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SCHOOL

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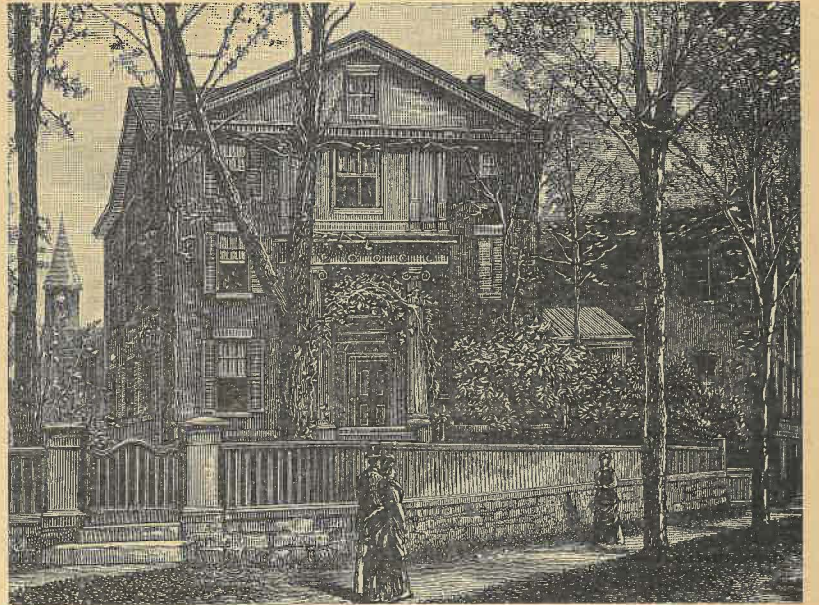
From the Rt. Rev. the late BISHOP OF ILLINOIS, 1870.

St. Mary's School has won and steadily sustained my heartiest confidence in its management and success. This noble work commends itself, at every step, more and more to my love and admiration, in its mission to educate soul as well as mind, and to bring up the daughters of the Church so that "strength and honor shall be her clothing, and she shall rejoice in time to come."
HENRY J. WHITEHOUSE.

The following Resolution was adopted by the Board of Trustees twenty-two years ago (1872).

Resolved, That in renewing our engagement with the Rev. C. W. Leffingwell, as Rector of St. Mary's School, we would take this occasion to express to him our appreciation of his eminent success in bringing St. Mary's to its present high position; and that while the grounds have been growing in beauty, and the building in symmetry and grandeur, under his energetic management, the institution itself has been growing in our affection. We earnestly recommend it to all who have daughters to educate, as an institution most worthy of their continued confidence and support.

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Are you a success as a parent? Is your 8 or 10-year-old boy a credit to you? Are you proud or ashamed of him? Are you proud or ashamed of your part, so far, in bringing him up?

If you agree that a boy is too much for any man engrossed with affairs, and for any woman with the complex duties of American women, and that the fault is not in the boy but in circumstances, let me hear from you.

My notion is that he wants occupation and guidance. The boyish force that you try to suppress at home will make a man of him, under favorable circumstances. A good many of my boys go to Yale; but better not think so far ahead.

Write me, if interested.

HENRY W. SIGLAR.

The Living Church

Saturday, Aug. 4, 1894

News and Notes

PRESIDENT ELIOT'S advice to Harvard students as to the allotment and systematic use of time, reminds us of an old verse, which we quote from memory:

Seven hours for sleep; for
Law's grave study, seven;
Ten to the world, and all the
Rest to heaven!

THE ACTION of the Emperor William of Germany in releasing, out of respect for the memory of President Carnot, the two French officers who were undergoing a long imprisonment on the charge of *espionage*, they having been caught in the act of taking plans of German fortifications, will probably do much to modify the feeling of the French towards Germany. There are many evidences that still as in days gone by the world is influenced at least as much by sentiment as by self-interest.

A WRITER in *The Catholic World* for June denies that the Roman Catholics would destroy the public school system of the country, as at present established. The policy of the Roman hierarchy now seems to be to agitate for a share of the public school money in proportion to the number of children they are teaching in their parish schools. But what would be the result of that policy if carried out among all the denominations? The rule would work both ways, and all ways, and what would be left of "the public school system"?

"DID a Chinaman discover America?" A writer in *The Overland Monthly* argues that he did, and as early as the fifth century. He points out a resemblance between the North Pacific Indians and the Chinese; also a similarity in the structure of their respective languages. Resemblances are also noted between the Chinese laws, customs, architecture, etc., and those of the civilization described by Prescott. Finally, the writer (Mr. Frederick J. Masters) gives from a Chinese classic a full account of the visit of five Buddhist monks to "Fusang," Mexico, who established a monastery there.

THE CONVOCATION of CANTERBURY during its recent session took significant action upon the subject of the Archbishop of Dublin's plan for consecrating bishops in Spain. A petition was presented to the convocation from the English Church Union praying for action in the matter. The result was the passage of the following resolution, moved by the Bishop of London and seconded by the Bishop of Gloucester and Bristol:

That this house does not consider it within its province to pronounce any judgment on, or to interfere with the action of a bishop of another province of the Church, but they think it their duty to say that this house cannot hold itself responsible for any such action as appears to be contemplated by the Lord Archbishop of Dublin until the meeting of the Lambeth Conference in 1897.

THE FOLLOWING CLIPPING from a local paper comes to hand too late to be seasonable, but it is too good to keep over for nearly a year:

Palm Sunday services in the Presbyterian church next Sunday. In the morning at 11 o'clock, the subject will be, "Joan of Arc, the maid of Orleans, her call and mission in serving her country," from I Sam. iii:9. In the evening at 7:30 o'clock, the subject will be, "The lifetime and religion of St. Patrick." Palm Sunday music by the choir. All welcomed.

What a grotesque combination, Joan of Arc and Palm Sunday music. Holy week introduced by a discourse on St. Patrick! We are informed that in one Presbyterian society the question of palms for Palm Sunday was under consideration, but was voted down as savoring of "Catholicism."

THE BISHOPS in the convocation of Canterbury had an interesting discussion on Sunday observance. They

passed several resolutions condemning in strong terms the increasing misuse of Sunday by the rich and leisured classes, not only because of its effects upon themselves, but as imposing additional Sunday work upon those who were called upon to minister to their amusements. The bishops declined to pass resolutions which might seem directly to encourage the Sunday opening of libraries, picture galleries, etc., not apparently as objecting to the principle, but because such action on their part was exceedingly liable to misinterpretation. There was reason for believing that the serious religious feeling of the nation was against it. It was noticeable that the Bishop of London, whom no one could accuse of bigotry, was against the resolution favoring Sunday opening. The Bishop of Rochester was the principal advocate of the measure.

SUMMER LECTURES for the clergy were announced at Cambridge, England, from July 16 to July 27. These lectures have been undertaken by some of the most eminent professors and scholars of the University. They include courses on specified portions of the Old and New Testaments, on Dogmatic and Patristic Theology, Moral Theology, and Ecclesiastical History. Professors Kirkpatrick, Ryle, Armitage Robinson, Swete, Lumby, and Stanton, with Canon Mason, and the Rev. Messrs. Moule, Chase, Brooke, Dr. Jessopp, and M. R. James, Esq., are among the names on the programme. Some of the subjects are of peculiar interest. Prof. Lumby deals with "The Faith in the Time of Justin," Mr. Chase with "Clement of Alexandria on the Incarnation," Mr. Brooke treats of "Origen as an Interpreter of Scripture." Canon Browne has a lecture upon "Early Christian Inscriptions in Great Britain," and Dr. Jessopp will discourse upon "The Parish Before the Reformation."

THE ANCIENT PARLIAMENT of Man, the oldest legislature in the world, the Manxman's noble inheritance from his Norse ancestors, met according to the custom of a thousand years or more, on Tynwald Hill on Old Midsummer Day. The weather was warm and sunny, and the ancient ceremonial was witnessed by many thousands of people, among whom visitors formed a considerable proportion. The proceedings commenced with service in the St. John's chapel, after which the Governor, Bishop, Council, and Keys, walked in procession to the Mount of Laws, over a pathway strewn with rushes. From the hill-top various acts of the legislature were promulgated in the Manx and English tongues. On the return of the Council and Keys to the chapel, Sir West Ridgeway submitted a loyal address of congratulation to the Queen on the royal birth. The Speaker of the House of Keys endorsed the resolution, which was heartily adopted. Various measures affecting the administration of the Island were dealt with. Meanwhile, on the Hill itself where the Tynwald fair was being held, there were the usual bands of music and general rejoicings.

"LET ALL THINGS be done decently and in order" appears to be a command not always regarded even in church. *The Church Review* mentions some of the varying fashions pertaining to pulpits, which occasion awkward and irreverent results. In a Cheshire parish the floor of the pulpit was raised or lowered by a screw contrivance. In one case the clerk proceeded to screw up the floor until the occupant's knees were visible, and then, discovering his mistake, let it down with a run which caused an audible titter in the congregation, and confusion and fright to the clergyman. In another instance three hassocks were employed to give the proper elevation, but these proving decidedly unsteady, the preacher kept one hand on the pulpit ledge in order to preserve equilibrium. Finding it necessary, however, to use that hand during the sermon, to find a reference, the top hassock glided backwards, and preacher, Bible, and all, disappeared with a crash! Under such circumstances, human nature could not be expected to maintain the reverent demeanor appropriate to the house of

God, and the fault would not lie with the congregation either.

AN EDITION of the "Imitation of Christ," by Thomas a Kempis, having been announced by a London publisher, an advertising agency wrote offering to supply the author (for a modest consideration), with cuttings from all newspapers, magazines, etc., noticing the new book. The letter was addressed to "Thomas a Kempis, Esq.," in the care of the publisher. This is related by "Peter Lombard", who adds the following: "The secretary of a Girls' Friendly Society Home, having put out an appeal, received, among other communications, a letter addressed to "G. F. S. Home, Esq." And still another of the same class: A lady traveling in the north of England, said to an apparently intelligent fellow-traveler: "I wonder if we can see Jarrow from the line." Intelligent passenger had never heard of Jarrow, and the lady ventured to explain about the venerable Bede. Intelligent passenger seeming interested, the lady was encouraged to tell about St. Cuthbert, but had not proceeded far, when she was rendered dumb by the confident correction of the other party: "I beg your pardon, mum, but you are a little mistaken there; Cuthbert and Bede were not two people. It was one man, whose name was Cuthbert Bede." Readers of "Mr. Verdant Green, by Cuthbert Bede", will appreciate this. It may be well to explain that, while the "Peter Lombard" whom we have been quoting is not the famous "Master of the Sentences," he is the master of many sentences which form most diverting reading and serve to lighten the columns of *The Church Times* with much information, both curious and gay, but at the same time not destitute of an ecclesiastical aroma.

Brief Mention

Bishop Nelson states that one-tenth of the communicants in his diocese are negroes. — A generous visitor attending a meeting of colored people, placed a five-dollar bill in the contribution basket. This amazed the brethren who carried the baskets, and one of them in a whisper confided the fact of the unusual contribution to the pastor, who arose and said to the congregation: "Beloved fren's, de collection has brought fo'th de munif'cent sum ob sixteen dollars and forty-nine cents, purwided de five-dollar bill gib by de white gemman am not counterfeit." — The parish paper of Christ church, New Haven, Conn., in answer to the question: "How many sittings are there to be in the new church?" very aptly replies: "It is a matter to which we have not given particular attention, but we are able to say that ample room is provided for 850 *kneelings*. Our aim has been to give every worshiper an opportunity to bend his knees in prayer rather than his spine." — It is reported that a Columbus clergyman, acting as chaplain of the Ohio Legislature, introduced into his morning prayer the petition: "Bless the Governor of this State, and keep him in the line of preferment until he shall have reached the presidency." One is not surprised to learn that the sentiment was "drowned in the applause of enthusiastic Republicans." "A few such exhibitions of irreverence," says the *Outlook*, "would relegate the legislative prayer to the same place where the legislative fast-day has gone." Why not read prayers "out of a book?" — "A few men in Rochester," says *The Buffalo Courier*, "who seem to have more zeal than taste, have formed a business partnership and taken the name of 'The Sanitary Communion Outfit Company.' They purpose obtaining a patent on the individual Communion cup, and making their everlasting fortunes out of the sale of Communion Table service to churches. The outlook for dividends to stockholders in this enterprise is not encouraging." — "There are now about 100 places in this country," says *The Parish Leaflet*, Tacoma, "where there is a daily celebration of the Holy Communion, and the number is increasing. We are glad, also, to be able to say, that weekly celebrations of the Holy Communion are now becoming the rule, and that almost anywhere an early Celebration can be found on Sunday." — A minister "across the border" made the following curious announcement from the pulpit:

"Weel, friends, the Kirk is urgently in need o' siller, and as we have failed to get money honestly, we will have to see what a bazaar can do for us."—A family of unlimited wealth had secured the best accommodation the steamer afforded. The gentleman and his wife kept themselves secluded most of the time, but the children were allowed to run wild over the steamer until they become such intolerable nuisances that the captain was spoken to, and he gave the youngsters a severe reprimand. This aroused the indignation of the mother, who remarked to the captain that as she paid first-class fare, she thought she was entitled to first-class privileges. "Madam," said the captain, "first-class-fare means first-class conduct." There was no further protest.—A Syrian convert to Christianity was urged by his employer to work on Sunday, but he declined. "But," said the master, "does not your Bible say that if a man has an ox, or an ass, that falls into a pit on the Sabbath day, he may pull him out?" "Yes," answered the convert, "but if the ass has the habit of falling into the same pit every Sabbath day, then the man should either fill up the pit or sell the ass."—The Episcopal Church in New York City to-day ministers in nine languages.—A railway is under construction from a seaport in Palestine to Damascus, a distance of about 150 miles. Damascus has a population of about 250,000.—Whittier's lines on a sun-dial may remind us that summer vacations will soon be ended, and that we must work while it is day. Here they are:

With warning hand I mark Time's rapid flight
From life's glad morning to its solemn night;
Yet, through the dear God's love, I also show
There's Light above me by the Shade below.

—It is said that Benjamin Franklin left a fund of \$5,000 to be earning interest for a hundred years, when a half of the accumulation should be expended for the benefit of the people of Boston, and the other half should go on at interest for another century. The time has now nearly expired, and the trustees will have \$350,000 for an industrial training school.—Frequent complaints are heard that our clergy do not read the service well. As a class, we believe they are the best readers to whom the public listen, in the pulpit or on the platform. That is not to say that there is no room for improvement; but let them beware of affectation and "elocution," so called.—The biographer of Dean Stanley says that when he preached his first sermon in a little village church near Norwich, an old woman was heard to say after the service: "Well, I do feel rather empty like." "Yes," replied another venerable dame, "that young man did not give us much to feed on."—"Easy writing," said Sheridan, the dramatist and wit, "makes hard reading," "It is so," says *The Interior*. "Cream rises slowly, and is gathered with care, and is for those who appreciate the best. Skim milk is for pigs and calves. A writer must work the mental dasher long and vigorously, if he would produce thought worth preserving or publishing. As a general rule, the thought that flows from the point of a running pen is the skimmed milk of the deadly commonplace."—Recently in "Choir and Study," the writer spoke of three heirs presumptive to the British throne; he should have said two, the Duke of York and his infant son. The Prince of Wales is heir-apparent.—"My friends," said the speaker at the missionary meeting, "you who live in luxury, with your fine houses, your carriages, and your servants at hand for every need, little know the privations and trials of the poor missionary. Many a time have I myself been obliged to rock the cradle with one foot while I wrote my sermon with the other." Evidently this gentleman could not open his mouth without "putting his foot in it."—As a fine illustration of mixed metaphor, a correspondent calls attention to the following from *The Church Times* (London): "The movement for the revival of Catholic teaching and usages * * * is now firmly rooted in our midst!"

The Place of the Sunday School in the Church

BY THE REV. J. D. HERRON

About two years ago I wrote a letter to THE LIVING CHURCH, in answer to an objection to the Sunday school as a part of the machinery of the Church. The correspondent, whose objection called forth my letter, claimed that the Sunday school, as generally conducted,

was an impediment rather than a help in the extension of Christ's kingdom, in that, instead of encouraging Church attendance on the part of the children, it made them indifferent to the regular services of the Church.

This conclusion was reached, through inductive reasoning, by asserting that in very many instances this was the condition, and then by generalizing from this premise that the Sunday school is an impediment and a failure. My letter in reply aroused such a widespread interest, and I received so many notes of inquiry from all parts of the country, both from rectors of large parishes and from women in struggling missions, that I resolved in due time to write more fully of the Sunday school system to which I then referred, and which has clearly proved that the Sunday school, as an auxiliary to the Church, need not be a failure.

To substantiate my position I was obliged to refer to my own work; and to explain the system and prove its success, I shall be under the same necessity now. This, I trust, will be a sufficient apology for any apparent self-assertion.

I will lay down three propositions: The Church does not recognize the Sunday school as an institution. Both by rubric and by canon the children of a parish are placed under the direct supervision and tutelage of the minister.

The instruction which the minister is in duty bound to give to them is simply and solely the catechism, and the doctrine, constitution, and liturgy, of the Church. (Title I, Canon 21.)

The duty of Church attendance is laid upon the children in the office of Baptism, in the words: "Ye shall call upon him to hear sermons."

A Sunday school which is founded upon these principles and which fulfills these duties will, of necessity, be successful in accomplishing the purpose which the Church demands, the extension and the building up of Christ's kingdom upon earth. A Sunday school which is not so founded, and which does not so work, will be a failure, and very likely an impediment to the work of the rector of the parish. The problem to be solved is, how to bring the Sunday school, as at present constituted, upon this basis and within these lines of operation. There are two plans. The first is for the rector boldly to assert his prerogative, to disband his Sunday school, to reorganize it as a Church-instruction class, and to teach it himself. The second, is to keep the Sunday school organization intact, and by the application of "machinery," to move it gradually upon this basis and within these lines.

It is simply a question of tearing down your house and building it over again; or of applying hydraulic jacks and rollers and moving it wherever you want it. I take it that if the problem is to be solved at all, the latter is the only practical plan. What machinery can accomplish this end? In the first place, a few impediments must be cleared away.

I have before me a book entitled "The Sunday School Prayer Book." It was published thirty years ago, with the recommendations of seventeen bishops of the Church. The learned editor in his preface used these words: "The children practically form a congregation by themselves, with a worship and teaching of their own. They need, therefore, a Prayer Book of their own—not by any means a substitute for the great manual (any more than attendance at Sunday school is a substitute for attendance at church), but rather as an introduction to it—a sort of primer prayer book, so closely resembling it in form and arrangement as to engage their interest and affection, and yet so child-like in character as to be out-grown with childhood."

With all due deference to the superior learning of the editor, I submit that the principle which these latter words embody is false and pernicious. While the Sunday School Prayer Book did not fulfill the happy anticipation of its sponsors, the false principle upon which its use was founded has become more or less rooted in the Sunday school, and is one element of its failure to accomplish its true end.

If the children "form a congregation by themselves, with a worship and teaching of their own," it is neither by the authority of the Church nor by the demand of the children. It comes to pass only by the selfishness, or the thoughtlessness, or the carelessness, or the ignorance, or the stupidity, of parents, governors, teachers, spiritual pastors, and masters.

If they need a worship of their own, the Church is wrong in demanding that they shall be taught the wor-

ship of the Lord's Prayer and the Sacraments. If they need a teaching of their own, the Church is wrong in ordering that they shall be brought to "hear sermons," since the only sermon of which the Prayer Book takes note is the sermon at Holy Communion; and also wrong in her canonical provision for their instruction.

Therefore, since the Church has provided no "primer prayer book," and since she has ordered that the Prayer Book shall be the manual of instruction for the children, two impediments must be cleared away:

First, all lengthened forms of service adapted from the Prayer Book. The Sunday school does not assemble for worship but for instruction; and the only authorized worship is that of the Prayer Book, rubrically rendered. Anything which would make the Sunday school seem like a "children's church" must operate against an attendance upon the divine ordinances.

Second, all instruction which is not based upon, and which does not illustrate, the doctrine, constitution, and liturgy of the Church, of which the Prayer Book is the compendium. To make Sunday school instruction effective for the end in view, it must create a hunger for the service of the Church which precedes or follows. As the keynote of this instruction, the children must be impressed with the fact that they are members of the Sunday School only as they are members of the Church, and that they have the same right to own a Prayer Book and to take their place in the Church service, from the opening sentence to the benediction, as any adult member.

With these impediments swept away, the machinery can be applied. There are two ends in view: First, to secure a regular and prompt attendance at the school instruction. Second, to secure the attendance of the scholars at the service of the Church. For the accomplishment of this, the first machinery is a system of awards. Here an objection is made, that children ought not to be paid for doing their duty. But one who has learned the difference between the burnt-offering and the peace-offering, and who knows that Christ was both, that He did the Father's will simply because it was the Father's will, and at the same time had a motive for so doing—even "the joy that was set before Him"—would not make such an objection. Objections have been made to the Gospel morality, that it is not perfect, since at every step rewards are offered; and of no different kind is the objection to Sunday school awards. But an award differs from a prize. It is not something given to the best scholar, but to every scholar who reaches a certain standard.

This system requires a careful record of attendance, behavior, and lessons, for the Sunday school, and a record of attendance for the Church service. Then at the Christmas festival the awards are given; first for Church attendance, and second for meritorious work in the Sunday school.

A powerful incentive to the children is an honor roll, published either monthly or quarterly, with the names of those who have been regular and prompt at church and Sunday school. Published quarterly it can come within the means of any Sunday school, as the increased attendance will increase the contributions. Then, with a scholar's record card of attendance, to be punched with early and late punch marks, the machinery is complete.

I would not speak so confidently of these principles and methods of Sunday school work if they were not all in successful operation in the parish under my charge. And the "proof of the pudding" is, after all, what the people want. I will be pardoned then, if I give a short account of the work as it is in actual progress:

The school assembles at 9:30 A. M., and each scholar brings a card of attendance. Each scholar has a number, and this number is kept by the registrar, by the librarian, and by the teachers, on their class-books or class-cards. The school is opened with the Creed, the Ten Commandments or the Duties, or some other portion of the Catechism, set to music and sung by the children, and then the Lord's Prayer and the collect. All these form a part of the instruction. Then the classes are formed and forty minutes are given to instruction. Then all three departments re-assemble together, and the superintendent gives the report of attendance and contributions. Then the school closes with a short service.

The close of the school is timed so that the teachers and scholars can be in their seats for the Church serv-

When the processional begins. Two records are kept of church attendance; one by the scholar on his record card, and one by the registrar. The registrar's record is made from little tickets which the teachers give out to their classes, and which the scholars give up as they go out of the church.

What is the result? From the roll of honor for this year's first quarter, I quote: Scholars enrolled, 130; average attendance, 86.

It is only right that I should state that the Sunday school methods which I have employed during my eleven years' ministry here are an application of those which I learned in St. Augustine's chapel, Trinity parish, New York, under the Rev. Dr. Kimber.

I do not know what need there is of a children's Church or a Sunday school Prayer Book, when any Sunday I can look down and see the eight-year-old daughter of my senior warden, with her Prayer Book open, taking her place as "the child of God," and a ministering priest in His holy service.

Canada

A very impressive service was held at Kemptville, diocese of Ontario, on the 28th, when the Patton Memorial church was consecrated by the Archbishop. The debt of the church has been paid off for nearly three years, and lately many improvements have been made on the church buildings. Over twenty of the clergy accompanied the Archbishop, as well as many prominent laymen. Four services were held in the church, at which the music was very good. The services were all choral and the offertory during the day was devoted to the new rectory fund. The church was beautifully decorated with rare flowers. St. John's church, Oxford Mills, seems to be in a very prosperous condition. A strawberry festival was held recently, the profits to be devoted to improvements in the rectory grounds. A new organ has just been put into St. Paul's church, Brockville. The Sunday school is in a flourishing condition and there is a branch of St. Andrew's Brotherhood.

The Bishop of Toronto held an ordination service lately in St. Alban's cathedral, when seven candidates were ordained to the priesthood and four to the diaconate. The Bishop also held a confirmation at the church of the Messiah, Toronto, in July, when a large class was confirmed. The Bishop was present at the closing exercises of Trinity College school, Port Hope, and of the Bishop Strachan school, Toronto, presenting the prizes on both occasions. St. Peter's church, Cobourg, was reopened July 1st. Extensive improvements have been made in the interior, including two beautiful new memorial windows. The music at the opening services was good. The preacher, both morning and evening, was the Rev. Canon Sweeney of Toronto. Canon Greene of Orillia was presented by the church wardens, on behalf of the congregation, with a bicycle, to enable him to get about his parish with ease and comfort. The meeting of the chapter of the rural deanery of Durham and Victoria, was held on the 17th and 18th.

Three churches and two burial grounds were consecrated in the diocese of Ontario during the past year, by the Archbishop. He also confirmed 1660 persons, and held two ordinations, one in St. George's, cathedral, Kingston, in December, when two priests and two deacons were ordained, and one on the 17th of June last, when three priests and three deacons were ordained. A handsome little church, St. Stephen's, has been built at Britannia, a pleasant summer resort, about five miles from Ottawa, on Lake Deschenes. Many gifts have been presented to it, among others, a large oak chair for the chancel, also the communion rail and reading desk by St. George's church, Ottawa. A bell is still lacking and is much needed. St. George's church has the largest chapter of the St. Andrew's Brotherhood, in Canada, although only formed about a year and a half ago. The whole work of the church is in a most flourishing condition.

New York City

The suburban parishes of St. John's, Pleasantville, and St. Stephen's, Armonk, have been temporarily placed in charge of the Rev. Stephen F. Holmes, formerly rector of Trinity church, Mt. Vernon. Mr. Holmes continues to reside at Mt. Vernon.

Mrs. Anson Phelps Stokes, of the church of the Heavenly Rest, has just established a library and reading room in Mulberry st., for poor Italians. It was opened the first of the week. Hereafter free access will be given daily. A main object is to gather in the young men who otherwise would spend their time in the streets, or in the low bar-rooms of the neighborhood. The cost of fitting up has been about \$5,000.

One of the energies of the Sisterhood of the Good Shepherd, which has accomplished much good, especially during the recent hard winter, is its bureau of cast-off clothing. The sisters constantly collect old clothing and articles of use to the poor and send collecting boys to any person willing to contribute. At the Sisters' house, 419 W. 19th st., these ar-

ticles are distributed to the needy, but a small price is always attached, as a means of promoting a feeling of self-dependence among the poor, and enables self-respecting persons to apply for articles they much require, who would not apply to a charity where clothes were given away. The work is under the charge of Sister Adelia.

During the past quarter the Church Hospital and Dispensary has treated 2,129 cases. In the department which provides visiting physicians and nurses at homes of the sick poor cases were cared for in 24 churches, chapels, and missions. In some parishes a great number of cases received attention, especially those located in mission districts. Thus there were 159 cases in the mission of the Holy Cross, 123 in the parish of the Holy Communion, 46 at Old Epiphany House, 38 at St. Ignatius' church, 40 at St. Thomas' chapel, 115 at the church of the Transfiguration, 65 at the church of Zion and St. Timothy, 38 at the church of the Reconciliation, 39 at the church of the Beloved Disciple, 11 at St. Paul's chapel, 13 at Trinity chapel, and a smaller number at other localities. The dispensary has issued 2,581 prescriptions in the three months. The managing committee includes 15 of the leading rectors of the city.

The Church in this city has lost one of its most valuable laymen in the death of Mr. Geo. Montague, president of the Second National Bank, who passed away very suddenly on Tuesday, July 24th. He was a representative of a fine old colonial family of English descent. For many years he was prominently associated with great fiscal enterprises, and was a conspicuous figure in mercantile and financial circles. He was ever a loyal and earnest Churchman. For 25 years he was treasurer of St. Timothy's church, and on the union of that parish with Zion church, became a member of the vestry of the combined parish of Zion and St. Timothy. For ten years he was treasurer of the Union League Club, from which place he resigned recently, much against the wishes of a majority of its members. He was also treasurer of the Aged and Infirm Clergy Fund, the School for Nurses at Bellevue Hospital, and a member of the boards of man-

The Church Society for Promoting Christianity amongst the Jews has lately enlarged its work in this city, by arranging a branch for Jews in connection with the work of the church of the Holy Cross. The church is in a centre of Germans and Hebrews, and the rector, the Rev. Mr. Cameron, appealed for the society's help. The result was the appointment of Mr. Albert Stern as lay missionary, with license from Bishop Potter. Mr. Stern is the son of a Rabbi, and was a teacher in his native land. He has worked up a visiting list around the church, including 59 Jewish families. Services have been held for Hebrews, and classes for Bible study formed. The largest of these classes numbers 45 members. Hebrews have been baptized, confirmed, and admitted as communicants of the Church. At the Emmanuel Mission House, which is the centre of the society's work in the city, the schools for Jewish youth have become more efficient than ever, and have lately prepared several for admission to college. A society for the study of the Hebrew Scriptures called the *Dorshe Mikra*, gives regular attention to the grammatical and exegetical study of the Old Testament in the original language.

The 34th annual report of the House of Mercy indicate that 75 inmates were received during the year. Including 98 in the institution at the beginning of the year, the total number under care was 173. Of these 8 were sent to situations, 39 to friends, and one to another institution. Three inmates were baptized and 14 were confirmed by the Bishop. The number of communicants was increased to 33. A plan of separating the hardened ones from the younger and less hardened has worked well. The latter are placed in what is called the preservation class, and are lodged in a south wing, called St. Agnes' Hall. This department is fully equipped as a distinct house, even to its play-ground. One-third of the present inmates are in St. Agnes' Hall. The balance in the treasury at the opening of the year was \$4,371.71. There was later received sufficient to make a total of \$17,025.35. Legacy amounts were received amounting to \$5,380.66. The disbursements reached a total of \$22,421.94.

The church of the Transfiguration, the Rev. Dr. Geo. H. Houghton, rector, has just received a most generous gift from a parishioner, in the shape of a piece of property, which will add much to its beauty and usefulness. The property adjoins the church, and has long been desired by the parish but has been held at too high a figure by the owners. On Thursday it passed into the possession of the rector and vestry, the purchase having been completed at a cost of \$70,000. The giver of the house is a lady, whose name is, at her own request, withheld for the time being. Very much needed enlargement and alterations of the church will at once be begun, which will be designed by Mr. Frank Withers, the well-known architect. When these are completed, the giver's name will appear on a memorial tablet erected in the church. The added space will allow of the chancel being extended 25 feet. The choir, it is expected, will be moved to one side of the chancel. A choir room will be provided for the training of the boy choir, and the house that now occupies the front of the lot, will be made into a parish house, and used for school and guild purposes. It is expected that the changes will be finished in a few months.

agement of a number of charitable societies. The burial service took place Friday morning, July 27th, at the church of Zion and St. Timothy. The attendance was large and of significant character, and marked the widespread affection and respect in which Mr. Montague was held, not alone for his abilities, but for his beautiful character.

The Oriental Mission, under the charge of the Rev. Abraham Yohannan, is doing a most useful work. Its services, which are held in the chapel of St. Bartholomew's parish house, are somewhat hampered by the lack of a fully translated copy of the Prayer Book. It is hoped to provide the cost of a complete edition. One of the most interesting features of this mission is the presence of young men of education sent over by the Oriental churches to complete studies in this country, and return to their native land for ordination. They have come in many cases in consequence of the report which has gone abroad of the kindness shown Orientals by this mission. Most of them are graduates of institutions of learning at home. Others of the mission are the poor who seek America for business ventures. The Sunday school numbers over 60 on the roll, though many of the children understand English, and consequently attend the regular English school. Many of the congregation have been confirmed by Bishop Potter, but such as were confirmed and received to communion in the Oriental Church are admitted as communicants of this mission without re-confirmation. A society of young men does much to interest the new comers of their own age, and to aid them towards Americanism. The missionary keeps up a correspondence among such as wander away from New York for settlement elsewhere.

At St. Barnabas' House, work has steadily increased during the past year; more lodgings and more single meals have been given, more homes found for the homeless, the number of children reached by the school, day nursery, and the Sunday school has been larger, and there has been a marked increase in the number of families who have been temporarily aided and kept at the house a few days, or perhaps weeks, until dire necessity which compelled the breaking up of their households had passed. The hard winter has especially told in all this work. The system of giving single meals to those who present tickets at the door has been continued. The most hopeful work in a reforming sense is that done among the girls, through the Friendly Society, and among the children, through the school and nursery. The influence of these goes into families. Detachments of children are sent to various public fresh air homes through the kindness of friends, and private hospitality is occasionally offered. The employment society has supplied poor women with sewing. A stated sum is paid every week to each person employed, and once a fortnight they are supplied with a good dinner, after bringing in their completed work. In the industrial school, the children, who have averaged 75, have been taught by the training school method, which eventually prepares them to earn their own living. Lessons of charity are also taught. Each child making a garment for herself must afterward make one for some poorer or younger child. St. Barnabas' Dispensary is a most necessary adjunct of St. Barnabas' House. St. Barnabas' chapel, with its daily service, is the centre of all energies. The services, which are chorally conducted by the house children, are churchly and bright in tone. Their musical proficiency is the more noteworthy, as the children remain in the house for so short a time, 20 days being the usual limit.

Philadelphia

Several vested choirs are taking their outings. Among them, that of St. Simeon's, which went down to Cape May Point, a favorite watering place patronized by Philadelphians; and on the 18th and 20th ult, being Litany days, sang the service at the summer congregation of St. Peter's-by-the-sea, where many of our city rectors officiate every Lord's Day.

The people of the 21st ward, which includes Manayunk, Roxboro', etc., as well as residents of contiguous territory, take great interest and donate largely to the maintenance of St. Timothy's Hospital and House of Mercy, which is a Church institution. In the will of Mrs. Sarah E. Kely, probated 27th ult., is a reversionary bequest of about \$650 for St. Timothy's House of Mercy. There is also in this ward an association of gentlemen, opposed to betting, pool-selling, etc., but who are interested in fast horses, and who every year make large donations for the benefit of the hospital. The treasurer has just received from this Trotting Association the sum of \$687.70, to which will be added in the near future, at least \$100 more.

There is being prepared for old St. Peter's church, the Rev. Dr. J. Lewis Parks, rector, by the School of Art Needlework, some ecclesiastical embroideries which, when completed, will be an evidence of the achievement of the school in artistic handiwork. The embroideries consist of an altar cloth, chalice veil, burse, pulpit fall, and credence pendant. The altar cloth is composed of the two usual parts, frontal and superfrontal, the material employed being Salisbury brocade, one of the beautiful English fabrics woven expressly for ecclesiastical purposes. As the altar cloth will be used on the Sundays after Epiphany and Trinity, the

background is of the symbolic color, green. The centre design on the frontal is a Greek cross, worked in solid effects of gold, with the basket stitch, the arms terminating in the favored symbolic *motif*, the pomegranate, embroidered in natural tones of deep red and pink, mingled with more elaborate decorative work in gold, and clusters of pale pink flowers. The needlework is carried along the frontal in a succession of designs, harmonizing with the central pattern, and the superfrontal is worked to accord with the frontal, both in the selection of colors and manner of working.

The sad intelligence of the sudden death, in her 47th year, at Bar Harbor, Me., on the 21st ult., of Mrs. J. Dundas Lippincott, was startling to her very large circle of friends in this and other cities, for she was widely known throughout the East. An heiress in her own right, she devoted a large share of her wealth to educational and charitable institutions. She has assisted of late years in every public movement where women could take part; her work among the poor and for their benefit endeared her to hundreds of deserving people. She was a member of the Advisory Board of Women of the Drexel Institute, whose trustees, on the 24th ult., adopted a minute of respect to her memory. She was the Pennsylvania member of the Mt. Vernon Association, one of the founders of the Society of the Colonial Dames of America, as well as of the Civic and Acorn Clubs. She was withal a devout Churchwoman, a member of St. Stephen's parish, the Rev. Dr. McConnell, rector. One of her latest and most important gifts is that of the "Potter Memorial Parish House" for Trinity church, Princeton, N. J., which she caused to be erected in memory of her father. The burial office was said at her late residence on the 25th ult., the services being in charge of her pastor, the Rev. Dr. McConnell, assisted by the Rev. A. B. Conger, the Rev. Dr. Baker, and Bishop Scarborough. The plain ritual of the Church was observed, with the addition of the Nicene Creed after the lesson. Her mortal remains were then conveyed to Laurel Hill cemetery, where the committal service was said by Bishop Scarborough.

Bishop Whitaker in his annual address to the convention, spoke in great praise of the efficiency of the City Mission, stating that in its several departments it "is in the forefront of all similar institutions in Philadelphia." From the report of the Rev. Wm. S. Heaton, who is nearing the close of seven years as missionary at the Philadelphia Hospital (which includes not only the charity hospital proper, but also the insane asylum, together with the male and female "outwards"), one can learn of the systematic daily work of the missionary in these several departments. In the hospital itself, is a chapel which Mr. Heaton himself fitted up in church style, with chancel, altar, lectern, etc., and provided with an organ; it is used exclusively by himself, his congregation being the trained nurses, and such of the patients as are able or willing to attend. In the male outwards is also a chapel, for men only, suitably arranged for divine service, and so far also used exclusively for Church purposes, though it might be utilized by any of the sects, should they apply for it. In the women's outwards, are two chapels, one for members of the Roman Communion, while the other is for any of the denominations, and in which our missionary also holds stated services for women. The insane department contains a large assembly room, with a raised platform extending across its entire width, on which is a desk, piano, and organ. At one end are seats for the choir and orchestra, the latter directly in the rear of the desk. In this hall, all kinds of religious services (except the Roman) are held for the insane, and concerts are given them twice each week. When Mr. Heaton officiates on the 1st and 3rd Sundays of the month, he has a trained choir of 16 women and 11 men to render the musical part of the service. On Septuagesima Sunday of this year, the organ was supplemented by a flute, a cornet, and two violins; and, on Mid-Lent Sunday, all the female singers were robed in white dresses. This choir and orchestra with the exception of two of the latter, are all insane patients, the organist being both blind and insane. The credit for this great addition to the service is due to the chief resident physician, Dr. D. E. Hughes, and his wife, Mrs. Hughes organized and trained the choir, and has kindly promised to take charge of the music, and act as choir-leader for the future. The congregation is composed of the insane patients, and their attendants, from 550 to 600 and over, being present, and all seem to enjoy it. They are as a rule well-behaved, though sometimes one becomes excited, and is removed at once by an attendant. Of course, those who attend the services are "harmless lunatics," insane on one topic only, and may be cured of their hallucination in time. These comprise about one-half of the whole number in the asylum, the remainder being chronically insane, irritable, and violent, and are kept under restraint.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Bishop's vacation is being spent in Europe.

The vestry of Trinity church, Toledo, have decided to raise the salary of the rector, the Rev. Charles Scadding, \$500, and so to endorse his excellent method of working as to

retain him here—he having received a call elsewhere. The death and removal of some of the parish's strong supporters, and the trend of the best residence property away from the mother Church, has rendered an endowment very necessary. This is now pledged by men able to carry out the plan as urged by the rector. Among several very effective methods of work in this parish, the short, bright, and musical evening services have proved to be effective in adding to the attendance. This and all other portions of the present administration have been cordially endorsed by resolutions of the vestry, and such assurances of good will and co-operation are added as augurs a bright future for the parish and its wise, energetic, and aggressive rector.

New York

Henry C. Potter, D.D., LL.D., Bishop

TARRYTOWN.—A reredos has just been presented to Irving memorial church, the Rev. E. B. Rice, rector. It is from Mr. Chas. G. Wallace, in memory of his mother. The material is marble.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The corner-stone of St. Stephen's church, Sewickley, was laid by the Bishop, on the evening of St. James' Day, July 25th, with appropriate ceremonies. A history of the parish was read by Mr. D. C. Herbst, chairman of the building committee, and an earnest and forcible address was made by the Bishop, impressing the lessons which the corner-stone of St. Stephen's church ought to symbolize. A large and interested gathering of people was present. The clergy were hospitably entertained at the house of Mr. Herbst. Church services were begun in Sewickley in 1861, and the corner-stone of the first St. Stephen's church was laid in 1863. The rectors of the parish have been the Rev. Messrs. W. P. Ten Broeck, W. Wilson, Samuel Earp, S. B. Moore, G. W. Easter, N. W. Camp, Edmund Burke, and R. A. Benton. The new church is being built of rough dressed Beaver Valley stone, and is cruciform in shape. At its southeast corner rises a square tower 67 feet in height, designed after that of the cathedral of St. Owen, at Rouen, buttressed and battlemented. The chancel is of ample size with provision for a surpliced choir, and will be lighted chiefly from above. The lower stages of the tower will be used as a vestry and choir room, and the organ will be built into a transept on the opposite side of the church. The entrance will be at the southwest corner through a handsome porch. There will be an apsidal baptistery at the west end, which will contain a font of Carrara marble. There will be an open timbered roof of polished white oak, all the wood work being of the same material. The floors of the chancel and baptistery will be laid with mosaic tiles. A costly pulpit of burnished brass has been given, and is being designed. The church is to cost \$25,000, and will have a seating capacity of 306 persons. It is expected to be ready for use at Christmas-tide.

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

An eligible site for the new St. Mary's chapel, Detroit, has recently been secured near the corner of Canfield and St. Antoine sts. The members and friends of the mission hope soon to raise sufficient funds to build upon the lot a substantial and commodious house of worship. St. Mary's was organized as a mission of St. John's parish nearly 20 years ago, and its present modest frame chapel is at the distance of half a mile or more from the place chosen as the centre of its future work. For many years it has been the intention and hope of its members to move in the direction indicated by the city's growth, and it is believed the site chosen is an advantageous one for missionary enterprise of an aggressive nature.

KALAMAZOO.—The handsome building presented to St. Luke's parish by Dr. and Mrs. E. H. Van Deusen, which will cost \$25,000, is certainly complete in every respect. The main hall with its rich tiling and oak-paneled walls, and staircase, leads to the large auditorium, which is the rear room of the first floor, and will also be used for a Sunday school room, and can be connected with the four front rooms, *i. e.*, rector's study, choir room, and Bible class rooms, by Wilson's blinds and sliding doors. It is lighted by sixty electric lights conveniently arranged, and contains a platform 20x60, and has two dressing rooms. The basement will contain a large bowling alley, billiard room, reading and smoking room, and bath rooms. The second floor contains the dining room, kitchen, ladies' toilet room, guild room, and parlor. The dining room is a magnificent apartment 33x43 feet, with an arched ceiling 15 feet high. The fireplace is of Gothic design, and the buffet, which will be a gift from Mrs. Van Deusen, will harmonize with the general furnishings of the room, and will be in the form of a screen—with large mirrors—and a most perfect arrangement for storing away linen, etc. The kitchen is finished in hard wood and is very convenient. A dumb waiter from this room is connected with the rear door of the first floor. The ladies' guild room overlooks the lawn on Lovell st., and

contains a fine dresser, which is built in on the west side of the room for storing away machines, sewing materials, and the many articles which are prepared for the poor people of Kalamazoo. The parlor is connected with this room by folding doors, and is a pleasant and cheerful room, containing a beautiful fireplace. The third floor will contain two large society rooms and a gymnasium. Frank M. Kiesele is now decorating the building, which will be ready for occupancy about Oct 1st. The entire building is to be lighted by electricity and heated by steam, which will be brought from the church. The architects were Patton & Fisher, of Chicago, who also designed the Public Library building; and Henry W. Coddington, of this city, is the general contractor. It is proposed to build a new rectory on the northwest corner of the lot when the present rectory is sold. St. Luke's parish is earnest in carrying forward plans of usefulness, and with this new house many helpful projects for the good of Kalamazoo will originate.

New Jersey

John Scarborough, D.D., Bishop

ASBURY PARK.—Trinity parish, the Rev. Alex. J. Miller, rector, has grown to such large proportions, especially in the summer season, that it has been found impossible for one man to do the work. There is a chapel for colored people, under the care of the rector; daily services with weekly Communion are held in the parish church, which is taxed to its utmost capacity, in so much that enlargement of church accommodation is now the pressing question before the parish. The Rev. Alvin J. Vanderbogart, of Rocky Mount, N. C., has become assistant to the rector.

Milwaukee

Isaac L. Nicholson, S.T.D., Bishop

DELANVAN.—The parish of Christ church celebrated its semi-centennial with a series of services and other exercises on July 24th-26th. On the evening of the 24th the church was re-opened after material improvement had been made. A brick porch with tiled floor, in exquisite taste, had been erected by Mr. and Mrs. Walter M. Wells, parishioners; a chancel had been added by the parish, and windows of excellent stained glass placed over the altar. These additions followed the architectural style of the church, making a pleasing unity. The whole interior of the structure was newly calcimined and painted throughout. At this re-opening service a historical sermon was preached by the Rev. C. L. Mallory, the rector of the parish.

The Milwaukee convocation was in session the next two days at this church, and joined in the celebration. Wednesday, the festival of St. James' was opened with an early celebration of the Holy Communion. There was Morning Prayer at 9:30, a business meeting at 10, and at 10:30 discussions of the topics, "How shall the convocation search out the needs and opportunities for mission work in its own district?" and "What measures shall the convocation take for the institution and prosecution of mission work within its borders?" The topics at the afternoon session were a review of the Rev. F. W. Puller's book, "The Primitive Saints and the See of Rome," by the Rev. J. W. Gilman; and discussions of the subject of the division of the diocese, in its various phases. The Bishop preached at the morning service. Thursday also began with the Holy Communion, celebrated by the Rev. Charles Holmes, a former rector. At an early hour the rector and choir from St. Paul's church, Beloit, were welcomed as the guests of the parish, and the members of the convocation, with those of the Beloit and Delavan choirs, and other guests, enjoyed an excursion to Delavan Lake, by the cordial invitation of the rector and people of Christ parish. A sumptuous lunch was served on the shore of the lake, a delightful ride on the water followed, when the party made a visit to the camp of Grace church choir, of Chicago, and witnessed the military drill of the choir boys. The series of celebrations closed on the same evening with a choir festival, rendered by the two choirs of Beloit and Delavan, with the assistance of the choir-master and two soloists from Grace church choir, Chicago. The music rendered was very creditable to the choirs. Addresses were made by the Rev. Dr. Royce, rector of Beloit, and the Rev. C. L. Mallory.

The parish at Delavan dates back to 1844, when services were begun by the energetic missionaries at Nashotah. It is now one of the most delightful, as it has always been one of the most loyal parishes in the diocese, contributing very liberally in proportion to its strength, to all diocesan funds. Its continual prosperity, spiritual as well temporal, is largely owing to the loyal, churchly spirit of two or three laymen who have given the parish its key-note in these matters, and who live to see their work abundantly blessed. Few parishes have cause for such congratulation over the whole record of 50 years' past, as this.

MINERAL POINT.—The Hon. Moses M. Strong, chancellor of the diocese, and a marked figure in civil affairs as well as in the church, died at an advanced age, and was buried on July 23d. Mr. Strong was one of the pioneers in the formation of the diocese, and was active in the councils for many years. Only a few weeks before his death, he was appointed by the Bishop

op as the first chancellor of the diocese, that office having been created by the new canons. The funeral was conducted by the Bishop, assisted by the Rev. March Chase, rector of the parish.

The Standing Committee, at a late meeting, gave canonical consent to the election of an assistant bishop in Iowa by reason of extent of territory.

Southern Ohio

Boyd Vincent, D.D., Bishop

St. Paul's church, Cincinnati, has been closed during the past few weeks, owing to necessary repairs and the cleaning of the walls, which will add very much to the beauty of the interior.

St. Luke's church, Marietta, has been the recipient of a very beautiful stained glass window. It was given by Miss Sallie McFarland, "in memory of father, mother, and sisters."

The Cincinnati Clericus met on July 2nd to listen to a very able and scholarly paper on the subject of "Christian Science," read by the Rev. C. K. Benedict, of Glendale. Few papers have been read before the Clericus that called forth a more general and animated discussion.

Bishop Vincent visited the church of Our Saviour, Mechanicsburg, on the evening of July 26th, preached and confirmed a class of four adults, presented by the Rev. Geo. E. Edgar.

Through the energy of Mr. Robert Foote a reading-room has been established in connection with Trinity church, Cincinnati. The current literature of the day is kept. This room will no doubt prove quite attractive to the young men of the neighborhood. Mr. Foote has also started a Boy's Club, which shows signs of future usefulness and growth.

A Brief Word about Some of our Schools and Colleges

THE SISTERS of the Church, who have undertaken to carry on the school, in New York city, for thirty years so ably conducted by Mrs. Sylvanus Reed, belong to a Scholastic Order, founded for the express purpose of promoting the cause of education, both religious and secular. Its members have been engaged in this work for many years, and conduct large and flourishing schools in London and other parts of England, as well as in India, Australia, and Canada. The Sisters, in undertaking the "Reed School," intend to continue, as far as possible, the methods which have been found to answer so well in the past; their one hope and object is to train the young girls committed to their charge to be, not only highly educated, but also, with God's help, pure, high-minded women. To attain these two ends, they will give their most earnest care to the moral, social, mental, and physical development of the pupils entrusted to them. They recognize the necessity of teaching the girls of this generation to know the duties which they owe to themselves, to others, and to God. In the hands of women lies the conservation of the dignity and purity of society and even the prosperity of the country, and the Sisters will do their utmost to inculcate a patriotic ambition to attain, as American women, the highest Christian ideal. The pupils will be taught that true happiness can only be found in the exercise of divinely-bestowed gifts, and that such gifts will be doubly blessed when employed to the glory of God and the good of others.

ST. AUSTIN'S Military Boarding School for boys, at West New Brighton, S. I., N. Y., which was established in 1881 by the Rev. A. G. Mortimer, D. D., now rector of St. Mark's church, Philadelphia, is to be congratulated on its well-earned position as one of the leading educational establishments of the country. The Rev. G. E. Quail, who recently succeeded to the headmastership, is a graduate of the University of Dublin, and was for many years an assistant master in St. Austin's. It is the only Church boarding school in the diocese of New York, and has the sympathy and interest of Bishop Potter, who has lately become patron of the school. The buildings are magnificent, and the grounds (16 acres) are not only beautiful, but excellently adapted and laid out for playing-fields. Its healthy location is abundantly proved by the total absence of serious illness among the boys during the school's existence. Boys are prepared for the Universities, and recent improvements in the physical and chemical laboratories have added considerably to the advantages offered in the scientific department.

The following letter from Bishop Scarborough, in regard to Burlington College, will interest many:

TRENTON, N. J., June 26, 1894.

MY DEAR DR. WILLIAMS:—Before we get too far away from the ending of the school year, I must write and tell you how much I was pleased with your conduct of Burlington College as a school for boys last year, and how glad I am that you feel encouraged to continue as headmaster of the school. Your methods and the results of your teaching were both highly gratifying to me. And under your continuous care I am sure the school will win back its old place in the hearts of Churchmen, in and out of New Jersey. The college department can remain in abeyance till some noble soul comes forward with an endowment; but the preparatory school, fitting boys for college and business, best of all, fitting them for their place in life, as young

Christian men, is evidently destined to thrive under your care. In any way I can lend you aid, please command me.

As the power behind the throne is sometimes stronger than the throne, so I suspect Mrs. Williams' gentle consideration and kindness towards the boys has had a good deal to do with their happiness in the year just closed. You can depend on me to say a good word for your educational work as I go about the diocese, and I can commend the school to parents without one qualifying word.

Wishing you the prosperity you deserve, and assuring you of my deep interest in your work, believe me, I am,

Your friend sincerely and truly,

JOHN SCARBOROUGH.

KEBLE SCHOOL, which begins its 24th year in September, is still young in comparison with many schools, but it is old enough to have in attendance in its day school the children of former pupils; and in the autumn it will open the doors of the school home to the daughters of one of its first pupils. In fact, the patronage of the school has come through the influence of former pupils rather than through advertising. By the statistics of the State Board of Health it is shown that Syracuse stands very near the head of the list of the cities of the State of New York for healthfulness, and now that the city is abundantly supplied with the pure Skaneateles lake water, it would be difficult to find a more desirable location for a city school. Syracuse has so central a position that it is visited during the winter by the best musical and dramatic talent and the best lecturers in the country, affording an opportunity which many parents desire for their children. Bishop Huntington, in convention addresses and elsewhere, has thus expressed his opinion of the school:

In the Keble School parents find just what their daughters, in the sensational and sentimental tendencies of the times, most need and so often miss—careful instruction, wholesome and refining personal oversight, and a household life pervaded by religious good sense and cheerful sympathies.

It would add, I must say, very materially to my hopes for sound character, pure life, and intellectual equipoise of the generation coming forward in all this region, if the girls in great numbers could come under the influence which makes this school a fountain of wisdom, refinement, and of true religion, without affectation, or giddiness, or surface piety.

CLOVERSIDE, the girls' school conducted by the Misses Timlow, is at Nutley, N. J., a picturesque little village about twelve miles from New York, a charming location for a boarding school. With its accessibility to New York, its good health record, and pure water supply, its natural advantages are all that can be desired. The house, large and well-appointed, is on high ground. The sanitary arrangements have had special attention. The rooms for the resident pupils are unusually large and attractive. Every care will be taken to render the home-life bright and happy. The rules are such as are essential in any large, well-ordered family. The great object is to inculcate a sense of the responsibilities of life, and by bringing the pupils under thoroughly healthful, physical and moral influences, they are gradually taught self-government. Miss Timlow was for many years connected with the Keble School, at Syracuse, and her new work promises great success. Her school is limited to ten girls.

ST. GABRIEL'S SCHOOL, delightfully situated on the Hudson River, commences its 23rd year in September next. Upwards of 80 names were on the roll-book last term, and the closing exercises, in June, gave evidence of careful training and diligent study. The Rev. Morgan Dix, D.D., presented diplomas to nine graduates, and in his address to them spoke of the dangers which would meet them, as Christian women, especially through the novels of the day, written by their own sex. The school was highly commended by many visitors present, for thoroughness in work, and careful training in the teaching of the Church. The natural scenery for miles around, is very beautiful. The grounds are extensive, giving ample opportunity for botanizing, sketching, tennis, and skating. Winter evenings are made bright by many an impromptu entertainment. A new laboratory is being arranged, with every needed appliance, for the coming term. Applications for admission to the school next September, are already becoming numerous, giving every hope of seeing St. Gabriel's rise higher and higher in rank and success.

THE SCHOOL OF THE GOOD SHEPHERD, Asbury Park, N. J., was organized in 1893 under the personal direction of the Bishop of New York, and an Advisory Board. The Home is pleasantly situated a short distance from the ocean shore, and adjoining Trinity church. It is well built, thoroughly heated and ventilated. The climate at Asbury Park is milder than New York, and the children enjoy the beach nearly every day. The greatest possible care is taken of the health of the pupils. The administration of the school, moral training, and religious instruction, are entirely in the hands of the Sisters. The regulations of the school are formed with the view of making the life as home-like as possible, consistent with the discipline necessary to insure diligence in study and good order. The aim of the school is to provide a thorough intellectual, moral, and religious education. The school has two special features:

1st. To give a home and motherly care, combined with

the advantages of a school, to children who have been deprived of these.

2nd. To give careful training and individual instruction to children who, from sickness or other causes, may have fallen behind their classes and require special teaching.

The number of pupils is limited to twenty-five.

THE BERKELEY FAMILY SCHOOL, Poughkeepsie, N. Y., a boarding school for 20 boys. It is the aim of the school to give each boy, as far as possible, the comforts of his own home, and to make him feel that a boarding-school is not such a bad place, after all. Only one boy is assigned to a room, which is well furnished with all necessary articles by the school, so that a boy need bring nothing—a plan quite different from that of the common boarding-school. The location of the building is both healthful and attractive; the preparation for college or scientific school is careful and thorough; and the boys are happy and contented, as each one will gladly testify. What more could a parent desire?

BEAUTIFUL for situation is the Bishopthorpe School, a home school for girls, standing, as it does, on a hillside in the picturesque Lehigh Valley. Its location is unexcelled for salubrity of climate and beauty of scenery. Its nearness to New York and Philadelphia make it easily accessible. The buildings themselves are being thoroughly renovated and made attractive. The aim of the school is high, and its course of study thorough, giving full preparation for college when desired. While book-lore is esteemed of great value, physical health is considered of even greater importance, and it is expected that no pupil will undertake more work than she is physically able to perform. Womanly accomplishments and ways, obedience, self-control, and the search for truth in all its aspects, are urged upon the pupils as being incomparable in their preparation for their life work. South Bethlehem, Pa., where Bishopthorpe is situated, is the seat of other educational institutions, Ulrich's Preparatory School for boys being in the old town of Bethlehem, and the Lehigh University only three-quarters of a mile distant.

THE tenth year of Miss Clagett's School for Girls, Boston, begins Oct. 3d. The principal is a Churchwoman, and has had long and successful experience. Her work is warmly endorsed by Bishop Lawrence, the rectors of Trinity and St. Paul's churches, and other leading men in the city. It is essentially a home school where each pupil receives individual care, and is bound by only such rules as are necessary to the well-being of a large family. The school building is located in the most desirable part of the city, and is furnished with every possible convenience. There is a full corps of exceptionally fine teachers, each being a college graduate and a specialist in his or her department. Among the lecturers and personal friends may be mentioned, Mr. John Fisk, Mr. T. W. Higginson, Mr. George Kennan, and Mr. G. W. Cable. Girls are fitted for college, and special advantages are offered in music, art, and languages. The object of the school is to provide a broad and liberal education for young women, at the same time keeping them under refined, happy, home influences. It is one of the most successful schools in Boston.

THE closing exercises of the 54th year of St. Mary's, Raleigh, N. C., were of unusual interest and excellence, and the rector has every cause to congratulate himself upon a most successful ending to a successful year. The exercises of the primary and preparatory classes were well selected and well rendered. The calisthenic department is under the entire charge of Miss Slater, who is most heartily to be congratulated on her success. The most unique feature of the evening was a "Kinder Symphony," entirely by the little folks. The instruments for the symphony were ordered especially from Germany, as except in that country, where children are taught music from infancy, Kinder-orchestras are rare. At the annual concert of the school, the technique, the truthful interpretation of the music, and, above all, the smoothness and sweetness of touch, were remarkable. The young ladies of St. Mary's are particularly fortunate in their musical advantages. The exercises of the graduating class were held in the beautiful parlors of St. Mary's. The requirements for graduation are high, and no partial diplomas are given. The class numbered six young ladies. The music was of the same high order as that of the preceding evening; the essays interesting and original, and were read with most pleasing distinctness and intonation. The concluding exercises of the day were held in the chapel, and were more than usually impressive. The roll of honor was read by the rector, the Rev. Dr. Bennett Smedes, and the diplomas were also conferred by him. The address before the graduating class, by the Rev. James Battle Averitt, was one of the best ever delivered on a similar occasion. No man who has ever lived in Raleigh was more loved and esteemed than Dr. Albert Smedes, and Mr. Averitt's tribute to him and to his wife, found a response not only in the hearts of the daughters of St. Mary's, but also in the hearts of every one who knew Dr. and Mrs. Smedes. The successful work that St. Mary's is doing for the women of the South increases with every year of its existence.

The Living Church

Chicago, July 28, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

VACATIONS and holidays are very popular, and we wish they might be increased and more generally distributed in some directions, if the right methods could be employed in securing them. The strike method, which so many mechanics, miners, and railroad men, are resorting to, with its attending excitement, danger, and loss, does not seem to be a very satisfactory way of "taking a rest." Perhaps one of the best moves that capital could make, when the tide of prosperity returns, would be to provide for employes a short vacation, a week or two, or a month off duty, in the dull season, without reduction of wages. This might be conceded as a reward for long service, and be promised to every one after a certain number of years. We are glad to note the increasing provision that is being made by our great parishes, especially on the Atlantic seaboard, for outings and excursions for poor mothers and children, during the heated term. In many cases, seaside and country homes have been established, in which a week or two of rest and recreation are given to the city poor, in rotation, throughout the heated term. We should like to note an increase of this kind of charity in the West.

SCHOOL VACATIONS do not seem to need any advocacy. Many who read this will remember when a month in summer was thought to be quite enough time to lose from the serious work of education. The Saturday holiday, indeed, seemed a sufficient relaxation for teachers and pupils, especially when followed by a quiet Sunday rest. In the district school of New England, fifty years ago, no notice was taken even of Christmas Day, or of any other holiday except the Fourth of July. The entire enthusiasm of the year was concentrated upon that day, and all the ingenuity of Young America was exercised to make it memorable. Times have changed; on the whole, they have changed for the better, but where are we to stop? Is the next generation to be educated in hammocks, and yachts, and under the mistletoe bough? Is the intellectual pabulum of our future leaders in civil and social life, to be found in the theatre, the art gallery, the museum, the resort, or even in travel? These are the methods that many of our well-to-do people are more and more depending on for the education of their sons and daughters. They may send them to school for a few weeks, now and then, but they like not steady application and discipline. They are superficial themselves and seek for nothing better for their children. Why, there are few of our young people that even dance well. Those who pretend to go to school get there late, and go home early. Vacations have grown from an August recess to three months of summer idleness, a month of winter dissipation, and about the same at Easter. We have still a little more than half the year nominally assigned to school duty. At what point shall we draw the line between education and recreation?

"OUR DAUGHTERS may be very poorly educated but our boys will never know enough to find it out." That remark has been made, many years ago, let us say. We should have to state it now, that our daughters are so well educated that our boys are not likely to appreciate them. It is true that the college boy takes a longer course, as a rule, than his sister at boarding-school, but it is a question if he really gets a better education. He covers more surface, but he does not give himself up so fervent-

ly and exclusively to his studies as she does. Moreover, the proportion of young men who complete a college course is very small, while our young women are pursuing a liberal course in seminaries of high grade, all over the land. The writer of this has had some opportunity to observe, and his conviction is that the girls of our business and professional circles are better educated than the boys. The wives that our young men are finding, are more cultivated, better read, more intellectual, than themselves. Perhaps they do not know enough to discover the fact. Perhaps they like to have it so. "Business is business!" Culture does not "pay."

A Religious Exigency

The Rev. Edward L. Stoddard of St. John's church, Jersey City, recently preached a sermon on the education of children, which has attracted considerable notice. He drew emphatic attention to the defects in our modern school system, which while excellent of its kind, is but a partial system. It cultivates the intellect, but neglects the soul. Even some of the foremost defenders of the public school have strongly felt this deficiency. As time goes on it is more clearly seen that the idea that to train the intellect while ignoring the moral nature will make men righteous and law-abiding, is a complete fallacy. The statistics of crime in the United States suffice to prove this. There is an increasing number of criminals who have turned to evil ends the capacity and skill which education has given them. A wicked nature is as capable of intellectual training as any other, and the result is to produce a devil, not a saint.

Mr. Stoddard says that the Roman Catholics, (and, he might have added, the Lutherans) attempt to get out of the difficulty by supporting parochial schools; we, in company with the Protestant denominations, "try to console ourselves with our Sunday schools." Useful as Sunday schools may be, according to the methods employed and the ends in view, seldom has their inadequacy as means of supplementing the training of the secular school, been exhibited with such telling effect. Estimating the average attendance for the year in the public schools as 5,000,000, that of the Sunday schools is about 3,500,000. That might not seem so very bad. "But," says the preacher, "the state of things is much worse than appears by these statistics. Let us take our own school, one which is large, flourishing, and of good reputation. The attendance for forty weeks from September to June is about 75 per cent. Including the summer, it is but 50 per cent. The average scholar then attends twenty-five lessons a year. As the time of instruction is thirty minutes long, it follows that on the average a child in such a Sunday school as ours has religious instruction twelve hours a year." On the other hand, a simple calculation shows that "for every hour given to religious teaching there are over thirty given to secular teaching. Is this the proper proportion between soul and intellect? It may be said that children are taught religion at home. But how much are they really taught of God, of the Church, of its principles and their duties to it? There are cases in this parish where children cannot come to Sunday school because the parents who lie abed in the morning insist on having a late dinner. Having given up religion at home and having taken the utmost care that it shall not be taught in the public schools, we come to the Sunday school, where as we have seen, one-half of our children receive instruction in things pertaining to God from twelve to twenty-five hours a year."

There can be no question that this is a fair statement of the actual state of things. It serves to show the tremendous responsibility which rests upon those who have at heart the religious and

moral training of the young. If we believe that religion is not a mere sentiment, a refinement of culture, an enjoyment of leisure, but that it is a primary duty, and the means of salvation for the immortal soul, then we must direct our strongest efforts to build up religion in the young, before other influences obtain possession and gain a power which can hardly be dislodged. If Christendom is to remain Christian, it must be through the training of the young. It is the last and most potent weapon of the adversary to exclude religion and morals from the field of education. This is a contest which is going on at present over a large part of the Christian world.

In this country the general atmosphere was so fully charged with Christianity, Christian morality was so unquestioningly accepted, legislation itself guided, at least theoretically, by a Christian spirit, that there was little thought of danger when the public school system was inaugurated. It was taken for granted that it would always rest, at least implicitly, upon a Christian foundation. If there was no direct religious instruction on account of the danger of sectarian conflict, at least the Bible was read, prayers were offered, and teachers often exercised a strong religious influence.

But as time passed on, the secular spirit of the age made itself felt, and it was powerfully aided by the opposition of the Roman Church even to the use of the Bible in the most formal way. Concerned only that their own children should receive no touch of Protestant influence, they cared not if Protestant children became infidel. Almost everywhere the public schools have become purely secular. Setting aside the fact that simply to ignore religion is inevitably to undermine it, there is not infrequently a positive influence of an anti-Christian character.

There are three methods by which the Church has undertaken to meet the difficulty. Some time ago there was in various quarters an attempt to organize and maintain parish schools. But for reasons chiefly economical, this was seldom successful. It was often regarded as a fad of the rector, who finding himself unable to make the school a self-supporting institution, and hard-pressed by the competition of the public school, was generally obliged after a losing struggle, in which he had little sympathy from the well-to-do members of his parish, to bring his venture to a close.

Family religion is the next expedient. Certainly here is an influence which ought to be strong and constant. But unfortunately, nothing is more evident and more deplorable than the decay of religion as a positive element in family life. In a vast number of Christian households, there are no religious observances, even so much as grace before meat, and there is no religious instruction. The priest or other religious teacher upon whom may devolve the spiritual care of children and young people, becoming aware of the abysmal ignorance of the Bible and of the first elements of Christianity too sadly common among these members of even cultivated families, is tempted to ask: "Where are the mothers of the present generation of children?"

Even in New England, where we might expect to find, if anywhere, the old family traditions preserved, the state of things seems as bad as anywhere else. A few months ago, leading representatives of education in that locality, undertaking to explain the lack of literary culture among candidates for admission to college, attributed it in large measure to the decline of Bible teaching at home. This book they regarded as the prime basis of mental cultivation, on account of the degree in which it has molded and permeated all English thought and literature. But, indirectly, this is a strong testimony to a great change in the atmosphere of many Christian homes. We feel sure that the clergy might pave the way to a great reform

by preaching more often upon the subject of religion in the family. If, in the household of every Churchman, the old observances of family prayer, and systematic instruction in the Bible and the primary duties of the Christian life could be revived, the gain to the Church in her work for Christ would be incalculable. Reform to be effective must begin here. In our semi-paganized life, amusement, business, and physical comfort and indulgence, push religion into a corner or exclude it altogether. Rightly considered, it is religion which ought to give the law to the household.

It is only when the family life is thus dominated by religion, when God is recognized first of all, that the third expedient can produce any good results. In that case, the Sunday school comes in to supplement and complete the work of the home, and form the connecting link between the family with its natural ties and the united corporate life of the Church of God. But as a substitute for the training both of school and home, it must needs be weak and ineffective, how ineffective the comparisons presented in Mr. Stoddard's sermon very plainly prove.

Thoughts upon the Transfiguration

BY CAROLINE FRANCES LITTLE

• On Tabor, with the glory
Of sunniest light for vest,
The excellence of beauty
In Jesu was expressed.
O holy, wondrous vision!
But what, when this life past,
The beauty of Mount Tabor
Shall end in heaven at last.

—Greek Hymns.

The Transfiguration was a unique event in our Lord's earthly life. It brings us in touch with the unseen world. It revealed Him in His true heavenly aspect, and imparted to the Church a sure hope of the glory and brightness of His second coming in power and majesty, which the lapse of time cannot efface. (See II. St. Peter i:16.)

A few days previous to this great event, our Lord revealed to His Apostles the awful fact of His approaching Passion, and their faint hearts were unable to comprehend the necessity of such a humiliation. The natural man always recoils from the mystery of suffering, and the impetuous St. Peter, speaking the thoughts of the others, exclaimed: "This is far from Thee, Lord, this shall not be unto Thee." For which utterance our Lord rebuked him, deeming the suggestion that He should avoid the Cross, to have been prompted by the Evil One, who had before tempted Him in the desert. Our Lord's divinity had just been acknowledged by the disciples, and claimed by Himself as His right; that the Son of God should suffer such ignominy seemed inexplicable. Thus, after a few days, our Lord, reading their thoughts, knew that the time had come when unless they beheld some manifestation of His divinity, their feeble faith would fail.

After a day of toil, He called His three favored disciples, Peter, James, and John, apart from the turmoil of the noisy world, up the grassy slopes of Tabor, through fields of waving grain, past vineyards and olive groves, up to the summit of the mount. Beneath, lay the loveliest land on all the earth; the land Moses saw, as he stood on the summit of Mt. Pisgah; the land also of our Saviour's Birth, of His Death, Resurrection, and glorious Ascension; and the land on which His feet will stand at His second coming. But it is not to gaze on nature in her loveliness that the Blessed Jesus seeks the lofty mountain-top; it is to pour out His soul with "strong crying and tears" for a manifestation of the glory which He had with the Father before the world was. He desires it that the faith of His three dear companions may be strengthened, and that His own human soul may be sustained to go forth and meet the agony that awaits Him in the near future. And while the Man of Sorrows kneeled in prayer, the three disciples slept.

As Christ pleaded earnestly, the heavenly portals were thrown open, and "that light that never was on sea or land" flooded the mount with its glory; and our Lord, in white and glistening robes, as no fuller on earth can whiten them, with a countenance which shone

as the sun, stood enswathed in glory; while with Him, also in glorious apparel, were Moses and Elijah, the representatives of the Law and the Prophets, ambassadors from the realm of departed spirits, sent to comfort the Son of Man. "And they spake of His decease which He should accomplish at Jerusalem."

Surrounded by such glory the Apostles awoke, and St. Peter, feeling that here was a refuge from the wicked world, said: "It is good for us to be here; and let us make three tabernacles; one for Thee, and one for Moses, and one for Elias."

But a still further wonder appears, for the cloud of glory, the Shekinah, by which the Father veils His majesty, over-shadowed them all; and His voice declared, "This is My beloved Son; hear Him." Ah! what mortal can picture that glorious scene. Words are inadequate, only the devout imagination in the stillness of each individual soul can portray it.

"When in ecstasy sublime,
Tabor's glorious steep I climb,
At the too transporting light,
Darkness rushes o'er my sight."

"And when the voice was past Jesus was found alone," says St. Luke. But such fear had overcome the disciples that they had fallen upon their faces; and, says St. Matthew, "Jesus came and touched them and said, 'Arise, and be not afraid.' And when they had lifted up their eyes they saw no man save Jesus only."

The vision was over, and as the Master and His disciples descended the winding pathway to the valley beneath, the rising sun looked wonderingly down upon the blessed mountain which had been singled out for the display of such celestial glory. Well may the Psalmist have exclaimed: "Tabor shall rejoice in Thy name."

Subjectively, the Transfiguration is of three-fold interest to us. First, as a proof that our prayers for spiritual blessings are always answered. Second, as a revelation of the truth of the immortality of the soul. Third, as an evidence that spiritual joys are sent to enable us to persevere unto the end.

It is not derogatory to our Lord's divinity to say that His human nature shrunk from the ordeal it had voluntarily chosen to pass through. But Christ always resorted to prayer as the most efficacious means of strength. His spending whole nights in prayer when physically as exhausted as His disciples, is an example to those who are content with very brief devotions, and seek to find consolation in the world, (a gift which she can never bestow), instead of at the altar throne.

"Come, ye disconsolate! where'er ye languish,
Come to God's altar, fervently kneel;
Here bring your wounded hearts, here tell your anguish,
Earth has no sorrow that heaven cannot heal."

The most blessed Jesu's prayer was immediately answered, for He always prayed with faith and earnestness. "Before they call I will answer, and while they are yet speaking I will hear." Truly prayer is the life of the soul. In it we place ourselves in the immediate presence of God, and are *en rapport* with the unseen world. It is to spiritual life what air is to the physical; without it the soul must languish and die, for, in the words of Cardinal Manning: "It is impossible for us to make the duties of our lot minister to our sanctification without a habit of devout fellowship with God. It is the spring of all our life, and the strength of it."

"We kneel how weak, we rise how full of power,
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong?"

"Pray without ceasing" is the Apostle's injunction. In the appearance of the two great types of the old dispensation, men who had lived more than one thousand years before, yet still preserving their own individuality, so that they were known by the disciples who had never seen them, we are taught the truth of the immortality of the soul; and the cry of the human soul, "If a man die shall he live again?" is answered beyond question of a doubt. The soul does not sleep after leaving the body, for here were two departed spirits, who were cognizant of earthly affairs, and also of future events, for they spoke of our Lord's decease, which had not then taken place.

The fact of their identity being recognized by St. Peter's spirit—for never having seen them his physical vision would not have served to tell him who these august spirits were—establishes beyond a doubt the recognition of our friends, and even of those we have not

known when we shall meet them in Paradise. Says a devout writer: "The consciousness of our own personality, and the recognition of our fellow-beings, are among the foundation-stones of our thought of our immortality. We shall (in Paradise) look into the same deep eyes, and clasp the same warm hands, and walk on beside the same beloved beings we have known here, our transfigured bodies forever young with the youth of the angels."

We must remember that this vision appeared to these weary men, human beings like ourselves. But they were with the blessed Jesus, and wherever He went myriads of angels and saints, though invisible, waited upon His footsteps, their presence known to Him, though veiled from the eyes of His followers. And even now, if we are with Christ, we too are waited upon by ministering angels and departed loved ones, whose presence, oftentimes, thrills the heart with a consciousness of unseen companions.

The Transfiguration was a preparation for the final act in the drama of our Redeemer's life; it was a foreshining of the glory with which He was to be invested when St. John should again behold Him in the isle of Patmos. It was also given to the disciples as a means to strengthen their drooping faith, and prepare them to witness their Master's agony in the garden and His death upon the cross. Oh! how these blessed foretastes, that are even now vouchsafed to Christians when in communion with our Lord, nerve the soul to endure the conflicts with the powers of evil whom they must encounter when they have descended from the mount of privilege. A Christian's life cannot be all vision, the days of depression and sorrow will come if we follow our Master, and as the saintly Keble expresses it:

"If ever on the mount with Thee
I seem to soar in vision bright,
With thoughts of coming agony
Stay Thou the too presumptuous flight.

"Gently along the vale of tears
Lead me from Tabor's sun-bright steep,
Let me not grudge a few short years
With Thee towards heaven to walk and weep."

Christ charged His chosen witnesses to tell no man of the vision until He should rise. The command suggests the thought that spiritual experiences often lose their preciousness if freely talked of, especially before those whose lack of spirituality prevent their comprehending the truth. "Be very jealous, then, how thou speakest of the love of God to thee, or of the love which He giveth. It is the secret of the Lord. 'Thy secret to thyself' it was said of old."

"They saw no man save Jesus only." When visions fail, and the unseen fades from our sight, we are not alone, for He is with us always; and when we descend from the mount to the world of sin and suffering, represented in the Gospel by the child whose malady the disciples could not cure, He goes beside us, and leads us on in the path He and His saints have trod, the way of suffering which brings us to the life eternal.

"Jesu only! In the shadows
Of the cloud so chill and dim,
We are clinging, leaning, trusting,
He with us and we with Him;
All unseen though ever nigh,
'Jesu only'—all our cry.

"Jesu only! In the glory,
When the shadows all are flown,
Seeing Him in all His beauty,
Satisfied with Him alone;
May we join His ransomed throng,
'Jesu only'—all our song."

Is Japanese Buddhism a Religion?

BY H. S. JEFFERYS, M. A., TOKYO

Bishop McKim called a few days ago and mentioned reading the article in THE LIVING CHURCH, of Feb. 3rd, entitled "Have the Japanese a Religion?", advised me to study the Buddhism of books, and offered to lend me a pamphlet that he had recently received with the compliments of the author. In obedience to my bishop I have read and re-read it with great interest, from the fact that it is stated in the preface that "never before have the doctrines of Japanese Buddhism been published in such detail."

I read it the first time to see whether the Buddhism of books was any more theistic than the Buddhism reflected from the minds of my Japanese friends; I read

it the second time to discover whether God is mentioned in it; and failing to find the word, I have read and re-read it slowly and carefully to discover if possible any idea of God. I must give it up. At first it looks like Pantheism, but on reading deeper you can see that the *Theos* is left out. The title of the pamphlet is "The Doctrines of Nichiren," with a sketch of his life, compiled by the Rt. Virtuous Abbot Kolayashi, president of Nichiren College, Tapanawa, Tokyo. Kelly & Walsh, limited, Yokohama, Shanghai, and Hongkong. 1893. Price 50 sen.

The good people of the world-wide famous metropolis of Chicago have no doubt been sufficiently enlightened concerning book-Buddhism, by the learned and holy priests who attended the Parliament of Religions; but for the benefit of the folks who couldn't get to the Fair, perhaps it would be interesting to know something of what is most certainly taught and believed by Buddhists of the Nichiren sect.

Enclosed please find extracts from the Doctrines of Nichiren. I have tried to condense the words of the pamphlet, so far as possible, without destroying the argument or distorting the doctrine, but fearing that you may not print the extracts fully, nor quote them liberally, I venture to condense still further, and state that so far as the tiny mirror of my consciousness can reflect the sunlight of the great saint and sage Nichiren, his doctrine is the Glorification of Idealism.

1. The *Cosmos* consists of the subjective phenomena of consciousness.
2. The *Ego* is the *Cosmos*, and the *Cosmos* is the *Ego*.
3. The non-*Ego* is non-existent.
4. Buddha himself is nothing more than a state of mind, or phenomenon of the consciousness.
5. The *Ego*, the *Cosmos*, and Buddha are absolutely identical and co-extensive.
6. To know this is to attain to Buddha-hood.
7. Any man, woman, devil, beast, insect, or animal, can become Buddha by becoming conscious that the *Cosmos* consists of the phenomena of consciousness.
8. Individuals mentally unable to grasp these deep doctrines, have a short and easy road to Buddha-hood provided for them by S. Nichiren.
9. They should (a) gaze at the sacred scroll until they see themselves reflected therein; (b), repeat incessantly the characters written thereon, Holy Book of the Lotus of the Good Law; i. e., *Namu Myo Ho Reuge Kyo*.
10. By gazing long enough, and repeating the title of the Holy Book, even ignorant persons become oblivious of their personal identity.
11. They thus absorb and are absorbed in the Cosmos, which is Buddha and the phenomena of the consciousness of the infinite non-existent.

These doctrines are very deep and bottomlessly wonderful; in all my philosophical studies I know of nothing that can compare with them in their infinite inscrutability.

Letters to the Editor

UNITARIANISM IN THE CHURCH

To the Editor of *The Living Church*:

What your correspondent, the Rev. Mr. Martin, tells us in regard to the heretical belief of some of the Massachusetts clergy is simply astounding. How can a man who does not believe that our Lord "was conceived by the Holy Ghost" stand before a congregation and recite the Apostles' Creed? How can such a man teach the members of his congregation the necessity of being honest in their business transactions? Again, if a man's religion does not make him honest, what is it worth? Once more, when a man comes to disbelieve the Holy Scriptures, what is his religion better than Deism?

If those clergy of whom Mr. Martin speaks could, in a proper spirit, study Canon Liddon's *Bampton Lectures on Our Lord's Divinity*, or "The Rock of Ages" by E. H. Bickersteth, M. A., now a bishop in the English Church, they might possibly be enlightened. This latter work has an interesting introduction by the Rev. Dr. (now Bishop) Huntington.

Anamosa, Iowa.

J. I. CORBYN.

THE PROPOSED HYMNAL, AGAIN

To the Editor of *The Living Church*:

The hymnal called for so far as my observation as a general missionary extends, is not the full hymnal in small space, but a small hymnal, with comparatively few hymns; 250 is the highest number I have heard suggested. Many would prefer 150. Of course it is not likely that such a book

would be in every respect what each person would wish it to be. But what of that? If we could have no hymnal until one was compiled that would please everybody we should never have any at all. The compiler of such a collection out of the authorized hymnal as is asked for, should not seek solely to please himself, if he would make an acceptable book. He must select such hymns, and only such, as are liked by many persons. All hymns with a small following should be pretty rigorously excluded. Such a collection would please most people, and would sell. Every one would find in it a great deal that he wanted; and, next in importance, very little that he did not want, or at least approve.

"The Hymnal" was evidently prepared for large churches with many services. This is right. Those who want 700 hymns should have them. But why must small congregations, missionaries, and others, carry 700 hymns, 500 or more of which they will never use? It goes without saying that the same principle that is urged as to the collection of hymns should be applied in the selection of tunes. If in hymns or tunes this principle is much violated, the book will be a failure.

New Hampshire.

To the Editor of *The Living Church*:

I heartily agree with what has been written to THE LIVING CHURCH concerning the unreasonable and unwieldy size of the new hymnal; and I have no doubt that when it becomes better known amongst the rural clergy, complaints will be many and loud. It is too cumbersome and it is too costly for the average country boy choir. Few of us have any use for metrical litanies, or Moody & Sankey Mission Hymns, and many other of the new hymnal's numerous divisions; or at any rate so seldom, that we could afford to make special provision for the need whenever it occurs.

We did not sing one-half of the hymns in the old book, and we shall scarcely do more with the new.

By all means let us have an "abbreviated" edition of the new hymnal, let it contain a good selection of chants, *Kyries*, etc., and let it be at a popular price.

Why should not our hymnal with music be found as commonly in the homes of our people as "Gospel Hymns" amongst the sects? Surely it would be, if the price could be made equally low, and why not?

H. M. P. PEARSE.

South Amboy, N. J.

Personal Mention

The Rev. James E. Freeman has accepted appointment as assistant minister of St. John's church, Yonkers, N. Y.

The Rev. Dr. F. M. McAllister, of Elizabeth, N. J., sailed Saturday, July 21st, for Europe, in the steamship "Campania."

The Rev. Dwight Galloupe, of Angelica, N. Y., has received the degree of Master of Arts from the State University of Ohio.

The Rev. Geo. E. Quail, a graduate of Trinity College, Dublin, has become rector of St. Austin's School, at Staten Island, in the bay.

The Rev. R. R. Graham, of the church of the Good Shepherd, Cincinnati, O., sailed for Ireland July 18th.

The Rev. Dr. C. DeWitt Bridgman is spending the summer abroad.

The Rev. Dr. Wm. H. Vibbert, of Trinity chapel, has gone abroad, and will remain three months.

The Rev. W. A. Beardsley has sailed for Europe.

The Rev. J. K. Brennan has accepted appointment of assistant minister of the church of the Holy Communion, St. Louis, Mo.

The Rev. Francis E. Webster has been appointed assistant minister of St. Philip's church, Cambridge, Mass., and will have temporary charge of the parish.

The Rev. F. W. Baker has sailed for Liverpool.

The Rev. T. E. Williams is gone to Europe.

The Bishop of Colorado received the degree of Doctor in Divinity *ad eundem*, at the centennial commencement of Bowdoin College.

The Bishop of Central New York has received the honorary degree of L. H. D.

The Rev. Dr. Byron J. Hall has sailed for Genoa, Italy.

The Rev. Dr. Isaac H. Tuttle, *emeritus* rector of St. Luke's church, New York, is summering at his cottage at Lake George.

The Ven. Wm. P. Tucker, archdeacon of Rhode Island, has received the honorary degree of Doctor in Divinity from his *Alma Mater*, Bowdoin College.

The Rev. Wm. P. Painter, of Nanjemoy, Charles Co., has accepted the position of chaplain of Hannah More Academy, Reisterstown, Md.

The Rev. John Munday has resigned Trinity parish, Alpena, Mich., and on August 1st, assumed charge of Grace church, Port Huron, Mich.

The Rev. Wm. Price has resigned his position of assistant minister of St. John's church, Elizabeth, N. J., and accepted the rectorship of St. Stephen's church, Bridesburg, Phila.

The Rev. Kenneth S. Guthrie, Ph. D., received at the last commencement of Harvard University the degree of A. M., for work done in the philosophical department.

The Rev. Chas. Donohue has resigned the rectorship of Grace church, Waverly, N. Y., to take effect Aug. 29, 1894, and in September he will begin his duties as assistant minister in St. Mary's church, Brooklyn, N. Y.

The Rev. John R. Harding of Lyons, N. Y., has accepted a call to Trinity parish, Utica, C. N. Y.

The Rev. Francis E. Webster has entered upon his duties as the assistant minister at St. Philip's church, Cambridge, Mass.

The Rev. Fenner S. Stickney who succeeded Bishop Cheshire in the rectorship of St. Peter's, Charlotte, N. C., has lately accepted the rectorship of Monumental church, Richmond, Va.

The Rev. George E. Swan of St. Mary's Hall, Indianapolis, should be addressed 102 Bostwick st., Grand Rapids, Mich., until Sept 1. He has taken charge of St. Mark's parish during the absence of Dr. Campbell Fair in Europe.

The Rev. Dr. William C. Winslow, of Boston, was unanimously elected an honorary member of the South Carolina Historical Society at its meeting on July 20th, in Charleston.

The address of the Rev. Wm. L. Peck has been changed from Groton, Conn., to New London, Conn.

The Rev. Ephraim Watt has accepted a call to St. Peter's church, Delaware, S. Ohio. He took charge of the parish on Aug. 1st.

The Rev. Edward S. Cross has resigned the rectorship of St. Phillip's, Circleville, S. Ohio, the same taking effect Aug. 1st.

Ordinations

Mr. Louis E. Duer and Mr. Charles T. Walkley were ordained by Bishop Vincent to the diaconate on Sunday, July 8th, in Christ church, Xenia, S. Ohio. The Rev. Chas. S. Walkley, the father of one of the candidates was the presenter, and the Rev. Cassius M. Roberts preached the sermon. Mr. Walkley has been called to Christ church, Xenia, and Mr. Duer has been placed in temporary charge of the missions at Martin's Ferry and Bellaire, S. Ohio.

Died

RANDALL.—Died at Essex, Conn., 21st inst, Ernest Davis, son of the Rev. H. C. Randall, aged 25 years, lacking ten days. A member of the class of '95, Berkeley Divinity School, Middletown, Conn.

SMITH.—At Cresson Springs, Pa., July 11th, Benjamin Smith, of Elizabeth, N. J., in the 84th year of his age.

GRISWOLD.—Entered into rest on Wednesday, July 18th, 1894, at his home in Baltimore Co., Md., the Rev. Benj. B. Griswold, D. D., in the 73rd year of his age.

ARNOLD.—At Marlin, Texas, July 2d, 1894, Catherine Bryant, widow of the late Major Ripley Arnold, 2nd Dragoons, U. S. A., aged 63 years.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Appeals

August 12th next is Ephphatha Sunday. The offerings needed every year to meet the expenses of the Mid-Western Deaf-Mute Mission, may be sent to the REV. A. W. MANN, general missionary, 878 Logan Ave., Cleveland, Ohio.

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills.

Contributions may be sent to WILLIAM ALEXANDER SMITH Treasurer, 70 Broadway, New York.

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 eighteen missionary jurisdictions and thirty-four dioceses, including work among Indians and colored people.

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

The fiscal year closes August 31st. Prompt contributions are required for the salaries of twenty-one bishops and stipends for 1,200 missionaries, besides support of hospitals, orphanages, and schools. Many gifts, large and small, are solicited.

Remittances should be made to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and 22nd st., New York communications to the REV. WM. S. LANGFORD, D. D., general secretary.

Church and Parish

WANTED.—Churchman, unmarried, as a teacher in German and mathematics. One with musical ability preferred. Address the Rev. CHAS. E. TAYLOR, Fond du Lac, Wis.

SUPERINTENDENTS of Sunday schools, and others interested in the mission work of the Church in Western Colorado would aid a struggling mission by sending to the missionary surplus Sunday school papers, library books, cards, etc. These gifts would be of great use to us here, and productive of much good. All parcels will be duly acknowledged through the columns of THE LIVING CHURCH. ARNOLDUS MILLER, missionary, Montrose, Colo.

CHRIST CHURCH, West Davenport, Ia., is a very poor parish and St. Paul's, Durant, a very poor mission; both are sadly in need of hymnals with the music. If any of the readers of THE LIVING CHURCH have copies of the old hymnal, either Tucker or Hutchins they would be most thankfully received in this parish and mission. W. M. PURCE.

Choir and Study

The Transfiguration

BY M. A. THOMSON

Thou Who here, in human fashion,
Didst Thy majesty conceal,
Yet as man, before Thy Passion,
Once Thy glory didst reveal;
Thee we own, the true Messias,
Still with us, in hidden might,
Who with Moses and Elias,
Then wert manifest in light.

Three alone beheld Thy glory,
On the holy mountain shown;
And the sweat of anguish gory
Trickled near to them alone;
Ere they saw Thine awful sorrow
They had seen the vision bright,
That their grief might comfort borrow
From the well-remembered sight.

Lord, to us, for consolation,
In the time of grief and gloom,
Shines the blessed revelation
Of the life beyond the tomb:
Lead us, Saviour, we implore Thee,
Safely to the blissful shore,
There to see Thee and adore Thee,
In Thy glory evermore.

Philadelphia.

"Ter Sanctus"

BY JAMES E. WOOD

Like the "Sursum Corda," the "Ter Sanctus" has been in use in the Church since apostolic times. St. Cyril, Bishop of Jerusalem, A. D. 362, states that this confession of the seraphim whom Isaiah saw surrounding the throne of God, crying, "Holy, Holy, Holy, Lord God of Sabaoth," is rehearsed by Christians that they may join in the hymn sung by angelic hosts.

It is known as the "Triumphal Hymn" in the liturgies of St. Basil and St. Chrysostom, and in other ancient liturgies, as the "Hymn of the Seraphim," being an expression of that belief in the presence of angels at the celebration of the Eucharist, which has prevailed in the Church from its earliest days.

The prophet Isaiah describes the self-abasement in which he is cast by this laud of the seraphim, when sung before the "high and lifted up throne" of the "Lord of Hosts." Likewise in the Apocalyptic vision, "the four and twenty elders" fall down at this trisagion and worship "Him that liveth forever and ever," casting their crowns before His great white throne.

Transmitted to mankind by the Almighty as it were, through an angelic channel, it must ever remain one of the most solemn and sacred parts of the Holy Communion Office. Unlike many parts of the Prayer Book, it looks to no human author for its origin. On the other hand, it is the inspired words of angels as revealed to us through the pages of Holy Writ.

That the Almighty should vouchsafe to mortals a knowledge of this hymn, exclusively the hosanna of the seraphim, is another pledge of that beneficence which knows nothing too good in heaven or on earth, for the use and happiness of His creatures. It is, moreover, an assurance of the presence of angels at the Eucharist, as well as in the secular affairs of this life, which is so comfortable a belief to the faithful here on earth.

That the rehearsal of the "Ter Sanctus" by the Christian should beget in him a reverential posture is not strange nor a matter of indifference, seeing that according to Holy Writ, angels and archangels, cherubim and seraphim, and "all the company of heaven," fall prostrate before the throne of the Almighty at the singing of this hosanna.

Fin de Siecle Sermons

Now that we are on the subject of education, especially in this issue, we will not overlook the clergy. The following good advice is from "A Layman's View of Preaching," a convocation paper by Causten Browne, Esq., of Massachusetts, recently published in *The Church Standard*:

I want to say a word about a certain class of sermons, preached with growing frequency just now, which are indeed means to an end, but which on the whole are regarded by good, honest, sober-minded, steady going Churchmen as better preached somewhere else than in our parish pulpits. I can express my ideas roughly by calling them *fin de siecle*

sermons. I do not know why it is that we cannot be allowed to pass on into the twentieth century as peacefully as we sail over the equatorial line. I do not know why it is that at this particular point of time everything that we have all supposed to be settled should be considered as open to revision. But so it is. There is a kind of advent at hand. The "spirit of the age" is to attain his majority and come into his own. The man who is behind the age at this critical period is like one of the foolish virgins, having no oil in his lamp. The watch-word is "emancipation." Let us all get as much emancipated as possible by the first of January, 1900. They who discover that something which has always been believed and held as truth is not exactly true after all, "shall shine forth as the brightness in the firmament," and they who get us rid of some old-fashioned conviction of duty, "as the stars for ever and ever."

Now this twentieth century fever has broken out in a mild form in the pulpit. There is, I think I may not unfairly say, a disposition to take up and advocate new and startling views—*fin de siecle* views—of what men are bound to believe and to do. Not long ago I heard a distinguished clergyman say that men must expect that the creeds themselves would mean something different to them in the light of the twentieth century from what they had meant to them in centuries past. I dare say that he didn't mean exactly what he said, and I would not have you suppose that I am attributing to any of our clergy any considerable loss of mental health from the prevalence of this *fin de siecle* epidemic. But it is in the air, and it is well to be careful. Speaking for the laity, as I understand them, they are not attracted nor pleased nor helped by sermons which take these new and odd views of truth or duty. What they want preached to them is the Gospel and the old Faith. They feel that they want not to know anything better than that, but to know that better; to feel it more deeply; to live it more honestly. I believe that their general feeling is that whatsoever is new in theology is probably not true, and whatsoever is new in morals is probably not safe. But at any rate, they feel that the old truth and the old duty are good enough for them, and if there are to be any "revised versions" of either, they do not want to hear them in church. If they want them at all, they can get them in plenty in the editorial columns of the Sunday newspapers.

Book Notices

The Jungle Book. By Rudyard Kipling. New York: The Century Co. These quaint sketches by the great story-teller, with their spirited illustrations, have brightened the pages of one of our magazines. The collection is sure to be popular with the young, and is good summer reading for the older ones. The stories of little Mowgli with the wolves, and of little Toomai with the elephants, of the White Seal, and of Rikki-Tikki-Tavi would be just the thing for the boys around the camp-fire.

Poems Here at Home. By James Whitcomb Riley, author of "After Whiles," "Old-Fashioned Roses," etc. Illustrated by Kemble. New York: The Century Co. Small 12mo. Pp. 187. Prices, cloth, \$1.50; vellum, \$2.50. Perhaps most popular of American poets to-day is James Whitcomb Riley, whose books are now sold at the rate of about forty thousand copies a year. This new collection includes a great number of his most popular pieces which have appeared in *The Century* and elsewhere, including "Nothin' to Say," "The Old Band," "The Raggedy Man," and many others. The book is delightfully illustrated with small sketches by Kemble, and is printed and bound in a most attractive manner.

Roger Williams, the Pioneer of Religious Liberty. By Oscar S. Straus. New York: The Century Co. 1894. The most admirable feature of Roger Williams' character was his unswerving loyalty to a great principle in an age which condemned it. This single-mindedness of his subject the author portrays clearly. He also renders full, but, as he claims, tardy credit to the founder of Rhode Island for his eminent services on several critical occasions as a pacificator of the Indians, whereby the Massachusetts colonies that had driven him out were saved from destruction. The narrowness and intolerance of Puritanism are graphically described in connection with the life of Roger Williams. The book has an excellent index.

Object Sermons to Children. By Sylvanus Stall, D. D., Associate Editor of *The Lutheran Observer*. New York: Funk & Wagnalls Co.

These excellent five-minute sermons were preached before the main sermon on Sunday mornings, when Dr. Stall was pastor of a Lutheran church in Baltimore. The purpose was to get the children to attend church. The Sunday school had been flourishing, but the scholars had not remained to the service and preaching. They became interested in these sermonettes and continued to attend church, a large majority of them, after the series was completed. The scheme is worthy of a trial elsewhere. The common reproach of the Sunday school, that it is the children's church, should be removed, and it depends upon the pastor to do this. If a little talk to the children at the church service will hold them, he can well afford the extra time for preparation, and the adult members of the congregation can well afford to give five minutes of their attention, especially if the discourses are so interesting as these of Dr. Stall's. We are not convinced that the object illustrations are of special value.

THE REV. H. B. RESTARICK, dean of Southern California, has written a work on "Lay Readers, their History, Organization, and Work," with a preface by the Bishop of California; which Thomas Whittaker will publish immediately.

PAMPHLETS.

Errors in School Books. Second competition. Pope Manufacturing Co., Boston.
The Bishop's Address to the twenty-third class of St. Agnes' School, Albany.
Twentieth Annual Report of the Parish Association of the church of the Holy Apostles; and Seventh Annual Report of Memorial chapel of the Holy Communion. 1894.
Catalogue of Kenyon College, Gambier, O. 1893-'94. Nitschke Bros., Columbus, O.
Soldier and Servant Series. St. Aidan. By the Rt. Rev. William Crosswell Doane. Junior Auxiliary Pub. Co., Hartford, Conn.
The Parish Year Book of St. John's church, Jersey City Heights. Hausen & Co., Jersey City, N. J.
Report of Eastern Church Association for 1893. Rivington, Percival & Co., London.
Catalogue of St. Matthew's School, San Mateo, Cal. Twenty-eighth year.
Catalogue of Roanoke College. Forty-first year.
Seventh International Conference of the Railroad Department of the Y. M. C. A. International Committee of Y. M. C. A., N. Y.

Opinions of the Press

The Christian at Work.

ADMISSION TO THE UNION.—The passage in the House of Representatives, without a division, of the bill providing for the admission of New Mexico as a State, makes it pretty certain that not only that territory, but Arizona and Utah, will be added to the Union of States before the expiration of the present Congress. That will raise the number to forty-seven. There is some satisfaction in the thought that the process will soon come to an end, though Oklahoma and the Indian Territory will eventually raise the number of States to forty-nine. It is a great misfortune that the State-making schemes which have added so many small States to the Union could not have been blocked long ago; but it has gone on until we shall soon have the seven States of the mountainous West containing less than one-eighth of the population of the country. Good States are not made out of mining camps; it is about time this game of establishing little States, played by both political parties, came to an end.

The Church Review

THE EIGHT-HOUR MOVEMENT.—The Eight Hours' question is surrounded with difficulties. There is no doubt that both for working men, so called, and men who work, whether artisans or not, eight hours' unintermittent work is quite sufficient. For men of imagination the long hours, whether in the factory, or at the desk, or at the counter, are ruinously monotonous for both brain and body. But when it comes to making eight hours the limit of work by Act of Parliament, who is to decide as to what constitutes a working man? If the car men, the bus-drivers, the shop assistants, the barmen, and others, who are all working men, are only to work eight hours, who is to minister to the pleasures and comforts of the artisan who arrogates to himself the sole title of "working man," after he has struck work for the day? The question is too deep a one to enter on exhaustively here, but it would be interesting to inquire how many of the eight hours' demonstrationists at Hyde Park last Sunday were the cause of shop assistants working eighteen hours on the previous day through their late shopping. It may be unpopular to say so, but the working man, so called, who likes to "demonstrate" on Sundays at his ease, is the frequent cause of preventing others, of the shop-assistant class, from "demonstrating" in the way they would prefer, at places of worship on Sunday morning.

The Church Times

"THE FEAST OF PUMPKINS."—This is the season of harvest festivals, with every canon of taste is wont to be violated by very excellent people indeed, but ignorant of the doctrine of the mean. In the abstract nothing could be more seemly than to offer in the church the first fruits of the harvest; in the concrete it can become a ludicrous burlesque. An altar laden with carrots and vegetable marrows is more suggestive of a market-stall than of the purpose for which alone it stands there. In a church not a hundred miles from London there is a lectern consisting of a black oak angel supporting the book on outspread wings. Last Sunday the angel appeared with a bunch of grapes fastened with string round either hand. The effect was absolutely laughable. We have before us a handbill announcing a harvest service. "The offertory will be in aid of new umbrella stands," is the climax of a programme which embraces a public tea and Evensong. Clearly a spell of wet weather is anticipated as the result of the long drought. But, seriously, could not the clergy exercise a little wise supervision over enthusiastic decorators? If they cannot all at once rescue their pulpits and lecterns from the hands of people without a sense of humor, let them at least see that the altar is not tampered with. "The Feast of Pumpkins" is by no means an inappropriate name for the Harvest Festival as it is celebrated in some churches we have seen.

The Household

Some Singular Signs

Travelers in China often derive amusement from the peculiarities of shop signs there, many of which are couched in the most eloquent and poetical terms. In America, too, may be seen sign-plates of such curious occupations as hose-restorers, artificial ear-makers, child-adopters, salad-mixers, and so forth. But it is not necessary to leave the British Islands in order to find business announcements quite as curious in their way as those in other lands. In the Isle of Man, over the shop of a barber who supplies customers with all kinds of fishing tackle, the writer was amused to read the following: "Piscatorial Repository, Tonsorial Artist, Physiognomical Hairdresser, Cranium Manipulator, and Capillary Abrider, Shaving and Haircutting with Ambidextrous Facility, Shampooing on Physiological Principles." On a signboard in the town where the writer lives may be read this phonetic announcement, "Shews Maid and Men dead Hear"; and when we add that it is over a cobbler's shop, the reader may discover its meaning.

A poetical shoemaker hung up the following remarkable effusion on a board over his shop:

Blow, oh, blow, ye heavenly breezes,
Underneath these lofty trees;
Sing, oh, sing, ye heavenly muses,
While I mend my boots and shoes.

Above an establishment in Liverpool not very long ago appeared the legend, "Rages and Bones." In another town can be seen the inscription, "Cole and Wood, dealers in Wood and Coal"; and a street in Clifton is graced by a sign informing the passers-by that the owner thereof is a "Milliner and Modest."

A Bristol chimney-sweep once "dropped into poetry" in this wise:

John Cummings lives here.
He'll sweep your chimneys cheap and clean,
With or without the new machine;
And if your chimneys catch on fire,
He'll put them out at your desire.

An inscription on a signboard in Lancashire announces the following miscellaneous articles for sale: "Bibles, Black-balls, and Butter. Testaments, Tar, and Treacle, Godly Books, and Gimblets, Sold here."

A shop-sign in London reads: "Plots for novels or short stories. Prices reasonable." The occupant of the shop is said to have a rare talent for devising plots, but no great powers of narration, so he is supposed to make his living by selling skeleton plots for stories in cheap papers.

Another singular business announcement over a certain photograph gallery is, "Misfit photographs for sale." This, we are told, brings many customers. Mothers, for instance, who have little children, often buy pictures of children with long hair when the hair of their loved ones hasn't grown, and send them round to friends at a distance. Brides' photographs are also said to sell very well.

"Teeth pulled while you wait" is a still more singular sign, said to have been set up by a dentist in Fleetwood.

This curious specimen of orthography was displayed on a house in a street in Marylebone: "The Mangelling Traid removed hear from the Strete round the Cornir. Threhapense a Duzzen. N. B.—New Milk and Creme Sould Hear. War-entidd Fresh and not Stail evry Mornin."

A dealer in ice thus attracted public attention to his cold commodity:

ICE! ICE!! ICE!!!

If you want it pure and n
And at a reasonable pr
Follow no new dev
But send to me in a tr
At my off

"Irish & English" is the name of a firm in Buffalo, New York. The strangest thing about it is that Mr. Irish is English, and Mr. English is Irish.

As a precautionary measure, a Clapham jeweler painted on his shutters: "NOTICE.—In every part of this house there is sure and certain death FOR BURGLARS. BEWARE."

In a little village near Gloucester there was an inn situated at the foot of a hill, whose double-sided signboard bore the following:

Before the hill you do go up,
Step in and have a cheering cup.

On the other side:

You're down the hill, all danger past,
Come in and have a friendly glass.

At a small inn by the roadside, near a farmhouse called Highgate, can be read on a sign:

Highgate hangs high, hinders none;
Refresh, pay, and travel on.

He must have been a facetious hotel proprietor who hung up this sign in his rooms: "Indian clubs and dumb-bells will not be permitted in any of the rooms. Guests in need of exercise can go down to the kitchen and pound a steak."

A notice displayed in a Norway hotel is a curious specimen of "English as she is spoke." It reads as follows: "Bath! first-class bath. Can anybody get. Tushbath. Warm and cold. Tut-bath and shower-bath. At any time. Except Saturday. By two hours forbore." This brings to mind another specimen of foreigners' English, displayed on a notice posted up in an art exhibition in Japan to which foreigners were welcomed. Here are a few examples of the rules: "Visitors is requested at the entrance to show tickets for inspection. Tickets are charged to sens and 2 sens, for the special and common respectively. No visitor who is mad or intoxicated is allowed to enter in, if any person found in shall be claimed to retire. No visitor is allowed to carry in with himself any parcel, umbrella, stick, and the like kind, except his purse, and is strictly forbidden to take in with himself dog, or the same kind of beasts. Visitor is requested to take good care of himself from thievelly."

An Englishman in Boulogne saw displayed in a shop window this notice: "Eating and Drinking Sold Here."

Doubtless, as curious as any of the foregoing, is a puzzling sign in front of a shoemaker's shop at Cannes. It is in English, and is thus worded: "Repairs hung with stage-coach." The visitor for whose benefit this information is intended, may, after much cogitation, arrive at the conclusion that the cobbler only wishes to inform his numerous patrons that repairs are executed with diligence.—*Chambers' Journal.*

One Little Life

BY ANNIE L. HANNAH

Robin sat on the steps of his aunt's pretty cottage, scowling. The birds were singing deliciously overhead; the sky was as blue as the sky of a perfect June day ought to be; the little brook which went dancing across the bottom of the garden filled the air with its gentle murmur, as it whispered sweet secrets to the violets and ferns growing close to its side. But in spite of all the beauty Robin scowled.

Somebody coming up the road from the pretty station caught sight of the peevish

discontented expression, and shook his head meaningly. It was the young clergyman who was taking charge of the little stone church across the way, and who was spending the summer, like Robin himself, with Aunt Tilly, though he went very frequently into town to visit the poor people among whom he worked in the winter. He had grown fond of Robin during the weeks which they had already spent together, but for that very reason he could not but feel the more sorry about one great fault which, if not conquered, was going to overshadow all Robin's life, the fault of peevishness and discontent; and that too, in the midst of great blessings.

As for Robin, he thought that there was no one like Mr. Clifton; and, as the minister opened the gate and walked slowly up the path, the cloud on his face slightly lifted.

"Well, Robin," said his friend, sitting down beside him, and taking off his hat, that the sweet breeze might cool his forehead, "this is a beautiful day, is it not?"

"A horridly hot day," said Robin rather grudgingly, "and as stupid!"

"Hot," repeated the minister, "you would not call it so here if you had been where I have to-day, Robin; and why stupid? didn't you take your drive this morning?"

Robin nodded.

"Had a swim in the river?"

"Yes, Mr. Clifton."

"Any tennis?"

Down came the cloud blacker than ever.

"Only one game; Aunt Tilly wouldn't let me play longer; she said the sun was too hot after my headache yesterday, and mother was three thousand miles away; as though that would make any difference about my head!" scornfully. "She's awfully fussy, Aunt Tilly is; she won't let me do anything, and it's horrid!"

So that was the reason of the scowling face. Because, for his own good, he was not allowed to over-heat himself, Robin was making himself miserable—quite forgetting all the good things which he had to enjoy, quite willing that this one little speck should blind him to the loveliness about him, and to the many other past-times of which he might avail himself if he would.

Mr. Clifton glanced at the strong healthy body, and handsome face beside him, then away to the blue hills; and there was a strange expression in his own face.

"Robin," he began presently, "in the city, in a little room close up under the roof of a tenement house, lies a soldier

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waiting his Captain's orders—"

"A soldier," interrupted Robin, looking up with interest; "is he an old man? was he in the war?"

"Not in the war that you mean; he is fighting his 'good fight' now, and he is not a man at all, but a boy about your age."

"I don't understand, sir," said Robin, looking puzzled, "I thought you said he was a soldier."

"Aye, and so he is, Robin, a 'good soldier of Jesus Christ,' and so noble, so true, so brave a soldier, that I hope that I will be a better man for having known him. Listen. His room is very small, with only one tiny window, and hot! Well, you can imagine what it must be. His bed is hard, very, very hard, and he lies upon it all day and all night. He is never out of pain, and the greater part of the time he is alone, for his mother goes out to work. I went up to see him to-day, Robin; you think it has been warm here, you should have felt the air of that little room."

"I'm afraid you are very uncomfortable, Willie," I said, sitting down beside him, "it is a very hot day."

"It is pretty warm," he answered, "but," quite cheerfully, "I very often have a breeze if the door is set open, sir."

"So I set the door open and the breeze came in after a while; but O, such a poor little ghost of a breeze! and it had not passed over roses and lilies," glancing over to where the flowers were bending their lovely heads. Then he went on to tell me how many things he had to be thankful for. "It was so good of God to let me have a room with a window," he said, "for you know the inside rooms

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don't have any.' And then he drew my attention to a tree which grew in the court, the top of which rose just above his tiny window.

'It is such company—I watch it always. In the winter—we came here last winter—the branches and stems are so beautiful; and when they are covered with snow or ice you should see them. Then the buds began to come, and then the leaves; and now, on these hot days, or when the pain is very hard to bear, I look out and make believe I'm in the woods. I've read about them, sir, and they must be, oh, so beautiful, when one tree can be so grand. And then when the wind blows, the leaves make a nice sound that sometimes puts me to sleep, and you know there's nothing like going to sleep when the pain is bad.'

And then he went on to tell me how, before he 'got so bad,' he used to go to Sunday school, and of his teacher who had taught him that his lameness was the cross which was his to bear, and how, by-and-by, if he carried it patiently, he would lose it and find his crown. 'That means going to heaven—dying, you know, sir; and I am trying to bear it very patiently, for you know He suffered a great deal more for us. But sometimes I forget, but Miss Katy said—she's gone to heaven herself, sir—that He knew how hard it was to remember always, because He had had a great deal of pain and sorrow Himself, and so would forgive us for forgetting. Do you think He will let me go up there pretty soon? Mother says that she is willing, and it would be so very nice not to have pain or be thirsty any more. But I am willing to wait if He wants me to.'

'I told him I did not think he would have to wait much longer; but as I looked about the poor, miserable room, and then at the wasted little body almost worn out by pain, the thought of this brave little soldier striving to fight his fight manfully to the end against such fearful odds, brought the tears to my eyes, Robin.'

They were there now, and Robin turned his own head suddenly away. When he looked back again he was alone. The sun sank lower and lower, casting long shadows over the sparkling waters of the brook, and, with his chin in his hand, Robin sat with new strange feelings working in his boyish heart. Never in his life before had he thought of being thankful for those "every-day blessings" to which he had become so used. And then the healthful color on his brown cheeks grew deeper as he recalled how the greater part of that beautiful day had been spent in "sulking"—for it was nothing less—over one

small disappointment; he who had so much, so very much for which to be thankful, how did his conduct compare with that of the little hero of whom he had just heard?

There was some trace of all this in his face when aunt Tilly came to call him to supper, and Mr. Clifton, glancing at it, felt that his story had not been told in vain. Nor had it. But you must not for a moment imagine that a life-long habit was cured in one afternoon. By no means Robin was simply awake to the fact that it was there to be cured; his fight was all before him.

But at his own request the minister took him to see the little "soldier," and time and time again when his own was wrinkling into a scowl, the memory of the hot little room under the roof, and of the patient brave face, helped him to remember that he had entered on that fight. Then, for he had a truly tender heart, Robin did not feel that he could do enough for the boy. It was too late to move him, the Dr. said, and so they could only make him as comfortable as possible; and as he picked the fruit and gathered the flowers with which he kept the child supplied, Robin's young heart grew more gentle, more open to sweet and beautiful thoughts, for we cannot water without ourselves being watered. And when finally one day Mr. Clifton brought the news that the Captain's call had come, and the little soldier had gone to put on his crown, he thought, as he looked into Robin's face, that the beautiful little life had not been lived in vain, that, in spite of pain and suffering, in spite of its having been shut away from the world, it had influenced at least one other life, for Robin would be a better, nobler man because it had been lived.



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MONEY WELL SPENT
In another column of this issue, is advertised a new book recently placed upon the market by George Sherwood & Co. It has 96 pages, 112 pictures (77 colored and 35 black), and is remarkably adapted for children. Write them for their catalogue of books for young people.

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**TALKS WITH MOTHERS.—No. 2.
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Much is written at the present day about the care and feeding of infants by people whose only capability for dealing with the subject is a fertile brain, and whose only aim is to appear in print; every mother knows how unsatisfactory and fallacious such advice is when she attempts to follow it. How to feed the baby is the greatest problem met with in the happy state of motherhood, and upon its solution depends the health, the happiness and the life of the child. If the mother is able to nurse her child, the question of feeding is practically settled; if she is not, she should be guided by those who have had successful experience in feeding babies and not allow herself to experiment with different foods. There are scores of artificial foods offered for sale, but the best is none too good for the baby. Eminent authorities who have thoroughly investigated the subject of infant feeding, and scientists who have analyzed infant foods, unite in pronouncing Mellin's Food to be the only perfect substitute for mother's milk. It is palatable, nourishing and strengthening; the weakest stomach will retain and digest it, and the puniest child will thrive upon it beyond the mother's fondest expectations.

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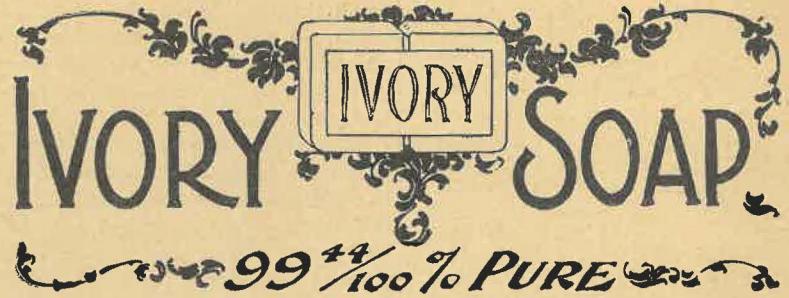
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Household Suggestions

FLOWERS AND SMELLING SALTS—HOW THEY AFFECT THE VOICE.—A physician, commenting upon the prevalence of deafness, said that the affliction, in a greater or less degree, was almost universal among his women patients. He had been seeking, in a desultory way, for a cause, and had about decided that the use of strong salts in the smelling bottle of the fashionable woman had something to do with it. In one case he was positive that such was the fact, for it was after a nervous attack of about six weeks' duration, through which his patient seemed to be kept up only by constantly burying her nose in her vinaigrette, which was kept freshly and strongly filled, that she noticed that the hearing of one ear became defective. The illness occurred last summer, but the deafness remains without increase. Another case, well authenticated, was of permanent and severe deafness dating from an inhalation of ether. In this connection a fact recently commented upon in an English print is of interest. This was that the smelling of freshly cut flowers, and even in a lesser degree of extracts and other artificial perfumes, has a pronounced and immediate effect upon the voice. Patti is quoted as saying that even a sachet iris powder has weakened her voice for a time, and Nilsson will be hoarse for days if she smells of violets or lilacs. Recently a great artist engaged to sing at an At-Home given by one of the Rothschilds, lost her voice completely after briefly smelling at a large bouquet of violets that had been presented to her. The curious part is that the delicate perfume of the violet seems the most serious of all. After that come the tuberose, mimosa, lilac, and hyacinth. The fact has become so well recognized that all the continental directors of operas forbid the presence of bouquets in the dressing rooms. The doctors are unable to explain this condition beyond the fact that all these perfumes affect the larynx and thus injure the voice, which fact will tend to confirm the physician's diagnosis that the ear passages are affected by smelling salts.—*Good Housekeeping.*

COOKING WATER.—Few people know how to cook water. The secret is in putting good, fresh water into a neat kettle, already quite warm, and setting the water to boiling quickly, and then taking it right off to use in tea, coffee, or other drinks, before it is spoiled. To let it steam, simmer, and evaporate until the good water is all in the atmosphere, and the lime and iron dregs left in the kettle—bah! that is what makes a good many people sick, and is worse than no water at all. A critical taste will detect at the first mouthful, if the nose has not already demurred and given warning, the faintest trace of dead water in tea, coffee, porridge, and many other items designed for the stomach. More frequently than otherwise the breakfast kettle is set boiling with a remnant of yesterday's supply in it; the coffee urn has been neither washed, dried, sunned, nor aired; possibly in the interest of a rigid and mistaken economy, some of yesterday's coffee is also "boiled over," and the partakers wonder at their lassitude and dyspeptic conditions. Whatever is neglected, the tea kettle and its associate pots should be thoroughly cleansed, dried and aired every day, and in no case should water that has stood over an hour in pitcher, pail, or kettle, be used for cooking. If people will drink tea and coffee let them at least have it as nearly free from poisonous conditions as possible. That much benefit may be derived by many people from drinking hot water is not disputed, but the water should be freshly drawn, quickly boiled in a clean and perfect vessel, and immediately used. The times of using, the adding of milk, mint, lemon, or other fruit juices, is a matter of preference or special prescription.—*A Lady Physician.*

PROBABLY, few housekeepers or servants, says Dr. Cyrus Edson, have any idea of what is meant by keeping the refrigerator clean. All refrigerators should be washed out thoroughly once a week with hot water in which soda has been dissolved. In the part where the food is kept, little particles of this are apt to adhere to the zinc. Unless these are removed, they will putrefy and produce a germ which will attack at once all fresh food put in, and cause it to become bad in a very short time. Almost every one is familiar with the stale smell in refrigerators, which is indicative of putrefying matter. Merely to wash out a refrigerator is not enough; it must be cleaned. This means that the corners must be scrubbed out, the waste-pipe thoroughly cleansed. Then, before the ice is put into it, it should be well aired. The solution of soda should be washed out with fresh hot water.—*The Literary Digest.*



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