friendly Society:

We are trying to pay a mortgage on our church and rectory; we have done our utmost and raised here two thousand dollars, and we need another thousand. This we must obtain from friends outside who may be disposed to help us. I would in this connection ask the several chapters of the St. Andrew's Brotherhood and Girls' Friendly Society each to send me the sum of one dollar. This would not be a burden to any of these societies, and in the aggregate would help a struggling parish. Friends, help us for the sake of our Blessed Saviour, remembering His word: "It is more blessed to give than to receive."

Please send your donations to the undersigned who will acknowledge the same thankfully.

JAMES C. QUINN, Rector, St. James' church, Fremont, Neb.

THE GENERAL BOARD OF MISSIONS.

Legal Title [for use in making wills]: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A.

Domestic missions in thirteen missionary jurisdictions and thirty-four dioceses, and among Indians and colored people.

Foreign missions in China, Japan, Africa, Greece, and Haiti.

Salaries of sixteen bishops; stipends of 1,100 missionaries, besides support of schools, hospitals, and orphanages, require many gifts, large and small, during this summer. The expenses continue through all seasons, and this last quarter is hardest to provide for. The year closes August 31st. Do not forget these workers and these charities. Heroic giving to support heroic work is a privilege and honor as is the calling to forsake home and go forth to hardship and peril.

Remittances should be sent to MR. GEORGE BLISS, Treasurer, 22 Bible House, New York. Communications to the REV. WM. S. LANGFORD, D. D., General Secretary.

Have all the children's offerings been sent in? They should reach the treasurer by June 10th at the latest.

MEMORIAL TO DR. LANCE.

It has been proposed to found a permanent scholarship at Kemper Hall, Kenosha, Wis., in memory of the Rev. Lucien Lance, D. D., who was chaplain of the school during the last years of his life; \$4,000 will be required. A graduate of the school offers to give \$1,000 towards this memorial. If others of the alumnae and friends of Dr. Lance will make up the remainder.

This appeal is most cordially endorsed by the Bishop of Milwaukee, and he commends the matter to the attention of all the alumnae and all the many friends of Kemper Hall, as also to those of the clergy and laity who affectionately remember that devoted priest and saintly confessor—Dr. Lance—than whom none could more worthily or more fittingly be remembered by the gifts of the faithful in this special way.

I. L. NICHOLSON, Bishop of Milwaukee—519 Jefferson ave., Milwaukee, Wis., to whom contributions may be sent, or to C. C. BROWN, Cashier First National Bank, Kenosha, Wis.

FOR SALE OR RENT

Cottages furnished or unfurnished, at the beautiful summer resort at Old Mission, Mich., near the grounds of the Rev. Dr. Leffingwell, to whom, by permission, reference is made.

W. D. BAGLEY, Old Mission, Grand Trav. Co., Mich.

MISCELLANEOUS.

EXPERIENCED priest wants parish. Strong Churchman, university graduate, good preacher, musical, married, active worker. ALPHA, care LIVING CHURCH.

WANTED.—A young man to help in mission work. Loyal and sound Churchman, one in deacon's orders preferred, or ready to receive the diaconate. Help given in reading for orders. Address THE RECTOR, Trinity Church, Lincoln, Ill.

PENNOYER SANITARIUM. This institution with new, modern building, (elevator, gas, hot water heating), has elegant accommodations and superior facilities for the treatment of chronic diseases. Baths, electricity, massage, skilled attendants, cool summers; no malaria. For illustrated circulars address N. A. PENNOYER, M. D., Manager, Kenosha Wis.

THE LIVING CHURCH is now prepared to appoint and remunerate an agent in every parish of the United States and Canada. Exclusive right assured, not only for new subscribers but also for attending to renewals. Write for particulars.

## CHOIR AND STUDY.

## CALENDAR—JUNE, 1892.

11. ST. BARNABAS, Apostle, EMBER DAY, Red.	(White at Evensong.)
12. TRINITY SUNDAY.	White.
19. 1st Sunday after Trinity.	Green.
24. NATIVITY ST. JOHN BAPTIST.	White.
26. 2nd Sunday after Trinity.	Green.
29. ST. PETER, Apostle.	Red

## THE CHRISTIAN YEAR.

BY THE REV. J. ANKETELL.

## TRINITY SUNDAY.

What we have seen we testify.—St. John III:13.

Father, throned in heaven above,  
Only Son, Incarnate Love,  
Holy Ghost, Immortal Dove,  
One true God in persons three,  
Lord of heaven, and earth, and sea,  
To Thy name all glory be!

Hark! a voice of trumpet calls,  
Where no earthly shadow falls,  
Throned in light's celestial halls,  
One true God in persons three,  
Lord of heaven, and earth, and sea,  
To Thy name all glory be!

Shining like a jasper stone,  
Emerald rainbows round Thy throne,  
God of gods and Lord alone,  
One true God in persons three,  
Lord of heaven, and earth, and sea,  
To Thy name all glory be!

Seven bright lamps of glory glow,  
These Thy sevenfold spirit show,  
Whence eternal blessings flow,  
One true God in persons three,  
Lord of heaven, and earth, and sea,  
To Thy name all glory be!

Cherubim who never die,  
As on sixfold wings they fly,  
"Holy, Holy, Holy," cry,  
One true God in persons three,  
Lord of heaven, and earth, and sea,  
To Thy name all glory be!

Thou art worthy, Lord, of praise,  
Honor, power, and endless days,  
Songs of joy to Thee we raise,  
One true God in persons three,  
Lord of heaven, and earth, and sea,  
Glory evermore to Thee!

Amen.

The annual festival of the Chicago Diocesan Choir Association was held on the evening of Wednesday, June 1st, in three divisions, at St. James', Grace church, and the Cathedral. The same order of service was followed in each case. At the Cathedral, the choir was composed of the choirs of the Cathedral, Calvary, St. Andrew's; Emmanuel, La Grange, Grace church, Oak Park, and St. Paul's, Riverside, under the leadership of Mr. F. A. Dunster, the choir-master of the Cathedral, with Mr. John Howles of St. Andrew's church as organist. The organ was accompanied by an orchestra of five pieces. The service was rendered in a very creditable and satisfactory manner. The effect of the hymn, "Rise, crowned with light," sung by the immense choir and the entire congregation, was thrilling beyond expression. Mannis' *Magnificat* and *Nunc Dimittis* were rendered with expression and precision, that showed pains taking work in the rehearsals. The rendering of the anthems also showed that the choristers sang with the understanding. Mr. Dunster is a spirited and magnetic leader, and the choirs responded splendidly to the baton. The Rev. Geo. D. Wright was the preacher, and the Rev. W. C. DeWitt delivered a well thought-out sermon, from the text, "I will sing with the spirit and with the understanding."

As to details, one feature worthy of special mention was the perfect rendering of the processional and recessional hymns. As the great body of

singers entered the church, the ever-increasing tone came clear and crisp to the ear. Each word was pronounced as though by one voice. The same may be said of all the chorus work. Particularly was this noticed where a *rallentando* occurred. The choirs had been so well drilled that the choir-master's baton was followed in every beat. The Psalter, taken in a dignified and stately measure, was finely rendered. The Cathedral organ was excellently played by Mr. John Howles, the organist of the Association. The organ is an old instrument, and lacks in mechanism and tone, hence its reinforcement by a quintette of brass was a necessity for the occasion. It gave confidence to the singers, and was a most pleasing feature.

The quintettes in the *Magnificat* and *Nunc Dimittis* were taken by voices from Calvary church choir, and the quartettes in the anthems by members of the Cathedral choir. In each case they were fairly well done. The alto solo, "Give peace in our time, O Lord," was admirably sung by the solo alto of the cathedral. Mr. Lutkin's seven-fold Amen fitly closed a service of great beauty. It was well done by the Music Committee to have Chicago represented in the programme, a precedent which we hope may be followed in every subsequent festival. Mr. Lutkin has written several things well worthy of place in the work of the association. There are other Chicago musicians who could furnish numbers for future festivals.

The Holy Communion was celebrated at Grace church, at 8:30 A. M. The Rev. Joseph Rushton was Celebrant, and the service was by King Hall in C. The choir of the church rendered the music very well, especially in view of the fact that many of the men were unable to be present, and the fog and dampness of the day tended to make the boys' voices husky. It was a mistake, unavoidable perhaps under the circumstances, to place this service at an early hour. The evening service at this church was not so well rendered as we would like to have heard it. The different choirs were not well drilled, at least they seem to have had different ideas as to time and expression. There had evidently been a lack of mass rehearsals. On the whole, however, the festival went off well, and the processional and recessional hymns with the *Magnificat* gave a good indication of what may be done with a large body of voices well trained.

The north side contingent of the Chicago Diocesan Choir Association, held its service in St. James' church, the following choirs taking part: St. James', St. John's chapel, St. Peter's, All Saints', Ascension; All Saints', Ravenswood; St. John's, Irving Park. Mr. Smedley conducted, and Mr. Lutkin presided at the organ. The Rev. S. C. Edsall sang in the office in a grand reverent way, with good voice, and the Lessons were read by the Rev. Mr. Throop. The musical rendering of the service was all that could be desired. From the opening note of the jubilant voluntary, splendidly played by Mr. Lutkin, to the last echo of the recessional, there was nothing to mar the reverent dignity of the occasion. The three hundred singers were well kept together by the subdu-

ed, but vigorous and precise, conducting of Mr. Smedley. There was no flourish or display, but a modest earnest spirit, ever alert, kept all in order.

Of the music itself, the processional and recessional were to tunes by Le Jeune, "Jerusalem, the golden" and "Saviour, blessed Saviour." They are both luscious and taking, full of that subtle luxurious spirit, which is permeating so largely American life. It is very beautiful, very earthly, and in Church music, much to be feared. The thrill of the high sustained notes, and the B flat in alt, touch emotions not usually aroused in worship. The Psalter was to broad, simple, single chants, admirably sung, and with splendid clearness of verbal utterance. The canticles by Mann in A flat, were well sung. They are written in the modern style, and are general favorites. The movements for tenor solo, taken by Mr. Brown of St. James', with subdued accompaniment of all the voices, were most effective. Mr. Brown's grand voice soared over the choral mass of sound beautifully. It was a pleasure to hear his intelligent, reverent utterance, and to look at his quiet unmoved countenance as he took with ease A flat in alt. Mention might here be made of the excellent singing of the others from St. James' choir, who took the solo and verse parts in the various anthems; they were Masters Riddell, Bennett, Bredin, and Taylor, with Mr. Osborn, basso, and Mr. Brown, tenor, already mentioned above.

Two anthems were sung during the evening, "O come and behold the works of the Lord," by W. H. Longhurst, and "O clap your hands together," by Trimnell. The latter was by far the most spirited and pure in its effect; the three hundred voices of the choir gave its simple strains and progressions with a comforting confidence. It is just the style of composition for such an occasion. The open spaces for organ phrases, with their well-marked rhythms, inspire the choristers on and on to the triumphant end, "He is the great King upon all the earth, Amen." Hymn 36, "Rise, crowned with light," to the Russian national hymn, preceded the address by Canon Knowles. Musically, this was the brightest tuing in the service, the people all joined heartily; one could wish for more congregational singing of that kind. The other most effective parts of the service were Florio's *Gloria*, and the "seven-fold Amen" by Mr. Lutkin. This last was beautifully given, and the reverent taste, which first gave to the Benediction a simple choral amen, in which all could join, and then added this more elaborate and rapturous echo, was most commendable. The choir-service as held in St. James' was in every respect a splendid success.

## THE GLASGOW CATHEDRAL.

There may be seen a new thing under the sun in this city of tall chimneys, a thousand industries, and an ocean-sweeping commerce. It is not only an established Kirk without a bishop, recognized by Her Majesty the Queen as the Church of State, and whose worship and Communion, she-head of the Church of England—atends and shares when in her highland home at Balmoral, it is a cathedral church, without a cathedra and a choir, given over wholly and abso-

lutely to the control and ecclesiastical occupancy of a congregation of the established Kirk, while remaining the property of the British Crown. Within its walls there is place for neither bishop, priest, nor deacon; no Catholic ritual nor Catholic creed, no Litany nor pious canticle, nor ancient hymn of Holy Church. Only a minister of the kirk lifts up his voice, and "wags his pow;" only the crudest metrical version of the Psalms of David are sung. It is the home of the Covenanters, and it is the cathedral church of St. Mungo, of venerable and blessed memory.

Drawn thitherward in my ecclesiogic wanderings, and forgetful of the ups and downs of Scottish history in times past, ecclesiastic as well as secular, I dutifully made my way through the rain—one can do little or nothing without rain in Scotland—to the cathedral, yesterday, Baeddeker in hand, for a study of my first Scotch cathedral. Baeddeker, by the way, while ready enough with the leading particulars, makes no mention of ecclesiastical matters, and I was prepared for my devotions once more on dry land after a long buffeting with the ocean, and the sweet rest and refreshment of the Lord's House in a strange land. The walk was long and wearisome ere I found the ancient pile which lies well to the east end of the city, a disappointing approach, too, as the site slopes away and rapidly downward, even before the gates are reached. It is long, over-slender, and feeble in exterior perspectives, owing to the absence of transepts, and surmounted by a rather ungainly spire which rises above the meeting of nave and choir. The material is a dark basaltic stone, that defies the weather. The general aspect, therefore, is gloomy, and the exterior workmanship crude and clumsy—an effect deepened, perhaps, by the violence it has experienced at the hands of the Covenanter fanatics. At the door were uniformed custodians, conspicuous by their scarlet waistcoats, and silk hats with gilt bands. The hats, withal, were worn indoors, much to my chagrin. As it was a "free day," I moved about at pleasure, in the great nave which I afterwards learned had been converted into a "meeting house" for a Kirk congregation, but "restored" to its ancient condition a few years ago.

Entering the low and narrow roadway, which altogether shuts in the choir from the nave, my eyes were slowly and painfully opened; I found myself within a Scotch meeting house. The screens had been removed that formerly shut out the ambulatory aisles; the proper stalls removed, and the entire area, from wall to wall, including the Lady-chapel, had been filled with modern pews, chiefly facing the east. The ancient sanctuary has been tiled with polished marbles, partly shut in by wooden railings, flanked on three sides with low sedilia for the elders, a "poopit" placed near the north side, and, strange to say, a fairly modelled altar, in carved oak, in the middle. At the front, a beautiful and correct lectern in brass, stands with its foot-pace for the reading of the Scriptures. An organ of remarkable compass and power occupies both sides of the triforium above the screen, across which a gallery has been improvised for "a paid choir" of sixteen voices.

After a few pointed and comprehensive inquiries, I learned my bearings from the custodians, and sat down to study and comprehend, if possible, the anomalous situation. There was, assuredly, one of the grandest ecclesiastical structures in the kingdom, left alone of all the other ancient churches and cathedrals, save one (Kirkwall), in its original condition, but stripped bare, to the naked walls and columns, of every vestige of its primitive symbolism and furnishings. Altars, sacred utensils, crosses, font, there were none; like an empty palace, stripped of its royal trappings, and the king gone to a far country. Those venerable walls and cloistered columns and stately piers that had for so many centuries reverberated with the solemnities of the earlier and the later rituals, seemed verily ready to cry out under the latter-day desolations and sacrilegious profanations.

This is an "auld, auld story" in Scotland. The Covenanters made mad, wild work with church, and monastery, and convent, and chantry, and with the clergy and the "religious," too, wherever and whenever they could lay hands on them. That fiery blizzard of envenomed fury had spent itself even here, within the consecrated walls of St. Mungo's Cathedral, and the uproar and fierce turbulence of riot and demolition had waged wantonly from porch to sanctuary. Here the altar and its sacred accessories, the sacred vestments and vessels, had been trampled and flouted by the mob and rabble. Look with me at one of the outer walls of this rood screen, from within the nave, and you shall yet see bullet scars on the stone work, and scores of mutilated emblems and figures of saint and seraph. With axes and hammers, they broke down the carved work thereof, until little more than the invulnerable walls and supports of St. Mungo survived the cataclysm.

And here, amid these unflinching witnesses of the ancient Catholic Faith, fashioned and built up from its living spirit, the creedless, churchless, and unchurchly Kirk has forced an entrance, after having robbed and sequestered the estate of founders and worshippers, an unhallowed usurpation, an apostasy from the ancient Faith, and a perpetual reproach to such as are yet faithful in the land.

The cathedral is one of the oldest in the kingdom; it is the living representative of a very early mission. The history goes back to the sixth century, and St. Mungo, who died 601, was its founder. It is chronicled that St. Columba and St. Mungo once met and embraced near the little stream, the Molendinar, that once ran below the eastern boundary of the cathedral site. The ashes of the good founder, it is believed, still rest under the splendid catafalque in Jocelin's crypt, and the well of St. Mungo is preserved and built into the foundation walls of the same wonderful crypt on the south side. As usual, many great ecclesiastics had a hand in raising the edifice to its present stage of completeness, and the last of them died while completing the crypt under the southern transept, which remains, with the northern, unbuilt. For then, the revolution and the great Reformation upheaval drove the Roman Churchmen out and away, fugitives for their lives. The Episcopal Church followed, but, in turn, was

driven out by the Covenanters, after a period of some seventy years, and ever since they have retained their relentless grasp on the ancient Church estates and edifices, wherever the Crown did not forbid.

Here are some living pictures of those turbulent times in St. Mungo, drawn by a master hand, even John Knox himself, who describes the bickerings and strifes of clashing Roman dignitaries, one especially, in June, 1545, between the followers of the Archbishop of Glasgow and Cardinal Beaton, Archbishop of St. Andrews, showing that the hot, turbulent Scotch blood had cooled little, if at all, under the sway of Rome. You may relish a bit of the "Knox" vernacular. He says: "Cuming furth, or ganging in (all is a ne), at the queir dure of Glasgow kirk, began strying for stait betwixt the two croce beiraris; sa that fra glouming they came to schoudering, from schoudering they went to fuffetis, and fra dry blawis to neiffs and nevellings; and then for charities' sake, they cryt: *Bispersit dedit pauperibus*, and assayit quihilk of the croces war finest mettell, quihilk staf was strongest, and quihilk bearer could best defend his maisteris pre-eminence; and that there should be na superioritie in that behalf, to the ground ganges bayth the croces. And then began na littel fray, bot yit a mirrie game, for rocketis war rent, tippetis war torne, crownis war knypsit, and syd (silk) goonis mycht ha been seen wantonlie way fra the ae wall to the uther," and so on. Possibly had these ecclesiastics exemplified more truthfully the lives and teachings of the early Scottish missionaries and saints, the "Reformation" might have fallen with less loss and violence.

The falling away of the site eastward, leaves the Lady chapel and choir so far above ground, that even the crypts are hardly below the land-level, and are abundantly lighted by windows. These crypts are a distinguishing feature of the cathedral, and are by far the most interesting and perfect, architecturally, to be seen in the kingdom. Indeed, they are virtually a basement cathedral. The low ceiling, fifteen feet under the choir, and more than twenty under the Lady chapel, an area 127 feet long, and more than 60 in width, constitutes a grand church interior. The eastern portion was divided into four chapels with their altars, which were used in the worship of the cathedral during the progress of the superstructure or upper cathedral. At a single narrow area, nine great clustered columns, an oblong space, and the resultant vaulting, is literally a *chef d'œuvre* in Gothic construction. The student of Gothic art will find nothing so interesting, or so astonishing, certainly not in Great Britain, and, I believe, not even on the Continent. Not only is the crypt exceptionally impressive from the magnitude and richness of the work, but from the perfect preservation and sharpness of finish and detail secured by the imperishable stone, which here, and in the choir above, shows no traces of disintegration.

Here is the column behind which Rob Roy and Francis Osbaldistone are said to have met. I cannot pass over Sir Walter Scott's memorable description of this wonderful place, which had, after the Reformation, been convert-

ed into a place of worship for the Covenanters. (Indeed it appears that certainly two, if not three, different congregations occupied the crypt, the choir, and the great nave, simultaneously). He writes:

We entered a small low arched door, secured by a wicket, which a grave-looking person seemed on the point of closing, and descended several steps, as if into the funeral vaults beneath the church. It was even so; for in these subterranean precincts, why chosen for such a purpose I know not, was established a very singular place of worship. Conceive an extensive range of low-browed, dark, and twilight vaults, such as are used for sepulchres in other countries, and had been long dedicated to the same purpose in this, a portion of which was seated with pews and used as a church. The parts of the vaults thus occupied, though capable of containing a congregation of many hundreds, bore a small proportion to the darker and more extensive caverns which yawned around what may be termed the inhabited space. In those waste regions of oblivion, dusky banners and tattered escutcheons indicated the graves of those who were doubtless "princes in Israel." Surrounded by these receptacles of mortality, I found a numerous congregation engaged in the act of prayer.

The last prelate, Bishop Blackader, left in the crypt, under the projected south transept, some of the grandest passages of Gothic art in the cathedral. Left, even unroofed, for centuries, the rains and floods slowly trickled through the interstices of the stone work, until the crypt was named by Sir Walter, "the dripping aisle," and yet, aside from the corrosion or erosion of some of the more delicate chisel work about the capitals, the solidity and integrity of the structure remained unimpaired. Long ago, it has been so far roofed over as to protect it from the elements.

The careful student of antiquities will not forget to pause and study the columns through which he enters from the north-west corner of the great crypt, under the Lady chapel, into the Lauder crypt under the chapter house, which is a lower chapter house, almost identical with that overhead. Those columns with hundreds of similar examples in Anglican-Gothic, bear witness, that even among religious and monastic bodies, the average Christian manhood had not yet emerged from and shaken off the coarse animalism of barbaric times. In that Lauder crypt are preserved many fragments dislodged under the destructive assaults of the Covenanter mobs; figures of apostles, a fragment, I believe, of the bishop's throne or chair, being the apex on which the crozier is cut in low relief; some horrible examples of that diabolic realism which undertakes to illustrate the physical torments of the lost in hell, and other objectionable sculptures which had especially exasperated the rabble.

Ascending to the cathedral above by roomy stone stairways, which enter both transepts, we are ready for a parting survey of this most interesting edifice. It is 320 feet long, 70 ft. wide, and 90 ft. high. The side aisles are exceptionally effective, and here and there their stone vaultings show the epitaphs or escutcheons, of prelates, ecclesiastics, and lay patrons interred somewhere beneath. In one place is the word MARIA, "writ large" in stone, high overhead of these Covenanters! The choir and Lady chapel are remarkable for the solidity, yet elegance, of construction, in the noblest Gothic of the 12th century. The triforium which extends all around the interior, is in the choir, the most deeply recessed and richly molded of anything I

have studied. The depth and solidity of the walls and the breadth of the general effect throws such work in Westminster Abbey, for example, into trivial importance. The same astonishing profusion and largeness of construction is also seen in the clerestory, which is arcaded quite as deeply and boldly as the triforium beneath. Nothing can surpass the stern, severe grandeur of the Lady chapel, which like the "nine altars" at Durham, lies directly across the eastern line of the choir, opening out from the vast piers, nine feet square, which support the eastern wall.

Once and again was the venerable pile marked for demolition by the leaders. But to the infinite credit of the townspeople, workmen's guilds, and train-bands, were their plots and plans defeated. And we owe it to the public spirit of the common people of Glasgow, that the cathedral of St. Mungo yet stands virtually unutilated.

The air is alive with Walter Scott hereabouts, and his dramatic genius has peopled this part of the world and the common life of it, with his personages who have seemingly lived, moved, and had their being, some day, and yet survive as veritable personages in the public thought. So of his pictures. They too live, and as I read to-day in Rob Roy his account of the last attempt at riot, through the mouth of Andrew Fairservice, it seemed to belong of right to my hurried sketch, as a picture of times and men, that have left their work on the old cathedral as elsewhere throughout the kingdom. I read it long ago in my college days. I read it again to-day as I walk through these same streets, safely at the rear of the dangerous, hot-blooded throng, and it seemed as fresh and quick as the events of yesterday. Sir Walter, thus:—

Andrew Fairservice, who saw with great pride the effect which it produced upon my mind, thus accounted for its preservation: "Ah! it's a brave kirk—nae o' your whigmolerie and curliwurlies, and opensteck hems about it—a 'solid,' weal-jointed, mason-wark, that will stand as long as the world, keep hands and gunpowther off it. It had amaist a douncome langsyne at the Reformation, when they pu'd down the Kirks of St. Andrew's and Perth, and thereawa'. To cleanse them o' popery, and idoiatry, and image worship, and surplises, and siclike rags o' the muckle hure that sitteth on seven hills, as if a ne was na braid enough for her auld hinder end. Sae the Commons o' Renfrew, and o' the Barony, and the Gorbals and a' aboot, they behoved to come to Glasgow ane fair morning to try their hand on purging the High Kirk o' Popish nick-nackets. But the townsmen of Glasgow, they were feared this auld edifice might slip the girths in gaun through siccan rough physics, sae they rang the common bell, and assembled the trainbands wi' took o' drum. By good luck the worthy James Rabat was dean o' Guild that year (and a guid mason he was himself, made him the keener to keep up the auld biggin); and the trades assembled, and offered downright battle to the commons, rather than their kirk should coup the crans, as others had done elsewhere. It wasna for love o' Popery—na, na—none could ever say that o' the trades o' Glasgow. Sae they sune came to an agreement to tak' a' the idolatrous statues of saints (sorrow be on them) out o' their neuks. And sae the bits o' stone idols were broken in pieces by Scripture warrant and fung into the Molendinar Burn, and the auld Kirk stood as crouse as a cat when the flaes are kained off her, and a' body was pleased alike."

This public spirit yet remains, and the Glasgow people have in recent years filled all the windows of choir, Lady chapel, nave, most of the clerestory, and all the crypts, with very valuable stained glass, mostly from Munich, giving a certain graceful

unity of color effect throughout, but dreadfully, painfully modern in feeling, where such a profoundly ancient spirit abounds. I noted the memorial brass over the tomb of Edward Irving in the Jocelin crypt, with a very striking portrait figure of St. John, preaching, in a stained window, hard by. This glass cost £100,000, or nearly half a million dollars. The nave dates from the 15th century, is something feebler in style, and less massive and picturesque in construction.

It is quite impossible to convey an adequate or satisfactory impression of this most interesting of all the Scotch cathedrals, and I trust that no traveller in quest of the memorable and beautiful, will pass through Glasgow without a deliberate study of grand old St. Mungo.

I had a voluntary prelude in mind of a certain morning awakening on shipboard, emerging from the terrors and bafflings of the Atlantic, athwart the north of Ireland, into those lovely, tranquil waters that wash the bold headlands of Cantire; of the great isle of Arran, with its grandly sculptured high lands and inaccessible crags, scarred with glens, where lurk herds of deer; past Ailsea Craig, rising sheer and steep from the bosom of the sea; perpetually shifting vistas of far-lying lowland, highland, remote, solitary, unknown, save to the gamekeeper and huntsman; past the Duke of Hamilton's hunting lodge, his castle, and Lord Roseberry's, and a score of most inviting watering-place villages, skirting quiet reaches of sandy beach; past Ayrshire and Ayr itself, yet alive with the memory of Burns; on past great manufacturing towns, and miles of ship yards where iron steamers are building for a world's commerce; on past Dumbarton and its castle, under such a play of sunlight and cloud shadow, as transfigures the landscape in the heavenly wonders, until the huge ship found refuge at its pier in this great city, but the cathedral has overshadowed these damp days and crowded out both prelude and postlude.

#### BOOK REVIEWS.

THE EVOLUTION OF LOVE. By Emery Miller, D.D., LL. D. Chicago: A. C. McClurg & Co. 1892. Pp. 346. Price, \$1.50.

In this volume, the author gives us his conception of Being infinite and finite, and sets forth a system of philosophy on this subject which in his view shows the meaning of human life, duty, and destiny. He divides his book into two parts, the Implication of Being and of Love, founding as the corner-stone of his system, "perfect action, conscious and volitional, as the highest generalization, the ultimate unit, the unconditional nature, of the infinite Being." He treats of Creation, the Genius of Evil, the Solution of Evil, Atoning Fact, the Revelation of the Atoning Fact, and Eschatology. The genesis of evil springs out of the perversion of self-love, so that sin is simply selfishness. Man's personal determination in faith and love enables him to conquer this selfishness and so rise victorious over evil, while selfishness indulged in, results in the personal extinction of the obdurate, and thus the problem of evil is solved. The author, in treating of the Atoning Fact, regards Christ as a created sinless human Being who consented to act as the revealer of Divine love, and through suffering evince infinite love as a motive to man's eternal security, in freedom and harmony with an ideal universe. How on this basis he can predicate (as he does) the resurrection, is

not apparent, nor does he give us any clue to what became of this risen created human Being, or what part He now plays in the evolution of love. Looking at this system from the standpoint of the Catholic Faith (although, if we understand it aright, the author means to write from a Christian point of view), we are unable to accept it, as its conceptions of the Trinity and the Incarnation are apparently out of harmony with revelation. To define the Logos as "the consciousness of relative self-determination," and the Holy Spirit as "the spirit which prompts to the conditioned perfection of God's objective action" seems to us virtually to destroy the personality of these two Divine Hypostases. And further to regard our Blessed Lord as "a created, sinless human Being," overthrows the doctrine of the Incarnation (as this Church hath received the same). A system which is so defective in its groundpostulates must carry this imperfection through all its parts.

THE CHURCH CATECHISM: Its History and Contents. By A. J. C. Allen, M. A. London and New York: Longmans, Green & Co.; Chicago: A. C. McClurg & Co.

In a manual of about 200 pages, Mr. Allen has compressed a brief history of catechizing and of the catechism of the Prayer Book; a systematic exposition of the catechism; several useful appendices on changes or additions proposed but not carried into effect since 1662, among which we are glad to see those reported by Canon Gregory's Committee of Convocation in 1887; the History of Sponsors; the History of Creeds, etc.; and lastly, examination papers. The analysis of the catechism is excellent, and the treatment of individual portions in general satisfactory. We have not observed any unsound doctrinal statements, though in one or two instances there might be greater clearness. The author thinks the justification of infant Baptism in the catechism not so strong as it might be, but he has himself failed to note the significance of the substitution, in the Baptismal Office, of the lesson from St. Mark for that in St. Matthew, which stood in the Sarum book. It is St. Mark who mentions the fact that Christ "blessed" the children, which proves that children are capable of receiving a spiritual gift, for certainly benediction is such a gift, and in the address which follows this is made the ground of belief that Christ will likewise confer upon "this present infant" the peculiar blessings of Baptism. We are surprised to see that in his sketch of the History of the Creed he takes no note of the evident traces of such a formula in the Apology of Aristides, which is certainly not later than 135 A. D. This book will doubtless be very useful to Sunday school superintendents and teachers of Church schools.

THE STRANGE ADVENTURES OF A PHAETON. By Wm. Black. New and revised edition. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price, 90 cents.

All lovers of William Black's novels—and are they not legion?—will be grateful to the Messrs. Harper for publishing them in such neat, readable, and inexpensive form. This is the third, we believe, that has so far made its appearance in this new dress, but others will doubtless soon follow, and be gladly welcomed.

THE STORY OF THE DISCOVERY OF THE NEW WORLD BY COLUMBUS. Compiled from accepted authorities by Frederick Saunders, Librarian of the Astor Library, author of "Salad for the Solitary and Social," etc. New York: Thomas Whitaker. Pp. 145. Price, \$1.00.

The multitudes who are familiar with the artistic writing of Frederick Saunders will be delighted by the timely appearance of this volume, presenting a picturesque sketch of the great discoverer, his eventful voyage, with all that was incident to it, his marvellous career, and an introspection of the man and his mind. As the fourth centennial anniversary of the renowned discovery approaches, full of such special interest to our great republic, this dainty and perfect volume will form a choice gift and souvenir of the celebration of the new

world's finding. Mr. Saunders, with the great resources of the Astor Library at his intimate hand, and with his well-proved, discriminating, and critical mind, becomes a rare author indeed for the researchful work now presented to his countrymen. He unfolds to us the ante-Columbian explorers, the early life of Columbus, his adventurous voyage, gives a *fac-simile* of his letter announcing his discovery, and makes us acquainted with the pitiful closing of his career. At the end of the book we find a carefully-weighed and judicious estimate of the character of the man whom "great writers have immortalized, poets idealized, and priests would canonize," but concerning whose real character there has seemed to be so much doubt. Inclusive of the frontispiece portrait of the hero, the volume holds nine full-page and excellent illustrations.

WOLVERTON: OR THE MODERN ARENA. By W. A. Reynolds. Chicago and New York: Rand, McNally & Co. Cloth, price \$1.50.

We cannot recommend this book to our readers. While it shows the inconsistencies of a young man, trained a Calvinist, it teaches Unitarianism.

ASHES AND INCENSE. Poems by Waltman Barbe. Philadelphia: J. B. Lippincott Co. Price \$1.25.

Beautifully bound, this is one of the books one likes to find on a drawing room table, to be picked up during a few moments of leisure. Its contents are short poems, mostly; sometimes too short, they create a thirst for more. We can heartily commend the book to those who love the poet and the ashes and incense of his burning thoughts.

ELTON HAZLEWOOD: A MEMOIR BY HIS FRIEND, HARRY VANE. By Frederick George Scott. New York: Thomas Whitaker; Chicago: Fleming H. Revell. Price 75 cents.

One of the strongest delineations of character we remember to have found outside of the accepted English classics. The narrative must be read to be appreciated. In the sadness of the hero's life there is a strength of character and a persistency of purpose that will be helpful to all who carry the burden of sorrow.

THE ART OF ENTERTAINING. By M. E. W. Sherwood. New York: Dodd, Mead, & Co.; Chicago: A. C. McClurg & Co. Price \$1.50.

This delightful work on "The Art of Entertaining," dedicated by Mrs. Sherwood to that prince of entertainers, Chauncey M. Depew, ought to be among the wedding gifts of every bride. The closing paragraph from the preface will perhaps give our readers an idea of the assistance in the art of entertaining which this book aims to give: "Cookery books, receipts, and menus are apt to be of little use to young housekeepers before they have mastered the great art of entertaining. Then they are like the system of logarithms to the mariner. Almost all young housekeepers are at sea without a chart. A great turbulent ocean of butchers, bakers, and Irish servants swim before their eyes. They grapple with that important question, 'How shall I give a dinner?' Who can help them? Shall we try?"

THE HOUSE COMFORTABLE. By Agnes Bailey Ormsbee. New York: Harper & Brothers; Chicago: A. C. McClurg & Co. Price \$1.00.

There is much practical wisdom packed between the covers of this little book. Any one about to furnish a house would do well to study it. An idea of its scope may be had from the mention of a few chapter headings, as: Table Appointments; Care of Floors and Furniture; Curtains, Screens, etc.; Pictures; The Power of Color; Halls and Walls; The Parlor, Library, Music-room.

PETER IBBETSON. Edited and Illustrated by George Du Maurier. New York: Harper Bros.; Chicago: A. C. McClurg & Co. Price, \$1.50.

A strange story of psychical phenomena hitherto undreamed of in our philosophy. Whether it is possible for two human beings widely separated to span the chasm by each lying prone on the back with the hands clasped under the head and the feet crossed, and for a whole night long to hold sweet converse together, we have never proved by actual experience. It is perhaps

within the possibilities, and to those interested in such flights of fancy the book supplies a large field of speculation. It is needless to add that the engravings are of the first order, coming as they do from the hand of Du Maurier.

JESUS, THE CARPENTER OF NAZARETH. By a Layman. New York: Charles Scribner's Sons; Chicago: A. C. McClurg & Co. Price, \$1.50.

The story of the life of the Saviour for children plainly, simply, earnestly written. If the author had not taken it for granted that Joseph and Mary married after Christ's birth, and had a family of children, we should like the book better. The Blessed Mary was ever a virgin. The publication of this, the second edition, testifies to the popularity of the book.

BRENTANO BROS., 204 and 203 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

#### SONG OF THE BLESSED TRINITY.

BY W. B. C.

In Thy triune glory, Hail,  
Lord of lords, and King of kings;  
Here we enter in the veil,  
Here our souls have wings.

In the Feast of Trinity  
Garlands, green in early glow  
Of the blessed summer, lie  
At the altar's footstool low.

Blessed Trinity, abide  
In the hearts of those who wait,  
On this morn all glorified,  
At the temple's outer gate.

#### BOOKS RECEIVED.

Under this head will be announced all books received during the week preceding the week of publication. Further notice will be given as space permits, of such books as the editor may select to review.

BES JUDICATE. Papers and Essays by Augustine Bissell. Price, \$1.00.

THE REFLECTIONS OF A MARRIED MAN. By Robert Grant. Price, \$1.00.

CHAS. SCRIBNER'S SONS, New York.

THE CENTURY ILLUSTRATED MONTHLY MAGAZINE. Nov. 1891 to April 1892. Vol. XLIII. New Series Vol. XXI.

THE CENTURY CO., New York.

THE BOOK OF JOB. By Robert A. Watson, D. D. The Expositor Bible Series. Price, \$1.50.

A. C. ARMSTRONG & SON., New York.

STORIES AND INTERLUDES. By Barry Pain. Price, \$1.00.

THE BLUE GRASS REGION OF KENTUCKY, and other Kentucky articles. By James Lane Allen. Illustrated. Price, \$2.50.

AN EDELWEISS OF THE SIERRAS, GOLDEN ROD, AND OTHER TALES. By Mrs. Burton Harrison. Price, \$1.25.

KILMENY. By William Black. Price, 90 cents.

JAMES RUSSELL LOWELL. By George William Curtis. Black and White Series. Price, 50 cents.

HARPER & BROS., New York.

#### PAMPHLETS RECEIVED.

DENOMINATIONAL CHARACTERISTICS. A brief statement of the distinguishing features of most of the Christian denominations, by Rev. Chas. H. Small, D. D. Washington, D. C.: Howard University Print.

THE HISTORIC EPISCOPATE. A paper read before the Cleveland Convocation, Dec. 8, 1891, by Rev. Edward W. Worthington, rector of Grace church, Cleveland, O.: The Williams Publishing Co.

UNITY AND UNIFORMITY, to be Promoted by Variety and Catholicity in the Ways of Sacred Worship within the Church of England. A letter to the Rt. Rev. Edward King, D. D., Lord Bishop of Lincoln, by George Venables, Hon. Canon of Norwich. London: Bickers & Son, 1 Leicester Square.

CHRISTIAN SCIENCE UNMASKED. By Rev. W. T. Hogg. Syracuse, N. Y.: A. W. Hall, publisher.

GOD IN THE SANCTUARY. Sermon preached by the Rev. James S. Stone, D. D., at the consecration of the church of the Good Shepherd, Kensington, Phila.

GIRLS' FRIENDLY SOCIETY FOR AMERICA, ASSOCIATES' LIST FOR 1892.

A MANUAL FOR ALTAR GUILDS, WITH SUGGESTIONS FOR ALTAR LYNEN. Compiled by Josephine Smith Wood. New York: James Pott & Co. Price 10 cents, \$1.00 per dozen.

**THE HOUSEHOLD.**

**WAIT NOT.**

BY MARGARET DOORIS.

"I shall pass through this world but once. Any good thing, therefore, that I can do, any kindness I can show to any human being, let me do it now; let me not defer it or neglect it, for I shall not pass this way again."

A soul has reached the happier land;  
Around his clay a sorrowing band  
Lay tributes rare,  
Twine flowers fair,  
With tender touch, with reverent hand.  
The words of praise before unsaid,  
Are showered o'er him now he's dead;  
And on his brow  
Are laurels now  
He craved in vain ere life had fled.

Ah, well it were, dear friends, for thee,  
If those closed eyes thy love could see—  
His soul could know  
Love's overflow—  
He bore alone life's mystery.

If Heaven will hearken to my prayer,  
Oh, let it give that friendship rare  
Which loves in life—  
Which calms earth's strife—  
And will with me all burdens share.

Friendship to cheer me through the night,  
Till fades away the stars' dim light,  
And gloom is gone,  
And with the dawn  
I enter on a life all bright.

Yes, well it is, dear friends of mine,  
To twine and strew those flowers of thine  
Along life's way;  
Give joy each day.  
To brighten life is love divine.

London, Ohio.

PRIZE STORY.

**UNDER THE LIVE OAKS.**

BY MRS. J. D. H. BROWNE,

Author of "Count Oswald," etc.

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CHAPTER VII.—CHRISSIE'S HOLIDAY.

Week added itself to week, and the autumn rains had come and gone. Chrissie had been burdened with anxiety during those dark, stormy days, when the canyon river, swollen to thrice its size, rushed foaming down the valley, carrying with it debris of rocks and trees, making new channels for itself, and sweeping away any obstacle in its path. As she watched the distant torrent from her bedroom window, and listened to the rushing down-pour of the rain, Chrissie thought that the red-wood house upon the mesa was a poor shelter in weather such as this, and almost made herself ill with worry about her father. She had no home tidings for several days, for the canyon road was impassable. Dr. Ventnor, seeing the young girl's anxiety, had each day attempted to ford the river, but found it utterly impracticable. On the fourth day, however, it ceased raining, and, by the following day, the water, after the manner of California rivers, had subsided so rapidly that he crossed it without difficulty.

That evening he rode to The Palms, and met Chrissie at the south gate. She had been anxiously looking out for him.

"Have you been to the mesa, Dr. Ventnor?" she asked, as he alighted from his horse.

"Yes, Miss Chrissie, they are all well; they have been quite comfortable and safe in the shelter of the live-oaks all through the rains. Your sister has been very brave, and has struggled against 'the blues.' Your brother Louis is rejoicing over the growth of his trees. Jimmie and Oliver have constructed canoes of a small size,

which they have already committed to the stream, and I have brought everybody's love for you, and you are to look pale no longer. Are you satisfied?"

"Oh, so grateful to you!" she answered, and tried to dash away a wilful tear or two which would appear, so great was her relief and joy. "What should I do, if you did not look after them for me! And now I must run back to Nina, she has been restless this evening."

"Are you not grateful to the extent of walking with me as far as the house?" he asked.

"To the extent of doing anything I could for you."

"Is not that a somewhat rash statement?"

"No, not rash, it is not saying much, for there is so little that I can do."

To this the doctor made no response, and they walked a little way in silence.

"Has father told you about his plans, Dr. Ventnor? I mean about the services he is going to hold."

"Yes, he asked my advice in the matter."

"The first service is to be on Christmas Day," she said, "and I am going home for Christmas."

"So they told me. Jimmie and Oliver are anticipating distended stockings."

"My dear, dear boys! And now I must run away, for we have walked too slow. Good night, Dr. Ventnor."

"Will you not come into the drawing-room this evening? I think I have earned a song or two."

"Mrs. Jennifer has visitors to-night; some other time. Yes, you have earned all the songs you want."

Chrissie's hoard was accumulating. Sometimes she laid her gold pieces in little rows. They represented many things, such as such gifts for Christmas, for her father, Elaine, and her brothers; so many rows of young fruit trees when the planting season should have come! Chrissie might have been mistaken for a charming miser, as she gloated over her treasures.

And now the days were bright as jewels, and, during the mid-day hours, almost as warm as summer. Christmas was near at hand, and it became necessary to ask Mrs. Jennifer for a day for shopping in Los Angeles, and a carriage to convey Chrissie to the station; both which requests were cordially granted, added to which Mrs. Jennifer sent one of her maids who knew the city, to accompany Chrissie. The woman knew the best stores, and Chrissie took her into her confidence, with regard to her intended purchases. That day in Los Angeles was one of the happiest in the young girl's life. Truly there is a compensation in poverty, that the rich dream not of. Those simple gifts, the fruit of Chrissie's self-denial, what joy they gave the giver!

Among her purchases were two of a different character from the rest. In the window of an art store, she had descried two beautiful photographs, companion pictures. One was from a painting representing Christ raising the ruler's daughter. It seemed to have been specially placed there for Chrissie, for what could be more appropriate, more beautiful, as a gift for Nina? The little face of the "damsel," with its look of awe and joy, in the presence of Him who had power to call her back out of the realm of death,

even bore a resemblance to that of the child who had but just awakened to a perception of the life that is in Christ. And that gentle, majestic face looking down upon the little maiden, Chrissie knew would be a delight to Nina.

The other represented Christ giving sight to the blind. It was a happy thought that flashed on Chrissie. This should be her little token of gratitude to Dr. Ventnor at Christmas. He was a skilful and kind physician, but none knew better than he how limited was his power. He had once told Chrissie, on one of those pleasant drives from the mesa, that he sometimes felt crushed by the knowledge that, after years of close study and devotion to his calling, he had but touched, as it were, the great science of medicine. "Then," said the young girl to herself, "what a comfort it should be to him to look up to the Great Physician, to whom all mysteries are known and all power belongs."

She chose two simple frames of carved wood, a pretty design of ivy-leaves and wheat-ears, which set off the pictures.

She imagined the pleased, indulgent smile of Dr. Ventnor when he should see that she had remembered him at Christmas; she knew that he valued her friendship.

Laden with parcels, tired and happy, Chrissie reached The Palms that evening, and in a few days more was driven up to the mesa for the Christmas holiday. It was a great event, this Christmas home-coming. Mr. Burton watched his youngest daughter with eyes that had hungered for her dear presence; the small boys hugged her with such impetuosity that it became necessary to rescue her; Louis declared that she had grown so pretty that Elaine had better look to her laurels, and Elaine herself said she had certainly improved very much.

"Now, I shall give you a good rest, dear," said Chrissie. "How I shall enjoy some home work again. How have you got on with everything?"

"O," said Elaine, with the look of a lovely martyr, "you may suppose that it has not been a bed of roses, but still, with Mrs. Castro's help, I have managed pretty well."

"I am so glad you made friends with Mrs. Castro. Do you go there sometimes?"

"Well, I generally send the boys; they enjoy playing with those funny little children. Mrs. Castro thinks you are an angel. 'The Senorita Chrissie is an angel,' she says, and shakes her head as if she thought it a dreadful misfortune that you are not here instead of me. The boys have been making some hideous little baked mud images for you, which, of course, you will value very highly."

"Of course I shall," said Chrissie, laughing heartily. She did not say that she had a promise from Senora Castro to help Elaine in her absence.

"She makes good bread," said Jimmie; "I tell you, Chrissie, you should have seen some that Elaine made for us! It was so leady we could not cut it."

"You ungrateful little monkey," said Elaine. "I am sure I did the best I could."

"Of course you did, dear," said Chrissie, kissing her. "Jimmie did not think, or he would not have said that."

"Come," said Louis, "I want you to

see how the trees have grown. You and Elaine will have plenty of time to talk."

"Wait till I change my dress, Louis, I am longing to put on a blue calico once more!" and disappearing for awhile, Chrissie emerged in her work-a-day dress, sun-bonnet and all, ready for all emergencies.

"March is the best time, I believe, Lou, for setting out trees, and by that time you shall have enough for that land you are clearing."

"A fine thing that you should be slaving to get them, Chrissie!"

"You foolish boy, don't you know I want to have a real ranch myself? Oh, Lou! if you only knew how glad I am to be able to earn something just now, to lighten father's load, to help you all a little! And think how near you, too—able to see you sometimes, to hear from you often—it seems more than I deserve."

For answer, Louis threw his strong, young arm about her and clasped her tight. "Chrissie, I think you are the best girl in the world."

"Perhaps you won't think so some day," she said laughing to drown an inclination to sob a little upon his shoulder.

Chrissie had planned an excursion for the day, after her return home, to gather some of the beautiful California holly for Christmas decorations. She knew a spot where there were masses of it to be found—a little canyon which she had named Holly Canyon. The whole family were to go; it was not beyond a walk for Mr. Burton, and Louis was to let the ranch take care of itself for once.

"I wish," said Elaine, "that we could have let Dr. Ventnor know. He would enjoy it, and I am sure it would be pleasanter to have him with us."

"We've got Chrissie," said Oliver somewhat resentfully. "We don't want anybody else when we have her."

"You always make a great deal of Dr. Ventnor," said Elaine, "and I am sure he is as kind to you boys as possible."

"Oh, he's kind enough and jolly enough," said Oliver, "only you needn't speak as if we wanted him to make the picnic nice, when we have Chrissie."

The eldest sister laughed; "Well, there is no way of asking him to come," she said, "unless he should chance to drive up, which is not likely, as he was here so lately."

As it happened, however, the doctor did drive up about sundown. He had been visiting a patient at no great distance, and bethought him of a book which he had promised Mr. Burton.

The little boys had carried Chrissie off to see a wonderful watermill of their own construction, and she did not know of the doctor's arrival. All out of breath from a race homeward with her little brothers, she reached the house.

The evenings had become chilly, and Mr. Burton had received strict orders from his youngest daughter not to be out after sundown. There was a cheerful blaze on the open hearth in the large, unplastered room which was the general sitting room of the family. Sitting in the fire-light on a low stool was Elaine, looking, Chrissie thought, as beautiful as a picture; on

the opposite side of the hearth sat Mr. Burton, and standing beside him, his hand resting on the back of his chair, was Dr. Ventnor. Surprised at seeing him, Chrissie paused a moment before entering the room. A moment only, but the mind may receive an impression in an instant of time, and a thought swept through Chrissie's brain, as she looked at the group by the fireside, that thrilled her young heart with bewilderment and pain.

"Yes, Chrissie has come," Elaine was saying, looking up at Dr. Ventnor with that sweet, half-smile of hers, "there she is, sun-bonnet and all."

Dr. Ventnor came forward out of the firelight, and met Chrissie on the threshold.

"Welcome to the mesa, Miss Chrissie," he said, holding out his hand, and giving hers a warm, strong pressure. "Are you not quite well," he added, "your hand is cold."

"O, yes," said Chrissie, taking off her bonnet as she spoke, "quite well. It has been so nice to come home, Dr. Ventnor."

He had drawn a chair for her near the fire and she sat down a little wearily. Her hair had become loosened as she ran, and hung in soft tendrils about her cheeks, which were somewhat pale. Her eyes—such tell-tale eyes—had a slightly startled look.

The children came running in, shouting that Chrissie had beaten them. Mr. Burton had taken her hand between his own. "You have been running too fast, Chrissie," he said. "Boys, you must not worry your sister."

The doctor looked keenly at the young face, and saw an undefinable change of expression.

"Miss Elaine has been graciously inviting me to a picnic tomorrow," he said, "but as I understand it is your picnic, I must await an invitation from the projector. Will my presence be acceptable, Miss Chrissie?"

"O, yes," said Chrissie, with a faint momentary hesitancy, "you are always welcome; do you know where Holly Canon is?"

"You must direct me. I shall be busy in the morning, but in the afternoon shall try to join you."

Chrissie explained that it was not far above the Castro's adobe. One of the boys would be delighted to show him the way. It was they who had first taken her there.

Elaine in her pretty, mischievous way, told how Oliver held that Chrissie alone was needed to make the picnic a success, but that she, for her part, had hoped that Dr. Ventnor would come.

Oliver, who was the *enfant terrible* of the family, boldly asserted that Elaine liked gentlemen. At this there was a hearty laugh, and the doctor, who had not even taken a seat during his brief visit, departed.

### THE OBSERVANCE OF FRIDAY.

Here is a very practical question in applied Churchmanship—Reader, do you observe by some definite religious acts the feasts and fasts of the Church?

Seventh in order in the "Table of Contents" of the Prayer Book, the holy days and days of fasting are mentioned. In the list of feasts we find, all Sundays, the Ascension and Nativity of our Lord, the festival of the Holy Apostles and the Blessed Virgin, and some others which are laid down

"to be observed in this Church throughout the year." In the table of fasts we have in addition to Lent, and some other days, "all Fridays in the year."

Reader, is your loyalty to the Prayer Book theoretical or applied? Do you by any definite, practical act observe Friday? If you are loyal, you must keep every Friday as a day "on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." This quotation is from the Prayer Book, and is the law respecting the weekly fast. It is plain and the word "requires" is definite, and leaves us no choice in the matter.

Friday observance has, alas! sadly fallen into disuse among us. This manifests more than one would at first expect. It seems to show that our Churchmanship and Christianity have been emptied of their "salt," viz., the principle of self-discipline and fasting.

Christianity without the practice of self-denial and fasting is bound sooner or later to degenerate into mere pious sentiment and lose its robust manliness. Christianity is symbolized by an instrument of suffering—the Cross—because it was founded by One who fasted, suffered, lead a life of self-denial, and died a painful death for our salvation. The Cross, He commanded us to take up, to deny ourselves, and to come after Him, if so be that we suffer with Him, that we may also be glorified together. In this spirit, it is that our Mother the Church, "requires" us to observe Friday, and to keep in loving memory our Lord's agony and bloody sweat, His cross and passion, His precious death and burial. If we thus devoutly commemorate, by the weekly prescribed day of abstinence, our Divine Redeemer's sorrows and blood shedding, we shall the more joyfully triumph on Sunday which is the weekly festival of His "mighty resurrection."

Sunday has lost much of its real meaning for us Christians, because we fail to take our place at the "foot of the cross," on Friday, and visit in spirit, each Saturday, the grave of Jesus.

The joy of Easter is only to be attained through the night and sorrow of Good Friday. So the weekly Easter Day, Sunday, comes only with its fulness of joy and rest to those who have kept the weekly Good Friday. How much more real would be our Sundays if we suffered somewhat with our Lord each Friday.

The universal Church from time immemorial has observed Friday as a day of abstinence from animal food, and there is no doubt that this is the adequate meaning of the term abstinence in the Prayer Book. This law of the whole Church, East and West, should be conscientiously observed by all loyal Churchmen. In addition to this abstinence from flesh meat, other articles of luxury should be given up, so that our abstinence may be a real act of self-denial and discipline, done under the shadow of the Cross and for love of Him crucified. Attendance at public amusements, concerts, theatres, and parties, is entirely out of harmony with Friday observance and the letter and spirit of the Prayer Book, according to which the day is to be kept as one of extraordinary devotion.

Devout Church people should therefore keep every Friday with a degree of strictness, by abstaining (1) from flesh meat, (2) luxuries and desserts, (3) public entertainments and parties, and also by giving extra time to (1) prayer, (2) attendance at church, (3) study of Holy Scripture and other religious books.

The Christian who truly loves our Crucified Lord will be glad of this weekly opportunity of uniting himself in spirit to the Sacred Passion and Cross of the Lamb of God, and thus learn to "suffer with Him."

In some one definite thing at least, by way of fast and discipline, every Christian should be able to say on Friday, "I am crucified with Christ." This is the meaning and spirit of the Church's command to observe Friday as a day of special devotion,

Let us be loyal to the requirements of our

mother, and devout to the Sacred Passion and Cross of our Holy Redeemer, and keep the weekly commemoration of the sufferings of Him who "loved me and gave Himself for me."—*The Diocese of Fond du Lac.*

### "WANTED—A MINISTER'S WIFE."

BY MRS. JOHN ANDERSON.

Wanted, a perfect lady,  
Delicate, gentle, refined,  
With every beauty of person,  
And every endowment of mind;  
Fitted by early culture  
To move in fashionable life—  
Please notice our advertisement:  
"Wanted, a minister's wife!"

Some twenty years ago a theological student "wanted a minister's wife." I answered in the affirmative, not because I possessed all the requirements in the above advertisement, but I was "fitted by early culture" to "lend a hand."

My John Anderson was not called "to move in fashionable life." Our "fitting" was into the rural districts, where they knew little of the qualifications essential to a minister's wife. And now when I read that Inflatinsville wants a minister's wife, who is capable, always ready in every good work, willing to do the work no one else wants to do; who is competent to take full charge of the missionary society, lead the ladies' prayer meeting, train the children for concerts; and who will teach in the Sabbath school, visit the sick, attend the funerals, and be a good, pious, home-staying woman, I fold my hands and give thanks that John Anderson did not settle so high up. And when I hear that Critical Valley church wants a minister's wife, and that this minister's wife must be sociable, must "take" with the young folks, and that they don't want a minister with an invalid or tired-out wife; that she must be cheerful—a doleful, careworn woman is depressing in her influence; she must hire as little work done as possible, for Deacon Moneybags regards such outlay of money as extravagant; that she must be tidy, her house well-ordered, her table well set, and her family apparel well mended, for Mrs. Sharpnose is exacting, I again fold my hands, maybe a little more reverently this time, and give thanks that John Anderson did not unpack his books so low down.

But what takes my breath is the article in *The Banner*, of January 13th, "One Minister's Wife." Why, after reading of her excellencies, I at once turned to the obituary column. "No good Indian but a dead one" has become a trite saying, and I thought 't was the same way with the minister's wife. This may seem a little harsh, but I feel that John Anderson will never write a like article until my voice is stilled.

It is cheering to the soul to hear of this minister's wife, and she is not one to whom multitude of years hath brought wisdom; in her youth she realizes that a congregation, the minister and minister's wife, are at their best when moving like an endless chain—the wife ministering to the minister, the minister ministering to the congregation. "She felt an interest in her husband's work;" that is the keynote of success in every department of work. How can two walk together unless they agree? and if they cannot walk together, much less can they work. "When it came to his pulpit preparation she let him alone, having learned very soon that one mind undisturbed can do better work than two which are liable to interrupt one another." Ah! how she must have hailed the day of pulpit preparation," when she, too, could be at home, and "let alone." If the mistress of the manse is also housemaid of the manse, how many things were left undone, or but partially done, when she hurriedly dressed and "went with him on his pastoral rounds;" she may have sat very serenely, while listening to the plaints of the sick or sad parishioner, but who shall say her thoughts were not on her unfinished work. Yes, "she let him alone," that she might uninterrupted gather up and tie the numer-

ous threads broken by the frequent stopping of the household loom. And how, I wonder, did she learn that "one mind undisturbed can do better work than two?" John Anderson and I undertook a partnership sermon once. It was very much like that piece of music, "Chop Sticks (four hands)," a conglomeration of sounds and very little harmony. I have since thought the sermon was better suited to my style of delivery than John's, but—we are Presbyterians.

"If there was a sick child in any family she managed to get to it as soon as possible." Pray who "managed" her children while she was absent? "If her husband could not go along she went alone." Did he tarry at home to finish the washing, bake the bread, tidy the house, or mend the children's aprons? And by the untiring labors of this "one minister's wife" "people who never thought of going to church were often seen there." Why I should think that with so much time gained at the wife's expense, a husband could prepare the most *drawing* sermons, and that there would be but little need of any one playing the part of recruiting officer, much less the need of the "direct invitation" of the minister's wife. But then, I have been unfortunate along this line of work. I was once a self-appointed committee on invitation for John Anderson's mission school. I approached a young miss, most graciously, I thought. She proudly tossed her head and answered: "Oh, I don't like the Presbyterians. My grandfather was a Presbyterian minister, and he died an *invalid*, or—or—what do you call them things that don't believe in God?"

Again I find people are more prone to speak plainly to the minister's wife than to the minister. Should I invite them to attend our church they might give an excuse not very complimentary to the preaching. If I have a visitor for tea and my bread is not good, I can, with all propriety, give the reason for my failure, and the apology is accepted; yet no excuse from John Anderson is sufficient for an uninteresting discourse; he is always expected to be at a white heat. Poor man! I often pity him. I know his sermons are frequently *dry*, but I also know the cause. Oftentimes the spindles are heated, the wheels nearly at a standstill, the whole machinery almost wrecked by the ceaseless action, and not one drop of that cheapest of all lubricating oils—a word of appreciation.

The visiting clergyman's sermons are extolled to the skies, forgetting that these samples are often like the premium bread at the county fair, the best of the baking, and sometimes very unlike the every day "staff of life." I would not have anyone think that every joint in a minister's wife's body was a "crazy bone," but I confess she is "touchy" when home talent is overlooked. The milk of human kindness in her system is not easily curdled by the thunders of applause accorded to a neighboring minister, but her ear is quick to catch the whispered word of appreciation spoken of her own minister. Can I see John Anderson faithfully visit the sick, bury the dead, comfort the sorrowing, and go a-begging for an approving word? Very crude, but very tender, was the compliment a father passed on his musically inclined son: "Our Jem is gittin' to be a right smart fiddler, and he can fifer some too; to be sure he is not much on dancin' chunes and them hifalutin pieces, but he is jist fust-rate for family use." Might not the same be said of many ministers and more ministers' wives?—*Presbyterian Banner.*

### LETTERS TO THE EDITOR.

SUNDAY SCHOOL INSTRUCTION.

To the Editor of *The Living Church*:

Will you kindly publish the following scheme of Sunday school instruction for criticism and suggestions of your readers. It is about to be introduced in a mission, and we want it as near right as may be.

Object of Sunday school: To prepare



for lay ordination, *i. e.*, Confirmation and Church work.

Infant class: to study Bible stories, chiefly by means of pictures. Much music. From 5 to 9 years old. Primary class: to memorize Creed, Lord's Prayer, and Ten Commandments. 10 years old. Boys and girls together. Secondary class: to study doctrine of Creed, Lord's Prayer, and Ten Commandments, and Catechism. 11 years old. Boys and girls apart. Confirmation class: to study Holy Baptism, Holy Eucharist, Holy Orders, and Confirmation. 12 years old. Boys and girls together. Prayer Book class: to study Shinn's Manual, scholars to do work in organized societies, *e. g.*, St. Andrew's Cadets, and Daughters of the King. No age limit. Church History class to study Lane's Notes: Organized work as above. No age limit. Bible class: to learn how to study the Bible organized work in St. Andrew's Brotherhood, guilds, etc. No age limit.

LEWIS STOCKTON.

Buffalo, N. Y.

AN ANCIENT HYMN.

To the Editor of *The Living Church*:

Referring to the closing paragraph of "Some Popular Hymns," in your issue of May 21st, the following extract from the appendix to the "Hymnal Noted," edited by the late Rev. Thomas Helmore, may prove of interest:

*Gloria, laus, et honor.* (Circ. A. D. 810). This hymn is said to have been composed by S. Theodulph, at Metz, while imprisoned by the Emperor Louis; and to have been sung on Palm Sunday by choristers trained by him, as that monarch was on his way to the cathedral. The Bishop was instantly liberated."

In the original Latin hymn, there are eleven verses, including the first, which is repeated after every successive stanza as a chorus; the concluding verse reads:

"Receive, instead of palm-boughs,  
Our victory o'er the foe,  
That in the Conqueror's triumph  
This strain may ever flow:  
All glory, etc."

The choral directions are: "the first verse to be sung in unison by seven boys, and repeated in full chorus." These seven boys are to sing the first line of the 2nd verse and the whole of the 5th verse; and the chorus takes the remainder of the hymn. The music is written in E minor and B minor.

Philadelphia.

FAULTY PUNCTUATION.

To the Editor of *The Living Church*:

In all the years of my long ministry, I have been worried with the punctuation of the third line of the first verse of what is now hymn 194, formerly Psalm xl. Through all these years, in all re-prints, this punctuation has continued.

The verse alluded to is this, with the undeviating punctuation:

God is our refuge in distress,  
A present help when dangers press,  
In Him, undaunted, we'll confide;  
Though earth were from her centre tossed,  
And mountains in the ocean lost,  
Torn piecemeal by the roaring tide.

I suggest for the improvement of this verse that the semicolon after "confide" in the third line be removed, without any point, and placed, if you please, after "press," the last word in the second line, and one will have the true reading of the verse.

Up to two or three decades ago, some ministers, after announcing the Psalm or hymn, used to read it before singing. And it was very gratifying and edifying when one happened to read a favorite hymn of the people. Whether or not, there be "sermons in stones," I am sure there are sermons in many hymns.

ED. F. BERKLEY.

St. Louis.

KING HALL, WASHINGTON, D. C.

To the Editor of *The Living Church*:

Church people who feel the responsibility of our Church toward the millions of colored men and women within our borders, will be

glad to know that King Hall is to be opened in September as a theological training school for colored students. The trustees, who are also members of the "Commission for Work among Colored People," have, before reopening the Hall, given long and careful consideration to the best mode of conducting so important a work.

They have elected as warden a colored presbyter, the Rev. W. V. Tunnell, a graduate of Howard University and of the General Theological Seminary, at present professor of English literature and rhetoric at Howard. Well equipped for his work, and possessing the confidence of the most competent educator in this country, the new warden will have unusual facilities for attracting earnest young men of his own race to the ministry of the Church, under the stimulus of the combined advantages offered by King Hall and the University.

What might not be accomplished if the Church had at its command a number of well-trained colored ministers and teachers thoroughly imbued with sound Church principles and inspired with missionary zeal for the enlightenment and development of this people?

King Hall consists of a commodious house with abundant space for future buildings, opposite the campus of Howard University which offers its privileges in every branch of study freely to the students.

Daily services will be held in the chapel of the Hall, and regular lectures delivered during term time by some of the Washington clergy who have kindly promised to aid the warden in this manner.

The regular course of study will be preparatory to the diaconate and priesthood, but other students will be admitted at the discretion of the warden. There will be no charge for tuition, lodging, or board to those students who, in the opinion of the warden, are unable to bear such expense, and it is hoped that to provide for these cases, a number of annual scholarships, of \$100 each, will soon be obtained. Other desirable gifts would be books of reference and approved modern theological works for the library, money for furnishing the rooms, and for the building of a chapel, and the future enlargement of the Hall.

Surely many who read this announcement will welcome this new departure on the part of our Church, and will watch its development with interest. Humanly speaking, it must depend for success: 1, upon its management; 2, upon the quality of the men who may here be fitted for the ministering work of the Church, and 3, upon the extent of the sympathy and support given to the whole movement for bringing the Church into closer touch with the hearts and homes of the colored people. On this sympathy and on this support the trustees rely with confidence. The results may not be seen for many years, but the good seed sown with prayer and faith will surely bear fruit abundantly to the glory of God!

HENRY E. PELLEW,  
Treas. and Sec.

Washington, D. C.

MILWAUKEE.

ISAAC L. NICHOLSON, D. D., Bishop.

CITY.—The consecration of St. James' church occurred on Friday, the 3rd inst. Notwithstanding most inclement weather, a large congregation was gathered within the sacred edifice. Twenty clergy, followed by the Bishop and preceded by the vested choir, passed around the church, singing as a processional "Jerusalem, the golden," set to music composed for the occasion by Mr. L. H. Eaton, the choirmaster. The Rev. C. L. Mallory was master of ceremonies. The absence of the rector, the Rev. E. G. Richardson, cast a shadow over the occasion, Mr. Richardson being at the bedside of his dying father, in Baltimore. The instrument of consecration was read for the Bishop by the Rev. C. S. Lester, the Bishop reading the remainder of the consecration office. Morning Prayer was said semi-chorally by the Rev. Dr. Wright, the Rev. Jas. Slidell, and the Rev. Dr. Keene. At the Holy Communion the Bishop was Celebrant,

assisted by the Rev. C. S. Lester, as epistoler, and the Rev. Dr. Riley, as gospeller. The Bishop also preached, on the sanctity of the church edifice and the duties of Christian vestrymen.

NASHOTAH.—The jubilee celebration of Nashotah mission was most joyfully carried out. A large number of the alumni and other friends were in attendance, though the continuous rain kept away many from near by. The ceremonies began on Tuesday, May 31st, with an early Celebration. At the main service, the Bishop of Fond du Lac was Celebrant. The preacher was the Rev. J. J. Faude, of Minneapolis. Diplomas were given to the members of the graduating class: Messrs. Cordick, Burke, Perkins, and Talbot, and the degree of B. D. in course was conferred upon the Rev. John Leach Porter. Immediately after lunch, the alumni association held an enthusiastic meeting. It was the largest ever held, but owing to the failure of the president to give notice beforehand, the meeting was informal only. Resolutions were passed by the alumni, unanimously requesting the trustees to confer the degree of B. D. upon the Rev. J. J. Faude, a student at Nashotah some 20 years ago. The request was granted by the board of trustees on the following day. In the afternoon, several papers were read from the older members of the alumni, relating early history and traditions of Nashotah. The first, by Dr. Adams, one of the founders, was read by President Gardner. The Rev. E. Steele Peake, of the diocese of Minnesota, an old-time student, followed, reading his own paper. President Gardner also read a letter from the first graduate of Nashotah, the Rev. Gustav Unonius, now in Sweden. A very full paper, prepared by the Rev. Dr. Ingraham, of St. Louis, was read by the Rev. C. C. Tate, the author being unfortunately prevented by illness from being present. The Rev. Dr. Sweet, an alumnus of a later date, also read a paper. The evening was made delightful by a reception tendered the guests by Dr. and Mrs. Adams, at their residence.

Wednesday was rainy again, and the outdoor service and triumphal procession were of necessity abandoned, and the service was held in the chapel. Bishop Nicholson was Celebrant, and the Bishop of Mississippi, an alumnus and formerly a professor at Nashotah, was preacher. He spoke of the changes everywhere, as marks of progress. Nashotah was changed, but its change was inevitable if it was to continue to progress. The Church itself changes in its outward aspect.

After the service, lunch was served in a huge tent erected for the purpose, and was followed by a number of speeches. Letters of regret were read from the deans of the several theological seminaries, the Bishop of Ohio, and a number of others. The corner-stone of Breck Hall was laid in the afternoon by the Bishop of Milwaukee, a brief address being delivered by the Bishop of Quincy, who also pronounced the benediction.

The offerings, the nucleus of a jubilee fund, were very generous, aggregating some \$1,900. It is hoped that steps may soon be taken towards collecting an adequate endowment fund for Nashotah, whose history is inseparably bound up with the history of the Church in the West.

The degree of D. D. in course, was conferred upon the Rev. William Dafter, of the diocese of Fond du Lac. No honorary degrees were conferred.

KENOSHA.—A correspondent writes: "One who for the first time has just had the privilege of attending Commemoration day at Kemper Hall, would like to give the readers of THE LIVING CHURCH some of his impressions. Twenty-five years ago I visited the spacious old Durkee mansion, surrounded by its seven acres of lawn and shrubbery, and admired its adaptability for a Church school for girls. But Tuesday last I was amazed by the wonderful development, and struck by the expressive grouping of the buildings which form the quadrangle. On the north side, the chapel stands

out prominently to proclaim a Christian school, while an enclosed cloister connects it with the other buildings. Eastward, Armitage Hall, the gymnasium and concert room (70 feet long by 30 feet wide), forms another side of the quadrangle, and represents another aspect of school life, viz.: physical culture. Judging from the appearance of the school procession, I felt like complimenting the teacher of calisthenics on the result of her work. Southward, the building last erected showed us within, its spacious and cheery refectory, its airy and well-lighted school rooms and dormitories, *apropos* of which last, I noticed the extensive system of fire-escapes which seems to exhaust all possible precautions for safety.

At the appointed hour, while the gong was tolling, the long line of veiled scholars (I am told that the number is complete) began a processional hymn in the cloisters, and, preceded by their cross-bearer, and followed by their teachers, and the Celebrant and preacher for the day (Canon J. H. Knowles), with the chaplain acting as server, entered the chapel, the procession being closed by the Bishop of Milwaukee. The choral Eucharist followed; and, to me at least, there is something peculiarly affecting in the tones of those fresh young voices singing so joyfully their *Credo* and their *Gloria in Excelsis*. I cannot abridge Canon Knowles' Commemoration address, bidding us remember the departed before God, and telling us how to do it, but it seemed to me just what the day called for.

Before luncheon came a very simple and touching commemoration, the crowning of the pictures of bishops and fathers departed with wreaths of flowers, while the chorus of girls sang a hymn composed for the occasion by a graduate. Then our procession of scholar, teachers, visitors, proceeded to Armitage Hall for the crowning of the founder and for luncheon. At half-past two, procession was re-formed, and we went to chapel for a short Evensong. But on this occasion the Guild of the Holy Child preceded the clergy, since the members were to present to the Bishop the candidates for admission to their guild.

So passed a bright, peaceful commemoration day—one which must have filled the Sisters with devout thankfulness for the Divine assistance, and this prosperous climax of their years of patient labor. Now that the buildings are complete and filled to their utmost capacity, all that remains, I suppose, is to help in securing perpetuity, and in extending Kemper Hall's power to aid the worthy, by founding such memorial scholarships as the one just started in memory of Dr. Lance, the beloved priest and chaplain at Kemper Hall.

COLORADO.

JOHN F. SPALDING, D. D., Bishop.

The annual council of the diocese convened in St. John's cathedral, Denver, June 1st, at 10:30 A. M., when the Rev. Franklin S. Spalding was advanced to the priesthood, and the Bishop of New Mexico preached from St. Matt. v: 48. After the Eucharist, the council was organized by the selection of the Rev. J. C. S. Weills, as secretary, and then adjourned for luncheon.

The Bishop made his annual address and charge in the afternoon, which showed advance in most lines of the Church's work. Tribute was paid to the Rev. J. T. Prothro, a presbyter, who had died within the year. The leading question, which was introduced a year ago, and is to be presented to the General Convention in October, namely, a petition for the setting off of the western slope of the Rockies as a missionary jurisdiction, was carefully presented. Later, a commission brought in a full presentation of the case, and a tract for circulation was ordered to be printed therefrom. Briefly the case is as follows: the western slope, which in resources of mineral, coal, stone, fruit, and grain leads eastern Colorado, is being rapidly developed; the Church has gotten strong foothold as at Durango, Meeker, etc., and needs the care of a chief pastor, who can further its growth in these important years of foundation laying; val-

uable property will be deeded to the jurisdiction which will largely endow the episcopate as soon as it may become a diocese.

Pledges for diocesan missions were almost double those of last year. The Standing Committee was re-elected: The Rev. Messrs. C. H. Marshall, H. Martyn Hart, S. T. D., and A. R. Kieffer; Hon. W. F. Stone, Messrs. G. J. Beal, LL.D., and A. A. Bowhay. The deputies to the General Convention chosen were the Rev. Messrs. O. E. Ostenson, G. W. Hinkle, A. R. Kieffer, J. C. S. Weills; Messrs. W. F. Stone, G. J. Beal, A. du P. Parker, A. A. Bowhay.

The headmaster of Jarvis Hall having died this spring, the Rev. F. S. Spalding has been appointed to the post, and the strongest confidence is felt for the ensuing year. The usual routine business was rapidly dispatched.

On Tuesday before the council, the Woman's Auxiliary held its annual meeting, and showed signs of growing vigor, zeal and efficiency. Added interest was given by the presence of the Countess of Meath, who spoke on behalf of the Ministering Children's League.

GRAND JUNCTION. — Bishop Spalding made a visitation to St. Matthew's parish, May 13th, and administered the rite of Confirmation to a small class. The rector, the Rev. O. E. Ostensen, baptized two persons. The Bishop preached the sermon, which was a convincing argument in favor of the divinity of Christ. At its close, he spoke in regard to the annual convention and of the proposition that would come before it, to erect a missionary jurisdiction on the western slope.

#### WESTERN TEXAS.

JAS. STEPTOE JOHNSTON, D.D., Bishop.

Bishop Johnston writes: "I have just returned from a 400-mile buggy-ride through the old Fort McKavett country. I was absent four weeks, and at one time was 75 miles from the nearest railroad. I visited the following points in company with the Rev. Oliver Wilson, who makes this grand round once in two months: Fredericksburg, Mason, Lemo, San Saba, Brady, Eden, Menardville, Ft. McKavett, Sonora, Junction City, and Kerrville. These places are from 30 to 60 miles apart, and it is not uncommon to ride 20 to 30 miles without seeing a human habitation. It is exclusively a stock-raising country. Nature has wonderfully endowed it with beautiful mountains, wide rolling plains, and swiftly-flowing streams, but for the lack of a regular rainfall at proper seasons, it is not suited to farming, and so the population is, and must continue, sparse. We have a few people scattered throughout this vast region to whom we feel in duty bound to minister. During the past season they have suffered the greatest disaster that has ever befallen them. A drought last summer and fall prevented the fall crop of grass growing. The result was that cattle, horses, and sheep went into the winter poor. The crowning calamity was one of the severest winters ever experienced in this climate, on account of which there has been a loss of from 30 to 40 per cent. of all the stock in the country. Some have even lost more heavily. All these things coming together, have placed Church work at a great disadvantage, for religious offerings are always the first to feel the pressure of hard times. Notwithstanding all this, we have more men at work than ever before, and hope to hold all the ground gained. But in order to do so, we must have the generous assistance of our brethren whom a kind Providence has placed beyond the reach of 'hard times.' I sincerely trust that my inability to be at the North during the winter, which is the harvest time of the missionary bishops, who cannot work their jurisdictions on account of the cold, will not be permitted to prejudice the interests of the Church in this far-off and almost tropical field, where the Bishop must needs do his work in the winter. I would most earnestly urge all those who have heretofore been contributing to this jurisdiction, not only to continue, but, if possible, to enlarge, their offerings 'until these calamities be overpast.'"

#### VIRGINIA.

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

WINCHESTER.—As a memorial of the late Walter Power Sullivan, the teachers and pupils of the Episcopal Female Institute, and some of his friends outside the school, have undertaken to establish and support a school in China under the supervision of the Rev. F. R. Graves or the Rev. S. C. Partridge, of Wuchang. This school which will be called the "School of the Holy Faith," is a particularly fitting and appropriate memorial of Mr. Sullivan, as he took very great interest in the mission at Wuchang, and had pledged himself to give each year \$25 to the work there. The China Missionary Guild, which under the direction of the Christ church chapter of the Daughters of the King, was organized April 19th, 1892, for the benefit of the mission at Wuchang, observes two rules: I. To pray daily at 12 M. for the mission at Wuchang; II. To contribute not less than five cents per month to the fund for this work.

#### WESTERN NEW YORK.

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

GENEVA.—The senior class banquet of Hobart College was held at the Plaza, May 21st, Mr. Harold S. Rankin, presided. Addresses were made by Messrs. G. R. Brush, W. B. MacPherson, W. H. Douglass, W. M. Pegram, S. M. Beach, J. T. Taylor, W. P. Kemper, and L. M. Sweet. The fourth annual reunion of the Kappa Alpha fraternity was held with the Hobart chapter on Monday, May 23rd. Delegates were in attendance from Union and Williams Colleges, Cornell University, and the University of Toronto, Canada. The banquet of the Freshman class came off Wednesday, May 25th. The course in elocution has been given this year to both Sophomores and Freshmen. Separate prizes will be contested for by the two divisions at the annual exhibition held in commencement week.

ROCHESTER.—The Rev. W. N. Webber entered upon his duties as rector of St. John's parish, January 1, 1892. Since that time a vested choir has been introduced which has already taken rank among the best in the city, the congregation has outgrown its present accommodations, every available seat being rented, and the growth and development of the parish in every department has been most gratifying. But all other causes for parochial congratulation have been overshadowed by a recent gift from Mr. H. H. Warner, one of Rochester's best known and most enterprising citizens. For some time past a project has been on foot for erecting a new and suitable group of buildings for St. John's, to take the place of the present temporary church and parish house. The parish is situated in the very finest residence portion of the city, but the present church property is not upon the principal residence avenue. It was decided that if possible a suitable site should be secured on that avenue, and negotiations were in progress for the purchase of such a site at a cost of about \$40,000. To the surprise and delight of the congregation, Mr. Warner has rendered this investment unnecessary by donating a most attractive site on the avenue, immediately adjoining the famous Warner observatory, erected and maintained at his own expense, and a model of architectural beauty and symmetry. This munificent donation, which releases all that would otherwise have been expended for a site, will enable the vestry to largely augment the scope of their plans, and the new St. John's church and parish buildings will undoubtedly take rank among the notable churches of the country.

#### DELAWARE.

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

The 106th annual convention was held in St. Philip's church, Laurel, on Wednesday, June 1st. A preliminary service was held the evening previous, the special subject under discussion being "Church Extension." The day opened with a plain Celebration at 7 A. M., the rector, the Rev. C. M.

Armstrong, being Celebrant. The convention was called to order in the parish house, a majority of both orders being present. A recess was taken at 10:30 A. M. for Divine service. Litany was said by the Rev. V. H. Berghaus. The convention sermon was preached by the Rev. K. J. Hammond, from Gal. v: 5. A second Celebration followed, the Bishop being Celebrant.

The convention re-assembled in the parish house at 12:30 P. M., when the business was resumed. The report of the trustees of the diocese was presented and read, showing the acquisition, by gift, of certain lots of land for Church purposes; also the anonymous gift of \$10,000, to be placed to the credit of the endowment of the Episcopate Fund, which fund now amounts to nearly \$70,000.

Adjournment was taken until 3 P. M., when the Bishop read his address, showing great progress in the work of the diocese. The report of the diocesan missionary and education committee was read, showing an increase of \$300 above last year's report. A full and free discussion followed, when a plan was suggested to the convention whereby a regular basis of offerings may be assured to the committee, similar to those in use in other dioceses.

The report of the trustees of the diocese was formally acted upon, as to their resolution that the salary of the Bishop be increased to \$3,600. Concurred in unanimously.

The election of clerical and lay deputies to the General Convention resulted thus: Clerical: the Rev. Messrs. J. L. McKim, T. G. Littell, D.D., P. B. Lightner, and K. J. Hammond; Lay: Hugh Martin, M. D., Messrs. Joseph Swift, D. J. Cummins, and S. M. Curtis.

Standing Committee: the Rev. Messrs. H. A. Henry, C. E. Murray, and L. W. Gibson; Messrs. H. Burr, M. D., and S. M. Curtis.

Secretary, S. M. Curtis (for the 31st year); treasurer, E. T. Canby; redistrar, Rev. C. E. Murray.

The next convention was appointed to meet in St. Andrew's, Wilmington, June, 1893. After prayer, the convention adjourned *sine die*.

#### NORTH DAKOTA.

WILLIAM D. WALKER, S.T.D., LL.D., Bishop.

We take the following from a Chicago paper: "As illustrating what one soul inspired by a lofty purpose may do," said Bishop Walker, "I want to tell you of a young Sioux Indian and his work. He went to the Indian school at Hampton, where he studied for five years, when he returned to his people at the Cannon Ball, about twenty-five miles north of Fort Yates on the Missouri.

"As he was leaving Hampton, his rector gave him a Prayer Book, hymnal, and Bible in the Sioux tongue. That young Indian went out among the heathen Sioux, and, beginning with four or five, developed a religious interest that resulted in the conversion of many. He wrote me a touching letter a few months ago, and I went out to the Cannon Ball. There I found several who wanted to be baptized and join the Church. Close questioning revealed the fact that the young Indian had taught them well the lessons of Christian duty, and I baptized them. Among the applicants were several couples who had been married according to the Sioux custom, which is simply no marriage at all. So I told them I couldn't admit them to the privileges of the Church unless they were properly married. Two couples were married and admitted. The rest declined to do so. But a few days ago I received a letter saying that they had fully discussed the matter and had decided to be married in accordance with the requirements of the Church. The influence of that devoted young Indian had worked wonders, and in ten days I shall go to the Cannon Ball, marry these people, and admit them to membership in the Church. But the sad part of this story of the zealous young Indian who has done so much for his people is that consumption has seized upon him, and he is dying in a little hospital out there on the prairies at the Cannon Ball."

A Chicago paper, noting the arrival of Bishop Walker in that city to visit his brother, Mr. James H. Walker, speaks of his services in the cathedral car:

"Bishop Walker's services while on his trips are conducted on strictly democratic and popular principles. At a small town in North Dakota where he recently preached, he carried the hearts of the inhabitants by storm by his earnest, simple, and unassuming manners. The morning the cathedral car was drawn into the town the Bishop was seen, broom and duster in hand, engaged in the occupation of sweeping and dusting out the car and arranging for the reception of the crowd. The spirit shown by the Bishop in these little things so aroused the enthusiasm and admiration of the townspeople that they attempted to attend the service that evening *en masse*. They were received with outstretched hands, farmers, threshers, cattlemen, and even the poor tramps who happened to be carried along with the crowd, and were made to feel as comfortable as possible by the Bishop and a young man of good presence and simple, quiet manner, who proved to be the Earl of Caithness. The service was a hearty one. All joined in singing the sweet old hymns and in the responses. The Bishop's sermon was extempore and was forcible and eloquent. The congregation went away delighted."

#### EAST CAROLINA.

ALFRED A. WATSON, S.T.D., Bishop.

The ninth annual council met in Christ church, Elizabeth City, May 18th, and organized by the election of the Rev. James Carmichael, D. D., president, and the Rev. N. Harding, secretary. Dr. A. J. DeRosset was elected treasurer. The opening sermon was delivered by the Rev. T. M. N. George.

The Thompson Orphanage, the missionary work of the diocese, its finances, and the report of the committee on the state of the Church, were the main topics considered. The report showed the diocese to be in a healthy and satisfactory condition, both spiritually and materially. The missionary spirit has been greatly quickened during the past year, especially within the limits of the Wilmington convocation.

The Bishop's address showed an increased number of visitations, but, apart from its statistical exhibit, was mainly devoted to the great missionary needs within the diocese, and to earnest pleas for individual self-denial and effort; particularly deprecating the tendency to parochial display and aggrandizement to the loss of a more generous and Catholic interest. The general condition of the diocese is one of advance and encouragement.

The following deputies were elected to the General Convention: the Rev. Drs. Joseph C. Huske, James Carmichael, N. C. Hughes, and the Rev. N. Harding; Dr. A. J. DeRosset, Col. and Messrs. J. W. Atkinson, Wilson J. Lamb, and W. B. Shepherd.

Standing Committee: Rev. J. C. Huske, D.D., president, the Rev. James Carmichael, D.D., the Rev. Robert Strange; Dr. A. J. DeRosset, and Mr. George Roberts.

The deans of the convocations are the Rev. Drs. N. C. Hughes and James Carmichael.

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REDUCED RATES TO WASHINGTON VIA B. & O. R. R.

Delegates to the convention of the American Institute of Homeopathy, to be held at Washington, June 13th to 17th, can secure reduced rates for the transportation of themselves and families upon application to "Ticket Agents of B. & O. R. R. Co." The round trip fare from Chicago will be \$23.20, and correspondingly low from all other points on the line. For information in detail write to L. S. Allen, Assistant General Passenger Agent, B. & O. R. R., Rookery Building, Chicago.

THE ELECTROPOISE.

A Home Cure for Disease without medicine. AUBURN PARK, Ill., April 27th, '92. GENTLEMEN:—The Electropoise has taken the place of a family physician in our house for the past eight months. It cured a severe case of La Grippe and has been very effectual in breaking up colds. For this alone it is well worth the cost. We value it highly and I would be pleased to answer any inquiries concerning it. Yours Truly, I. H. VAIL. For Dyspepsia, Rheumatism, Nervous prostration, and Female troubles, it has no equal. Write for circulars or call at 34 Monroe Street, Rooms 20-21, National Electropoise Co.

MODERN LOCOMOTIVE ENGINES.

The Baltimore & Ohio Railroad has just placed in service on its Chicago Division three new passenger engines, built at the Baldwin Locomotive Works, after new designs furnished by the Gen'l Superintendent of Motive Power of the B. & O. Company. The engines weigh 113,000 pounds, have driving wheels six feet six inches in diameter, cylinders 19 by 24 inches, and are without doubt the finest passenger engines running into the City of Chicago to-day. Comparisons of these new engines have developed wonderful power and speed in hauling the famous Royal Blue Line trains, which run between New York, Philadelphia, Baltimore, and Washington over the Philadelphia Division of the B. & O. Railroad. The B. & O. has added over forty new, high-class engines to its motive power equipment within the last sixty days, and others are under construction. While constantly adding engines of approved design and highest grade to its motive power, and passenger coaches of Pullman standard to its rolling stock, the B. & O. is also expanding large amounts for additional second and third tracks and sidings, and improved facilities at terminal points. By the time the World's Fair is opened for the reception of visitors the B. & O. will be well equipped to handle, expeditiously, the large volume of passenger traffic which will naturally seek this picturesque route from the Atlantic sea-board to Chicago.

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SUMMER RESORTS.

**Deer Park and Oakland**  
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**CREST OF THE ALLEGANIES,**  
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OPINIONS OF THE PRESS.

The Southern Churchman.

MAKING CREEDS.—Turning from Omaha to New York we hear Dr. Lyman Abbott, the successor of Henry Ward Beecher, declaiming against creeds and traditionalism, which latter he defines "the putting of the tradition of the elders in the place of God." He wants everybody to go to the Bible and see God, but not through Westminster or Princeton theologies. Let each boy make Latin grammar for himself! Let each astronomer down with the studies of his predecessors and form a new astronomy! Is there

nothing in the teaching of the Church since the apostles fell on sleep? Must every man go to the Bible, and apart from all Church teaching make his own theology? As it would not do for the boy making grammar for himself, or for the astronomer disclaiming the guidance of his predecessors, so not for Dr. Abbott to form a new theology for himself, ignoring the creeds and the teaching of the Church. As wisdom did not begin with him, and as Christianity is very old, all Christians need humility as well as critical research. "Blessed is the man who can say his creed."

The (St. Louis) Church News.

FAITH AND FACT.—Take away the fact of the Resurrection, and what then? The Ascension goes with it, the Comforter promised by our Saviour goes with it, all goes, the Christian faith itself. Let the Christian remove these facts out of his existence, and try to imagine what life would be. The light has gone out. Joy, hope, courage, confidence, consolation, faith, all gone. These facts seemingly would hardly be kept alive in this world without the festival days. The Easter glory is rapidly widening among lives and peoples of all names and classes, but we think too little, we make too little of the glory of the Ascension, which is in truth the sacred sealing and sanction of the Resurrection, and all the facts of God Incarnate.

The Episcopal Recorder.

HONEST PRINCETON.—The Christian Union is much perturbed over the resignation by Professor Van Dyke of the chair of Church History in Princeton Seminary. The seminary very properly requires that instruction in this department be given along what it has always held to be orthodox and scriptural lines. Dr. Van Dyke declines to give the customary pledge, and retires from his position as instructor. This is very proper. Young men go to Princeton with a full understanding of the theological standing of that time-honored institution. They go there expressly to be taught the truth as the orthodox churches have always held and still hold it. It would be highly improper if the seminary, while presenting this fact to the world and the Church, nourished in her bosom men who possessed a reserved liberty to misrepresent and undermine the truth. Yet The Christian Union, in a long editorial, utters a loud wall over this illiberal spirit.

The Sanitarian.

DARWINISM.—Darwinism has a strong foe in Professor Virchow. The following is an extract from his address on the subject, delivered before the Anthropological Congress in Vienna: "Since the Darwinian theory of the origin of man made its first victorious mark, twenty years ago, we have sought for the intermediate stages which were supposed to connect man with the apes; the proto-man, the *pro anthropos*, is not yet discovered. For anthropological science the *pro-anthropos* is even a subject of discussion. At that time in Innsbruck the prospect was, apparently, that the course of descent from ape to man would be reconstructed all at once; but now we cannot even prove the descent of the separate races from one another. At this moment we are able to say that among the peoples of antiquity no single one was any nearer to the apes than we are. At this moment I can affirm that there is not upon earth any absolutely unknown race of men. The least known of all are the peoples of the central mountainous district of the Malay Peninsula, but otherwise we know the people of Terra del Fuego quite as well as the Esquimax, Bashkirs, Polynesians, and Lapps. Nay, we know more of many of these races than we do of certain European tribes; I need only mention the Albanians. Every living race is still human; no single one has yet been found that we can designate as simian or quasi-simian. Even when in certain ones, phenomena appear which are characteristic of the apes—e. g., the peculiar ape-like projections of the skull in certain races—still we cannot say that these men are ape-like.

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GOOD WORDS.

FROM RECENT LETTERS.

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FROM MASSACHUSETTS: "THE LIVING CHURCH is to be commended for the noble stand it has taken for the Catholic Faith. Its editorials have given no uncertain sound."

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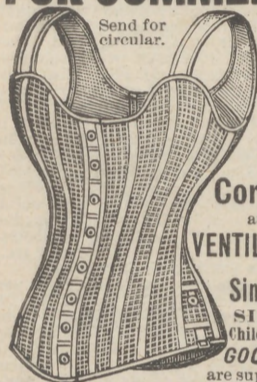


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LAMPS.

FROM Good Housekeeping.

Always have a spotless chimney and no oil on the outside of jars.

To prevent oil oozing over the top of the burners, turn the wick down after the light is out.

Rub the wicks, do not cut them. A new wick must be started right. Loose threads must be clipped off to start with; but when once in shape, the necessity for clipping must be very rare. A wick must be put in several hours before using, so that it may be thoroughly saturated with oil. When a lamp has been burned, if one part is a little higher than the other parts, it will char first, and, when well charred, can be rubbed off to the level of the rest. A bit of soft paper, a nail brush, or, best of all, the unbroken finger of a glove will do this successfully.

Be sure that no bit of charred wick or burned fly or moth is left in the lower part of the burner. There is danger of these igniting and setting fire to the oil in the reservoir. A clean, unbroken lamp is not dangerous.

If a lamp has been left standing with a little oil in, it should not be lighted until filled and the burner carefully wiped. It is possible that gas may have formed and made the lamp, as it stands, unsafe if lighted before refilling.

To start the circular wick of a large lamp, like the Rochester, put a new wick in the burner, saturate thoroughly with oil that part of the wick that is above the burner, which is best done by holding wick and edge of burner upside down in a shallow cup of oil. Put the burner in the lamp, but have no oil in the lamp. Light the wick and put the chimney on. Let the oil burn out of the wick. This method chars the wick so that it can be rubbed down to a smooth, even surface. Started rightly, a wick can be kept even. The objection to this is the odor from the burning wick; but the time necessary is short, and an open window can be arranged without having enough draft to break the chimney.

When a lamp is first lighted, leave the flame low until the metal of the burner is heated, then turn as high as possible without smoking. This secures a clear, steady flame.

To clean burners, boil in water in which sal soda has been dissolved. Put one teaspoonful to every quart of water.

If the brass catches of the burner are too tight, the chimney will break as it expands with the heat. These catches are easily loosened without injuring the lamp.

Alcohol lamps for kettle and chafing dishes must be kept perfectly clean. The wicks must sometimes be renewed before they are burned out. The question: What is the matter with the lamp? may often be solved by putting a fresh wick in place of the one that has become clogged. Frances Spalding.

IN using recipes where weight is given instead of certain measures, the inexperienced housewife is often put to confusion. If she will remember the equivalents of weights in measure, the recipes that yield doubtful results will many times prove more satisfactory. One pint of liquid is equal to a pound. One pint of butter, or solid chopped meat, is also equal to a pound. A cupful of grated crumbs equals one ounce. A rounded tablespoonful of butter, a rounded tablespoonful of granulated sugar, a heaping tablespoonful of powdered sugar, two rounded tablespoonfuls of flour, and two rounded tablespoonfuls of ground spice, are equal to one ounce. The equivalent to a quart of pastry flour sifted is one pound, and of the new-process flour, one quart minus a gill is equal to a pound. A cupful of washed and dried currants, of raisins when stemmed, or of Indian meal, equals six ounces.—N. Y. Evening Post

HAND-GRENADES.—The hand-grenades for the extinction of incipient conflagrations, are now to be found in corners and corridors of many public and private buildings, and their efficiency, if used with promptness, is generally admitted. There is no necessity, however, for paying fancy prices for them, as ordinary bottles filled with the solution will answer every purpose. The solution is composed of one pound of common salt, one half-pound of sal-ammoniac, dissolved in about two quarts of water, and such simple means of fire prevention may readily be made by any one.

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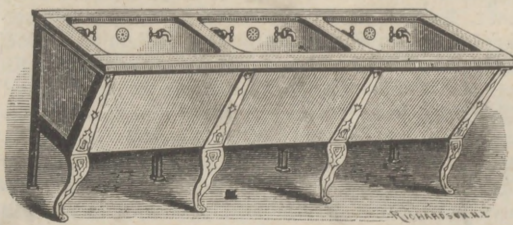
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