

# The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

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WHOLE NO. 924

## News and Notes

ARCHDEACON SINCLAIR, of London, the new Evangelical leader, has grieved his brethren of that school by an attempt to map out a new policy for them. At a conference at Southport he strongly urged daily services, more frequent Communion, and the observance of fast days. Such advice caused much surprise and some anger. The Liverpool Evangelicals are by no means prepared for such a line as this. Notwithstanding the plain law of the Prayer Book, such practices seem to them mere popery, which they think should be effaced from that book as soon as possible. But, undoubtedly, the Archdeacon's advice is good, whether it is regarded from the merely political point of view or from the far more important standpoint of benefit to the Church and to human souls.

JUDGED by the test of public library circulation, the people of Chicago are the greatest readers in the world. The drawings of books and periodicals registered during the past year are reported as 2,542,244, from fifty-five delivery stations. This is twice the circulation of the Manchester library, and three times that of Boston. Of the classes of books, fiction counts about 42 per cent, not an excessive proportion; but poetry comes off with only 3.4 per cent. The juveniles are not always up to mischief in Chicago, for they are credited with 21.5 per cent of the reading, and that is not of the dime novel variety, so far as this record goes. Foreign languages are read to the extent of over 10 per cent., indicating a large population of foreigners who are not illiterate.

THE Bishop of London, attended by his suffragans and the two archdeacons, held the Trinity ordination in St. Paul's cathedral. There were no less than eighty-four candidates, and the congregation was very large. The dean and chapter requested that no one should communicate without notice. A very able sermon was preached by the Rev. Edgar Sheppard. *The Church Review* remarks that it was sad to notice how many people could not find the ordination service in their Prayer Books, but proceeds to say that the palm for impudence was carried off by an American girl at the west end of the nave, who, in response to a friend who said, "You here?" replied out loud, "Yes, just taking a spin round before going home in

the 'Teutonic.' Came to hear the music, and then there is this horrid ordination." According to the English papers, it is always an "American girl" who does such things. We are reminded that a friend discovered that it was the custom in the London markets to label all the inferior beef "American."

THE Rev. Canon Murray, rector of Chislehurst, lately celebrated the fiftieth year of his occupancy of that living, he having been appointed in 1846. The parish church dedicated to St. Nicholas has undergone great alterations during the last half century. There were formerly two west end galleries, one above the other, and a third in the tower which projected over the north aisle. There was no organ, but a mixed choir in one of the galleries sang to the accompaniment of the violin, 'cello, double bass, clarionette, flute, and oboe, by which means a "joyful noise," at least, was produced. The village now has a thorough suburban character, being easily reached by the Southeastern railway, but was then a rural out-of-the-way place. Canon Murray is one of the proprietors of "Hymns Ancient and Modern," and was one of the four original members who guaranteed the expense of the first edition.

At a meeting in a public hall in Edinburgh, "against Prelacy," the Rev. Jacob Primmer presided, and made a speech, from which it would appear that Scottish Presbyterianism is woefully corrupted with popery, prelacy, and ritualism. Large numbers of the ministers, he declared, cared nothing for the faith, so long as they could get their money. People were becoming disgusted with the tomfoolery of their ministers in the pulpit. The General Assembly sanctioned such a ridiculous thing as prayers read out of a book! Then the hymnal! "The churches were becoming like Noah's Ark, with clean and unclean beasts, and they must have a hymnal to suit everybody." The United Presbyterian Hymnal was quoted to show that prayers for the dead, altars, and the Virgin Mary were recognized! It was, in fact, choke-full of popery, "because they knew that what people sang, they would soon believe and put in practice." If John Knox could only march out of his statue recently placed at the new college buildings, and into the Free Church Assembly, there "would be a row." Finally, the meeting resolved to petition the Supreme Courts of

the Presbyterian churches against prelatic worship, and to petition Parliament to withdraw their endowments unless they returned to Presbyterian worship. The Rev. Jacob Primmer is evidently very much in earnest himself, but it may be considered doubtful whether he is taken very seriously by many others.

THE Bill to restrict the unsavory traffic in appointments of clergymen to benefices is still under discussion. It is, of course, opposed by some of the persons pecuniarily interested, who have much to say of the rights of "property," and also by enemies of the Church who do not desire any reforms which may deprive them of some of their stock arguments against the Church. A petition signed by prominent members of the House of Laymen of the Province of Canterbury has been presented to the government, representing the urgent necessity of passing this Bill at the present session of Parliament. Such measures, they state, have been three times considered in a standing committee of the House of Commons, and it is to be feared that if the movement should again fail, "an argument would be placed in the hands of those who assert that Churchmen are more eager to defend the temporal position of the Church than to remove the abuses which hinder its spiritual efficiency."

WIDE-SPREAD indeed will be the sorrowful interest awakened by the announcement of the death of the famous author of that still more famous book, "Uncle Tom's Cabin." Harriet Beecher Stowe's name will live because out of a heart stirred to its depths by the sufferings of an oppressed race, she wrote of actual occurrences within her own knowledge, with a magnetic sympathy that moved the hearts of all who read. Many who had been apathetic in the anti-slavery movement were stirred to action, and the coming of the day of emancipation for the negroes was hastened. Few are the people who have read "Uncle Tom's Cabin" with dry eyes and with clear speech. She herself did not realize the power with which she had written, but it was quickly proven. Ten thousand copies of the book were sold within a few days after its publication in March, 1852, and over 300,000, it is said, were in circulation within a year, keeping eight power presses running night and day. Editions were printed in all foreign languages. In England 240,000 copies were ordered by the

booksellers within one month. Other books she has written since, but none that have compared with her first. George Sand, in a beautiful tribute to Mrs. Stowe, pointed out that such a book could not be judged by any conventional rules of art. Its influence on its readers nullifies all criticism. There is a sadness in the fact that the closing years of Mrs. Stowe's life were mentally clouded, yet there was a peaceful happiness in them that indicated that it was only the twilight shadow closing over the sunset beauty, fading but to re-appear in a more perfect day.

### Consecration of Canon DuMoulin as Third Bishop of Niagara

The consecration of Canon J. Philip Du Moulin, M.A., D.C.L., as third Bishop of Niagara, which occurred in Toronto on the festival of St. John the Baptist, was exceptional in the widespread enthusiasm which it elicited.

The service was held in Canon Du Moulin's own church. At 8 o'clock there was a Celebration of the Holy Communion, succeeded by Morning Prayer at 10 A. M., while at 11 o'clock began the consecration service, the chimes ringing out a melodious peal and the procession passing up the centre aisle, singing "Forward be our watchword." First in order came lay delegates from Niagara diocese, followed by the chancellor and registrar of that diocese; the choir, followed by clergy and visiting priests to the number of 250; the preacher of the day, the Rev. Dean Carmichael; the Bishop-elect and his chaplain, followed by the other bishops and their chaplains; the cross-bearer immediately preceding the Archbishop of Ontario. The centre aisle presented a gorgeous spectacle as the procession passed up the church with crosses and pastoral staff glittering in the sunshine, while the mitres added quaintness to the picture. Great regret was felt at the unavoidable absence of the Bishop of Western New York, whose presence had been hoped for.

The celebrant was the Archbishop of Ontario, the epistoler, the Bishop of Toronto, and the gospeler, the Bishop of Algoma. The sermon, by the very Rev. Dean Carmichael, of Montreal, was eloquent. From the text, St. Luke xix: 17, he argued for the necessary and far-reaching principle of authority—Divine authority—authority of the Church and of the episcopate. The closing words to the Bishop-elect were very tender and affectionate.

After the offertory, which was on behalf of the mission fund of the diocese of Niagara, the formal presentation of the Bishop-elect was made by the Bishops of Toronto and Algoma, the Archbishop being seated on his throne at the chancel steps. The litany was sung by the Ven. Archdeacon Bedford-Jones. The Bishop-elect retired to be robed in his episcopal vestments, the anthem "How lovely are the messengers" being meanwhile splendidly rendered by the choir, consisting of 120 voices. Upon his return, the Bishop-elect, preceded by his son, the Rev. Frank Du Moulin, assistant priest of Trinity church, Chicago, knelt in front of the Archbishop, who, after the consecrating prayer, with the laying on of hands of the Bishops present, solemnly delivered to him the authority and power of his office as Bishop of Niagara.

At two o'clock, the Bishops, delegates, and clergy, together with the Lieut.-Governor of Ontario and many prominent guests, partook of luncheon in St. James' schoolroom, provided by the Woman's Auxiliary of Toronto.

The first act of the new Bishop was, immediately after his consecration, to receive into Christ's Church by the waters of Baptism, his first little grandson.

### Hobart College.

The 71st commencement week of Hobart College, the oldest of the Church colleges founded after the American Revolution, ended Wednesday, June 24<sup>h</sup>. It began Sunday, J u

21st, with the sermon before the St. John's Guild, by the Rev. Dr. John W. Brown, of St. Thomas' church, New York. This was followed in the evening by the baccalaureate address by the Rt. Rev. Hugh Miller Thompson, Bishop of Mississippi.

On Monday afternoon the contest for the declamation prizes offered to members of the Freshmen class took place; also the prize debate by members of the Hobart Debating Union. In the evening interest centred around the brilliant entertainment by the Hobart Minstrels in the Opera House, and the burning of Calculus at midnight on the college campus.

Tuesday morning the White rhetorical competition—in this instance a very spirited one—was held, and was followed immediately by the class-day exercises in front of Geneva Hall. In the afternoon the Associate Alumni held their annual meeting, Wm. J. Ashley, '63, of Rochester, presiding. The Rev. Dr. Lewis Halsey, '68, of Oswego, was elected alumni trustee. An interesting report on the new general catalogue, now preparing, was read by the Rev. Dr. C. W. Hayes, '48, of Phelps. Officers were elected as follows: President, S. D. Cornell, '60, Buffalo; vice-president, F. E. Blackwell, '67, New York; recording secretary, Prof. C. D. Vail, '59, Geneva; secretary, W. L. Herendeen, '80, Geneva; treasurer, O. J. C. Rose, '73, Geneva; historian, the Rev. Dr. C. W. Hayes, '48, Phelps. In the evening a social gathering of the alumni was held in Collins' Music Hall, and proved one of the most interesting events of the week.

Thursday morning, in the Smith Opera House, the commencement exercises took place. Besides the salutatory and the valedictory, there were three honor orations. An address on the occasion of the 25th anniversary of the Hobart Chapter of the Phi Beta Kappa Society was pronounced by the Rev. William Bayard Hale, of Middleboro, Mass., and was remarkable for its power, eloquence, and scholarship. The Demarest Memorial Tablet, erected by Hobart College, over the inner entrance to the library, was unveiled, Bishop Cox making the address. This tablet commemorates the gifts, amounting to nearly \$100,000, of Mrs. Agnes Demarest, of Buffalo, to the college. These interesting exercises were followed by the raising of the U. S. flag from the new flag-staff, Bishop Thompson making the address.

Prizes were awarded and degrees conferred. Honorary degrees were as follows: S.T.D. on the Rev. Napoleon Barrows, Short Hills, N. J., class of 1844; and the Rev. Lewis C. Washburn, Archdeacon of Rochester. LL.D. on Judge A. H. Sawyer, Watertown, N. Y.; and Prof. M. H. Morgan, Harvard University. L.H.D. on the Rev. Joseph Rushton (M. A. Oxon), Dean of the Northern Deanery of Illinois; the Rev. Wm. White Wilson, M. A., Chicago, Ill.; and the Rev. William Pierce, M. A., President Kenyon College, Ohio. A.M. on the Rev. Arthur Davies, Scottsville, N. Y.; Thomas Lothrop, M.D., Buffalo, N. Y., and William Guy Raines, New York, class of 1870.

### Colored Work in Southern Virginia

FROM THE REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH

It is a special gratification to be able to commend the excellent work that has been done, and is doing, by The Bishop Payne Divinity School, at Petersburg, Va., for the colored ministry of our Church. The oldest institution of its kind in the American Church, it has trained a full third of her colored clergy. There are conditions now threatening the very life of the school (the recent unfavorable action of the Colored Commission) which seem to demand more than ever that our home people rally to its support, and your committee deem it specially important that this present Council give it distinct recognition and emphatic sanction.

Of the colored work throughout the diocese of Southern Virginia we are most happy to be able

to state that it was never in a more prosperous condition; 30 organized missions, excellent parish schools at several points, and the well-ordered Normal and Industrial School, at Lawrenceville, Va.,—numbering the past session 300 pupils, male and female, from 16 States—give some idea of the range of this work. It is hoped that the widest circulation may be given to that portion of the Bishop's address which so heartily commends the judicious and successful methods adopted in the last-mentioned diocesan institution, and so forcibly discusses the true conditions for the improvement of the Negro race. It may be added that the openings for additional organizations among this people, in populous centres, demand much more of time and effort than the archdeacon\* can possibly give, and that the work seems only limited by the men and means at his command.

\*He is a colored priest, a well-furnished, capable man, and the head of the Normal school at Lawrenceville, Va. His work deserves the confidence of Churchmen.

### Ninth Conference on Church Work among the Deaf

The first session of the Ninth Conference on Church Work among the Deaf occurred on Saturday evening, June 27th, in Philadelphia, and took the form of a reception given by the congregation of All Souls' church for the deaf, the Rev. J. M. Koehler, rector. Among those who made addresses (in the sign language) were the Rev. Messrs. A. W. Mann, Job Turner, J. H. Cloud, C. O. Dantzer, J. Chamberlain, and Thomas Gallaudet, D.D.; these two latter have the gift of speech and hearing. Mr. N. G. Jones, teacher in the New York Institute, made an address, relating several amusing anecdotes.

Several hundred deaf-mutes gathered at the church in the morning and afternoon of Sunday, 28th ult. The morning service included the celebration of the Holy Communion, and was conducted entirely in the sign language by the Rev. J. M. Koehler and the Rev. C. O. Dantzer. The Rev. J. Chamberlain read the lessons orally, the rector simultaneously rendering them in the sign language.

At 2:30 P. M. commenced a short evening service, the Rev. J. H. Cloud officiating; the rector "signed" the lessons, and other clergymen assisted in minor offices. The Rev. Mr. Chamberlain again read the lessons, and Mr. J. S. Reider, of Philadelphia, made the responses by the mouth. The sermon was preached by the rector in the deaf-mutes' signs, from the text Romans viii: 18, and at its conclusion the Rev. A. W. Mann told of the progress in Church work among the deaf-mutes of the West, and especially in the larger cities, like St. Louis, Chicago, Milwaukee, Columbus, and Cincinnati. He found deaf-mutes everywhere willing and anxious to come into the Church, and his own record during the year was the enrolling of 630 persons. Mr. Mann's address was entirely in the manual language, but parts of it were interpreted by the Rev. Dr. Gallaudet. The latter followed with a brief address, in which he spoke of the 50 years he had been engaged in deaf-mute Church work. His life's labors would soon be ended, but he was happy in the thought that so many earnest workers had been brought in. The work was growing stronger yearly. Mr. N. G. Jones, of New York, signed the hymn "The Church's One Foundation," the Rev. Dr. Gallaudet at the same time reading it aloud, and at its conclusion he pronounced the benediction.

On Monday evening, 29th ult., after a brief devotional service at All Souls' church, the first business session commenced, the Rev. Jas. H. Cloud being chosen as chairman of the conference. The Rev. Mr. Koehler, in advocating the use of the sign language in important parts of the service, said that under the varied usage at present, when a clergyman is sent to a new field his people sometimes get confused, because they have been taught a different form. He illustrated his point by taking the phrase, "Thy will be done" in the Lord's Prayer, and giving the different signs of interpretation. Re-

ferring to the religious work for the deaf being carried on by the denominational bodies, it was stated that some confusion had been created in several instances by their efforts to attract deaf-mutes who had already been gathered into missions of the Church. Mr. Koehler observed that the Church does not want to have any controversy in the matter, but that the conference ought to decide how to deal with it. Other subjects were discussed at this and during the afternoon session, among which were: "How best to gain the attention and interest of deaf-mutes locally," "The value of the Prayer Book, and services therefrom," and "A more extensive use of hymns." Regarding the uniform use of signs in divine service, a committee was appointed to consider the matter and report accordingly.

The meeting in the evening was of a missionary character. Addresses were made by Archdeacon Brady, Bishop Whitaker, and other clergyman. A letter was read from the Rev. Dr. Gallaudet, giving a brief summary of the Church work among the deaf of the diocese of Pennsylvania. The letter paid a well deserved tribute to the late Rev. H. W. Syle, through whose earnest labors the present place of worship for the deaf was purchased. The great work of the Church among the deaf had its commencement in September, 1850, in an adult Bible class, of which Dr. Gallaudet was the teacher. His father, the Rev. Thomas H. Gallaudet, was the pioneer in the instruction of these unfortunates, having established the first school for the deaf in Hartford, Conn., in 1817. Neither he nor his son were deaf-mutes, but both married deaf-mutes.

### New York City

The church of the Holy Apostles will maintain both morning and evening services all summer.

The church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector, not only provides for the parish poor at its summer house at Copake, N. Y., but also cares for a limited number of outsiders who may be in need of fresh air and recreation.

The summer fresh air work of the Pro-cathedral mission is well under way, under the care of the deaconess of the mission, Miss Brown. About 30 persons, each two weeks or so, are sent to the Home at Tomkin's Cove, to enjoy the salt breezes.

The former edifice of the church of the Holy Trinity, at 421 st. and Madison ave., is in an advanced stage of demolition. The roof has been taken off, and the interior cleared, preparatory to pulling down the walls and towers.

The honorary secretary of the Woman's Auxiliary of the Board of Missions, Mrs. A. T. Twing, is for the second time to make a tour of the world, in visiting foreign missions. She has just started by way of California, intending first to go to the Hawaiian Islands, and so to Japan and Asia. The trip will occupy about a year.

At Old Trinity church, the chimes were rung at noon on the 4th of July. The selections rendered on the bells included "Unfurl the glorious banner," "Yankee Doodle," "Hail Columbia," "My country's flag of stars," "America," "Columbia the gem of the ocean," and "Old Hundred." The chimer was A. Meislahn, Jr.

The church of the Heavenly Rest will be without its rector, the Rev. Dr. D. Parker Morgan, for a considerable time, the vestry having granted him leave of absence for six months, to date from June 1st. He has sailed for England, where and in Wales his vacation will be passed.

At St. James' church, the Rev. Dr. C. B. Smith, rector, a special entertainment was given in the Sunday school room on the evening of June 30th. An orchestral quartette was present from grammar school No. 77, and played several musical numbers. There were solos by Miss Helen Bemis Wallian, recitations, and a musical rendition by members of the Good Will Club.

Mr. Geo. T. Britton who for many years has been secretary of the Board of Charities and Corrections, of this city, died Sunday, June 28th. He was a son of a former mayor of St. Louis, Mo., and served in the Confederate army during the rebellion, graduating at Yale University afterwards. In 1879, he became secretary of the Board of Charities and Correction. The burial took place from Calvary church, Wednesday, June 30th.

Among the Missions conducted under the auspices of the Parochial Missions Society in various parts of the country this spring, was one in Cincinnati, by the Rev. Wm. S. Rainsford, of St. George's church in this city. A committee of prominent Churchmen of Cincinnati, in recognition of Dr. Rainsford's services, have sent him a loving cup fashioned out of Rockwood pottery. The cup was especially made for Dr. Rainsford, as a work of local art.

The enlargement of the church of All Angels', already referred to in these columns, is to cost about \$100,000. The choir will be a modification of the Angels' choir in Lincoln cathedral, England, and is to be paid for by a single parishioner. The decorative work will be of metal and stone. An addition 170 feet in length is to be made, and the seating capacity of the church will be increased to 1,000 persons. The architect who is supervising the work is Mr. Halsey Wood. The congregation will worship with that of Christ church while the church of All Angels' is closed for the work of enlargement.

The work at the church of the Reconciliation (parish of the Incarnation), the Rev. James G. Lewis, vicar, during the past season has kept the officers of all departments busily engaged, and a general advance has been noticeable. The services and Sunday school will be held regularly during the heated term. The members of the Chapel Chapter of the Brotherhood of St. Andrew are proving very useful in connection with a Sunday afternoon service held at the New York Skin and Cancer Hospital. Mr. Thomas F. Davies, Jr., who has done excellent work as lay-reader during the past season, is summering with his father, the Bishop of Michigan, at Mackinac and the lakes.

Mr. John H. Caswell, a member of the corporation of Trinity church, has presented to the corporation for the use of Trinity chapel, a costly altar book as a memorial of the late John Caswell and his wife, Mary Haight Caswell. This book is one of the limited edition of 500 copies printed in this city under the direction of the committee on revision of the Book of Common Prayer. It is magnificently bound. The leather is white levant morocco, crushed and polished, richly inlaid with colored leather, and ornamented with tooling in gold; the fly leaves and inner lining of the covers being of red levant. Being intended for large feast days, the prevailing colors are white and gold. The five crosses appropriate for an altar book are inlaid in red leather. A memorial inscription on the first fly leaf reads:

To the greater glory of God, and in loving memory of John Caswell, who was a vestryman of Trinity church, 1861 to 1871, and to his wife, Mary Haight Caswell, this book is given.

The 11th annual report of the New York Post-Graduate Hospital has just been published. The hospital includes wards for children and babies, as well as for adults, and has been actively sustained by many leading Churchmen. In the last year 610 patients have been treated in the babies' wards, and 1,125 in the wards for children and adults. The hospital is located in a part of the city where a population in poor or very moderate circumstances surrounds it. Its dispensary, which is for the poor only, has treated 19,227 persons during the year, and 866 visits have been made by the district physicians to the homes of parents. The hospital is still in debt for expenses incurred in the construction of its fire-proof eight-story building, described some time since in the columns of THE LIVING CHURCH. The trustees are much in need of funds to remove this incumbrance, as well as to meet current expenses connected with its charities to the sick poor.

The first annual report of the Provident Loan Society of New York, has been issued. Among the officers of the society are the Rev. Dr. David H. Greer, Messrs. Cornelius Vanderbilt, Abram L. Hewitt, Geo. F. Baker, Wm. C. Dodge, Robert W. De Forest, James Spayer, and O. T. Bannard. During the year and six months covered by the report, the society loaned \$600,000, of which \$200,000 was outstanding at the close of the period. More than six per cent. was earned on its capital of \$100,000, after paying all expenses and charges, including losses. From the report, it appears that the ordinary running expenses each month were \$770. The extraordinary expenses, including the fitting up of two offices, were \$3,677.35. The sum of expenses was \$14,057.80. The balance sheet shows assets of \$218,623.57. The trustees have decided that six per cent. interest out of the net earnings for the past year shall be paid on the certificates of contribution. It has also been decided to establish a branch office on the lower East Side of the city as soon as the funds necessary to carry on this increased business can be provided. A hundred certificates of contribution of \$1,000 each will be issued, together with \$100,000 five per cent. debenture bonds. It is hoped thus to greatly increase the usefulness of the society. The loans are given wholly to the poor, and have formed one of the most successful agencies for intelligent charity ever undertaken in New York.

### Philadelphia

Bishop Whitaker expects to sail for Hamburg on the 18th inst.

The two beautiful statues of St. Peter and St. Paul on the exterior of the Church House are now complete, and are much admired. The original models were prepared by Messrs. Whitman & Co., sculptors.

Both the church of the Ascension and St. Thomas' church will shortly have their interiors elaborately decorated and improved. The latter is to have also a new marble altar, erected as a memorial of the Rev. Dr. William T. Morgan.

There are to be some interior alterations to the church of the Holy Trinity, the Rev. Dr. W. N. McVickar, rector. These include the making of two new robing rooms, a passage-way to the vestry, and inside alterations of windows.

The Rev. Thomas Poole Hutchinson preached his farewell sermon on Sunday, 28th ult., as rector of Calvary Monumental church, and his resignation took effect on the 30th ult. The church will be open each Sunday for morning service, with a priest in charge until the election of a rector, about the close of this month.

The Rev. Dr. Charles D. Cooper who has been confined to his house for two weeks by serious indisposition, has so far recovered as to be able to leave town on Monday, 29th ult. He goes to a hamlet in Northern New York State, where, it is hoped, the bracing air of the highlands will soon completely restore his usual good health.

The parishioners of the church of St. Martin-in-the-Fields, the Rev. Jacob LeRoy, rector, as well as the executors of the estate of H. H. Houston, deceased, are delighted with the opinion handed down, on the 27th ult., by Mr. Justice Ashman, of the Orphans' Court, in which the claim of the commonwealth for \$5,000 collateral inheritance tax on the church is disallowed. The text of the "opinion" has been published at length in the secular press, and is universally regarded as just and equitable.

The Rev. George Rogers who has been appointed to the rectorship of the church of the Transfiguration, assumed charge thereof on Sunday, June 28th. This appointment has been made for one year only, pending further arrangements by the vestry as to the probability of some one of the city churches coalescing with this congregation. The former rector, the Rev. Dr. Sidney Corbett, has been ill for over a year; the vestry granted him a vacation, but he failed to

recover, and subsequently handed in his resignation.

The 6th annual report of the board of managers of St. Timothy's Memorial Hospital and House of Mercy, of Roxboro, which has just been published, shows that during the year there were treated 60 medical and 1,003 surgical cases; of the latter, 875 were accidents from machine shops and factories, and 23 from railroads. House patients treated during the year, 210; out patients, 848. Of the 1,054 cases treated, 970 were discharged as cured; 10, as improved. Of the 24 deaths, 12 died within 24 hours after admission. The receipts from all sources (including a balance of \$3,265.85 from last year) were \$20,595.11. The total disbursements were \$15,688.16. During the year the sum of \$4,350.13 was added to the building fund.

The institution of the Rev. Samuel B. Colladay as rector of the church of the Messiah, Broad and Federal sts., took place on Sunday morning, 28th ult. The office was performed by the Rev. Dr. Joseph N. Blanchard, who also preached the sermon. The Rev. F. H. Bushnell afterwards addressed the congregation, urging them to co-operate with their new spiritual leader as they had stood by the speaker in his long rectorship, which terminated May 1st of the present year. The vested choir of 30 voices rendered special music during the service, which concluded with the Holy Eucharist.

On the Feast of St. Peter the Apostle, Bishop Whitaker laid the corner-stone of the new parish building of St. Mark's church, Frankford. The ceremony was preceded by a short service conducted by the rector, the Rev. John B. Harding. Mr. Robert Pilling, rector's warden, announced the contents of the box placed in the stone. The Bishop made a brief address. Mr. George C. Thomas and Mr. William Grew, the Rev. Mr. Harding, rector, and his two assistants, the Rev. Messrs. Hegemann and Hartshorne, also made addresses. In addition to the description published in our issue of May 30th, it may be stated that the building is intended to afford accommodation for all the guilds and other organizations of the parish. In the basement will be a gymnasium; on the floor above, class rooms; and the third story will be mainly taken up by a large assembly room for the Sunday school. Rooms will also be provided in the new building for the clergy of the parish.

On Tuesday afternoon, June 30th, graduation exercises took place in the chapel of the Episcopal Hospital, when diplomas were presented to 18 young women nurses, who were also the recipients of pretty badges bearing a picture of the Saviour blessing the sick and the children. Dr. John Ashhurst, Jr., professor of surgery in the University of Pennsylvania, presented the nurses to Bishop Whitaker as each advanced in turn and knelt at the sanctuary rail. In granting the diplomas, the Bishop said, in part: "You have chosen your profession, and I congratulate you. Henceforth you will be free from restraint and will exercise an individual responsibility. Each of you looks forward to and desires success. You will not fail if you are true to your teachings. A brilliant essayist has said, 'Success is the survival of the fittest.'" Of the graduates, five are credited to this city; seven to Pennsylvania; two each to New Jersey and Canada, and one each to New York and Nova Scotia. They have been in the hospital undergoing a two years' course in training under the direction of Miss Mary S. Littlefield, superintendent of nurses, with her two assistants.

## Diocesan News

### Oregon

Benj. Wistar Morris, D.D., Bishop

The 8th annual convention opened on Monday, June 29th, at Trinity church, Portland. The business sessions were preceded by a celebration of the Holy Communion, Bishop Talbot being celebrant.

Sunday, June 28th, was made memorable, it

being the 50th anniversary of the ordination of Bishop Morris to the diaconate, and it was celebrated in the evening by a union service in Trinity church, crowded to overflowing. Bishop Wells, of Spokane, who was the first speaker, devoted himself to a short sketch of the splendid work of Bishop Morris during the many years of his work in this diocese. He outlined the growth of the Church under the guiding hand of the Bishop, and related with visible pride the wonderful success of his work. He was followed by Bishop Barker, of Olympia, who, in a very brief and graceful address, brought the greetings of the Olympia diocese to Bishop Morris, and paid him several delicate compliments. Bishop Talbot gave several amusing incidents to illustrate the idea a great many people have that a bishop has nothing to do, and pointed to the life and labors of Bishop Morris as a living refutation of this idea. In conclusion, he paid an eloquent tribute to the Bishop of Oregon, and warmly testified to the gratitude and love which all the Church bears him. At the close of Bishop Talbot's address, Bishop Morris came forward and, in a few words, deprecated the remarks that had been made by the three younger men, earnestly telling the congregation that the occasion was not of his seeking, and that had he known the nature of the remarks to be made, he would not have allowed himself to be placed in such a predicament.

It is worthy of note to know that two other bishops of the Church were born the same year as Bishop Morris; viz.: Bishop Burgess, of Quincy, and Bishop Huntington, of Central New York.

The Bishop read his convention address on Monday morning, which shows that, although 77 years of age, his brain is by no means infirm. He spoke feelingly of the work done in the diocese by the late Miss Mary Rodney, of St. Helen's Hall, and paid an earnest tribute to her worth as a woman and educator. He spoke briefly of the reports on the different Episcopal institutions, dwelling particularly on the work of the Good Samaritan hospital and the Bishop Scott Academy. A report of the Sunday school work followed, which pointed out the importance of more careful work in this most essential branch of Christian training. In conclusion, he said:

"Let me venture, dear brethren, to caution you against the absurd and senseless claim we hear nowadays that 'these times require different preachings and teachings from that of our fathers—something broader, less dogmatic, more progressive, new, and sensational.' Never was there a greater fallacy invented by the father of lies. It is thus widespread dishonor is brought upon the gospel of Christ and this Church by the discussion in the pulpits all over the land of secular, social, and political subjects of every conceivable character. And this has at length awakened serious alarm in many quarters and in many minds that have a concern for the honor of God and the good of men's souls. Preachers of the gospel impoverish and minimize their power to help when they dwell upon the glittering generalities of a philanthropy shielded with the afterglow of Christianity, instead of pointing to the Cross as the one lever by which individuals can be raised to a holier, therefore, happier, life."

In conclusion, the speaker said: "Let it ever be remembered, dear brethren, that our task, through Him who opened the way and commanded us for this great work, is to cure sin. 'Cure sin and you cure sorrow,' well said one of old. This is our great undertaking. As we accomplish this, so shall all other things follow in its train. This is the one and only cure for selfishness, covetousness, greed for money, wrong and injustice, oppression of the poor, robbing the laborer of his wages, lust, pride, vain show, and worldly ambition, and everything that degrades man and dishonors God.

"When you have done this, then comes good citizenship, the rights of labor, love and kindness to the poor, the sick, the sorrowing and suffering; then comes purity at the ballot-box, honor and fidelity in office, the unsullied integ-

rity of the judge, the inflexible honesty and justice of the juror, the purity of the home, the high and sacred influence of the family, the honor and dignity of womanhood, and all the peace and blessedness possible to man in this lower life. And to do this—to cure sin—he gave you His incarnate, only begotten Son. \* \* \* Surely, you will not leave these heavenly instrumentalities for any second-hand appliances of man's devising."

"You cannot build a palace without a foundation; you cannot fly without wings, even if you have fixed your gaze on the heights of heaven itself."

The other business of the convention was the election of the usual officers, appointments of committees, and a missionary meeting held the last evening of the convention.

Congratulations from all parts of the country were received by the venerable Bishop, wishing him long life and still future prosperity; also, from a lady in Philadelphia, a new set of episcopal robes.

### Ohio

Wm. Andrew Leonard, D.D., Bishop

CLEVELAND.—A new parish house for St. Matthew's mission was dedicated Thursday evening, June 25th. The building, costing about \$700, was the gift of Mrs. F. W. Pelton, who has been most generous to the mission, and was presented by her in person. Mr. Schuyler Davis, the lay-reader in charge, accepted the building in behalf of the trustees of the diocese. At the ordination service, mentioned elsewhere, Canon Watson appeared in the chancel, for the first time since his long and serious illness with typhoid fever, which began many months ago.

During the coming week Dean Williams leaves for Europe, to spend the summer.

The corner-stone of the new St. Paul's church in East Cleveland was laid by Bishop Leonard, July 2nd, at 5:30 P. M. Many of the clergy of the city were in attendance, together with a large company of the lay people, who went out by electric cars. The vested choir of men and boys from St. John's church took the musical part of the service. The style of architecture of the church is to be English-Gothic, and it will seat about 300 people. It will be built of buff sandstone, a prominent feature of the design being a large stone tracery window, the frame of the window being composed entirely of carved stone. It is hoped that the church will be ready for occupancy by October. The parish is one of the oldest in Cleveland, being the first offshoot from Trinity parish.

On Tuesday, June 30th, a dozen Sunday schools combined in an excursion to Ruggles Beach on the lake shore, 46 miles from Cleveland. About 1,500 were in the party, and a very delightful day was spent.

### Michigan

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

During a violent thunder-storm on Sunday noon, June 21st, lightning struck the belfry of St. James' church, Detroit, threw to the ground the large stone cross surmounting it, and did further damage to the roof of the building. The morning congregation had been already dismissed, but the parish Sunday school was in session at the time. No person was injured. It is rather a curious circumstance that this same cross was blown down by the force of the wind during a storm a number of years ago.

The summer session of the Detroit convocation was held in St. James' church, Birmingham, on July 2nd. Dean McCarroll presided. The resignation of Gen. James E. Pittman who has most efficiently served the convocation as treasurer for many years, was accepted, and the Hon. Elliott G. Stevenson was elected in his stead. A new committee was appointed on the erection of a chapel at St. Clair Flats for summer use, a lot being already given there for such use. The Hon. E. G. Stevenson, chairman of the committee of ten laymen appointed at the recent convention of the diocese

to secure funds for the salary of an archdeacon, stated there was every reason to expect the amount needed would be speedily raised, with guaranty of its continuance for five years to come, and that it was expected the archdeacon might be appointed by the Bishop and have entered upon his duties by Oct. 1st next. An earnest discussion arose over the future missionary policy of the convocation in erecting chapels or churches in the city of Detroit, the opinion being generally expressed that the present need is to strengthen those which now exist before opening new work. The committee on city missions was formally requested to consider and present to the next meeting of convocation a plan to concentrate city mission work. At 4 P. M., the Rev. S. W. Frisbie read an interesting and valuable paper on "Church guilds and guild work." Discussion followed. The dean read the report of the committee of three laymen appointed on the dean's prize tract, making unanimous selection of the tract of the Rev. W. S. Sayres for the prize. This is the second time Mr. Sayres has received this prize. The subject of the tract is "The ideal of public worship," and it will be duly printed for general distribution. The next session of the convocation, in October will be held in Christ church, Dearborn. At the service held in the evening, stirring addresses were made on "Heroism in missions," by the Rev. Messrs. Webb, Sayres, and Collins.

The first of a series of Sunday afternoon services for men was held July 5th, in old Mariner's church, Detroit, near the river front. By the active work of members of the downtown chapters of the Brotherhood of St. Andrew, a congregation of over 80 men had been gathered, almost all of them from the class but too seldom reached by the Church. There were many present whose voyage of life had clearly been not all plain sailing, but no speaker could desire more earnest and intelligent interest than they manifested. At the close of the service one who was evidently a stranger to such surroundings, was heard to exclaim, "I shall be here next Sunday afternoon if I have to come in rags." A very effective and pertinent address on Personal Freedom, was delivered to the men by Mr. S. H. Woodford. It is believed that this effort to reach and influence men in the business parts of the city will be amply justified by the results, and that it may be proven that, by proper and systematized work, the Church can effectively deliver her message to souls wherever those souls are to be found.

**Southern Ohio**

**Boyd Vincent, D.D., Bishop**

The local assembly of the Brotherhood of St. Andrew, of Cincinnati and vicinity, held its annual meeting at Christ church, Cincinnati, on the evening of June 11th, when the following officers were elected for the ensuing year: President, Edward Worthington; vice-president, William Jones; recording secretary, W. A. Schoenle; corresponding secretary, M. S. Turner; treasurer, Charles A. Otte.

The 9th convocation of the Columbus deanery met in the church of the Good Shepherd, Columbus, on the evening of June 15th. Evening Prayer was read, followed by a sermon by the Rev. Ephraim Watts. The next morning there was a Celebration at 9 o'clock with sermon by the Rev. F. B. Nash, on the subject of "Special responsibilities of the ministry." At the business session, new work was considered and reports of missionaries heard. The Rev. R. R. Graham was elected dean, and the Rev. Wm. E. Rambo, secretary. It was decided to raise within the deanery the coming year the sum of \$1,862 for diocesan missions, which sum was apportioned among the different parishes and missions. A new church was reported building at Galena to take the place of the one destroyed by fire. St. Andrew's mission, Chillicothe, reported a new church, with four rooms adjoining, almost finished. At the noon hour Dean Graham conducted a devotional service with

prayers for missions. At the afternoon service, the Rev. John Hewitt read an excellent paper on the subject of "The spirit and methods of raising money for religious objects." The paper was generally discussed, and met with words of commendation from all the clergy present. In the evening, a missionary session was held, when addresses were made by Archdeacon Edwards, Dean Graham, the Rev. N. N. Badger, and the Rev. William R. McCutcheon. The convocation adjourned to meet next time in Trinity church, Newark.

HAMILTON.—Mrs. Frank Driver has given a beautiful and massive marble font to Trinity church in memory of her husband. A magnificent pair of brass standards for the sanctuary has been presented to the church by Miss Kate Howell in memory of the late Mrs. T. N. Howell.

St. Paul's church, Cincinnati, was crowded on the evening of June 24th, when a class of 14 from St. Andrew's mission for colored people was confirmed by Bishop Vincent. The music was rendered by the vested choir of 30 voices from the mission. St. Andrew's mission was started two years ago. During that time six classes have been confirmed, a total of 59 persons. Mr. G. Alex. McGuire, who has had charge of the mission since last October, was ordained to the diaconate June 29th. He has done excellent work and is making his influence felt among the people of his own race.

The 16th convocation of the Cincinnati deanery met in Christ church, Kennedy Heights, on June 25th. At 8:30 A. M. there was a Celebration, followed by a business meeting at 9:15 A. M. The convocation voted to raise \$3,000 the coming year within the deanery for diocesan missions. The Bishop reported that he was ready to start an associate mission in Cincinnati, putting the Rev. Paul Matthews, of St. Luke's, in charge of the same. The Rev. J. H. Young reported a stone church being erected at the mission in Wyoming. The kindergarten, sewing school, cooking school, and free baths, in charge of the deaconess, Mrs. Emma B. Drant, at St. John's mission, Cincinnati, were reported to be well attended, and doing great good. At 12 o'clock Bishop Vincent conducted a devotional half-hour, at which time he delivered a most helpful address on the subject of "How to pray." At the afternoon session, the Rev. Paul Matthews, who was for several years in charge of the associate mission at Omaha, Neb., read an excellent paper on "Associate missions." The Rev. Wm. N. Guthrie, who was at one time a professor at Kenyon College, Gambier, and well qualified to speak on the subject, delivered a thoughtful and suggestive address on "The advantages of Church colleges." The convocation adjourned, to meet in Grace church, College Hill, in October.

**Western New York**

**Arthur Cleveland Coxe, D.D., LL.D., Bishop**

The Rt. Rev. A. Cleveland Coxe, D.D., visited St. Luke's parish, Jamestown, on Sunday, June 28th, and confirmed 32 persons, 13 male and 19 female. On Monday (St. Peter's Day) he went with the Rev. A. Sidney Dealey, the rector of St. Luke's, to Randolph, and confirmed two persons, one male and one female, who had been prepared for Confirmation by the Rev. G. R. Brush during his work as lay-reader at Randolph. The parish there is at present without a rector.

The 56th anniversary of Cary Collegiate Seminary, Oakfield, the Rev. C. C. Gove, A.M., headmaster, occurred June 20th. Litany exercises were held in the seminary chapel; an address was delivered by the Rev. Henry Anstice, D.D. Diplomas were presented to four graduates, and the Doty gold medal was awarded as a prize for highest scholarship. The Sunday before graduation the Ven. Louis C. Washburn, Archdeacon of Rochester, preached the annual sermon before the Cary students, in St. Michael's church. Bishop Coxe had appointed the eve of commencement day for a Confirmation service, but exhaustion resulting from excessive heat and

the manifold labors of the week, compelled him, at the last moment, to telegraph his withdrawal of the appointment. The congregation assembled, and the rector preached from the words of St. Luke in the Confirmation Office.

In spite of rain and threatening skies the meeting of the Woman's Auxiliary to the Board of Missions in W. N. Y., held in St. James' church, Hammondsport, June 24-25, was a splendid success from every point of view. The attendance was large, and the interest and enthusiasm seemed to increase to the end. The first session began with a brief service, Wednesday afternoon, and was designed for the Junior Auxillary. Mrs. Wm. Halsey, of Rochester, president of the Woman's Auxiliary in W. N. Y., presided, and introduced Miss Mary E. Hart, of Rochester, founder and head of the Babies' Branch; Mrs. Boynton, of Genesee, head of the Junior Branch; Mrs. W. E. Plummer, of Buffalo, secretary of the Woman's Auxiliary in this diocese, and Miss Julia C. Emery, of N. Y., general secretary, all of whom made interesting and instructive addresses. Reports from the various branches showed that the Juniors are wide-awake and energetic helpers in the cause of missions. At 6 p. m., a reception was tendered the delegates at the rectory, and at 7:45 a congregation that filled the church joined heartily in choral Evening-song, which was followed by a brief address of welcome by the rector, the Rev. Thos. Duck, who then introduced as the first speaker the Rev. Dr. Boynton who delivered a very carefully prepared and instructive address, founded on the text, "Go ye also into the vineyard." He was followed by the Rev. W. C. Roberts in an eloquent plea for foreign missions. Thursday morning, the Holy Eucharist was celebrated, followed by a business session, with noon-tide prayer for missions. The special features of the afternoon session were an address by Miss Emery, and a letter from Sister Lucy Ellen Guernsey on the United Offering.

St. James' church, Hammondsport, now has a babies' branch of 15 members, including two memorial boxes for little ones in Paradise.

BUFFALO.—The commencement exercises of St. Margaret's School were held June 10th. At the religious services at Trinity church, when Bishop Coxe addressed the graduates and presented the diplomas, the chancel was beautifully decorated with palms and marguerites, the school flower. There were six graduates. The visitors were much impressed with the flourishing condition of the school.

**Virginia**

**Francis McN. Whittle, D.D., LL.D., Bishop**  
**John B. Newton, M. D., Coadjutor Bishop**

The commencement exercises of the Theological seminary began on Wednesday, June 24th. At 11 A. M., the annual meeting of the alumni was held, Bishop Whittle presiding. The Rev. R. H. Gibson, of Cincinnati, read an essay on "Recollections of Dr. Sparrow as a theological teacher." Bishop Satterlee was elected essayist for the next meeting. At 8 P. M. a missionary service was held in the chapel, Dr. Dame, of Baltimore, reading Evening Prayer. An address was made by Archdeacon Kirkby, of Rye, N. Y., on the subject of Missions. Thursday, June 25th, was commencement day. At 11 A. M. essays were read by members of the graduating class as follows: "The great awakening in England under Wesley," by Mr. W. D. Buckner; "Comparison of St. James and St. Paul on justification," by Mr. Edgar Carpenter; "The Atonement," by Mr. W. H. K. Pendleton. At 3 P. M. the closing exercises were held. Bishop Whittle in his address referred to the gift of Mr. Geo. A. Reinicker, of Baltimore, and how important to the seminary had been the lectureship he had founded. Diplomas were conferred on the graduating class consisting of Messrs. J. S. Alfriend, W. D. Buckner, Edgar Carpenter, J. H. Gibson, R. P. Lee, F. L. LeMosy, W. H. K. Pendleton and C. L. Price. Then followed an address by the Rev. E. S. Hinks.

### Pittsburgh

Cortlandt Whitehead, D.D., Bishop

On June 26th, the Bishop visited two of the rural parishes, St. Mary's, Red Bank, and the church of the Holy Communion, Lawsonham. Large congregations were in attendance, and at the former place a class of 12 was confirmed, eight of whom were males.

CITY.—The Rev. James Sheerin, of Morgantown, W. Va., has consented to supply St. Peter's church with services during the months of July and August. Mr. Sheerin was formerly assistant at Trinity church.

The Rev. George Gunnell, of the church of the Holy Innocents', Leechburg, has accepted the position of assistant at Calvary church, and will enter upon the duties of his new field of labor on Sept. 1st. After that date the Rev. Mr. Bell will give his entire time and attention to St. Philip's, Homewood, which is a mission of Calvary, and Mr. Gunnell will assist the Rev. Dr. Maxon at the parish church.

During the month of June the children's missionary, the Rev. Lewis F. Cole, has made his first visit to Georgetown, New Haven, Scottsdale, Meyersdale, Somerset, Red Bank, and Lawsonham.

UNION CITY.—St. Matthew's church has been greatly improved by the erection of a new chancel window, the subject being "Christ knocking at the door." A handsome processional cross and new lights for the chancel also have been provided, and the attractiveness of the church is thereby much increased.

WARREN.—The old church building belonging to Trinity memorial parish has been removed for temporary use to a vacant lot, to make way for the erection of a handsome stone church, work upon which has been already begun.

### Minnesota

Henry B. Whipple, DD., LL.D., Bishop  
Mahon N. Gilbert, DD., Coadjutor Bishop

Bishop Gilbert's visitations: At Wilder, 2 confirmed; Owatonna, 17; Dundas, 8; Austin, 3; Lake City, 14; Mazeppa, 8; Pine Island, 1; Mantorville, 4; Holy Trinity, Minneapolis, 19; Wabasha, 5; Caledonia, 2; Detroit, 10.

Services have been inaugurated at Staples, Dean Mueller and the Rev. Mr. Moultrie giving one service a month each.

The Rev. F. M. Bacon gives two services a month at Alexandria, in addition to his regular duties at Wahpeton. The future seems very promising in both fields of labor.

MANTORVILLE.—A few years ago the church here was in ruins and abandoned. Under the Rev. Mr. Somerville's short tenure of office the church has been made attractive, large congregations assemble for the services, there is a flourishing Sunday School, also money in the treasury, and the erection of a guild house is contemplated. Mr. Somerville looks after the spiritual interests of the people at Kasson in addition to his regular parochial work.

WILDER.—The Breck school is in a very satisfactory condition, with increasing attendance. The debt on the school, through the efforts of Bishop Whipple and the trustees, has almost been wiped out. Bishop Gilbert, during his recent visit, was greatly impressed with the amount of work that is being accomplished.

BROWNSVILLE.—Although this town is small and finances slender, two faithful Churchwomen are sustaining a Sunday school, and with an occasional Church service by the Rev. Mr. Allan, and a yearly visit from Bishop Gilbert, church life is encouraged and built up.

MINNEAPOLIS.—During the absence of the Rev. Mr. Toffeen abroad, the Rev. S. Werner has been placed in charge of St. Ansgarius (Swedish) church.

While the Rev. J. J. Faude, rector of Gethsemane church, is spending his vacation in Europe, the Rev. Prof. Poole, of Seabury, will be in charge. Over \$4,000 has been subscribed

towards the floating debt of the parish and diocesan obligations.

The guild of St. Hilda has presented St. Mark's church with a pair of handsome candelabra.

FARIBAULT.—Bishop Whipple steadily improves, and expects soon to go to the seashore.

GLENWOOD.—Through the energetic efforts of the ladies' guild, the interior of St. Paul's church has been greatly beautified, the chancel enlarged, and seating capacity for the vested choir of 18 voices added.

BRainerd.—The Children's Guild of the Good Shepherd has presented to St. Paul's church a brass altar desk; the Sunday school, a prayer and hymn book; the ladies, a beautiful white dress. St. Margaret's guild are working to pay off the debt on the organ.

DETROIT.—The Rev. L. G. Moultrie, rector of St. Luke's, presented a class to Bishop Gilbert for Confirmation. It included eight businessmen and the mayor of the town.

SANDSTONE.—A neat little church, with beautiful stained glass windows, memorials of persons who perished in the Hinckley forest fires, has been erected through the untiring efforts of the Rev. Wm. Wilkinson, rector of St. Andrew's, Minneapolis. The church will seat 200.

CLOQUET.—The faithful here are zealously working to rebuild their once beautiful little St. Andrew's church, occupied for the first time on Easter Day, but which has been almost totally destroyed by a tornado. Outside assistance is greatly needed.

### Pennsylvania

Oz W. Whitaker, D.D., Bishop

ROSEMONT.—The hospital of the Good Shepherd, which measures 62 by 84 feet, four stories high, will shortly be considerably altered, and an addition 32 by 40 feet, two and a-half stories high, erected. A stable is also to be made over into a ward building, two-and-a-half stories high, and measuring 28 by 45 feet.

UPPER MERION.—The 136th anniversary of Christ church (Old Swedes) was celebrated on Sunday, 28th ult., with elaborate ceremonies. There was a large attendance of parishioners and others. The church edifice was profusely decorated with flowers, interspersed with the national colors of the United States and Sweden. The rector, the Rev. A. A. Marple, preached an anniversary sermon, reviewing a history of the parish since its organization. Besides the church edifice, there are a burial ground, parish building and lot, a rectory, with barn and spacious grounds. This church has never applied to be admitted into union with the convention of the diocese.

BALA.—The vestry of St. Asaph's church arranged some time ago for the special accommodation of wheelmen. The former rector, the Rev. F. Burgess, is credited with having originated the idea, and for some months past the Sunday morning congregations have been steadily increasing, the accessions being wheelmen who were attracted by the cordial invitations publicly given, and the inducements held out to them. Sign boards bidding the cyclers welcome to the church have been placed along the turnpike road leading to and from the church, and directly in front of St. Asaph's is a larger sign extending a similar welcome, with the announcement that bicycles will be cared for during the service.

### Washington (D. C.)

Henry Yates Satterlee, D.D., Bishop

The seal of the diocese presents the Jerusalem cross, impaled with the arms of the Father of his country, charged with a mural crown on the upper red bar, indicating the City of Washington, forever associated with the soldier-statesman and citizen Churchman. It is surmounted by the episcopal mitre, blazoned "The Diocese of Washington, 1895," and engraved with the motto, *Scriptura, Symbolum, Misterium, Ordo*. The committee to whom the choice was committed by the convention say: "As to the

propriety of joining in sacred and honorable exhibition the armorial bearings of the illustrious patriot who is still 'first in the hearts of his countrymen' with the Cross of the world's Redeemer, it should be borne in mind that Washington was in nothing nobler or more exemplary than in his steadfast bearing of the Cross in close following of Him whom we adore as the Sacrifice for sinners. Washington's Christianity, we devoutly believe, was the source of his love of country and hatred of tyranny. His greatness was that of the soldier and servant of Him in whose name he had been signed with the sign of the Cross. The cross with which his arms are here impaled is the Jerusalem cross, noted not only as the escutcheon of a kingdom now no more, but as forever associated with the city of the Great King, . . . prefiguring the grand spiritual commonwealth of the true Israel of God, in which Jerusalem still lives, still triumphs." Regarding the motto, "The committee deem it unnecessary to defend their choice of words in the statement of the four widely proclaimed fundamental Church principles. Suffice it to say, that they preferred what they believe to be the most classic and poetic form, which, while avoiding a too literal and prosaic rendering, suggests, rather than names outright, the four principles in which we stand and rejoice in hope of the glory of God."

### Massachusetts

William Lawrence, S.T.D., Bishop

ANDOVER.—Over the remains of Harriet Beecher Stowe, by request, the committal service of the Church was read by Prof. Egbert C. Smyth, of this town.

BOSTON.—Two thousand two hundred and twenty dollars have been contributed towards the summer work of the City Board of Missions.

CHARLESTOWN.—A sad calamity has befallen the choir and parish of St. John's. While camping on the shores of Lake Massapoag, Sharon, four choir boys, in company with the choir master, went out rowing. An accident occurred, and they were all drowned within 40 feet of the shore. The names of the persons were Frederick Brackett, choir master; Thomas Parker, 11 years; Harry Leaker, 10 years; William A. Falkin, 10 years, and Benjamin Gibbs, 12 years.

### Iowa

Wm. Stevens Perry, LL.D., D.D., Bishop

An interesting service was held on Monday evening, St. Peter's Day, in the cathedral, Davenport, when the Rev. Hamilton Schuyler was installed as dean. In connection with this service the Bishop also gave public recognition to the appointment of the Rev. Stephen Humphreys Gurteen, M.A. (Cantab), LL.D., as senior canon non-residential, and of the following priests of the diocese as honorary canons: the Rev. E. Clarence Paget, M.A. (Oxon), D.D., rector of Trinity, Muscatine; the Rev. Geo. H. Cornell, M.A., rector of St. Thomas', Sioux City; the Rev. Wm. DeLancey Benton, M.A., rector of St. John's, Dubuque; and the Rev. J. Everist Cathell, M.A., rector of St. Paul's, Des Moines. The vested choir and clergy were met at the porch by the cathedral council of laymen, and marched in procession up the main aisle, singing, "Onward, Christian soldiers." Evensong was rendered chorally with the proper psalms and lessons appointed for the order of institution. A special office of installation set forth by the Bishop followed. This office included the reading of a letter mandatory reciting the various steps in connection with the establishment of the cathedral, the presentation of the keys of the cathedral by the Bishop to the new dean, his assumption of the decanal stall, and special prayers. The sermon was preached by the Rev. Theodore M. Riley, D.D., of the General Theological Seminary. The cathedral has recently undergone extensive repairs and improvements, including a system of electric lighting which was used for the first time on

this occasion. Dean Schuyler has had charge of the cathedral since last November, holding the title of canon. For two years previously he was connected with Trinity church, Newport, R. I. He is the son of the Rev. Anthony Schuyler, D.D., of Orange, N. J., and is also a near relative of the late Montgomery Schuyler, dean of the cathedral in St. Louis, Mo.

**Kansas**

**Frank E. Millsbaugh, D.D., Bishop**

TOPEKA—The graduating exercises of the college of the Sisters of Bethany occurred June 3rd. The choral service at 9:30 began with the processional hymn. With the Bishop in the chancel were Dean Bodley, Dr. Beatty, and Dr. Mann, of the trustees; Archdeacon Hill, Canon Minor, Chaplain Todd, and the Rev. Mr. Tyrer. After the service and the Trinity hymn, the five graduates read their essays. The Rev. Cameron Mann, D.D., delivered the annual address, taking for his text the college motto, "That our daughters may be as the polished corners of the Temple." It was an able appeal for the development of woman in the highest degree, but always as woman with her peculiar mission in the home. The Bishop Vail gold medal awarded to the pupil in the collegiate department standing highest for the year in scholarship and conduct, was presented by Bishop Millsbaugh to Miss Adele Tuttle, of Topeka. The diplomas were then presented, and the exercises closed with the doxology and benediction. The guests spent a few moments in the parlor, where the graduates received congratulations, and the "good bys" were said. The art exhibit in the library was visited during the closing days, and much admired. Under the care of Mr. George M. Stone, a well-known artist, this department has done excellent work.

**Wyoming**

**Ethelbert Talbot, D.D., LL.D., Bishop**

On the 2nd Sunday after Trinity, Bishop Talbot visited St. Mark's church, Moscow, and preached at morning and evening service to large congregations. At 11 A. M., there was a celebration of the Holy Eucharist, at which the Bishop was celebrant, assisted by the rector, the Rev. P. Murphy. A very large number participated. The Bishop spent Monday and Tuesday in calling on the people, to make arrangements for the new rector, who is to take charge early in July, the present incumbent having accepted the charge of Holy Trinity, Pocatello. On Wednesday, the Bishop, accompanied by Mr. Murphy, left for Spokane, where he delivered the commencement address to the graduating class of St. Mary's Hall, at All Saint's cathedral, leaving on Thursday morning for Coeur d'Alene City. At 10 A. M., the Bishop preached an eloquent sermon to a large congregation, and advanced to the priesthood the Rev. J. C. Skottowe. A celebration of the Holy Communion followed. In the evening, by request, the Bishop delivered a lecture on the Church, her ritual and ceremonies, to a congregation that completely filled the church in every part; not even standing room was available. The Bishop touched upon the doctrine of the Apostolic Succession, the claims of Rome, the use of pre-composed forms of prayer, and many other points on which the people need instruction, making every point clear, and showing the reasonableness of the practices of the Church.

On Friday morning, the Rev. Mr. Skottowe accompanied the Bishop to Ratdrum, a distance of 14 miles, where he preached in the evening to a very large congregation and confirmed a class, returning to Coeur d'Alene City at 11 P. M. On Saturday, the Bishop, accompanied by Messrs. Murphy and Skottowe, left for Wallace, enjoying the delightful trip up the Coeur d'Alene lakes on the steamer. On Sunday there was a Celebration at 8 A. M.; 9 A. M., Morning Prayer; at 9:30 the Bishop baptized a number of infants, including the infant son of the Rev. Mr. Holworthy, whose ordination to the priesthood followed. In the evening the Bishop preached to

a very large congregation, many being compelled to stand. At the close the Bishop confirmed a class and addressed them. On Monday the Bishop drove to Murray, preaching in the evening and confirming a class, returning on Tuesday to Wardner by way of Wallace, preaching and confirming a class in the evening, celebrating the Holy Communion on Wednesday morning, and leaving for Moscow at 2 P. M., where he arrived at 9 P. M. The Rev. J. D. McConkey had come with his team to meet the Bishop and take him to Lewiston. Here the Bishop was greeted by a large congregation. He left on Friday morning for Portland, Ore., where he was to take part in the celebration of the 50th anniversary of the ordination of Bishop Morris.

**New York**

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

WAPPINGER'S FALLS—A fine set of tubular chimes has been presented to Zion church by Mr. and Mrs. Geo. S. Bowdoin, in memory of their daughter, Mrs. Kingsford.

**Alabama**

**Richard H. Wilmer, D.D., LL.D., Bishop**  
**Henry Melville Jackson, D.D., Coadjutor Bishop**

A beautiful memorial has recently been given to the church of the Advent, Birmingham, by Mrs. Robert Cunningham, consisting of a cross, crown, and star placed over the altar. The crown, with innumerable gas jets, hangs above the cross. The cross is three feet long, and has two rows of jets. Below the cross is a bronze star, which is inscribed: "In loving memory of Rev. George Marlow Everhart, S.T.D. Born February 9, 1826; died April 26, 1891." On the reverse side: "He preached unto them Jesus and the Resurrection," the text of the last sermon preached by Dr. Everhart, one week before his death. The design and work are from J. & R. Lamb, of New York. Dr. Everhart was the father of Mrs. Cunningham.

Work on the new rectory for St. Stephen's church, Eutaw, is now under way. The church has been much improved by a change of the pews so that there is now a central aisle instead of the two side aisles. The organ has been placed at the side of the church.

The old St. Thomas' church, Greenville, has been pulled down, and work on the new building begun.

MOBILE.—On the 4th Sunday after Trinity, a large congregation assembled at the church of the Good Shepherd, for the last service by the priest in charge, the Rev. J. L. Berne, who for three years and a half has ministered here. After the final prayers, a weeping congregation knelt to receive the blessing, and when the service was over the people came forward to bid the priest Godspeed. Mr. Berne has suffered severely with very acute rheumatism, and the physicians have advised a dryer climate, which is the principal cause of his resignation. The church is in good condition, and the people have done more for themselves this year than ever before.

Trinity church, Mobile, received at Easter a lecturn made by R. Geissler, of New York, as a memorial of Mrs. M. J. Quigley, from her daughter, Mrs. St. John. At the regular annual meeting of the congregation the reports were most encouraging, none showing a deficit. The Sunday school raised \$228 during the year, and "the Workers," \$437, with a balance on hand of \$69. The rector reported 242 families, an increase of 20 families; 461 communicants, increase, 36; 40 Baptisms, 16 funerals, and 6 marriages. The charity chapter dispenses about \$5,000 to the poor. The chapters of the St. Andrew's Brotherhood and the Daughters of the King are doing good service.

**New Jersey**

**John Scarborough, D.D., Bishop**

The Rev. Chalmers D. Chapman, rector of Grace church, Greenville, has resigned, and will go to North Carolina, Aug. 1st. Ill health in his family has occasioned the change.

**Alaska**

**Peter Trimble Rowe, D.D., Missionary Bishop**

A letter from the Bishop of Alaska, dated May 10th, and from the head of the Takeesh Lake, says they have been in camp there for ten days. They have been very hard worked in sawing out the lumber for their boat. The sawing of the lumber made him so tired and sore that he could neither eat nor sleep. Still they had whipped out their lumber quicker than any other two men in the camp. He is now building the boat, and then intends to mount it on runners and haul and float where possible, until they come to open water, when they will float on to Circle City.

They hauled their two sleighs fifty miles in three days, and the labor was so great that it became unendurable, and so he stopped to build the boat. There are still four feet of ice in the lakes and several feet of snow, but the birds waken them each morning with their songs, and the festive mosquito is abroad.

The Bishop's man was so unfortunate as to lose a package of their little delicacies, and so they found a constant diet of bacon, beans, and baking powder bread very monotonous; latterly they had been able to vary the diet a little by getting some geese and ducks.

The Bishop has won the regard of the miners in the camp by showing that he can stand rough work as well as they can, and he held service for them on two successive Sundays, which they seemed to appreciate. The weather is glorious, and the hardest of the trip will be over soon, as soon, at least, as they reach open water.

**Ordinations**

On 3rd Sunday after Trinity, in Holy Trinity church, Wallace, Idaho, Bishop Talbot advanced to the priesthood, the Rev. Alfred J. Holworthy, of Wallace. The Rev. P. Murphy presented the candidate, and the sermon was preached by the Bishop. The Rev. J. C. Skottowe joined with the presenter in the laying on of hands.

June 14th, Bishop Whipple ordained the following to the priesthood: The Rev. Messrs. J. H. Ten Broeck, D. W. J. Somerville, J. V. Alfvigren, C. A. Nybladh; and to the diaconate: Chas. E. Farrar, Upton H. Gibbs, and Schurer Werner. Mr. Gibbs goes to Blue Earth; Chas. E. Farrar, to Hutchinson, Brownton, and Glercoe; J. V. Alfvigren, to North Dakota.

On June 30th, in the cathedral at Davenport, the Bishop of Iowa advanced to the priesthood the Rev. Harvey Kay Coleman, M. A. The Ven. Archdeacon Hoyt presented the candidate, and the Rev. Dr. Riley, of the General Theological Seminary, New York, preached the sermon. The dean of the cathedral, the Very Rev. Hamilton Schuyler, M.A., and Canon Benton, of Dubuque, assisted in the imposition of hands.

June 18th, at Coeur d'Alene, Idaho, Bishop Talbot advanced to the priesthood the Rev. J. C. Skottowe. The candidate was presented by the Rev. P. Murphy who also read the Gospel, the Epistle being read by the Rev. B. C. Roberts who had come from Spokane, a distance of 40 miles, on his bicycle.

On June 18th, in St. Paul's, Mendon, diocese of Western Michigan, the Rev. Carl Reed Taylor was advanced to the priesthood by Bishop Gillespie. The Rev. J. W. Bancroft presented the candidate and delivered the sermon. The Bishop was celebrant, the Rev. Messrs. A. Wetherbee, C. R. Hodge, and J. W. Bancroft joining in the laying on of hands. The newly ordained priest is rector of St. Paul's, Mendon, and St. James', Sturgis.

On Sunday morning, June 28th, at Trinity cathedral, Cleveland, Ohio, four young men were ordained deacons, and three deacons were advanced to the priesthood. Bishop Leonard officiated, and the candidates were presented by Canon Watson. Dean Williams preached the ordination sermon. The names of the deacons are Elmer E. Eselburne, of Lodi, Ohio; J. Louis P. Clarke, of Mansfield, Ohio; G. Frederick Williams, of Canton, Ohio, and Isaac D. Shlemon, of Orooomia, Persia. Those advanced to the priesthood are the Rev. E. S. Barkdull who for a year has been assistant minister at Triity cathedral, the Rev. T. N. Barkdull, of Toledo, general missionary of the Northwestern convocation, and the Rev. Edward S. Doan, of Bellevue.

## The Living Church

Chicago, July 11, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

THE commencement of the Episcopal Theological School in Cambridge, Mass., took place with satisfaction to those immediately concerned, and, while it has not furnished the Church at large with any special sensation for the present year, on the testimony of its friends its character and tendencies remain unchanged. It will be remembered that this seminary is not amenable to any ecclesiastical authority. The board of trustees is composed wholly of laymen. The religious editor of *The Boston Herald* comments on the recent ordination of the Massachusetts graduates as follows: "The ten young men ordained were an earnest of the quality of the work going on at this institution. The fact that this Cambridge school does not meet with favor from many of the bishops of the Episcopal Church is one of the reasons of its prosperity. Its constituency is drawn from the strong and vigorous young men, graduates of colleges, who propose to do their own thinking, and who wish an all-round theological education. The result is that many of the best men entering the Episcopal ministry to-day are seeking an education at Cambridge." We think it worth the attention of the episcopate and of earnest people who believe that the Church stands for something definite, that it is held up as a special merit of this school and a reason for its attractiveness to uncommonly fine young men, that it "does not meet with favor from many of the bishops of the Episcopal Church."

WHY should young men who seek the ministry in a Church, the most conspicuous feature of which is that it is "episcopal," that is, governed by bishops, prefer a school which does not meet with favor from many of those officers? What sort of loyalty is to be expected from young men who wish to be ordained by bishops and yet find bishops objectionable? Practically, however, there is but little basis of fact in the idea that the secret of the school's prosperity is to be sought in this peculiar relation to the bishops. Most of the young men who enter are doubtless ignorant on that point, and only know that their own particular bishop approves their selection of a place of theological education. The promise that they shall be allowed to do "their own thinking" is the best card. Nothing could be more flattering to the recent college graduate, and he is rarely capable of detecting the fallacy which lurks in such a promise. In fact, the students of the Episcopal Theological School in Cambridge do just as much

and just as little of their "own thinking" as those elsewhere. There is no other school which succeeds better in impressing a special stamp upon the majority of its graduates. There is a surprising tendency on the part of these independent thinkers to think the same thing on a number of important subjects.

*Church Bells* thinks that a part of the difficulty in the recent ecclesiastical trial in Massachusetts was owing to the provision in the American canons allowing a new marriage of the "innocent party," according to an interpretation of our Lord's words in St. Matthew. The defendant in this case, it will be remembered, claimed to have had the opinions of two bishops that he was not acting contrary to the law of the Church. *Church Bells* says: "Had the canons of the Church in America been more stringent than they are, it is possible the clergyman might have regarded the matter from a higher standard." The fact is constantly made apparent that the whole subject requires revision, and it will be seen in the long run that the stringent law of the Catholic Church for many centuries is the only one which can be worked with any really good moral results.

DR. JOSEPH PARKER, the eminent London Dissenter, has written a letter concerning Mr. Gladstone's recent communication to the Archbishop of York on Anglican orders and the re-union of Catholic Christendom. Dr. Parker, with others of his friends, is much hurt by the sentence in Mr. Gladstone's letter referring to the Nonconformists as "those independent religious communities which supply an important religious factor in the religious life of Great Britain." With deep disgust, Dr. Parker exclaims, "That is how we are named by our most illustrious external friend!" But the chief subject of alarm is the possibility that the Papacy may discover that Anglican orders are as valid as its own. "Where," asks Dr. Parker, "would the independent religious communities be then?" and he answers: "They would not only be more deeply desocialized and made to be more arrogant and ridiculous; they would be simply blown to pieces by a new and tremendous gun." In the intercommunion of the great branches of the Catholic Church he seems to see the death-knell of sectarianism. *Church Bells* thinks that if this means anything, it means that, in his view, so tremendous an object lesson would appeal with irresistible force to the imaginations of Dissenters, and that they would flock into the Church. But their incorporation with it, however advantageous it might be in the war with unbelief and evil, would be, according to Dr. Parker, a misfortune. He appears to desire a unity of some undefined and nebulous kind, but the idea of a reconciliation between the Catholic communions only arouses his anger.

## The Religious Forces in the United States

II.

In Dr. Carroll's book, of which we spoke last week, great importance is attributed to numbers. He finds that there are twenty millions of people in the United States properly termed "Christians"—that is, communicants of various Churches. This is nearly one-third of the entire population. One person in three, of all ages, is a Christian communicant. This, the author thinks, is a favorable showing, especially when we add several millions of children of Christian parentage, under Christian influences, but too young to be communicants. But even from the point of view of mere numbers, can this be regarded as a favorable showing? The entire population of the United States, aside from the Negro and Indian elements, are of Christian descent. They are derived from countries in which no other religion has been known for centuries, and where, no doubt, the overwhelming majority are Christians to this day. Such a phenomenon as a country within the pale of Christendom whose people are of ancient Christian stock and where the high grade of intelligence and general average of education are matters of national pride, but which has so far departed from the ancient faith that only one-third of the population remains Christian, is nothing short of portentous.

It will not do to speak of such a state of things as a "favorable showing." Instead of favorable it is ominous. We cannot understand how any thoughtful Christian can contemplate the simple fact which these figures reveal without sad forebodings, without an earnest desire to know the cause, and, if possible, the cure, for a condition of things which would seem to foreshadow the entire eclipse of faith in this fair land. Can there be any doubt that the cause is the gradual loss of hold upon the idea of authority in religion? It is not a long step from the proposition that every man has the right to frame his own religion, provided he derives its materials from the Bible, to the claim that he may set the Bible aside and use any materials he pleases; and from this again to the conclusion that religion is, after all, a matter of indifference.

Thoughtful people are, in the end, led to see that the idea of a divine revelation of a supernatural character (as distinguished from the intimations of the divine which we derive from the natural world), carries with it the idea of the Church as a divine organization, empowered and assisted to preserve and transmit the truth of faith and morals as revealed from heaven. Many such people have seen this, and many not thoughtful or learned have felt it, and have taken their choice accordingly. They have sought and found such a "Church," or have cut themselves apart from supernatural religion. We do not believe the



logic of this position can be shaken. It is true, however, that most people are not directly influenced by logical processes, and what is but a short step in reason is sometimes a long step in practice. Yet, little by little, principles tend to work out their necessary results in the field of history. At last opposing forces are stripped of the disguises which have concealed their real antagonism. They stand face to face, and men see that they must make their choice.

Thus it stands in the conflict between Catholic and sectarian religion, and there has never been an age or a country where a fairer field was presented for principles to work themselves out to their legitimate results, than in America at the present day. All pressure of a merely physical or external character has been removed, and the conflict is a conflict of ideas, pure and simple. Under these circumstances it must become clear to all, in process of time, that the idea of authority exhibited in a visible Church is inseparably bound up with belief in a divine revelation and a supernatural religion, and that, on the other hand, the Protestant principle of unrestricted private judgment leads on to the rejection of the supernatural, to the reduction of religion to a natural basis, or its entire rejection as a matter of obligation.

### Five-Minute Talks

BY CLINTON LOCKE

LXXII.

Do you ever think of the testimony to the accuracy of the Bible afforded by ancient buildings, long buried under the rubbish of ages, and now being excavated in Assyria, in Egypt, in Jerusalem; tombs with their inscriptions, paintings, inscriptions on monuments, those curious cylinders of clay found at Nineveh, coins, papyrus rolls, and all such things—things which, as you readily see, could not be tampered with as manuscripts of the Scriptures might be by transcribers? The store of these things daily increases as the desire of knowledge in man pushes further his digging and delving in the wrecks of the past. The mine has only just been opened, and we look with confidence in a few more years to the greatest light being thrown on chronological puzzles and difficulties about words and customs which have long worried Bible students.

Of course, in a short paper like this, I can only indicate a few examples of what I mean, but these may induce you to look more deeply into a very interesting subject. You will remember that when Abraham lost his wife, he bought a burial place for her from Ephraim, the Hittite, and we often read in the Bible of Hittites; for example, "Uriaah the Hittite" and "Solomon sold horses to the kings of the Hittites." Nowhere in history could one word be found about the Hittites, and infidels, twenty-five years ago, used to say, "This is a mistake of the Bible; these Hittites are imaginary." Now, as the rolls and the cylinders are deciphered, we are getting much information about the Hittites during their power and their conquests in those far-off days. The Egyptian records speak of them often; in one place it tells of a thousand chariots taken from the

Hittites. There is a papyrus in the British Museum which contains a long poem about the battles of Rameses with them, and an Assyrian obelisk contains accounts of them. We know the very year—717 B. C.—when they were wiped out of existence by Sargon, the Assyrian king, and their splendid empire, which had extended far and wide for many centuries, was destroyed. Do you not see what a grand confirmation that is of the Bible statement so long pronounced to be incorrect?

Come down now to the time when the Israelites were in Egypt. We read in the Bible of a king who knew not Joseph, and of the slavish work the Hebrews had to do in building two great treasure cities, Pithom and Rameses, and how the king descended to the mean trick of denying them straw and making them gather reeds to keep the unbaked bricks together. Not many years ago a magnificently embalmed mummy was found in Egypt, easily known from the inscriptions to be the mummy of Rameses II., and so well preserved that you can easily trace the resemblance between the embalmed face and the statues and portraits of him all over Egypt. On one inscription his name is connected with one of the cities the Israelites had to build, and now the other city, Pithom, has been found, with treasure chambers in it, and reeds in the brick partitions. There seems but little doubt that this was the king who oppressed the Hebrews, and again Scripture is confirmed by discovery.

Now we come to the Moabite stone. In the year 1868 there was discovered, in the land of Moab, a basalt stone covered with inscriptions. The Arabs who discovered it broke it all to pieces, but the fragments were carefully gathered up and put together, and the stone is in the museum of the Louvre. See now how that stone corroborates Scripture. We read in II Kings that Mesha, the King of Moab, paid tribute to the King of Israel of 100,000 lambs and 100,000 rams, with their wool, but that when Ahab died the King of Moab rebelled against Israel. Now the inscription on the stone, which is in the oldest form of the Hebrew alphabet, reads: "I am Mesha, King of Moab. . . . The King of Israel oppressed Moab, and my god Chemosh was angry with him. His son Ahab succeeded him, and one who said: I will oppress Moab, and my god said: Go, take Nebo against Israel, and I went and took it." Nowhere else in the world is there a line about Mesha, only on this stone and in the Bible, and do you not see how the short and simple story of that Book is thus accidentally, as we say, confirmed?

The curious libraries of the kings of Nineveh have been found, the books all being clay cylinders, stamped with cuneiform characters, and these books of clay are filled with references to the kingdoms of Israel and Judah, and the events which are related in the Bible in Chronicles and Kings and Isaiah. For example, there is one inscription, "As for Hezekiah of Judah who had not submitted to my yoke, I besieged and captured forty-six of his strong cities." Could there be a more pointed witness to the truth of the Scripture narrative than this? Infidels have said there was no such person as Belshazzar. A cylinder has been found with a prayer of the King of Babylon for his eldest son Belshazzar. There are many more examples if I had the space to give them, but certainly these will serve to introduce you to one of the most interesting and striking lines of

illustration of the Bible. There are one or two not very expensive books you might get and read, especially one by Prof. Sayce who is a great authority in such matters.

### "What is it to be a Christian?"

BY THE REV. A. W. SNYDER

The followers of Jesus Christ have, now for eighteen hundred years and more, been called Christians, yet they did not call themselves Christians, nor were they at the first so called. Clearly the name did not originate with them. We know from the apostolic Epistles the names the first Christians gave themselves. They are addressed "to the saints and faithful brethren in Christ;" "to all the saints in Christ;" "to the strangers scattered abroad;" "unto the Church of the Thessalonians," etc. So the first followers of the Lord called themselves. It would seem that the Jews contemptuously called them Galileans, Nazarenes, or "the sect of the Nazarenes." But all these names soon fell into desuetude. Even in the days of the Apostles these various names began to be supplanted by a name that soon superseded them all, and has held its place from those days to this.

And strange to say, it did not originate with Christ's followers, but was imposed upon them from without. "The disciples were first called Christians at Antioch." They did not call themselves Christians; "They were called Christians." The name was given by the witty Antiochenes; was what we would call a nickname. Who coined it? Certainly not the Jews of Antioch. To call Christ's followers Christians would be to grant, by implication at least, that they were followers of the *Christus*, the Anointed One, the Messiah of God. That, of course, no Jew would allow. As the name did not originate with Christ's followers, and would not have been given by Jews, it must have been invented by the Gentiles of Antioch. It shows what clear-headed men those old Greeks were. They had come to see that Christ's followers were not simply members of a Jewish sect, but a separate, distinct people; furthermore, that Christianity came from Christ; that it centred in Him, radiated from Him; that His followers were His people, Christ's men, devoted to Him and to His service.

Not that those Gentiles of Antioch had any due appreciation of the fact that He had brought in a new day, a new era in the life of the world, and that they were eye witnesses of that great turning point in the history of humankind. They had no apprehension of that. For many a day thereafter men did not see that. "The kingdom of God cometh not with observation." It was the supreme merit of Constantine first to see the significance of the new power that was to mould the destinies of men. Lecky says: "There is no fact in the history of the human mind more remarkable than the complete unconsciousness of the importance and the destinies of Christianity, manifested by the Pagan writers before the accession of Constantine."

The fact, however, that the now honored name of Christian originated with the Gentiles of Antioch, makes it plain that they saw, and saw clearly, that the new religion came from Christ and none other; that it centred in Him; was summed up in the one word "Christian;" that, therefore,

Christ's men should be called Christians.

Christianity has been in the world for now nigh nineteen hundred years. It might be supposed that all men would know beyond a peradventure exactly what it is to be a Christian, and yet, strange to say, many seem to be quite uncertain in regard to the matter; seem to have vague, inadequate, or wholly mistaken notions as to the really essential characteristics of a godly and a Christian life.

Some will say that all baptized people are Christians; and in a sense that is true. All baptized people are by virtue of their Baptism members of the Church Catholic, and in that sense are Christians, nominally at least, Christians. But no one will seriously maintain that all baptized men are Christians either in belief or life. Nay, among them we know may be found some of the most vicious and abandoned among men. No sane man will maintain that the fact of Baptism is any necessary evidence of godliness. What then is it to be a Christian, not in name only, but in heart and life? Some will say that those, and those only, are Christians that "have religion;" have "experienced religion," and can tell you just when they "met with a change;" and that whatever else a man may be, without this he is not a Christian. This is the notion that obtains among the Methodists and the modern revivalists generally. It is not one, however, that can satisfy a thoughtful or cultivated person. It is unreasonable, utterly without scriptural warrant, and contrary to observed facts. Thousands who have gone through this emotional process called "getting religion," are nevertheless living irreligiously and possibly in utter unrighteousness.

What then is it to be a Christian, a good Christian? There are those who will tell you that it consists simply in being good; that to be an upright, kind, benevolent man is to be a Christian; that it has no necessary relation to belief, Baptism, or connection with the Christian Church. This is the notion that seems to prevail among the Unitarians, and those sects generally that arrogate to themselves the name of "Liberal Christians." That this is a mistaken and utterly inadequate definition of what it is to be a Christian, hardly needs argument. There are to-day, as there always have been, many who are upright, kind, benevolent, and most worthy people, who do not accept the Christian Faith or in any way recognize Christ's authority, and, in fact have no claim whatever to the Christian name. Is there any clear certain answer to the inquiry, "What is it to be a Christian, a good Christian?" Yes; certainly. Christ our Lord Himself enjoined faith, repentance, Baptism, practical obedience, and these are necessary characteristics of a godly and a Christian life. When He gave the great apostolic commission He said: "Go ye therefore and teach all nations, baptizing them in the name of the Father and the Son, and of the Holy Ghost; teaching them to observe and do all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

There is, perhaps, no better short definition of what it is to be a Christian than the Prayer Book statement that "Baptism doth represent unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto Him." "But how, it may be said, like unto Him?" Certainly

not like unto Him in that wherein no one can be like unto Him. It is to be remembered that in some respects He stood alone, absolutely alone among men. No man could make the claims that He made. No man could say, "Before Abraham was I am," or "He that hath seen Me hath seen the Father." No man would dare presume to do for men what He does. But we all can, and if really Christians, will, be like Him in His object and purpose; in His attitude toward God and man; will, in some true sense, think and act toward God and man as He did; will have that mind which was in Him, and so "put on Christ" not in word only but in very thought and deed. To be really a Christian then is "to be made like unto Him." This differentiates the good Christian from all other men. It is the clear living line of demarcation between those who are "in Christ" and those who are not. Being a good Christian is not to be determined by the fact of Baptism, or of privilege. It is not a matter of intellectual assent to a faith or a theology. It has no necessary connection whatever with emotional raptures or "experiences." It certainly does not consist simply in being upright, moral, and benevolent. It does consist in living relationship to the living God; in following the example of our Saviour Christ, and being "made like unto Him; that, as He died, and rose again for us, so should we, who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

## Letters to the Editor

### ORDINATIONS

*To the Editor of the Living Church:*

Kindly announce that I am endeavoring to obtain the records of all ordinations by bishops of the American Church, from 1785 to date, to the priesthood as well as to the diaconate. I should be very glad to receive copies of all registers of ordination from the bishops or their registrars, and any information relative to these matters from others. Corrections of my own report to the General Convention, or of other published records, would be most gratefully received. I desire to know full names of all persons ordained, specific records of deaths, and of age at death.

HERMAN C. DUNCAN,  
Recorder of Ordinations of the  
General Convention.

*Alexandria, Va., June 27, 1896.*

### THE ARMENIANS

*To the Editor of the Living Church:*

It is not generally known that the Armenian was the first established national Christian Church in the world. Herodotus, the King of Armenia, adopted Christianity as the national religion seventeen years before the conversion of Constantine. For sixteen centuries the four or five millions of Armenians have clung to their Faith through continued persecution by fire-worshippers, Saracens, and Turks. Like the Jews, large numbers have been obliged to seek in other lands the protection to life and property denied to them in their own, and wherever they are, they have taken high rank as to character and business capacity.

During the pretended solution of the Eastern question, they presented, in 1876, a memorial to the great contracting powers, but the responsible nations have failed to give any relief. Notwithstanding that they are among the oldest of Christian peoples, and theirs is the purest of the Oriental Churches, their persecution by the Turk has been supplemented by the efforts of

the Russian, the Roman, and the Protestant Churches. It would have been more consistent with their profession had these Christian organizations given their aid and encouragement to these persecuted peoples in their stand for Christianity and the Faith inherited from their fathers, instead of working to break up this branch of Christ's family for the purpose of absorbing it into their separate organizations.

*Lebanon, Mo.*

CHAS. L. PALMER.

### CHURCH UNITY AND SWEDISH ORDERS

*To the Editor of the Living Church:*

I have just received a letter from an old friend of mine, a Swede, and a priest of this diocese, who has been resident in Sweden a great many years, and is thoroughly conversant with our Church system and the system of the Swedish Church. I think parts of his letter may prove interesting now, as the question of Swedish orders is to come up next year at the Lambeth Council. He says:

"I feel anxious to express my opinion in regard to the present method of the Church's work among my countrymen in America, and also on the position which the Church should take in relation to the Swedish Church, which at the last General Convention was wisely referred to the Pan-Anglican Conference. Before that meets, it would, in my opinion, be very desirable that a bishop of either the Anglican or the American Church should make a visit to Sweden and obtain a thorough and true knowledge of the real state of things in the Swedish Church, and of the opinion of the Swedish bishops and others in authority as to the proposed fellowship between the two Churches and their acknowledgment of each other from a Catholic point of view. Should the Anglican Church officially acknowledge the order of the Swedish Church, and on that ground extend to her the right hand of fellowship, I fear the result would be a very left-handed affair. The Swedish Church is so altogether Lutheran, that I do not believe she will enter into communion with any religious body that does not retain that name and sign on its banner. As to the Swedish episcopate, I feel sure that it rests upon the true line of succession, but I also feel sure that as a general thing even the highest authorities do not consider the episcopal form of Church government of any necessity, but merely a good civil institution in the State Church. The Lutheran societies which have not found it expedient in their position to retain an episcopal polity, are regarded as belonging full as much to the household of faith as those who have done so. To give a proof of this, I call attention to the fact that several ministers ordained by presbyters of the Augustana synod in Illinois are received in the Swedish Church on exactly the same footing as those who have been ordained by the bishops. They are allowed to administer the Sacraments, and also Confirmation, which is never given by bishops here, but always by the parish ministers. I have lately read a tract published in Swedish in America, and called 'The Two Sister Churches,' which I do not think states the question fully and fairly.

"Suppose we assume that both said Churches, the Protestant Episcopal and the Swedish, are to be regarded as sisters, then the Augustana Lutheran synod in Illinois, which by the Swedish Church is acknowledged as a true daughter of hers, must be looked upon by the American Church as her niece. I do not think the Church could be much congratulated upon that kind of relationship.

"During the many years I have now passed in Sweden, I have given those important matters serious consideration, and have changed my former views of them in many respects; but whatever may be my present views in the matter of dealing with the Church question with Swedish emigrants, I expect to submit to the judgment the Church shall pronounce in her council at Lambeth. Until that, I pray that the Church, to which I am bound heart and soul, may not for the desirable and worthy object of

Church unity about which so many good and respectable men in our Church seem in a kind of delirium, rashly commit herself."

This is only an extract from a very interesting letter. The writer is an aged man, who did good work in Chicago. I do not hold myself responsible for his views, and will answer no communications about them. I think them worth great consideration.

CLINTON LOCKE.

**Personal Mention**

The Rt. Rev. Wm. F. Adams, D.C.L., Bishop of Easton, has received the honorary degree of D.D. from St. John's College, Annapolis, Md.

The Rev. Dr. Thomas J. Beard has resigned the rectorship of the church of the Advent, Birmingham, Ala.

The summer address of the Rev. W. B. Bodine is Elberon, N. J.

The Rev. Geo. Robert Bush has accepted the charge of Trinity church, Hamburg, and St. Mark's church, Orchard Park, N. Y.

The Rev. W. H. Cavanagh has resigned charge of Holy Trinity church, Lansdale, Pa., and with Mrs. Cavanagh sailed for Europe on the 25th ult.

The Rev. A. Chard has severed his connection with Minnesota diocese, and entered Iowa.

The Rev. James Winslow Clarke has accepted charge of St. Thomas' church, Van Etten, N. Y.

The Rev. Harry K. Coleman, A.M., late head master of Kemper Hall, Davenport, Ia., has accepted an English professorship in Washington University, St. Louis, Mo., and will enter upon his duties in September.

The Rev. T. Cory-Thomas, rector of Grace church, Ishpeming, Mich., left with his son, Edward Llewellyn, July 4th, for England, in which country, with Wales, he will visit during July and August. His address is care of the Church House, Westminster, London, England.

The Rev. G. Herbert Dennison, curate of St. Luke's, Germantown, Pa., sailed the 20th, ult., on the steamer "Waesland," for a trip to England and France.

The Rev. Benjamin J. Douglass passes his summer at Oaks, Pa.

The Rev. E. M. Duff, of Grand Rapids, Mich., has accepted the rectorship of St. Luke's church, Hastings, Minn.

The Rev. S. C. Edsall will spend vacation at Waupaca, Wis.

The Rev. Dr. C. Ellis Stevens, rector of old Christ church, Philadelphia, has gone to the White mountains. The Rev. F. C. Steinmetz will take the duty in his absence.

The Rev. John J. Faude sailed June 20th, on the steamer "Labrador," for a two months' stay in England and the continent.

The Rev. John Fulton, D.D., editor of *The Church Standard*, Philadelphia, sailed for Europe on Saturday, 20th ult., to be absent until the end of September. His address when abroad will be care of Messrs. Brown, Shipley & Co., London, E. C., Eng.

The Rev. H. S. Getz will spend vacation at his cottage at Atlantic City, N. J.

The Rev. R. R. Goody has become rector of Trinity church, Anoka, Minn.

The address of the Rev. K. S. Guthrie, Ph.D., is changed to 1213 N. 41st st., Philadelphia, Pa.

The Rev. Wm. H. A. Hall, having been appointed to the charge of Christ church, Gloversville, N. Y., has resigned the rectorship of St. Barnabas' church, Stottville, N. Y., and should be addressed accordingly, after August 1st.

The Rev. Wm. Bayard Hale, of Middleborough, Mass., has received the honorary degree of Doctor of Laws from St. John's College, Annapolis, Md.

The Rev. John D. Kennedy sailed for a summer tour in Great Britain, on the steamship "Umbria," Saturday, June 27th.

The Rev. Dr. Samuel M. Haskins sailed for a vacation of six weeks in England and Scotland, on the steamship "Umbria," Saturday, June 27th.

The Rev. J. W. Kaye will take charge of St. David's church, Manayunk, Philadelphia, during July and August.

The Rev. A. W. Little, L.H.D., spends vacation at Castine, Me.

The Rev. S. Wilson Moran, of Milwaukee diocese, has been assigned to missions at Rushford and Caledonia, Minn.

The Rev. T. N. Morrison, D.D., goes to Waupaca, Wis., for summer rest.

The Rev. Dr. Nies, of the church of the Epiphany, Brooklyn, N. Y., sailed June 20th, on 'Kaiser Wilhelm II.,' for a tour through Italy, Switzerland, Germany, England, and Ireland. His parish is in charge of the Rev. J. W. Barker, of Reidsville, N. C., during three months. Mr. Barker should be addressed 463 Tompkins ave., Brooklyn, N. Y.

The Rev. John Rouse, M.A., will go to the White Mountains.

The Rev. W. C. Rodgers, M.A., has been elected to the rectorship of St. Mark's, Hoosick Falls, N. Y., and takes charge July 5th. Address accordingly.

The Rev. James S. Stone, D.D., will spend his vacation at Spring Lake, N. J.

The Rev. C. Ernest Smith, of Baltimore, has received from St. John's College, Annapolis, the honorary degree of Doctor of Divinity. Dr. Smith sailed for England on the steamship "Campania" Saturday, June 20th.

The Rev. Thomas Alvord Schofield has taken duty at Emmanuel church, Denver, Col.

The Rev. Dr. W. W. Silvester, rector of the South Memorial church of the Advocate, Philadelphia, with his family, will spend July and August at Pleasure Beach, Waterford, Conn.

The address of Dean Schuyler, of Davenport cathedral, for the months of July and August, is 112 William st., Orange, N. J. The Rev. Theodore M. Riley, of the General Theological Seminary, will have charge of the cathedral during the dean's absence.

The Rev. A. J. Sheridan, of Duluth, has transferred his labors to North Dakota.

The Rev. F. Vey has been appointed to the missions at Albert Lea and Waseca, Minn.

The Rev. William Harman Van Allen resumed charge of the church of the Epiphany, Trumansburg, N. Y., on the 1st Sunday in July, and is to be addressed accordingly.

The Rev. Thos. E. Winecoff has resigned the charge of Holy Nativity, Macon, Miss., and gone to western South Carolina, to rest for a few months and build up his health. His address will be Concord, N. C.

The Rev. James R. Winchester, D.D., had the honorary degree of D.D. conferred upon him by his *alma mater*, Washington and Lee University, at the recent commencement. The University of the South conferred D.D. upon him in 1893.

**Married**

PILCHER-BABBITT.—In Christ church, Dallas, Tex., June 25th, by the Rev. Mr. Cotton, Mr. William Edward Pilcher, of Louisville, Ky., and Mrs. Nellie Virden Babbitt, of Oak Cliff, Tex.

**Died**

BIRD.—Entered into life eternal, in Galveston, Tex., June 5th, 1896, Mary Moylan Bird, eldest daughter of the late Rev. Stephen Moylan, and John Anna Bird, in the 24th year of her age.

"Blessed are the pure in heart, for they shall see God."

**MINUTE**

At the annual meeting of the Associates of St. Mary, held at St. Gabriel's, Peekskill, the publishing of the following notice was decided upon:

SISTER HARRIET.—Entered into rest at the convent, Peekskill, N. Y., on the afternoon of Easter Day, April 5th, 1896, Sister Harriet, for thirty-two years Mother Superior of the Sisterhood of St. Mary, New York.

At a meeting of the Associates of St. Mary, in New York, on St. Mark's Day, 1896, to take action on the death of the Rev. Mother Harriet, the following resolution was passed:

"While bowing in submission to the decree of Divine Providence, we, the Associates of St. Mary, cannot refrain from expressing, not only our affection and veneration for the Rev. Mother, but also our deep sense of loss. To her wisdom and unflinching zeal for over a quarter of a century are due, in great measure, the wonderful growth and influence of the Sisterhood, and yet so tender and individual was her ever ready sympathy, that each associate mourns the loss of a personal friend.

"Grant her, O Lord, eternal rest, and may light perpetual shine upon her."

**IN MEMORIAM**

HUNTER.—Entered into rest, at 10 o'clock on the morning of the 29th of May, 1896, at her home in Warrenton, N. C., surrounded by her beloved ones, who

so tenderly and devotedly loved her, Mary Kate Hunter, the dearly loved wife of Frank Patterson Hunter.

The life of this lovely woman is over here, called up to a higher life above. Her many graceful accomplishments, her sweet, cheery nature, genial ways, and charming, affable manners, made her presence a benediction to her household and to all who came under her gentle influence. She had a comprehensive knowledge of the Church, and was a brave, untiring worker, who kept her heart warm with her earnest efforts to inspire others with the comfort and joy of her own hopes, and the zeal to spread the kingdom of our Lord for His sake, and for the sake of the human brotherhood. She was the founder of Emmanuel Chapter of the Daughters of the King. Through her enthusiastic efforts and ceaseless work was the handsome organ and beautiful altar placed in the church. The credence table was given by her as a thank-offering after a fearful illness eight years ago. For years she served as organist, and the music from her beautiful hands was as sweet as the music of her life. Her work, her prayers, her love, unfettered by human suffering, human weakness, are truer, stronger, greater *there* than ever before, in her nearness to Christ, the source of all love and goodness.

In gratitude to our Father for the example of her beautiful life, and in loving remembrance of our beloved sister and faithful secretary, we, the Daughters of Emmanuel Chapter, extend to her sorely bereaved ones our sincere and heartfelt sympathy in their deep affliction. Copies of this brief tribute to be sent to her family, *The Royal Cross*, *THE LIVING CHURCH*, and *The Messenger of Hope*.

{ MRS. W. C. Y. PARKER,  
Committee. { MRS. H. B. ARRINGTON,  
  { MRS. J. G. KING.

**Appeals**

THE legal title of the General Board of Missions is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in twenty-one missionary jurisdictions and thirty-seven dioceses.

Missions among the colored people.

Missions among the Indians.

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

Provision must be made for the salaries and traveling expenses of nineteen bishops, and stipends for some 1,300 missionaries, besides the support of schools, orphanages, and hospitals, all requiring \$198,000 between June 1st and September 1st.

Remittance should be made to MR. GEO. C. THOMAS, Treasurer, 281 Fourth ave., New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

A CLERGYMAN, 61 years old, doing parochial and missionary work, greatly needs a tricycle, which would enable him to move about much more rapidly and keep going much longer than he is now able to do, because of stiffness, etc., in his joints, produced by muscular rheumatism. He finds a tricycle costs but little more than a bicycle, and besides he is not active enough for the latter. Address R, care LIVING CHURCH.

**Church and Parish**

WANTED.—By young lady of culture, refinement, and ability, position as companion, secretary, or governess. Thorough musician. Best references given. Address MISS COATS, Belmont, N. Y.

A CHURCHWOMAN of large and successful experience, desires a position as house mother in a boys' boarding school, orphanage, or of trust in any other capacity in an institution. Address EPISCOPALIAN, 370 Clermont ave., Brooklyn, N. Y.

THE organist and choirmaster of St. Paul's church, Detroit, seeks re-engagement. Widely known as a successful trainer of boys' voices and a first-class organist. Offers unexceptional references covering all points. Address, 123 Alfred st., Detroit, Mich.

WANTED—For girls' boarding school, vice-principal. Essential qualifications: Churchwoman, successful teacher of Latin, Greek, and mathematics, thorough scholar, missionary spirit. Address PRINCIPAL, All Saints' School, Sioux Falls, S. D.

A JUNIOR student in college, a Churchman, would like a position as tutor for the summer. Address, INSTRUCTOR, care THE LIVING CHURCH.

CHURCH ARCHITECT.—John Sutcliffe, 708 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

## The Editor's Table

### Kalendar, July, 1896

5.	5th Sunday after Trinity.	Green.
12.	6th Sunday after Trinity.	Green.
19.	7th Sunday after Trinity.	Green.
25.	St. JAMES, Apostle.	Red.
26.	8th Sunday after Trinity.	Green.

### "Clerical Changes"

O, is it well to break the ties  
Which many years of love have made;  
To cast aside the memories  
Of services unmeasur'd, paid  
In holy rites, with watch and prayer,  
That prov'd a pastor's faithful care?

The friendship of the world we know  
Is fickle and untrue at best;  
But better things the Church should show  
And deeds that constancy attest;  
As earnest hearts their progress make,  
United for the Master's sake.

In other days, but death alone  
The shepherd sever'd from the flock;  
Their fellowship in Jesus grown  
As firm and steadfast as a rock;  
But now our pastors come and go—  
"My people love to have it so."

Ah, not amiss that pungent line  
In warning for the present age;  
The multitudes to change incline,  
Unmindful of the heritage,  
Save some good souls in Israel  
Who pause and ponder—"Is it well?"  
—SUFFOLK, *Tacony New Era*.

Here are three anecdotes, vouched for by *The Church Evangelist* as strictly true, that cast a somewhat lurid light upon the literary culture of East, West, and South, respectively. The scene of the first is laid in Providence, Rhode Island, where a young lady was asked by her uncle to make some purchases for him, of which he gave her a written list. The first item was "Scott's Emulsion," and after glancing at it, the intelligent young woman made straight for a certain large book shop, where she was received by an equally intelligent salesman.

"I want a copy of Scott's *Emulsion*," said she, casually.

"Scott's what?" said the clerk.

"Scott's *Emulsion*," replied the maiden.

"O, yes," was the answer. "Well, you see, we don't sell Scott's works except in complete sets."

The scene of the second occurrence is in a thriving city of the West, where a Southern litterateur of distinction had just delivered a long and critical lecture on Matthew Arnold to a fashionable audience. A friend of the lecturer, while passing out of the hall, overheard the following conversation between two ladies:

"That was a pretty good lecture, on the whole; but who was this Matthew Arnold, anyway?"

"Oh, I don't know. I haven't time to keep up with all these new Southern writers!"

The last incident occurred in a university town in one of the Southern States. A reading club had been organized, each member of which was required to prepare a paper on some designated literary masterpiece. One member, an Episcopal clergyman, (?) was asked to take for his subject Sir Thomas Malory's *Morte d'Arthur*. Immediately after the meeting he sought the study of a literary friend.

"What is this *Morte d'Arthur* that they've given me?" he queried anxiously.

"Of course I've always known that Mallory edits *The Churchman*, but I never heard before that he'd written a book.

### Pastel Drawings

Among the many charms of a great city not the least is the constant treat afforded by the ever open art galleries. One may lounge in and out without a question; one can see, in ever changing review, some of the most precious gems; and one can philosophize a little bit also, in watching the varied visitors who avail themselves of the dainty feasts constantly spread by the generous and astute picture dealers. There you will see many an eager-eyed and possibly impetuous student among the ladies of fashion and the mere loungers. But all are welcome. The man who studies to-day will paint to-morrow, and without pictures, where would the picture dealer be?

A treat of unusual attraction was given recently at the Avery galleries in New York. It was a display of pastel drawings by the talented and versatile Edwin A. Abbey, A. R. A., who has won such a well-known reputation for himself as an illustrator, to which he has added achievements in oils, in water colors, and notably, also, in heroic decoration, as seen in the Boston Public Library. It would seem as if pastel drawing were, after all, his favorite art, or rather form of art, for a living, earnest spirit breathes through all those beautiful pictures. When one thinks of the medium used, the brilliancy attained is remarkable. Pastels are colored pencils, so to speak, of varying degrees of softness. They are delicate and fragile, and are put up in boxes, with tints going through all the gamut of color. They are not pencils in the ordinary sense, but rather, crayons, and offer to the artistic one of the most fascinating forms of graphic art. All the colors are ready for instant use, they are capable of the quickest management, there is no delay of setting a palette as in oils, nor vexatious complications of wet and dry as in water color, so that for rapid, broad work, the pastel stands unsurpassed. Pastel drawing is essentially the method for all who love color, who wish to seize the impression of nature, who do not care for the impossible minute, but grasp the combination of the unapproachable, as nature gives it, and humbly seize all that can be reached.

This power was well shown in Abbey's pictures. You looked at some superb figure draped in crimson; the head is noble, the jewels are resplendent, the pose is ease itself. Approach nearer—you see every line in bold, fearless touch, the eyes are indistinct, the flesh is an elaboration of mingled tints, seeming to the uninitiated singularly coarse; but the effect of the whole is most masterful, and you appreciate the splendid force and keen insight combined, which seem to have flung upon the paper the lines and touches alone absolutely necessary for the effect.

The power thus shown gave intense pleasure; for, to see rich draperies, jewels, speaking faces, and graceful forms before one, in a few masterful touches, was akin to that splendid brevity which is at once the characteristic of sublimity as well as of wit; waste labor, or labor overmuch, is always depressing. Hence the cheerfulness, vivacity, yes, even gaiety of Mr. Abbey's productions. One could feel that the artist really enjoyed his work, and well he might,

for the pastel drawing has so many joyous qualities. One can rapidly seize by this art those lovely and evanescent combinations of color, so vague, so emotional, so much like combinations of pleasant sound, a sort of "visible music," and this can be done without the fret and hamper of any other style of art.

My first introduction to the power of pastel as a medium for truly poetic art, was a portfolio of magnificent sky views taken by Walter McEwen, of Chicago. Every phase of the ever wonderful glory which day by day hangs over us, was there laid hold of. There were tender skies of pale greenish blue, with fleecy combings of formal clouds in a sort of prim order. There were great sunset masses to the east, tinged with the reflections of the setting sun, pearly gray and delicious pink. There were storm clouds pouring down their vapors. There were sunset effects and glimpses of the moon, all beautiful, all in the strictest sense heavenly, for nothing was depicted but light and air, as they present their ever changing aspects in the skies above us.

But not alone in landscape is pastel a pleasant, rapid, and powerful medium, it has its greatest triumphs in portraiture, not perhaps in highly finished and serious pictures, but in those rapid and free sketches which grasp at once individual character and expression in a way unattainable in the more labored method.

There is too, in the medium itself a certain elegance which gives the lightest sketch often a certain tender elegance not often seen in other forms of art. It is true that they seem fragile and transitory, but it is not so. Modern ingenuity has discovered how to fix the crayons to the paper. But even without this, careful handling will keep them intact for years in a portfolio, and under glass they are imperishable if kept free from damp. The readiness for use, the rich variety of tone, the ease with which large masses of color may be sketched, and, above all, the brilliant results which skill and taste can so rapidly effect by pastels, commend them to the art student, who will find in Mr. Abbey's pictures an incentive to work, and a point far ahead to work for.

K.

### In the Highways

LETTERS ON MISSION VISITING

I.

So, my dear Mella, you are to undertake mission visiting, and you wish to know about our methods and work.

I am glad to tell you something of what we are trying to do and how we are trying to do it, but first let me say how glad I am for you that you have heard the call and are coming over to help. Do you remember the story of Thomas a Kempis and the joy which he was looking to have fulfilled?

Once in the old monastery the "theologian" or instructor had been giving lectures to the novices and young monks upon the Revelation of St. John the Divine, and, at the close of the instructions, he asked each one to repeat the promise of the book which was most dear. So one and another made answer—you can think what was said, remembering the glorious revealings of that wonderful book—"The tree of life," the "crown of life," "the hidden manna," "the white stone," "the new name," "the morning star," the "white raiment," the "pillar in the temple of my God," and the many

other promises. But the last one said, in low, reverent voice: "And His servants shall serve Him."

And this last one was Thomas a Kempis, and, Mella, I believe his chosen promise was the greatest and the best, and so I am glad for you and for all who begin even now to learn something of the joy of the servants who "serve Him." For I cannot think how one with any other motive than the love of Christ and of these "little ones" for His sake, can go out "into the highways" on this mission work. The work is His, and He is the way, and to those who go on His work and in His way is that promise of the Ascension Day, "I am with you always." You know how it was with those first workers in the highways; "and they went forth . . . the Lord working with them," and there is set before us the joy which only those know who work, "the Lord working with them." So, I am glad for you.

Doubtless you have already your plan for work similar to our own. Your company of visitors will meet in the weekly conference presided over by your director, your secretary will record the doings of the meetings and enter the accounts of all gifts of fuel, clothing, provisions, and money—gifts received for the poor as well as given to them. We also enter the names and needs of those desiring work and try to fit them to those requiring service. The districts to be visited are assigned to the visitors, who take the names of such persons as are known and go to seek them and as many more as may be found. These *more* are such an important element in visiting—one needs to be so ready to make acquaintance, so companionable, so full of the holy tact which Christ will give to him who asks. Often the most important work of the day is not with the one whom we go to see but with the one whom Christ sends to meet us in the way. The missionary Philip on his journey "toward the south," guided by the Holy Spirit, found in his way Queen Candace's eunuch waiting for some man to guide him into the truth.

In our note-books we record our calls and the many and various needs of our people, and these and kindred topics are discussed in the conference, but there are some needs too sad and some relations too sacred for any ear save that of God's minister, the friend and father of his flock, and you are happy if your guide is like ours, a man of wise counsel, of love to God and man in God, a holy and humble man of heart, to whom we can bring our people, with the sure knowledge that he will say God's Word to them.

We also try to say a little of this Word in our visiting; and this saying? First we must hear. We cannot tell others more about the things of God than we ourselves know. Christ did not send out his disciples into the highways until they had learned of Him; and those who would carry His message should receive it from His lips. Only from the hands of Jesus could the disciples receive the bread wherewith to feed the multitude. And Jesus gives to us that we, in His name, may pass on the gift to others.

You will often think, as you stand at a door, not knowing what need may be within—or perhaps knowing too well—that One is with you ready to help your weakness, if you ask; and surely you will not dare go to that door without asking Christ to go before and prepare the way in the hearts of those to whom you speak. How often you will

bring the needs of all these and your own to Him who can supply every need.

This work is many-sided. The visitor must expect to meet every need, physical as well as spiritual. The hungry are to be fed and the naked clothed, and the "sick and in prison" ministered unto. Christianity cares for the human body which Jesus Christ has made sacred by taking it upon Himself in the Incarnation. This helping demands keen watchfulness and sympathetic appreciation of the case to be met. Here are those over ready to ask aid, claiming it as their right, and quite ready to lie back at ease in the arms of charity; while, again, one meets a proud, sensitive, shrinking soul who would sooner suffer than complain, and who needs to be bidden to remember that bounty given to honest poverty is but the helping hand extended from brother to brother, for all are the children of one Father, and that in other circumstances he himself would, perhaps will, bestow the gift. One must always carefully distinguish between the real and the imaginary wants; always help, not pauperize.

Gifts naturally fall under the heads of fuel, food, clothing, and very rarely, money. Rent we have not found it advisable to touch, though perhaps you, in some circumstances, will be justified in helping about that. For fuel, according to circumstances, we give a quarter or a half ton of coal, and we keep at the mission house a supply of sacks of coal, which may be carried away by a man, or we sell it at reduced prices to those who can buy. Our food gifts are mainly through the medium of "grocery orders," which allow the person to make his own selection of articles to the value of \$1.00, \$2.00, or such a sum as we please. An arrangement is made with a trustworthy grocer in the district where we work. He allows us ten per cent. discount on all purchases made through us, and honors the cards signed by our director and presented by our poor friends. In bestowing "grocery orders" it is well for the visitor to know the selection made by the recipient, and to give friendly suggestions as to the economical and satisfactory expending of the money. In special cases there are sometimes gifts of extra food, and at the festival seasons of Thanksgiving and Christmas we supply all our poor with the materials for a substantial dinner. The gracious charity of the Sick Diet Kitchen enables us to give the sick and convalescent a nourishing diet.

The clothes question is important. In some cases we supply shoes by an arrangement with a shoe shop similar to that with our grocer; but our main dependence is our poor-closet, which we endeavor to keep filled with an assorted abundance of clothing, but which, alas! often falls short. We keep our friends informed of the yawning spaces in the closet, and to families who will take them we give large sacks, into which may be thrown cast-off garments, and which we from time to time collect. Sometimes we appeal to the public through the daily press, and are rewarded by many gifts. Of course clothing, like everything else, is given to our poor only after careful investigation, and in many cases we find that a wiser charity than giving is selling old clothing at very low prices; self-respect is thus maintained, and property which has cost money is treated with more consideration than that which is purely a gift.

One of the most important of the outside

works is the finding employment for the needy. Indeed, great good lies in honest work; it is the remedy for more ills than the purely physical. Our private employment bureau, with its record of work wanted and workers wanted, is a help, and the industrial department of the city charities often comes to our rescue; and we visitors must keep our eyes both ways, here in the dust of the weary highway and there among the flowers and the fountains of the parks of the rich, whose green lawns and gay pastures must be made beautiful by the hands of the poor—perhaps our poor—for we can sometimes fit together work and workers. Yet must we never forget, in our efforts and desire to furnish the means for winning the daily bread, to remind our wayfarers of the Father's house, where for the highest needs there "is bread enough and to spare."

You write, Mella, of your fear of the difficulties and responsibilities of this work. Indeed, there is but one way to meet these. With the feet in the highway the eyes must be fixed upon the Great Example. How must those have ministered who, through those three wonderful years, followed Jesus! And He, invisible, is still near us; through the gate of prayer we may go into holy places and learn of Him. And the failures? Let us beware of our own little faith and then remember that it is God who gives the increase.

With all that we would do for our friends in the highways, let us remember that the best we can do is to take always to them Christ's own teaching: "Seek ye first the Kingdom of God and His righteousness." And for ourselves, let us ponder often the words of a holy man of another age: "The thirst for the salvation of your neighbor you ought to have always; but it should take its source from your love for God, and not from your own indiscreet zeal. Sow nothing of yourself alone, but offer to God the ground of your soul, cleared of everything, for then He will sow it with His own seed as He pleases, and so shall it yield fruit. Forget yourself as much as possible, and let the love of God alone live in your soul."

So, Mella, in the power of this love, in Christ's name, must this work be begun and carried on, remembering always that what is in His name, is for His sake and in His way.

Faithfully your friend,

ALINA.

## Book Notices

**The Farmer and the Lord.** By George H. Hepworth. New York: E. P. Dutton & Co. Price, 75 cts.

This story opens with a chance discussion between two New England farmers, on the subject of miracles. One is a firm believer in them, and is trying to convince his materialistic neighbor, but finds the task beyond his skill. The latter's doubts are shaken by the threatened failure in life of his only son, who had been brought up on his theories, and are finally dispelled at the death of his dearly loved daughter, who dies as she has lived, in perfect faith and trust.

**Talks to the King's Children.** By Sylvanus Stall, D.D. New York: Funk & Wagnalls Co.

This is a volume containing thirty-seven five-minute object sermons delivered to children in the Second English Lutheran church, Baltimore. The author's plan was to take into the pulpit some natural object, such as salt, palm leaves, a pair of balances, which stood in place of a text. The work is well done, but we miss any very definite instruction on Christian doctrine, which we think should go hand in hand with the inculcation of virtue and morality. The il-

illustrations and anecdotes are very telling. We warmly commend the book for its *method* to the attention of our clergy and others who are engaged in teaching in our Sunday Schools.

**The Fisherman and His Friends.** By Louis A. Banks, D.D. New York: Funk & Wagnalls Co. Price, \$1.50.

This is a book of thirty-one revival sermons, preached by Dr. Banks, the pastor of Hanson Place M. E. church, in Brooklyn. A tone of deep earnestness runs through these sermons, and there is an entire absence of anything trivial or flippant; indeed, we would say that the author handles his themes with dignity and reverence. In his sermon on "The Three Marys," we are pleased to note the reverent way in which he speaks of the blessed Virgin Mary, and the lessons he draws from her life. Suggestions and illustrative material are very plentiful, and those who are looking for such matter will do well to turn to this volume.

**Patmos; or The Unveiling.** By the Rev. Charles Beecher. Boston: Lee & Shepard. Price, \$1.50.

The Book of Revelation is a most difficult subject to treat, from the fact that we are looking into the deep and hidden things of God with the eyes of flesh, and from the standpoint of time. When St. John places the spiritual telescope to our eye and shows us "the land which is very far off," we become astronomers of the spiritual universe, and our capacity for the enjoyment and comprehension of what the telescope reveals is limited by the spiritual preparation we have made. For the things it reveals appeal not so much to the intellect as to the spirit. There are comparatively few astronomers worthy of the name, and there are few spiritual astronomers in the field offered by the Book of Revelation which it would do to trust. The author of "Patmos" has given us a series of most entertaining and interesting discourses on the mysterious subjects of the Book of Revelation. His style is simple and attractive, and the book is admirably suited to popular reading. The spirit in which it is written is very sweet, and there is evidence of much study and meditation. We cannot agree with the author in many points touching his application and interpretation of the visions to the history of the past, the Church, and their fulfillment in the future.

**Eden Lost and Won.** Studies in the Early History and Final Destiny of Man as Taught in Nature and Revelation. By Sir J. William Dawson, LL.D., F.R.S. Chicago: Fleming H. Revell Co. 1896. Price, \$1.25.

This argument for the integrity and the Mosaic authorship of the Pentateuch from the standpoint of a geologist so eminent as the author, will be received with interest and respect. There is nothing in the ascertained facts of geology, or of anthropology, calculated to discredit the narrative of the Book of Genesis, but, on the contrary, there is strong evidence to confirm it drawn from these sources. In dealing with the personality of Moses, modern archaeology is freely laid under contribution, and its remarkable results furnish historical probabilities of great value in favor of the proposition that the Pentateuch could not have been written later than the age of Moses. We agree most emphatically with the author that the theory of the compilation of this history by some unknown redactors in a much later age, is unhistorical and improbable, as he implies it is, in comparison with the received view of Mosaic authorship. The considerations and ascertained facts which are here set forth in defense of the orthodox position cannot be briefly summarized. The book must be read in order to appreciate their force. We may not be unprejudiced, but at any rate we prefer a theory which takes account of scientific facts and discoveries to one which ignores them or scoffs at them, and which is itself built upon a framework of preconceived opinion, as so much of the literary criticism of the Bible seems to be. Sir J. W. Dawson argues in favor of a literal and historical Eden situated in the Babylonian Plain, which was then more elevated than now, and he cites the traditions of many races as pointing backward to the primitive narrative which Genesis has preserved in its purity. With St. Peter, he

looks for the "new earth" in its literal sense, this earth purged by fire and restored to its pristine Edenic loveliness, in the restitution of all things, with the redeemed in Christ living upon it. Who shall say that this is not the destiny of the creature, and of mankind as the head of the creation?

**Songs of France,** from Napoleon I. to Louis Philippe. By Pierre Jean de Beranger. With Introductions and Notes, Literary and Historical, by Lambert Sauveur, LL.D. Translated by Margaret Tatnall Canby and Virginia Roberts Bowers. Limited Edition. Philadelphia: George W. Jacobs & Co. Pp. 200.

De Beranger's famous songs as presented in this volume, are, with only a few exceptions, freshly translated, and through it appear for the first time. They have certainly taken here their English recast in very charming forms. The day was when a rather perplexing question would arise to the mind of one who had just read or listened to some song-passage of Beranger's, as to where his works complete could be found, and the result of such inquiries would be a confession of want in publishing enterprise. This gave to De Sauveur his first impulse for the preparation of the French edition, in a volume which should contain all the songs that could rank together as his masterpieces; each one being elucidated to the general reader by a relation of some historical incident of the time, or other circumstance affecting his spirit, that moved upon the genius of the great song writer and was his inspiration. These interpretative comments preceding every number, with the notes which follow, are an invaluable part of De Sauveur's work, and it is this same work entire that is here given to us in a most polished English form; all the prose in the volume, which consists of these introductions and notes, being translated by Virginia Roberts Bowers. In the table of contents the title of each poem has attached the name of its respective translator in the trio which did the original work in this department of the volume, Margaret Tatnall Canby, Dr. Charles Harrod Vinton, and wife, Marie Conarroe Vinton, of Philadelphia. The press work is very creditable.

## Magazines and Reviews

*Blackwoods* for June deals, in the first place, with naval affairs, especially in view of the essay of the eminent French Admiral Fournier on the development of the French fleet for the purpose of annihilating the "perfidious Albion." The "Manning" article accepts Purcell's view, and seems somewhat superficial. There are interesting, though slight, notices of various notable persons in "Some Episodes in a Long Life." The recent revival of Scotch fiction has suggested the republication of Galt's novels, of which we have here "an appreciative review. The political article is on "The New Obstruction in the British Parliament."

*Christian Literature* for June contains the conclusion of Prof. Vernon Bartlett's paper on Dr. Sanday, a rather slight performance, but in entire agreement with the general impression conveyed by the writings of its subject. The interesting sketch by Prof. Long of his attempt to purchase the recently discovered "Purple Codex," is reprinted from *The Independent*. He gives a careful description of a sample leaf which was shown him, and which he photographed. It remains still to be ascertained, when the priceless Codex as a whole comes under the eye of scholars, whether it is the original from which some 45 leaves have already found a resting place in various European libraries. An article by Prof. G. Bonet-Maury rejoices in the fact that liberalism has pretty nearly captured the remains of Protestantism in France.

*The Atlantic* for July is strong in the discussion of the problems of government. Mr. E. L. Godkin, in "The Real Problems of Democracy," gives a more optimistic view of the subject recently made prominent by Mr. Lecky's article on the liberal movement in England, and at the same time shows the difficulties and dangers attending it in America. "It is suffering from

unforeseen evils, as well as enjoying unforeseen blessings." Ex-Minister Phelps has an able paper on "Arbitration and our Relations with England." His view of the practicability of arbitration as a preventive of war, is not hopeful. The true safeguard is the intelligence and spirit of the people. In "The United States and the Anglo-Saxon Future," Mr. Geo. Burton Adams shows how our nation, by position and genius, is fitted for leadership in the federation of all the English-speaking nations of the world. The series on the public schools is continued in this issue by a number of letters from superintendents, giving some account of their work and experience. One point brought out is that local politics have altogether too much influence in school affairs; another is that publishers of text books have a strong "pull" in many places; and there seems to be a pretty general consensus that normal and public school work is too mechanical and gives too little scope for the individuality of the teacher; also that it is poorly paid, but we all think that of our work, the world over.

The magazines are discussing the Transvaal incident and Dr. Jameson's raid with considerable pertinacity. They seem to agree in one point, at any rate; namely, that Mr. Kruger is a wily old diplomat. *The Nineteenth Century* for June has for its leading article, "The True Motive and Reason of Dr. Jameson's Raid," by G. Seymour Fort, in which the machinations of Germany with the Transvaal are alleged as the cause of the whole trouble. Poor Mr. Purcell! It is safe to say that the next time he attempts the role of a biographer, he will choose a subject about whom neither he nor anyone else knows anything. "Cardinal Manning's Memory-Fresh Lights," by Reginald G. Wilberforce, is a cool, flat denial of much that is written in "the Life," in regard to the relations between the Cardinal and the great Bishop of Winchester. There is an excellent article on the late J. Addington Symonds, by Frederic Harrison, in this number; and in another paper Mr. Jusseraud proves to his own satisfaction that Chaucer met and conversed with Petrarch in Padua in 1373. We hope they did meet and "swap stories," as Chaucer seems to hint, for they were great men in their day. American families who verily own, and those who do not but have usurped or appropriated coats of arms, will be interested in Everard Green (who is Rouge Dragon, a queer mixture of colors, by the way) and his paper, "A Plea for the Resurrection of Heraldry." There is one other article in this number which appeals to our whole being, it is "The Regulation of Street Music," by J. Cuthbert Hadden (not the music but the article), and we are filled with sorrow and anguish when we learn that practically it is not and cannot be suppressed, and probably not even regulated.

## Books Received

*Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.*

FUNK & WAGNALLS CO.

Heroes of Faith. By Burriss A. Jenkins, D.B.

FLEMING H. REVELL CO.

The Hero of the Ages. A Story of the Nazarene. By Catherine Robertson McCartney.

Chosen of God. By the Rev. Herbert W. Lathe.

JAMES POTT & CO.

The Symmetry of Scripture. By William Carpenter Bompas, D.D.

Out of the Woods. By Geo. P. Fisher, Jr.

Embroidery for Church Guilds. By Sarah Casneau Woodward.

Outlines of Church History. By Mrs. Charles H. Smith.

JOHN D. WATTLE & CO., Philadelphia  
Prayer; Its Nature and Scope. By H. Clay Trumbull.

MOWBRAY & CO., Oxford, S. Algate's St.  
Meditations of the Revelations of the Resurrection. By the Rev. Pender H. Cudlip, M.A.

METHUEN & CO., London  
The Doctrine of the Incarnation. By Robert L. Ottley, M.A. Vols. I. and II.

DAVID DOUGLAS, Edinburgh  
History of the Scottish Church. By W. Stephen.

## The Household

### How Yonkers Found a Granny

BY FRANK H. SWEET

It was a warm October afternoon. Occasionally a light breeze swept along the country road; but the breeze was even worse than the heat, for it was always accompanied by a cloud of blinding dust. The wild apple trees, and the shrubs, and the green briars hedging the highway, were covered with it. Even the low stone walls looked as though they had been painted a soft gray.

On one side of the road the woods were broken by huckleberry pastures and half-grown thickets of white birch. On the other was a succession of low, iris colored swales and rocky fields. The former furnished the neighborhood with wild cranberries and sweetflag; the latter gave scanty nourishment to farmer Shippee's cattle and sheep.

Off in a far corner of one of the pastures could be seen some of the cattle, grazing among the clumps of laurel and blackberry. Here and there were small groups of sheep, scarcely to be distinguished from the gray, moss-grown rocks they wandered among.

Near the wall which separated one of the fields from the road, a big, dun bull walked back and forth uneasily. Now and then he pawed the ground and bellowed angrily. Once he made a frantic dash forward, but paused as he reached the wall.

Just beyond the hedge of dust-painted briars a boy was watching him sharply. In one hand he held a branch covered with red berries. As the bull paused he shook it derisively.

"Way don't you come over?" he called, mockingly. "A chicken could jump that wall. Yer haven't got the spunk of a museum monkey. Too much beller's what's the matter with you. Here, take it if you want it."

With a quick motion of his arm the boy hurled the branch. The aim was true, and it struck the bull full in the face.

It was too much. The animal gave an angry snort and plunged forward. There was a crashing sound of falling rocks and breaking branches. But the boy did not wait. When the bull reached the middle of the road, he was half way up one of the apple trees.

"Whew!" he muttered, as he drew himself rapidly from limb to limb, "that was the time I fetched him. But I didn't spect his mad was comin' up quite so lively. Wonder if he can climb?"

Reaching the top of the tree, the boy gazed down critically.

"Looks like he'd eat a feller if he got hold of him," he said, dubiously. "He's bigger'n the lions an' tigers in the park, an' they eat folks. I've read so. Wish't I hadn't been so fresh."

But, as the bull made no attempt to climb the tree, he grew more confident. Then another thought came to him. He had enticed the animal from the pasture, and he must get him back.

"If any small kids should come along he'd be sure to do 'em harm 'fore they'd git away," he muttered, anxiously. "I've

jest got ter git him back, an' that's all there is 'bout it."

But he could do nothing so long as the bull remained at the foot of the tree. Perhaps, if he did not tease him any more, he would go back into the pasture of his own accord.

But half an hour passed before the animal showed any disposition to leave. Then he moved slowly down the road. The boy waited until he was several rods away before he descended to the ground. He had barely touched it when there was an angry bellow and a quick rush of feet. But when the bull reached the foot of the tree the boy was back in his old position.

Another half hour passed and again the bull wandered away from the tree. Save for an occasional backward glance, one might have thought that he had forgotten the existence of an enemy. But the boy had learned caution. Not until the animal was hidden by a bend in the road did he make a movement. Then he descended swiftly and hurried across the road. From his position in the tree he had seen a gate in the wall, a few rods below, and the sight had given him an idea. Perhaps the very means which had lured the bull from the pasture could be used to draw him back.

But first he repaired the damage made by the animal in his mad rush from the field. This took him but a few moments, as only the top stones had been displaced. Then he moved along the pasture side of the wall until he reached the gate. This he opened cautiously. He could hear the bull pawing the ground beyond the brush.

He had picked up the branch of red berries. With this in his hand he walked into the road. The bull was but a short distance away. Waving the branch above his head, the boy gave a loud yell of defiance and sprang for the gate.

As he passed through, his feet became entangled in a briar and he fell at full length. Almost at the same instant he felt the rush of a great body passing over him. In a second he was on his feet, and before the bull could turn for another charge the gate was closed and fastened. The boy did not wait to enjoy his triumph. He had seen enough. As the foliage closed in between him and the

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bull, he drew a long breath of relief.

"I ain't shakin' any more branches," he said, as he hurried along. "I wouldn't go through that ag'in—not for the Brooklyn Bridge."

He had not gone far when he felt a sharp pain in one of his ankles. At first he gave it little heed, but as the pain increased, he stopped, with a long whistle of dismay.

"Now, what did you go an' do that for? Couldn't you tumble over a few stones without makin' a hospital of yourself?"

He looked around impatiently. There was neither barn nor haystack in sight—only the briars and the wild apple trees, and beyond them the rocky pastures and the woods.

"Just like your foolishness," he continued contemptuously; "couldn't wait till you caught up with a hotel. Oh, you needn't groan," as his ankle gave a sudden twinge; "it's your own doin' an' I shan't give you no favor. 'Stead of a nice barn for a hotel you're likely to have a bed of green briars. An' serve you right, I say."

Limping to the side of the road, he began to search among the briars and leaves. At last he found a piece of root which was strong enough for a cane; with this he resumed his journey.

But with each step his ankle grew more

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painful. By the time he had reached the top of a long hill his limp had become a hobble.

"Guess it's goin' ter be green briars an' no supper," he said, dismally, as he sat down on a stone. "Wish't I'd saved one of them doughnuts the old lady gin me for sawin' wood."

It was rapidly growing dark. Overhead he could hear the distant honk of wild geese on their way south. From the valley came the low tinkle of a cow-bell.

The boy rose to his feet. As he did so he saw a cluster of faint lights in the valley below. Then his gaze wandered away to the far horizon. It looked strange. He had never seen it like that before. For some time he gazed at it in silence; then his look of perplexity gave place to one of pleasure.

"I guess it's the ocean," he said, in a hushed voice; "but ain't it big? I hope I can find a ship all ready ter sail." His gaze wandered back to the lights. "I s'pose that's the fact'ry the old lady told me 'bout. She said the ocean wasn't fur beyon'. It must be tur'ble to work in a place like that when there's an ocean elost by an' ships a-sailin' off ter sea. If I was rich I'd have ships so't everybody could go ter sea."

In his eagerness the boy had forgotten his sprained ankle. A sudden step brought a sharp reminder. He looked down, scornfully.

"If 'twant for your foolishness we'd a kep' right on an' got there by mornin'. Now you're bein' paid. I'll drag you a little funder, an' then, if we don't find a hotel, we'll go inter camp."

It was growing chilly, and he turned up the collar of his ragged jacket. Then he sought the middle of the road. The deep dust felt warmer to his bare feet.

Near the foot of the hill he came to a little white house with a tiny porch. Beyond it was a barn. The sight made him quicken his steps; but when he came opposite the house he paused, doubtfully. He was very thirsty, and perhaps there would be no water at the barn. After a moment he opened the gate and walked

up the narrow, shell-bordered path. An old woman opened the door in answer to his knock.

"Can I git a drink of water?" he asked.

"Of course. Come right in," and she moved aside to let him pass.

"I'm awful dusty," he said, hastily, "an' I don't want ter bother. If you'll jest tell me where the well is, I can git it."

"Being dusty ain't no matter," she answered, pleasantly. "I've had boys, an' know how 'tis. As for a well, there ain't none. I get water from a spring down at the foot of the garden. It ain't easy for a stranger to find, after dark. You'd better come in and rest awhile. You look tired."

There was something in her voice and manner which overcame the boy's hesitation. He took off his brimless hat and wiped his feet carefully on the grass, then he limped into the room.

"Why, you poor child," cried the old woman, compassionately, "you'r lame! Sit right down by the stove, till I get supper on the table. I was just wishing I had somebody to eat with me. It's real lonesome for an old woman to be alone. How did you get lame?"

While she was bustling about the stove and putting the supper on the table, the boy told her of his city life and his longing to be a sailor; of his long tramp through the country, and the wonderful things he had seen.

The old woman listened attentively, and now and then interrupted him with: "Never had no folks!" "For the land sake!" "First time you ever saw the country!" "Well, now!"

When he told of his encounter with the bull, she raised her hands in astonishment.

"And you got that cross animal back into the pasture? Why, he's full of savage tricks. All the men folks around here's afraid of him. But come; supper's ready! You'll find water in the sink there to wash with."

While they were eating, she kept up a running fire of questions and comments.

"So you've lived in the city streets, and slept in boxes and barrels?" she said, as she helped him to another piece of pie. "Land! land! who'd a thought it? I've read of such things, but it never seemed like it was really so. And you learned to read in the mission schools, and never have known what it was to have a home and a good bed to sleep in? Dear! dear!"

"I ain't slep' in boxes and barrels for mos' three years," the boy interposed, with a slight flush creeping into his cheeks—"not sence I was 'leven an' could earn money. One year I sold papers, and had a bed at the Home. Sence then, I've mostly worked for a hot-house gard'ner and been boarded."

"But how came you to hanker for the sea? My boys were raised close to it, and had a natural liking that way from their father and grandfather; but you say that to-day is the first time you ever saw the ocean."

"I've read 'bout it," answered the boy, eagerly. "I used ter buy papers off'n the news-stands almos' soon's I could spell out words. I wa'n't big 'nough then ter be a sailor, but I begun savin' money for the sea, an' have kep' it up ever

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sence. Las' month I was fourteen, an' I drewed my money and started."

"But you don't need money to go to sea," said the old woman, kindly. "The vessel furnishes everything you need, and pays you wages besides."

"I ain't goin' to be a common 'sailor,'" was the quick reply. "'Fore-the-mast sailors can't go on shore an' see things like officers can. I'm goin' ter be an officer, an' go after whales, an' inter the Chiny Sea, an' up ter the Arctic Ocean. 'Course not all ter once," he added, with a flush, as he noticed the twinkle in the old woman's eyes. "I'll have ter go one trip ter find out things. But when a feller has spunk he's all right. All the spunky boys I've read 'bout got ter be officers 'fore they come home. Soon's I find a ship I'm goin' ter buy a uniform an' sword. Mebbe I won't need 'em for awhile," the flush deepening on his cheeks, "but they'd come in handy if I should git ter be an officer while I was off ter sea."

"Just like a boy—always hoping and planning," said the old woman, musingly. "My boys were that way."

(To be continued)

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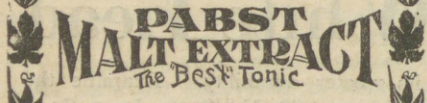
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## Children's Hour

Between the dark and the daylight,  
When the night is beginning to lower,  
Comes a pause in the day's occupations  
That is known as the Children's Hour.

### What Was the Matter With Tommy?

BY SUSAN TEALL PERRY

Nobody knew. Grandma looked at mother, and mother looked at grandma, and Bridget said, "What can be wrong with the child, mum?"

Tommy was always so full of life, so happy—the great fact about Tommy had always been that he did not seem able to keep still, even for a minute. But now Tommy had been sitting in a chair and had not spoken for at least ten minutes. Ten minutes of quiet, unless he was asleep, was a long time in Tommy's life.

Grandpa was reading his paper, and he put it down and looked at Tommy. "Are you keeping still on a wager?" he asked. He thought perhaps Uncle John who was a nervous man, had offered Tommy some money if he would sit down and not speak a word for a certain length of time.

Tommy said: "No, sir."

"What ails you, then?"

"Nothing."

Grandpa put his glasses on again and went to reading his paper. There was something about the revival of trade that interested him; he didn't seem to feel so worried about Tommy as the rest of the family did.

Soon grandma put down her knitting work and went over where Tommy was, and she asked: "Dear little Tommy, do you feel ill? I was afraid when I saw you eating three pieces of that rich cake that you'd be sick."

"Did he eat three pieces of that rich cake?" exclaimed mamma. "Of course that is what is the trouble with him. I'll run upstairs and get some medicine for your stomach, Tommy, this very minute."

"No, mamma, I don't want any medicine."

"But you must be a good boy and swallow it right down, and go to bed as quickly as you can."

"There isn't anything the matter with my stomach, mamma, the matter of me isn't in my body anywhere."

"Oh, the child! Shure now an' it must be that somebody's been hurting his feelings. Be after telling Bridget all about it, and she'll make you as foine a little pie to-morrow as was ever baked in the stove oven."

But Tommy only looked at Bridget with an appealing glance, and put both his hands in his pockets.

Then his little sister Grace came across the room and put her arm around his neck, and kissed him, and whispered in his ear: "I'm so sorry you feel bad, Tommy."

This was too much for Tommy, and he burst out crying and ran right up-stairs. His mother ran up after him, and when she went into his room she saw him lying on the floor crying out loud.

Finally, after she had quieted him somewhat, he said: "I'm not sick one bit, mamma, anywhere, but in my heart; my

heart is just as it it was all swelled up and going to burst."

Then Tommy told his mother all about it, and what do you think it was? Tommy's little sister, Grace, had a small playhouse which grandpa had built for her right under the large sweet apple tree in the corner near the house. She had been cleaning it up that day, had hung new pictures on the wall, and grandma had made a pretty rug for her to spread on the floor.

She had washed the dishes belonging to her little tea set, and put them in order on the shelves. Rosabel and Claribel, her twin dolls, were dressed in their best, and sitting in their respective chairs. The next morning Grace's little cousins were coming to spend the day with her, and were going to bring their dolls.

Tommy had struck up quite an intimacy with Sam White, who lived on the adjoining farm. Sam was three years older than Tommy. There were some of Sam's ways that grandpa didn't like; he told grandma that he wished Tommy had not taken such a liking to that Sam White, not that they knew anything especially bad of Sam, only he didn't seem to have any manners, and acted as if "what he didn't know wasn't worth knowing." If his elders were talking on any subject, Sam would give his opinion on the subject of the discussion in pert, decisive tones, that would indicate that he thought his opinion was a settler of the argument. You know such boys are not very apt to win the respect of their elders.

Sam and Tommy had been together all day building a dam in the brook with in sight of Grace's playhouse.

"Your sister is having a real cleaning-up time," said Sam.

"Yes" said Tommy, "her cousins are coming over from Maplewood to play with her to-morrow."

"How silly girls are," said Sam, "playing with dolls and such things. Wouldn't it be fun to play a trick on them? When it begins to be dark, let's go and hide the dolls and the dishes and tumble things all about at sixes and sevens."

Tommy didn't quite approve of such doings, and he didn't understand how to fix things at sixes and sevens, but Sam was such a persuasive boy, and older and bigger than Tommy, that he soon got the little fellow to help him in the scheme.

It was all very well while Sam was with him helping the trick, but after it was done and Sam had gone home and the darkness had come, Tommy, who loved his little sister Grace so dearly, began to realize what he had done, and

that was what was the matter with Tommy.

"Oh, dear," said Tommy, "if it only wasn't dark, and I could fix it all up again before Grace sees it! I am so awfully sorry!"

Mamma and Tommy slipped down the back stairs. You know mothers always seem to find a way to fix up things that have gone wrong and make them right again. She lighted grandpa's lantern, and after a short time the little playhouse was put in perfect order. Poor Rosabel and Claribel had never been separated so long and so far in their lives. Claribel was hidden in the hay-mow in the barn, and Rosabel in the carriage house, under the green lap blanket in the surrey. The dishes were under the little foot-bridge that crossed the brook.

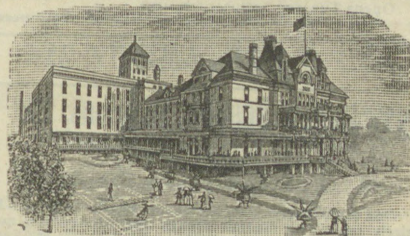
Then mamma and Tommy went up the back stairs again, and Tommy bathed his face and hands and brushed his hair, and he looked like an entirely different boy. He went down the front stairs with a bound, just as he had always done before, and played with the dog, and every few minutes he stopped to give Gracie a kiss. Grandpa looked up over his paper, and grandma smiled at mamma, and Bridget looked in through the door, and said: "God bless the bye! Shure, he's himself again." And the chore-boy whistled in the kitchen and threw an armful of wood in the wood-box, and said, "What's the matter with Tommy? Oh, he's all right!"

Yes, Tommy was all right, and he says he'll never play tricks on anybody again, if Sam White does ask him to.

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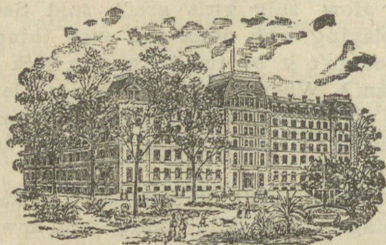
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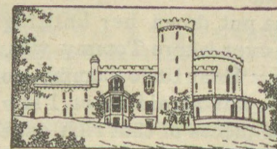
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"As a medicine I look upon fruit as a most valuable ally. When the body is in that breaking-up condition known as scurvy, the whole medical profession look upon fruit and fresh vegetables as the one and only known remedy. I believe the day will come when science will use it very much more largely than it does now in the treatment of the every-day ailments. Impure blood means gout, rheumatism, skin diseases, rickets, and other troubles. As it is proved that fruit will purify and improve the quality of the blood, it must follow that fruit is both food and medicine combined. In fevers I use grapes and strawberries, giving them to my patients in small but frequent doses—oranges and baked apples if the others are not obtainable. For rheumatism plenty of lemons are invaluable. White girls, with miserable, pallid complexions, want a quart of strawberries; where these are not obtainable, bananas, which contain much iron, are a good substitute. Probably, of all fruits, the apple stands unrivaled for general purposes in the household; either raw or cooked, it can be taken by nearly everybody, and it contains similar properties to the more delicate fruits. To my mind, the pear is more easily digested than the apple, and for eating uncooked is superior to it. Dried fruits should be used when green cannot be obtained. If soaked for a few hours before cooking, they make a capital substitute for fresh fruit, and they come cheaper to the consumer."

If there are brown marks caused by dripping from the faucet, in the marble basin or water-closet bowl, wind a piece of cloth around a stick, or tie it tight, wet with soapy water, and rub on sapollo and apply.

Get rid of the little red emmets in the pantry by a persistent use of powdered borax. After trying many things, the shelves were washed every day for a while with boiling hot borax water put on with a handled dish mop, allowed to dry on, and then dry borax sprinkled freely on the shelves. I kept this up for a fortnight or more, and at last had the pleasure of finding none left, and have never seen one since. I have been told by those who have tried it that it would drive away water bugs if persisted in.—*Good Housekeeping.*

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**BUFFALO LITHIA WATER**  
IN NERVOUS INDIGESTION.

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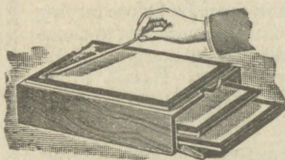
DR. P. A. FLOURNOY, Charlotte Court House, Va.:

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This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles, \$5.00 f. o. b. at the Springs. Descriptive pamphlets sent free to any address. Springs open for guests from June 15th to October 1st.

Proprietor, Buffalo Lithia Springs, Va., on the Atlantic and Danville Railroad.

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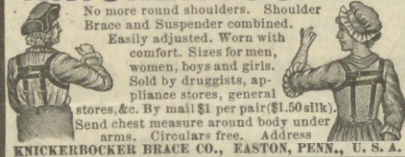
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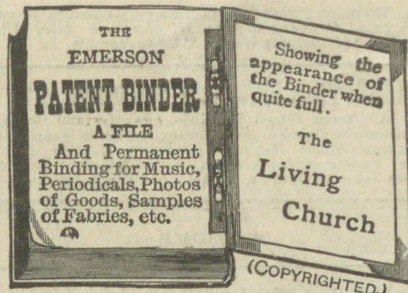
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