

The Living Church.

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[From Photograph by Rockwood.]

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The Living Church

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The Living Church

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

CHICAGO, JUNE 12, 1897

News and Notes

THE English "Church Reform League" has addressed a letter to 1,000 of the London clergy, which contains the following passage indicating the policy which has been determined upon for the present:

Experience has proved that, even under the most favorable circumstances, it is now practically impossible (even if it were desirable) for Parliament to "reform and cleanse" the Church; and therefore, instead of any longer wasting time and energy in fruitlessly trying to pass a series of ecclesiastical Bills through Parliament, a large body of us have banded ourselves together in order to try and get one short enabling Act passed which will make it possible for the Church at any time, through her properly constituted and representative assemblies, subject only to the supremacy of the Crown and the veto of Parliament, to effect all necessary reforms herself.

If such a measure can be carried through it will be a long step towards the independence of the Church in purely ecclesiastical matters. It will not give the Church of England any larger measure of freedom than that which the Established (Presbyterian) Kirk of Scotland enjoys. It certainly seems impossible to understand why there should be any legal distinction in favor of the latter.

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AT the recent meeting of the Church Reform League in London, the following letter to Canon Scott-Holland was read from Mr. Gladstone: "You have my confidence, and you have also (such as they are) my sympathy and approval in the tentative efforts for the gradual enlargement of self-governing power in the Church. I am far from sorry to have belonged in 1853 to the cabinet of Lord Aberdeen, which gave to convocation its first installment of free action; a gift which had been refused by Mr. Walpole on behalf of the government of Lord Derby in 1852. Viewing this, with other Church matters, as a whole, I am astonished at the progress made in the last fifty years, and am confident that many a 'convert' would have been arrested on the brink of his change could he have been endowed with a prophetic vision of what was to come. It also excites a lively thankfulness to observe that all this progress has been attended with a marked improvement of feeling as between Churchmen and Non-conformists."

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THE formation of a new "Church" is announced from Scranton, Pa. At this place was held the other day a meeting called "The National Christian Conference of the Prohibition Church." A plan of action and rule of conduct were formulated. All Churches are denounced which do not undertake to discipline people who vote for license instead of prohibition. Such Churches are denounced as the chief bulwark of the liquor traffic, the foster-mothers of caste and class distinctions and plutocratic oppression, and all lovers of Christ are urged to come out of such organizations unless they are willing to take decisive action in the way of

discipline or expulsion against members who oppose prohibition. The new Church is to begin with cottage meetings in each place where any can be got to attend, until the number in any locality is large enough to undertake the organization of a regular society. The ancient Romans used to personify the various virtues and build temples in their honor. Some similar idea seems to be working in the minds of these people. The logical outcome would seem to be the formation of a "Church" based upon each separate measure of moral reform, and as it is often held that social and political questions are indissolubly connected with morals, we may live to see an "Eight-Hour Church" and "Gold Standard" or "Free Silver" Churches.

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AN historical event occurred in Boston when ex-Ambassador Bayard formally delivered to the State of Massachusetts the manuscript diary of Governor Bradford, containing a history of the settlement of Plymouth. From 1767 to 1844, its location was unknown, it having disappeared from Massachusetts. In the last-named year, Bishop Wilberforce, then of Oxford, quoted from it in a "History of the Protestant Episcopal Church in America." It was then in the library of the Bishop of London, having been probably carried to that city by some British officer or soldier during the Revolution. After various efforts, the return of the manuscript to this country has been secured, the Archbishop of Canterbury, with whom the final decision lay, believing it rightfully belonged here. In an address delivered on this occasion, Mr. Bayard gave happy expression to a principle which ought to govern all relations between this country and England. He said: "I have been striving to advance the honor and the safety and the welfare of my country, and believe it was thus accomplished by treating others with justice and courtesy, and doing to them those things which we asked to have done to ourselves."

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IT appears from the following item in *The Irish Ecclesiastical Gazette* that a distinguished scholar and explorer is appearing in a new role. No doubt his trenchant pen—sometimes even too trenchant in recalcitrant matters of criticism—together with his thorough knowledge of any subject which he undertakes to treat, will make him an effective champion of oppressed humanity:

Professor W. M. Ramsay, of Aberdeen, has a book in the press which has for its title, "The Truth about Turkey." Dr. Ramsay knows the East as few men do; his sympathies are all with the Armenians and against the Turks. He is a man of immense research and learning, has the pen of a ready writer, and may be expected to throw some light on the Eastern question. He has done splendid service already in many fields, but his addresses on the Armenian atrocities have done a great deal to arouse Scotland on this question.

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SOME months ago we expressed our satisfaction that *The Indian Churchman*, of Calcutta, after some uncertainty, has decid-

ed to maintain its existence. In the April number we find the following recognition of our sincere good wishes:

We owe a word of thanks for some kind and encouraging words about ourselves in the Chicago LIVING CHURCH of Feb. 6th. Our difficulties arise chiefly from the fugitive nature of the Englishman's stay in this country, which makes it a hard matter to secure continuity of editorship. It is very gratifying to find so much interest taken in our doings by our sister Church in the United States. We watch the fortunes of that Church with the deepest interest, and predict a good future for it, as we believe it is surely tightening its hold on the affections of the people of that great country.

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IT is becoming increasingly evident that the free dispensaries maintained in connection with our churches and hospitals must be protected against the abuse of their privileges by those who are abundantly able to pay for medical advice and attendance. This is a growing evil, and an imposition upon the generosity of the medical profession and of benevolent persons who support these institutions. A case is cited of a lady who, while receiving medical advice in a free dispensary, drew out a roll of bills, and upon the physician's remonstrance that she was able to pay for medical advice and should not, therefore, come there for it, did not deny the fact, though very angry at the objection being made. Others wearing diamonds and handsome furs have presented themselves in like manner.

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ONE of the features of the Queen's Jubilee is to be a free lunch for the poor, on a grand scale. This was suggested by the Princess of Wales, with the best and kindest motives, and has been taken up with considerable enthusiasm. A single donation (anonymous) was received to the amount of \$125,000. We are inclined to agree with *The Church of To-day* in regarding this move as a mistake. That paper says: "Already the great army of vagrants, numbering 400,000 strong, are on the march to town with that square meal in their mind's eye. London streets will be dangerous enough without this fresh influx of the proletariat classes. The workhouses, again, will be emptied, for few will be found to remain inside when free meals out of doors are to be had for the asking."

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THE death is announced of the Rev. R. J. Wilson, D.D., warden of Keble College, Oxford. He was formerly headmaster at Radley, and came to Keble when Dr. Talbot, the present Bishop of Rochester, resigned the wardenship, in order to become vicar of Leeds. Dr. Wilson was an able educator, an earnest promoter of moral reform, and a sound Churchman. He was a general favorite, and his funeral, which took place May 18th, was remarkable for the great procession which followed the body to the grave, and for the large number of most learned men in Oxford who were present. The Burial Service was read by the sub-warden (the Rev. W. Lord, D.D.) in the college

chapel. At the grave, the Bishop of Rochester, the former warden, pronounced the Benediction.

— ✠ — Canada

St. George's church, Bruce Mines, diocese of Algoma, has recently been painted inside and out, and a new tower and bell added, for the dedication of which the Bishop held a service on the 23rd. The churchyard of St. Paul's, Manitowaning, is having a fence put up. Bishop Thornloe has issued a pastoral making an urgent appeal for help for the diocese. He says there was never a time in the history of Algoma when aid was more needed. The General Mission Fund is in arrears, the Superannuation Fund for the clergy barely established, while other important lines of Church work are in urgent need of help.

St. James' church, Merritton, diocese of Niagara, has prospered financially during the past year, and the vestry have increased the rector's stipend by \$100. The incumbent of Marshville and Port Colborne has had his stipend increased by the same amount. Money has also been raised for a new organ in the church in the latter place. A new rectory is in progress for the parish of Rothsay.

The synod of the diocese of Rupert's Land held its business session beginning May 6th. The opening service was in Holy Trinity church, Winnipeg, on the evening of the 5th. The Archbishop of Rupert's Land and Primate of all Canada, in his charge to the synod, said that there had been steady progress in the work of the diocese during the year, the debt of the Home Mission Fund had been entirely removed, and there was a satisfactory increase. The Archbishop is anxious that a lectureship in mathematics in St. John's College, Winnipeg, should be founded, as he finds that the time given to his mathematical teaching encroaches on the duties expected of him as Primate of Canada. The immigration chaplain, in his report, said that better means are taken to select the right class of people to send out, so that not nearly so many undesirable immigrants are now coming.

At the meeting of the Quebec synod, May 7th, the motion that the synod should meet hereafter every three years instead of, as at present, every two years, was lost. There was a very interesting debate on the proposal to give widows and spinsters votes at vestry meetings. Excellent speeches were made on both sides, but the proposal was finally negatived. The amendments to the constitution of the synod passed last session were finally adopted, and the address to the Queen on the occasion of her Jubilee. After the latter was read, the synod sang the national anthem. The Bishop announced that he had appointed T. C. Dunbar, Q.C., D.C.L., chancellor of the diocese of Quebec.

Bishop Courtney, of Nova Scotia, has confirmed almost 2,000 persons in his diocese during the past year. The average yearly number since the Bishop's consecration has been 1,125. The Bishop has gone to England to attend the Lambeth Conference. The Rev. Dyson Hague, incumbent of St. Paul's church, Halifax, has resigned his charge there. A Gleaners' Union has been established in connection with St. Mark's church, St. John, diocese of Fredericton. Bishop Kingdon has consented to hold a Confirmation at St. Mark's this year, probably in October or November.

New York City

In the suburbs a new church has been begun at Lincoln Park, and another at Bedford Park.

At the House of Refuge, the Bishop of North Carolina, acting for the Bishop of the diocese, confirmed, on Tuesday of last week, a class of 36 persons.

Bishop Cheshire confirmed last week at Christ church, New Brighton, St. Paul's chapel, of Trinity parish, the chapel of the Holy Comforter, and the church of St. John the Evangelist.

The annual meeting of the Ladies' Association

of the Peabody Home for Aged Women was held on the afternoon of June 3d. There was an address at 4 p. m., followed by a social gathering.

At St. Luke's Hospital, the Bishop of North Carolina confirmed last week 25 candidates, including several nurses of the Training School for Nurses, and a number of sick persons in the wards of the institution.

At the closing meeting of the Church Club before adjournment for the season, the theme for discussion was "The Law of the Church." The speakers were the Rev. Dr. William J. Seabury and the Rev. Dr. J. Lewis Parks.

In St. Bartholomew's parish, the Rev. Dr. Greer, rector, the Rev. Dr. Geo. H. McGrew brought his services as assistant minister in charge of the parish house to an end, the Sunday after Ascension, and has departed to enter upon his rectorship of St. Paul's church, Cleveland, Ohio. St. Bartholomew's parish will be under the charge of the Rev. Dr. Charles H. Babcock during the summer months.

The Association for Promoting the Interests of Church Schools, Colleges, and Seminaries, has elected as director, in place of the late Rev. Dr. Chas. F. Hoffman, Prof. H. T. Peck, of Columbia University, who has accepted the position. At the close of the academic year three prizes of this association, of \$300 each, have been competed for by members of the junior classes of colleges of the Church.

At Barnard College, the last of the final examinations was held May 29th. The annual closing exercises were held in the old buildings of the college, June 5th, and were more elaborate than on former occasions, in view of the fact that they were the last to be held before removal to the new site. Class day exercises were held on June 2nd. They took the form of a garden party on the campus of the new Columbia University site. The class history, poem, and prophecy were read at a private gathering, to which only members of the class were admitted.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, a class has lately been formed of young people, for instruction in drawing and water color. It is under the care of two ladies of the New York School of Applied Design. The members of the class pay a nominal fee for each lesson, which covers actual cost of materials used. The class work consists in drawing from natural objects, and afterwards making these up into conventional designs. The aim is to find out such students as have real aptitude for higher work and coloring. There is a fair field open to workers in this direction in designing for manufacturers. And the effort of the parish industry will be to aid promising youths to better themselves in honest trade.

The commencement of St. Mary's school was held June 1st, the building in East 46th st. being crowded to its utmost capacity. The exercises began with a processional sung by the chorus of 150 girls. As the choir reached the chapel, the accompaniment was taken up by Mr. G. B. Prentiss, organist of the church of St. Mary the Virgin. After devotional service, the graduating exercises took place. The Rev. Dr. Thomas Richey conferred honors and testimonials; and the exercises were brought to a close by the singing of the *Magnificat* by the whole school. Among those present on the platform were the Rev. Drs. John W. Brown and S. F. Flag; the Rev. Messrs. F. M. Clendenin, Thomas McKee Brown, J. C. Smith, G. E. Magill, and the Rev. Mr. Eddy, chaplain of the school.

The Bishop of South Carolina is taking up the work of Bishop Potter, in succession to the Bishop of North Carolina who has just sailed for England. He has held Confirmations within the last few days at the church of the Epiphany; the Reconciliation: St. James' church, Fordham; St. Ann's church, Morrisania; the chapel of the Messiah; St. Andrew's church, Brewsters; Trinity church, New Rochelle; the church of the Holy Cross, in this city, and the church of the Holy Communion, Lake Mahopac. On Whitsunday, he administered Confirmation at St. Paul's, Morrisania, in the morning, and

celebrated the Holy Eucharist. In the afternoon, he made a visitation of St. Peter's church, Westchester, and in the evening, of Trinity church, Mt. Vernon. On June 10th, 11th, and 12th, he will conduct the annual Retreat for candidates for ordination, at St. Philip's church, Garrisons-on-Hudson. On Trinity Sunday, he will conduct ordination service at St. Chrysostom's chapel, of Trinity parish, and the same day will administer Confirmation at the City Missions Society's chapel of the Good Shepherd, Blackwell's Island, and at Christ church, Rye.

A new parish church has finally been launched, to be known as St. Cornelius. It has for its basis the congregation of the former chapel of the parish of Zion and St. Timothy, of which the Rev. Isaac C. Sturgis was vicar. This chapel at one time belonged to Zion church, and passed under the control of its recent owners at the union of Zion with St. Timothy's. On Whitsunday, the chapel congregation, which was incorporated as a parish some weeks ago, took formal possession of their new edifice, on W. 46th st., near 9th ave. The vicar who has become rector, took charge of the services. In the morning, the preacher was the Ven. Archdeacon Tiffany, D.D., former rector of Zion church, and the Blessed Sacrament was celebrated. At the night service, the preacher was the rector of the parish of Zion and St. Timothy, the Rev. Dr. Lubeck. The new edifice of St. Cornelius' church is a brick structure, 55 by 100 ft. in size, and capable of seating 550 people. It was purchased, and not built, for its present use, but has been handsomely reconstructed, with a Churchly chancel and fitting vestry and choir rooms. There is convenient provision for Sunday school and for guild organizations.

At Columbia University, the last examinations were held June 1st, and with them terminated scholastic life on the old college site. The class-day exercises took place June 7th, and were followed by the senior class dinner at the Hotel Vendome. On Tuesday, President and Mrs. Low held the class reception, at their home, and the same evening the annual meeting of the Phi Beta Kappa Society took place, with presentation of new members. The commencement is announced for Wednesday, June 9th, in Carnegie Hall. The baccalaureate sermon was preached at St. Thomas' church, Sunday afternoon, June 6th, by the Rev. Dr. Wm. R. Huntington. The class of '94 held its annual dinner May 27th. *The Spectator*, Columbia's official organ, will probably have a suite of rooms in the Physics Building, on the new site, next year. The paper will be published semi-weekly instead of weekly. The members of the Alumni Association of the School of Mines held their last meeting before autumn, on June 4th, at the rooms of the American Society of Civil Engineers. The announcement was made that one of the alumni had subscribed \$5,000 towards the erection of the Alumni Hall. The name of the giver is withheld for the present.

GENERAL THEOLOGICAL SEMINARY

The baccalaureate sermon was preached in the chapel of the Good Shepherd by the Bishop of Kentucky, Monday, May 31st. This was followed Tuesday, June 1st, by a meeting of the associate alumni, and of the board of trustees of the seminary. The commencement took place Wednesday, with the conferring of academic honors; the essayists being Messrs. Thomas Frederick Davies, Jr., Henry Watson Ruffner, and Cameron Josiah Davis; 38 gentlemen were graduated, six of whom were recommended by the faculty to the trustees for the degree of Bachelor in Divinity. These gentlemen were Messrs. Davis, Davies, Ladd, Ruffner, Stockton, and Webster. Bishops Scarborough and Capers were present, beside many of the alumni and clergy. The procession was a long and brilliant one, while the music—both the Gregorian chants and the harmonized Creed and the anthems—was most inspiring and dignified. The Creed and anthems were compositions of Mr. Ruffner, of

the graduating class, and evinced a power and quality which give good hope that of Mr. Ruffner the Church may expect substantial additions to her sacred musical compositions. The year just closed has been remarkable for the excellence of its work and the healthy spirit of the undergraduate body. On Thursday, June 3rd, at the church of the Transfiguration, New York, Deacons' Orders were conferred on Messrs. Johnston, Dodds, and Heigham, of the missionary Jurisdiction of Wyoming, and upon Mr. Ruffner, of the diocese of Springfield. The Bishop of Nebraska officiated on behalf of the Bishops of Wyoming and Springfield. The Rev. Prof. Richey, D.D., of the General Theological Seminary, preached the sermon and presented the candidate from the Jurisdiction of Wyoming, and the Rev. Prof. Riley, D.D., also of the General Seminary, presented Mr. Ruffner. The three former gentlemen take duty at once in Bishop Talbot's jurisdiction, while Mr. Ruffner takes duty for the summer at Belleville, in the diocese of Springfield.

Philadelphia

During the past year the Dorcas and Missionary society of St. James' church, the Rev. Dr. J. N. Blanchard, rector, has sent away 19 boxes, valued at \$2,130.09 to missionaries in the field, and the Young Ladies' Bible class sent one box to Asheville, N. C., and another to Kansas City, Kan., both of the value of over \$230.

A strawberry festival and *musical* were held on the evening of the 1st inst., at St. Clement's hall, for the benefit of the Seashore Home for Poor Children, at Point Pleasant, N. J., conducted by the All Saints' Sisters attached to St. Clement's parish. The *musical* was given by five amateur artists, headed by Wilson D. Miller, of West Philadelphia.

In the will of Dr. Anthony E. Stocker, probated 2nd inst., is a bequest of \$300 to the church of St. James the Less, conditioned that the said corporation agree to keep his burial lot and monuments erected thereon in good order. The testator also directs that his pew in St. Mark's church be sold, and the proceeds paid over to the warden of St. James the Less, to form part of the endowment fund of that church.

While Town Post No. 46 were assembled around the monument erected to the memory of Commodore Stephen Decatur, in old St. Peter's churchyard, towards the close of Saturday, 29th ult., a large number of children climbed up the wall surrounding the cemetery to view the Grand Army services. An iron railing two feet high surmounts this brick wall, which latter was built over 135 years ago, and although the wall was recently repaired and strengthened, it was unequal to the weight of over 200 children. With the last volley of musketry it fell, and many children and adults were injured. Of these, 10 children and four men were removed to the Pennsylvania hospital, one of the former being in a critical condition.

An adjourned meeting of the North-east convocation was held on the 1st inst., in the assembly room of the Church House, the Rev. H. R. Harris, presiding. A resolution was adopted relative to the appointment of a committee consisting of the dean, and four clergymen to be named by the dean, to report to the next meeting of convocation a proper division of the territory of convocation into missionary districts, in accordance with the recent amendment of Canon viii. Another resolution was adopted that a committee be appointed, of the three nearest rectors, to take charge of the Galilee rescue mission. A letter was read from Bishop Whitaker to the effect that he had appointed the Rev. H. R. Harris president of the convocation for the ensuing four years.

A Parisian symposium was given on the evening of the 1st inst., at the rectory of St. Barnabas' church, West Philadelphia, by the Rev. Samuel P. Kelly, Mrs. and Miss Kelly, to their Paris friends now visiting this city and vicinity. Among those present were the Philadelphia artists and architects who were residents of the *Quartier Latin* while Mr. Kelly was in charge of the American Students' (St. Luke's)

chapel, with the Americans abroad from this immediate vicinity who were entertained at the rectory apartments in Paris. A striking feature was a progressive test game in question and verse, bringing out historical events and prominent objects of interest in Paris, with particular reference to the Latin Quarter.

The closing exercises of St. Luke's school, Bustleton, were held on the 4th inst. After prayer had been offered by the Rev. S. F. Hotchkin, the address of the day was made by Major C. A. Woodruff, U.S.A. His topic was "Patriotism." The Ven. Cyrus T. Brady, archdeacon of Pennsylvania, presented the diplomas to the members of the graduating class, with an earnest speech replete with wise counsel. Prizes were awarded as follows: Gold medal to the most faithful boy (in memory of Mrs. Jane Crawford, by whom the school was founded in 1863), to Allan Vining Duncan; athletic medal, to Clark Hastings Rexford; and medals to two others for excellence in penmanship and studies.

The 8th annual report of Mrs. George Woodward, president of the board of managers of the Buttercup Cottage, the summer home for working girls at Mt. Airy, states that during the summer of 1896, 265 girls were entertained at the home, many of whom had been guests in previous years. The death of Sister Elizabeth who was associated with Sister Ruth in the work of the cottage since its organization, is recorded. Sister Helena who is also of the Sisterhood of the Good Shepherd, New York, will this summer be associated with Sister Ruth. The treasurer's report showed receipts \$1,154.28, and expenditures \$892.41. There are 12 managers, including the president, Mrs. George Woodward, and the secretary and treasurer, Mrs. John McA. Harris.

The South-east convocation met on the 1st inst., at the Church House. The Rev. Leverett Bradley, on nomination to the Bishop, was chosen as dean of the convocation for four years. The Rev. H. L. Dahring, as secretary, and Mr. Charles M. Peterson, as treasurer, were re-elected for the convocation year. A building committee was appointed for the church of the Holy Spirit: The Rev. Messrs. H. L. Duhring and J. Moncure, Messrs. L. S. Landreth and Emlen Hutchinson. The following appropriations were made: Snyder ave. mission, \$1,200; Italian mission, \$500; church of the Crucifixion, \$300. Dean Bradley stated that work on the new edifice for the church of the Holy Spirit would be commenced in July. The next meeting of convocation will be held at the church of St. John the Evangelist, in October.

The 32nd annual reunion of the associate alumni of the Philadelphia Divinity School was held on the 2nd inst., at the hall. At 10:30 A.M., the office of Holy Communion was said, the Rev. H. M. G. Huff, celebrant, the sermon being preached by the Rev. J. L. Miller, of the class of '71. At the business meeting held in the afternoon, the Rev. H. M. G. Huff presided. The Rev. A. H. Hood was elected secretary, and the Rev. H. F. Fuller, treasurer. The executive committee chosen consists of the Rev. Messrs. M. Aigner, S. Lord Gilberson, F. M. Taitt, and H. A. F. Hoyt. The Rev. Messrs. W. P. Taylor, H. L. Phillips, and J. T. Mailey were elected vice-presidents. All the amendments regulating admission to the association, and held over from last year, were defeated. A resolution that all members eligible to the association should have the degree of B.D., or D.D., was laid on the table till next year. At 6 P. M., the alumni supper was partaken of, and at 7:30 P. M., the Rev. R. S. Eastman read the essay, his subject being "The purpose of the Christian ministry."

In the early fall of last year, there was organized at St. James' church, with the sanction of the rector, the Rev. Dr. J. N. Blanchard, a guild for the boys of the choir who had been confirmed. It was given the name of the Guild of the Soldiers of Christ. Its object is to promote among the members purity of life and reverence towards the Blessed Sacrament of the altar. Once each month there is a meeting of the guild, with an instruction and service of

preparation for the Holy Communion, and upon the fourth Sunday in each month, the members of the guild make their corporate Communion at the early Celebration. The guild was also formed with the hope that it might prove a link to bind the boy choristers, past and present, more closely together and make them feel that they had a share in the life and work of the Church, even if they no longer sang in the choir. There are at present 15 active members of the guild; of these, three are no longer in the choir, their voices having changed. The faithfulness of the boys, both in attending the service of preparation for the Holy Communion, and in making their corporate Communion, as well as their reverent and earnest behaviour at the Celebration, is a source of great gratification to the chaplain of the guild.

The Clerical Brotherhood held a missionary meeting on Monday morning, 31st ult., at the Church House, Bishop Whitaker presiding. After prayers had been offered, the Rev. Dr. W. N. McVickar said: The strangest thing possible, as it appeared to him, was that, in these closing years of the 19th century, it should be necessary to make a plea for missions. It is the postulate in which the Church is founded. The Church has no business to draw the line beyond which Church workers or interests must not go in obedience to the command, "Go ye, therefore, into all the world and preach the Gospel to every creature." The welfare of the whole Church demands that the Church should be, and must be, engaged in missions. Church life cannot be exuberant without. The Rev. Horace F. Fuller described at length the national and religious life of the Mexicans, referring to the work being done in the City of Mexico. There the Prayer Book is printed in English and Spanish in parallel columns, and so can readily be followed. The Rev. W. S. Baer spoke concerning the country problem. In the country the work is almost entirely personal. In proportion, the number of Confirmations is as large in the country as in the city. He was a firm believer in missionary work, for of one thing he was certain—country missions must be carried on for the good of the city work.

The Church League for Work among the Colored People, which has recently been organized, has received a written approval of its methods from Bishop Whitaker. A meeting in its interests was held on Sunday evening, 30th ult., in St. Matthew's church, the rector, the Rev. R. W. Forsyth, presiding. After the usual evening choral service, he delivered a short address, highly commending the projected work of the league. The Rev. H. L. Phillips, of the church of the Crucifixion, who was the next speaker, said that "there are 43,000 colored people in this city. This is the Church's opportunity, and it is a glorious one." Major Moses Veale made a stirring address, praising the colored race and their capabilities. After describing the proposed work of this new organization, he said: "We are asking for the colored race only what is just, honorable, fair, Christian, godlike in itself, not for ourselves, but for a hampered race." In the course of his address, he said that in 1619 while the Colonial Assembly was in session at Jamestown, Va., a ship named "The Jesus" arrived in port with a cargo of negroes. The same inconsistency exists at the present day, when the people refuse in a negative way to acknowledge the rights of the colored people. Archdeacon Brady said he was in favor of starting in each parish an independent movement for uplifting the colored brother, and afterwards completing the work by uniting these movements, the law of universal brotherhood being the motive and *raison d'être* of the Church League.

The annual commencement of the Divinity School was held on the 3rd inst, in the church of the Saviour, Bishop Whitaker presiding. The Lord's Prayer and Psalter were said by the Rev. Dr. J. N. Stanger. An essay on "St. Paul and Gallo," was read by Mr. L. P. Powell; one on "The character of Christ," by Mr. N. V. P. Levis. Diplomas were conferred by Bishop Whitaker on Norman Van Pelt Levis, of

Mt. Holly, N. J.; Harry Cresson McHenry, Lyman Pierson Powell, A.B., both of Philadelphia; Isaac Sabijio Sugiusa, A.M., of Tokyo, Japan; and Samuel Ward, of Camden, N. J. The Creed and the rest of Morning Prayer were said by the Rev. G. Woolsey Hodge, and the sermon was delivered by the Rev. Dr. J. Lewis Parks, of New York. At the conclusion of the service, the clergymen who were in attendance partook of a bounteous luncheon provided by the ladies of the parish, after which a meeting was held in the choir room. The Bishop presided, and offered his congratulations on the exercises of the day. The Rev. R. N. Thomas stated that he had secured pledges to the amount of \$200, on condition that the whole amount of the deficiency for the improvement of the Divinity School chapel was raised. The cost of the alterations was \$1,700. Pledges were secured sufficient to cover the entire indebtedness, the Bishop contributing \$25. An address was made by Dean Bartlett who was convinced that by the help of the alumni, the school will get the \$10,000 needed for the present year. Dr. Ashhurst spoke on "The relation of the school to the learned professions," and was followed by the Rev. Dr. J. DeW. Perry on the subject, "What the ministry stands for." The Rev. Dr. W. B. Bodine made an address on "The field of the modern preacher." The Rev. G. Woolsey Hodge spoke on "The comprehensiveness of the Catholic Faith"; and the Rev. Ralph H. Baldwin, of New York City, on "Divinity schools in relation to modern thought." An address was also made by the Rev. H. M. G. Huff, president of the Alumni Association.

Chicago

Wm. E. McLaren, D.D., D.C.L., Bishop
BISHOP'S APPOINTMENTS

JUNE

11. 3 P. M., Board of Missions.
13. A. M. Trinity, Chicago (for deaf-mutes); 3 P. M., corner-stone of St. Andrew's church, Downer's Grove.
20. A. M., St. Luke's, Evanston; P. M., Atonement, Edgewater.
27. A. M., Trinity, Wheaton; P. M., St. Mark's, Geneva.
29. P. M., St. John's, Lockport.

The trustees of Waterman Hall met Monday, at Sycamore. The commencement exercises were held Tuesday afternoon, the Rev. W. De Witt, of St. Andrew's church, Chicago, delivering the baccalaureate address.

The choir of St. Mark's church, Evanston, observed its 10th anniversary on Whitsunday, by rendering a special musical programme. Dr. Rushton, the Bishop's secretary, participated in the service.

The ladies of St. Augustine's mission, Wilmette, held their annual bazar on Thursday evening of last week. While the disagreeable weather kept many away, yet a considerable addition was made to the mission's treasury. A surplised choir, organized recently, is doing very good work, under choirmaster Thoms. Services are held regularly every Sunday morning at this mission, which at present is occupying Library Hall.

CITY.—The junior branch of the Brotherhood of St. Andrew, of the Ascension church, known as "The Blue Cross," held a rally at the church on Wednesday evening, June 2nd. Fifteen new members were admitted, and the little fellows are very enthusiastic over their work. On Whitsunday, at the Ascension church, there were two early celebrations of the Holy Communion, at the second of which over 100 persons received. The Blue Cross, St. Gabriel's Guild, and those recently confirmed, communicated at the second Celebration. On Whitsunday, the rector, the Rev. Father Larrabee, inaugurated a five o'clock vesper service, which will be continued during the summer. In view of Father Larrabee's approaching departure for Europe, the choir surprised him very agreeably at the Vesper service by singing "The Lord bless thee and keep thee," composed by Mr. Lutkins, of Ascension church. Father Larrabee left on Tuesday, of this week, for New York, whence he sails for Europe. He will be in

London during the session of the Lambeth Conference. During his absence, the Rev. Mr. Chattin will be in charge at the Ascension.

Ever since the building of the church of St. Alban, in 1891, there has been a floating debt, which was increased in 1893 by improvements made in that year. In the Lenten season just past the rector urged upon the congregation the advisability of the extinction of the debt at Easter. When it was found, however, that the Easter offering was not sufficient to accomplish this object, the vestry took hold and the result is that at the late diocesan convention the entire amount of \$2,332.96 was reported paid in full. This is a most gratifying exhibit for such times as these, and surely is a cause for devout thankfulness to God for His blessings so bountifully shed upon a work done in His name and for His glory.

The opera, "Mikado," was staged at the People's Institute, recently, for the benefit of Calvary church. The Rev. Wm. B. Hamilton, rector of Calvary, was patron. The amateur talent employed sang the opera in a very satisfactory manner. A good amount was realized for the benefit of the church.

A service appropriate to Memorial Day was held at St. Mark's church, on the evening of May 30th. The church was decorated with flags, and the choir marched around the church preceded by a banner and the stars and stripes. The flag borne in the processional was presented to the church by a G. A. R. veteran. The Rev. Wm. W. Wilson, the rector, preached, taking for his subject, "The glory of noble deeds," and in the course of his sermon, called attention to the fact that the bell in St. Mark's church tower was the same that had been used when religious services were held in the Douglas prison camp, in Chicago, during the Civil War. The service was attended by a number of veterans of George H. Thomas Post, G. A. R., of which Mr. Wilson is chaplain.

Mrs. A. K. Bowes has presented St. Andrew's church with a very handsome set of altar hangings. They were made in Paris, and were used for the first time on Whitsunday.

WESTERN THEOLOGICAL SEMINARY.—The Rev. Dr. W. J. Gold left for New York on Monday of this week. After a short stay in the East, he will, with his family, take up his residence for the summer at Lima, Ind. The Rev. Charles J. Shutt has gone to Naperville for the summer. During the summer, students Harold E. Addison, Seldon DeLaney, and Chas. Lathrop, of the junior class, will be engaged at the cathedral, in Fond du Lac, Mr. DeLaney's home, and will also act as lay-readers in mission work on Sundays. Students Frank T. Stebbings and John K. Ochiai have entered the summer school of the University of Chicago.

DIXON.—At St. Luke's church, the Rev. John C. Sage, rector, the new vested choir of 56 voices sang for the first time on Ascension Day. The choir-master, S. Wesley Martin, of Chicago, has accomplished much for the short time this choir has been in training, and it promises to take its place in the future with the best choirs in the diocese. An appropriate address was delivered by the Rev. T. A. Snively, rector of St. Chrysostom's church, Chicago, and a large congregation was present.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Bishop Coadjutor

The 40th annual council convened in St. John the Evangelist's church, St. Paul, June 2nd, at 10:30 A. M. Bishop Gilbert celebrated the Holy Eucharist.

The Rev. A. D. Stowe was re-elected secretary. The annual address of Bishop Whipple who is absent in England, was read by Dr. Rhodes, after which the Coadjutor delivered his address, in which he gave a general review of the work of the diocese, and commended the good work done by the diocesan schools. He urged regular and systematic meetings of Bishop's committees and vestries, and a careful keeping of parish registers. Summary of official acts: total visitations in the diocese of Minnesota,

141; in the District of Duluth prior to the consecration of Bishop Morrison, 20; sermons and addresses, 371; Baptisms, 19; Confirmations in the diocese, 858; marriages, 4; burials 3; ordained 6 priests and 3 deacons; set apart 1 deaconess; consecrated 4 churches; lay-readers, 34; candidates for Holy Orders, 15; postulants, 4; demitted 7 clergy; received, 11; total number of clergy in the diocese, 88. At the conclusion of the Coadjutor's address he introduced the Rt. Rev. Dr. Morrison, Bishop of Duluth, who replied in a few well-chosen words.

Art. 4 of the constitution, as amended last year, was ratified, of which Sec. 2 reads as follows: "The mission of St. Clement's memorial church in the city of St. Paul and each parish of the diocese shall be entitled to representation by two delegates, and each organized mission by one delegate, and for every 100 communicants of each parish or organized mission, by an additional delegate." St. Clement's being the Bishop-coadjutor's church, could not be organized as a parish, hence the special legislation. Hitherto, other than communicants could be delegates, and the representation was one delegate at large and one additional delegate for every 50 communicants. Several other proposed changes in the constitution and canons were referred to the committee on legislation, to report next year.

The last annual council was able to provide for the archdeacon's salary for only six months, but this council, as an expression of its appreciation of the archdeacon's faithful services, by a special assessment, made provision for his salary to the present time. On account of the financial stringency, the council did not feel justified in pledging his salary for another year, so, to the regret of all, the office will be in abeyance for at least a year.

Standing Committee elected: The Rev. Messrs. Geo. H. Davis, James Dobbin, C. D. Andrews, Wm. P. Ten Broeck; Capt. J. C. Reno, Judge P. Atwater, Messrs. J. H. Ames, and F. O. Osborne.

Elected members of diocesan missionary board: The Rev. Messrs. C. E. Haupt, D. W. Rhodes, H. P. Nichols, J. J. Faude, S. B. Purves, F. T. Webb, T. H. M. V. Appleby, C. C. Rollitt, John Wright, and Wm. C. Pope; Messrs. Reno, Osborne, Bement, Folds, Theopold, Steele, Farrington, Sweatt, Weitzel, and Warner.

The Rev. C. C. Rollitt and A. G. Dunlop were elected delegates to the Missionary Council.

Mr. E. H. Holbrook was elected treasurer of all diocesan funds, to which office, for the first time, a salary is attached and a bond required.

The council by vote expressed its pleasure that, through the kindness of friends, Bishop Gilbert is about to sail for England to attend the Lambeth Council, and wished him Godspeed and a safe return.

On the first evening of the council a missionary meeting was held, a large congregation being present. Addresses were delivered by the Rev. C. E. Farrar, the Rev. Stuart B. Purves, and Bishop Gilbert. After this meeting, the Rev. Dr. and Mrs. Rhodes hospitably opened their house for a very pleasant reception to Bishop and Mrs. Gilbert, and the members of the council with their friends.

The next annual council will be held in St. Mark's church, Minneapolis, on the first Wednesday in June, 1898.

On June 4th, in connection with the council, the Woman's Auxiliary held their semi-annual meeting. Addresses were given by Bishop Gilbert, and the Rev. Dr. Rhodes, the Rev. H. P. Nichols, and the Rev. Wm. H. Knowlton.

Bishop Gilbert's Confirmations: Dundas, 3; Northfield, 13; Warsaw, 3; St. Philip's, St. Paul, 7; Holy Trinity, Minneapolis, 28; Goose Creek, 2; North Branch, 3; St. Paul's, St. Paul, 23; St. Stephen's, 1; Good Shepherd, 8; Owatonna, 4; Austin, 4; Good Thunder, 6; Minneapolis: St. Mark's, 10; Grace church, 8; All Saints', 11; St. Mark's (St. Anthony Park), 2; St. Andrew's, 2; Messiah, 8; St. Sigfried's, St. Paul, 13; St. Peter's, 16; Christ church, 29; Ascension, Stillwater, 11; Wabasha, 8; Caledonia, 5; Dresbach, 2; Dakota, 6; Rushford, 3; St. Paul: St. John's

36, St. Clement's, 12, St. Mary's (Merriam Park), 10.

Prof. A. M. Sperry, Supt. of Schools of Dodge Co. for the past 14 years, has been appointed principal of the Breck School, Willmar.

At Northfield, the Rev. W. P. Tenbroeck, rector, Easter offerings, \$200; children's Lenten savings, \$47.50; men's club presented a beautiful Prayer Book for the altar. The guild hall has been repaired and newly furnished.

Central New York

Frederic D. Huntington, S. T. D., LL. D., Bishop

ELMIRA.—The Rev. William Harman van Allen assumed his pastoral duties at Grace church, April 22nd, in succession to the Rev. J. Woods Elliott, resigned. The sacristy has been decorated and refitted, new sets of vestments given, and a monthly parish paper, *The Message*, commenced. A branch of the Junior Auxiliary, with 20 members, has been established, one of the rules providing that each member shall be present at one of the daily Eucharists every week, to pray for missions. The parish maintains St. Agnes' chapel, in another part of the city; and a private hospital, St. Paula's, under Sister Annie, late of St. Luke's staff, New York, is within the parish bounds. St. Omer's Commandery No. XIX., Knights Templar, attended divine service in a body on the evening of Ascension Day. On entering and leaving the church, the procession passed under the arch of steel formed by the swords of the Sir Knights; and at the Nicene Creed, the Knights presented arms, in accordance with an ancient custom of their order.

The Rev. Charles D. Atwell, after six years of a prosperous ministry in charge of Emmanuel church, and Christ church, Wellsburg, has resigned, to accept the rectorship of Emmanuel church, Hastings, Western Mich. His last service was on Ascension morning.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

The convocation of Chester met in St. Stephen's church, Norwood, on the 26th ult., and opened with the Holy Communion, the Rev. George A. Keller, dean, as celebrant. At the business meeting it was stated that in the matter of stipends to the several missionaries, there was a general reduction in the amounts to be paid during the ensuing year. No assessments were made for the diocesan Board of Missions, but each parish and mission voluntarily designated the amount it would contribute. The Rev. George A. Keller was nominated to the Bishop to serve as dean for the ensuing four years. Mr. James C. Sellers was re-elected secretary and treasurer. By a unanimous vote, convocation expressed its appreciation of the very excellent work accomplished at St. Stephen's by the priest-in-charge, the Rev. T. W. Davidson. In the evening, Mr. Davidson entertained the members of the various guilds at the rectory.

The convocation of Norristown held its May meeting on the 28th ult., in St. James' church, Perkiomen (sometimes called Lower Providence), where Morning Prayer was said, and Archdeacon Brady preached the sermon. After luncheon, the afternoon session convened at Royersford, in the new church of the Epiphany. Of the 17 parishes of convocation, there were representatives from 12 in attendance. The Rev. Dr. Edward W. Appleton presided, who was subsequently nominated to the Bishop as dean for the four years ensuing. The Rev. A. J. P. McClure as secretary and Mr. William Drayton as treasurer were both re-elected. The voluntary pledges of the parishes showed a reduction of income. The Board of Missions asked the same amount from convocation as in the year preceding, and the same appropriations were made as in 1896; it was therefore resolved to fulfill the obligations by voluntary contributions, due from convocation to its missionaries. A committee was appointed to consider the question of assigning boundaries for missionary work, in accordance with the provisions of Canon viii., passed at the recent diocesan con-

vention. It was also decided to aid in the establishment of new mission work at Ambler. In the evening, a missionary meeting was held, at which addresses were made by the Rev. Messrs. E. W. Appleton, D.D., A. J. P. McClure, and Isaac Gibson.

WEST CHESTER.—In the parish building of Holy Trinity church, the Philadelphia local council of the Brotherhood of St. Andrew held a meeting on Thursday afternoon and evening, May 20th, for the purpose of furthering the work of their organization. A conference of the council was held at 4 p. m., and parish work was discussed at length. At 6 p. m., a bountiful supper was served in the building, and later on a sermon was preached by the Rev. Dr. Charles S. Olmstead.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop

PEORIA.—The annual parochial report of St. Paul's church, the Rev. Sydney G. Jeffords, rector, shows—total number of souls, 950; Baptisms, 85; Confirmations, 57; marriages, 16; burials, 26; communicants, 557; celebrations of the Holy Eucharist, 141; services, 239; pews free; no liens or incumbrances; contributions, parochial, \$5,014.78, diocesan, \$501.10, provincial, \$9.61, general, \$238.64; total, \$5,764.13. The following organizations are engaged in charitable and missionary work: The Young Woman's Guild, Ladies' Aid, Society of the Royal Law, Daughters of the King, Brotherhood of St. Andrew, and the Woman's Auxiliary.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

The 23rd annual convention assembled in St. John's church, Ionia, June 1st. The attendance was good and business transacted with expedition.

The Bishop's address showed unremitting toil on the part of the faithful Diocesan. He witnessed to the fidelity of the clergy, and said there was much to cheer and lift up the heart to Him "from whom all good things do come." The Bishop has participated in 144 services, preached and made addresses 149 times, ordained 1, baptized 5, married 3 couples, and confirmed 329 candidates.

The elections were as follows: Treasurer, Mr. Ethan T. Montgomery; the Rev. J. N. Rippey, M.D., was unanimously re-elected secretary.

Standing Committee: The Rev. Messrs. Philip W. Mosher, Lewis Brown, Robt. R. Claiborne, and Wm. H. Van Antwerp, D.D.; Messrs. J. Davidson Burns, Wm. J. Stuart, Jacob Kleinhaus.

Board of Missions: The Rev. Messrs. Wm. Lucas, Sidney Beckwith, William E. Wright, R. H. F. Gairdner, and A. E. Wells, Messrs. J. E. Nelson, D. G. Robinson, Charles R. Wilkes, G. T. Saunders, George W. Cole.

Delegates to Missionary Council: The Rev. Woodford P. Law and Mr. George Willard.

The Standing Committee afterwards organized by the election of the Rev. Robt. R. Claiborne, president, and the Rev. Philip Mosher, secretary. The Board of Missions elected the Rev. R. H. F. Gairdner secretary, and Mr. D. G. Robinson, treasurer.

The convocation officers for the Grand Rapids convocation are: The Rev. Wm. E. Wright, president; the Rev. W. P. Law, secretary; Kalamazoo convocation: The Rev. Wm. H. Van Antwerp, D.D., president, the Rev. Carl Reed Taylor, secretary.

On Wednesday evening stirring missionary addresses were made by the Rev. A. H. Locke and the Rev. A. H. Armstrong. The secretary and treasurer of the diocesan board of missions made their reports; the general missionary reviewed the work of the past year. A new mission has been organized at Hart, and a most promising work started by the Rev. R. H. F. Gairdner at Dowagiac.

The proposed constitution and canons were finally adopted at this convention.

A goodly number of men assembled on Thursday evening after adjournment to consult together with regard to the work of the St. An-

drew's Brotherhood. Addresses were made by the Bishop, the Rev. C. L. Arnold, of St. Peter's church, Detroit; Mr. Webber, of Detroit, and Mr. C. E. Jameson. The conference was prolonged until a late hour, and all were impressed with the noble work done by the Brotherhood.

The next annual convention will assemble (D. V.) in St. Thomas' church, Battle Creek.

Nebraska

Geo. Worthington, S. T. D., LL. D., Bishop

HARTINGTON.—On Sunday, Nov. 8th, the Rev. W. R. McKim took charge of Grace mission in connection with that of the Holy Comforter, Wayne, being authorized to start work at Cole-ridge, since which time regular services have been maintained at the three places. At Cole-ridge the Presbyterian house of worship has been placed at our service, and an increasing interest is manifesting itself in large and attentive congregations. At Wayne the removal of 16 of the communicants of the mission has sadly crippled the effective working force, but the Ladies' Guild has been re-organized and there is a brighter outlook. The last payment has been made upon handsome oak pews at Hartington, and the aisles of the church have been covered with cocoa matting by the Ladies' Guild. The priest in charge, with the assistance of the organist and a young lady, drilled a number of boys, and on Ash Wednesday they were organized and introduced as a boy choir. The Bishop on March 31st confirmed a class of nine, expressing his pleasure at improvements noticed since his last visit. Daily services were maintained during Lent, and a full attendance of the members of the mission was present at the Three Hours' service Good Friday. Easter Eve two litanies were said in solemn preparation for Easter Communion. Two-thirds of the members of the mission made their Communion at the Low Celebration at 5:30 a. m. The High Celebration at 11 a. m., and Evensong were largely choral; the little fellows sang with intelligence and a reverence and devotion that many might well copy. The choir boys presented cruets and tray of cut glass.

Ohio

Wm. Andrew Leonard, D.D., Bishop

St. Mark's, Toledo, has made decided progress during the two and a half years of the rectorship of the Rev. R. O. Cooper. During this period more have been confirmed than during the previous four years, and the number of Baptisms is twice as great. The Easter collection, with later subscriptions, equals that of last year. At the early Communion on that day 40 more received than last year and more than half of all the partakers for the day received at the early hour. At the carol service, Mr. Cooper's class alone gave \$100, being \$203 for that class since October last. The Easter Monday parish meeting was ushered in by a supper in the Collingwood, a beautiful building next the church, owned by the senior warden, Mr. L. S. Baumgardner. Reports were made by all the parish societies, showing great activity and growing results. This church raises nearly \$5,000 per year, without renting its seats, and comprises a goodly number of capable workers both men and women.

Trinity, Toledo, this year, after three months of the rectorship of the Rev. Geo. T. Dowling, D.D., is making marked progress. The pew rental has increased by \$1,600. The Easter offerings, with subsequent additions, were \$3,300. The new pew holders are nearly all from outside, as the rector is resolved that his parish shall not borrow from the weaker churches, but rather assist them.

The 3rd annual Flower Festival of the Sunday schools and vested choirs of Cleveland, was held in Music Hall, on Expectation Sunday. About 2,000 children and 300 singers were present, and the service was full of interest and inspiration. Beautiful flowers and potted plants were brought by the children, and were distributed on Monday to the patients in the hospitals of the city. The Ven. Archdeacon Brown gave an interesting address upon the subject of hi

missionary work. The Sunday school children of the diocese, by their offerings, pay the salary of the archdeacon. The Bishop's address to the children was most tender and loving, the more so, as this was his last public service before his departure for England.

YOUNGSTOWN.—On Ascension Day, was laid the corner-stone of the new church of St. John's parish. Services were held in the old church previously, when Bishop Leonard confirmed 35 persons, making 200 confirmed since the Rev. Abner L. Frazier, Jr., took charge on All Saints' Day, 1892. During his administration, St. John's parish has grown and prospered. The old church became too small for the congregation, and in 1896, the first stone was laid for the new St. John's church, on Wick ave. Late Saturday night, Dec. 21, 1895, the church building on West Wood st. took fire in the vestry room and weakened the walls to such an extent that, on Dec. 26th, the city commissioners condemned the building which had been known as St. John's church for 37 years. Since that time, services have been held at the missions, more especially at St. Mary's, on Mahoning ave. The new edifice, plans for which were prepared by the late Wm. Halsey Wood, will be an adaptation of early English on 14th century lines. There will be a central tower, massive and square, with a battlemented top. The general ground plan is cruciform. The side walls and windows will be 14th century Gothic. At present only the construction of the church is contemplated. Later, a chapel, communicating with the south transept, and a rectory, also connected therewith by a cloistered gallery, will, it is hoped, be built, completing the original design of the gifted architect. The nave will be 92 ft. long and 30 ft. wide to the chancel rail. The chancel will be apsidal in form, of the same width as the nave, with an extreme length of 33 ft. The transept will be the same width as the nave, and 21 ft. deep on either side. On the north-east corner is the organ chamber, underneath which is the choir vestry, a room, 19x 15 ft.; communicating with the chancel by way of the south transept, is the rector's study; a stairway leads to the Sunday school basement. The church and Sunday school room will each have a seating capacity of 750. The material of the church is rough hewn limestone rock from quarries near Lowellville; the dressed stone from Bedford, Ind.

Western New York

Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop

Bishop Walker was to sail for England to attend the Lambeth Council, on the S. S. Columbia of the Hamburg-American Line, June 10th. During his visit to England the Bishop is expected to preach at Windsor, June 20th, at the service commemorative of the Queen's accession, and on July 4th in St. Saviour's, Southwark. He is also expected to preach before the University of Cambridge, in Winchester cathedral, in Canterbury cathedral, in the old church at Hythe, and in St. Paul's, London, and to address a ruri-decanal gathering in Northumberland.

ROCHESTER.—On the evening of Ascension Day the annual service of the Girls' Friendly societies of Rochester and the neighborhood, were held in St. Andrew's church, the Rev. Algernon S. Crapsey, rector. The societies marched as a body to the church, about 400 strong, and were met by the vested choir and clergy at the church door. Full choral Evensong was finely rendered by the large choir under Prof. Childs, who has recently taken charge of it. The special preacher was the Very Rev. Dean Richmond Babbitt, LL.D., dean of All Saints' cathedral, Spokane. Dean Babbitt preached to the large congregation, on "God's revelation to the loving heart as a motive to service." Woman was to find her most powerful motive for service and helpfulness by affectionate devotion to the ascended Lord.

MIDDLEPORT.—The 5th Sunday after Easter was a day of great joy to the people of Trinity church, the Rev. H. S. Gately, rector. On that day Bishop Walker made his first visitation, and

confirmed the largest number of persons—30—ever presented for the laying-on-of-hands in the history of the parish. Before the sermon, the rector made an address of welcome to the Bishop, in which he spoke of the love and veneration in which the church and community had ever held Bishop Coxe through all the long years of his episcopate, and assured his successor that they stood ready to receive him, who was no stranger to them, in the same cordial spirit. The Bishop, in the course of his sermon, spoke of the friendly relations which had existed between himself and the rector of Trinity church.

Iowa

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

The 9th annual convention of the Woman's Auxiliary was held in connection with the diocesan convention at Davenport, May 25-26. The meeting was made more than ordinarily interesting by the presence of Miss Emery, national secretary of the Auxiliary, who addressed both the clergy and the ladies on several occasions. The attendance throughout was unusually large. The work of organization has been carried on very actively the past year, resulting in the formation of 16 new branches; it was resolved to continue this work with the same vigor until all parts of the diocese are reached. Another forward step was the election of a second vice-president to take special charge of the junior work. The work of the Church Periodical Club will also after this become a department of the Auxiliary efforts; it has been carried on for several months with surprisingly large results. The diocesan branch voted a pledge of \$100 towards the salary of Miss Babcock, a former Iowa woman, soon to go out as a missionary to Japan. Election of officers resulted as follows: President, Mrs. W. R. Bowman, Waverly; vice-president, Miss Hattie E. Henningsen, Lyons; second vice-president, Miss Weare, Sioux City; secretary and treasurer, Mrs. Francis N. Davis, Sioux City. The next convention will meet at Des Moines in December.

Connecticut

John Williams, D.D., LL.D., Bishop

MIDDLETOWN.—Ordination day at Berkeley Divinity School lacked only the presence of Bishop Williams to make it a perfect occasion. However, the Bishop was able to greet the visiting clergy in his room, and nearly all availed themselves of this privilege. After the service the ordination guests were entertained in the library at a luncheon provided by Mrs. John Binney, Mrs. W. A. Johnson, and Mrs. J. H. Barbour. At 4 o'clock the Bishop's annual reception was held in the library. The names of those ordained will be found under the usual heading in another column.

The annual service for the alumni was held in St. Luke's chapel, on Tuesday evening, June 1st, the Rev. W. M. Grosvenor, of New York, preaching the sermon. After Morning Prayer in the chapel on Wednesday, the business meeting of the alumni was held in the library. Officers were elected as follows: President, Bishop Niles, of New Hampshire; honorary vice-presidents: The Bishops of Long Island, Southern Ohio (coadjutor), Ohio, Michigan, California, Georgia, Spokane, Olympia, and Indiana; vice-presidents, the Rev. Dr. Samuel Hart, and the Rev. Edwin S. Lines; secretary, the Rev. Prof. Barbour; treasurer, the Rev. P. L. Shepard. The Rev. F. W. Harriman was re-elected a member of the committee on the alumni library fund. For the next alumni service the Rev. Millidge Walker was elected preacher, and the Rev. F. W. Brathwaite, substitute. The Rev. John Townsend having made a report for the trustees as to the needs of the school, the Rev. Messrs. Lines and Woodcock, the Rev. Dr. Vibbert, and the Rev. Messrs. R. H. Nelson and Birdsall were appointed a committee to devise methods of furthering the interests of the institution, and in particular to endeavor to provide for some of its more special needs. The illness of Bishop Williams called forth a resolution of prayer and sympathy, which was adopted unanimously.

HARTFORD.—The annual meeting of the Junior Auxiliary Publishing Co. was held May 22nd, in the parish house of Christ church. The reports showed an income of \$400 from sales, and \$220 from contributions; and the expenditures leave a good balance on hand. During the year, three numbers of the "Soldier and Servant" series and four numbers of the "Round Robin" series have been published in editions varying from 500 to 1,000 copies; and 12 leaflets for Sunday school and class study have been issued, in editions of 3,000 to 5,000 copies, completing the series on general missions and beginning that on domestic missions. An appeal by the Woman's Auxiliary to the Board of Missions has been cordially received, and it is hoped that a committee from the diocesan officers of the Woman's Auxiliary will be formed to act in connection with the publishing company and forward its interests. Officers were elected as follows, Bishop Williams, as presiding bishop, being president *ex-officio*: Vice-president, the Rev. Samuel Hart; secretary and assistant treasurer, Miss Mary E. Beach, Hartford; recording secretary, Henry S. Habersham, of Middletown; treasurer, Dr. William C. Sturgis, New Haven. The total amount received in gifts so far is a little over \$800, which has formed the operating capital of the company. By the aid of sales, the company has been able to expend over \$2,500 in the printing and distribution of 44 separate publications, including 16 missionary leaflets, with a total of about 100,000 copies.

Massachusetts

William Lawrence, S. T. D., Bishop

The Rev. Julius H. Ward died May 30th, in Worcester, and was buried from All Saints' church June 2nd. the Rev. Dr. Alexander H. Vinton, assisted by the Rev. Dr. Gushee, officiating. The interment was at Brooklyn, Conn. He was born Oct. 12th, 1837, prepared for college at Monson Academy, and was graduated at Yale in 1860. His theological studies were pursued at the Berkeley Divinity School. His ordination to the diaconate took place in June, 1862, and to the priesthood in 1863. He was successively in charge of Grace church, Yantic, Christ church, Ansonia, St. Peter's, Cheshire—all in Connecticut—and St. Michael's, Marblehead. In leaving his last charge, he gave himself to editorial work and became literary editor of *The Boston Herald*. In 1866, he published a life of James G. Percival, and in 1877 became assistant editor of *The North American Review*. His other works were "The Church in Modern Society" and "The White Mountains."

The seventh meeting of the archdeaconry of Lowell was held at St. Peter's church, Cambridge, June 3rd. After the service of the Holy Eucharist, the Bishop nominated the Rev. James H. Van Buren to be archdeacon of Lowell, in place of the Rev. Dr. Chambre whose term of office expired, by limit of canon to three years. The archdeaconry confirmed the nomination. The secretary, the Rev. J. W. Hyde, and the treasurer, Mr. Denman Blanchard, were re-elected. A plan of diocesan missionary assessment was proposed, but no action taken.

BOSTON.—The second section of the Choir Guild sang at the church of the Advent. The choirs represented were: Advent; St. Paul's, Brockton; St. Mary's, Dorchester; Christ, Hyde Park; St. John's, Jamaica Plain; St. Mary's, Newton Lower Falls. It was under the leadership of Mr. S. B. Whitney. Mr. H. E. Wry was the organist.

LEE.—St. George's church has lost one of its most devoted Church workers. Mrs. Martha V. Fish, a woman of rare Christian character and, since 1855, interested in this parish, died suddenly on May 30th of apoplexy.

CAMBRIDGE.—The Phillips Brooks' House will soon be built in the yard of Harvard University. Nearly \$50,000 has been raised, and all but \$10,000 will be expended on the building. It is not intended entirely for religious purposes, but will have a social use as well.

STOCKBRIDGE.—The 25th anniversary of the Rev. Dr. Arthur Lawrence's rectorship of St.

Paul's was observed on June 2nd. At 9:30 A. M., there was a Confirmation service, followed later on by a celebration of the Holy Communion. A large number of former, as well as present, parishioners received the Sacrament. Bishop Lawrence made an address, in which he referred to the influence of Dr. Lawrence as a minister in his community, as well as a citizen. His sacrifices in giving up brilliant business prospects when a young man are now amply rewarded in the gratitude of his people and his sense of duty well done. Other addresses were made by Archdeacon Brooks and the Rev. Dr. Huntington, of New York. Mr. Henry D. Sedgwick presented to Dr. Lawrence a silver chalice and paten. The former is 16 inches in diameter and 12 inches in height, and weighs 17 lbs.; the latter is 20 inches in diameter. Both are richly embossed with a wreathing of flowers. This inscription is on the chalice:

To the Rev. Arthur Lawrence, D.D., rector of St. Paul's church in Stockbridge, Massachusetts, this chalice and this salver are, at the close of the 25 years of his rectorship, given by the members of his parish in testimony of their affectionate appreciation of the fidelity and devotion with which he has discharged its duties.

Other presents handed to the Rev. Dr. Lawrence were an elaborate volume of Queen Victoria's Jubilee, and a parchment, signed by nearly every member of the parish, testifying to their affection and gratitude to their beloved rector. The outside cover bears a pretty design—an etching of the old church and the present structure. Dr. Lawrence is well known through Berkshire Co. His kind and benevolent spirit has made itself felt in the missionary work which he has carried on so successfully for years at South Lee and Glendale, and there is no priest in the diocese who has so unselfishly aided the interests of his clerical brethren by generous acts and cordial feelings as the beloved rector of St. Paul's church.

New York

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

The archdeaconry of Orange held its May meeting in St. Mary's church, Tuxedo Park. At the opening services the Ven. Archdeacon Thomas, D.D., celebrated the Blessed Sacrament and preached. Encouraging reports were received from mission stations. The archdeacon announced his completion of ten years in the work of the archdeaconry.

RICHMOND HILL.—The Rev. Joshua Kimber, whose long connection with the Board of Missions has been already noted in our columns, was the recipient May 26th of a very handsome Bible, presented "in token of the affection of his old neighbors and friends." They respect him as their pastor who found them worshipping in the fields and built their church, and as a veteran soldier and loyal patriot. The friends gathered at Mr. Kimber's home, and speeches were made by Mr. O. W. Graves, an old comrade, by the Rev. Dr. Wm. A. Matson, and the Rev. Messrs. Camp and Davenport. Mr. Melvin Bronson read resolutions passed by the vestry of the church of the Resurrection.

PIERMONT.—A service in memory of the Rev. Solomon G. Hitchcock, rector of Christ church for 30 years, was held May 16th, conducted by the Rev. F. W. Denys, rector. An organ voluntary, Handel's "Largo," on the organ, violin, and cornet, was finely rendered. Evening Prayer followed, and an address by Mr. Denys, who said: "This tablet and these pews have been placed here to him whom we hold in sacred memory. I was amazed at the high tribute paid to this man—a man who received little and gave much; denied himself things he needed. I could not leave this parish, unless I left something in memory of him. A large portion of this fund has been raised by penny contributions from those who need all they have, from the poor people of the parish, and not from large contributions from those who can afford to give; it stands as a symbol for the spirit power in which he is held." Mr. Denys read letters from the Rev. A. S. Freeman and from Bishop Potter. The latter expressed great regret at not being able

to be present, owing to his sailing for Europe. Addresses were also made by the Rev. Messrs. Franklin Babbitt, R. S. Mansfield, T. Stephens, and the Very Rev. F. B. Van Kleeck, D.D., testifying to Mr. Hitchcock's life of self-denial and hard work, "one who never advertised himself, but did quietly his allotted work, and was content to do it in comparative obscurity." The floral decorations of the church were very artistically arranged. A life-sized crayon portrait of Mr. Hitchcock was entwined with blossoms of dogwood. The brass tablet has been placed on the wall at the left entrance of the chancel, just back of the pulpit, in a very appropriate place, where it may be readily seen. The following inscription has been engraved on the tablet:

In memoriam, the Rev. Solomon Gilbert Hitchcock, 1814—1877. This tablet and pews were placed in the church in loving memory of one who was for nearly thirty years the beloved rector of the parish; and appreciative services were held on the 16th and 23rd of May, 1897.

Sunday evening, May 23rd, another service was held to dedicate the beautiful oak pews that have been placed in the church. Several prominent gentlemen who were associated with Mr. Hitchcock during his lifetime addressed the congregation. The excellent surpliced choir rendered some very fine selections, and the programme was well arranged. Great consideration was shown to the late rector in the selection of the hymns he loved to sing during his lifetime.

Indiana

John Hazen White, D.D., Bishop

The 60th annual convention was held in Grace cathedral, Indianapolis, commencing June 1st, when, after Evening Prayer, the Bishop read his third annual address, in which he presented a brief survey of the work of the diocese, which was generally most promising, the greatest lack being in the interest of the people in the mission work of the diocese, as manifested in the dissatisfaction with, and only partial payment of, the missionary apportionment by many of the parishes. In this connection, the Bishop said:

I say emphatically, let us put this business upon a divine basis. "Let every man do according as he is disposed in his heart, not grudgingly or of necessity, for God loveth a cheerful giver." Let us away with taxes and let us throw ourselves on the generous sympathy of the people of this Church for the means to do what God has given us to do. If some of the earnest and eloquent clergy and laymen of this diocese will aid me in this matter, I believe we can accomplish more splendid results than by the present method. I would respectfully recommend to this council that it repeal the existing provisions for assessment for these purposes; that it pass a resolution providing for a call of the roll of parishes, missions, and Sunday schools after the report of the Board of Missions, and let each make such pledge as they will redeem. Then let the Board of Missions do the best work it can with the means provided by the Church, and, if possible, get away from the idea of hardship in connection with the work God has given us to do, and which others have done for us. If in addition to this, individuals of wealth can be asked for personal pledges and an effort be made by the Board of Missions to render the work more efficient, I believe we shall in time find the Church extension work on a more efficient, because a more healthy, basis.

The schools of the diocese were reported in reasonably good condition in view of the financial situation.

The following is the summary of official acts: Confirmations, private, 7, public, 60, total, 67; persons confirmed, 532; sermons and addresses, 282; celebrations of the Holy Communion, 61; other public services, 162; Baptisms, infants, 5, adults, 1, total, 6; clergy received, 6; dismissed, 6; deacons ordained, 2; priests ordained, 2; ministers instituted, 1; postulants for Holy Orders, 3; candidates for Holy Orders, 5; lay-readers licensed, 10; marriages, 2; burials 3; Quiet Hours conducted, 3.

The Rev. Willis D. Engle was re-elected secretary, and the roll of clergy showed the largest number ever resident in the diocese; all but three, who are aged, being actively engaged in Church work.

The necessary preliminary steps were taken looking to the setting off of the southern third of the diocese as a missionary district, and a committee was appointed to look after the matter during the coming year.

There being a delinquency of some \$600 in the Episcopate Fund, the matter was referred to a committee of ten laymen, which reported that the members of the committee had individually assumed the raising of the amount.

The proposed change in the time of meeting of the convention failed of adoption for want of the necessary three-fourths' vote. St. Luke's mission, Terre Haute, was admitted into union with the convention. Action was taken authorizing the organization of the missionary work in Indianapolis under a joint board appointed by the vestries of the various parishes and the Bishop.

The following was adopted unanimously:

Resolved, That this convention formally express to the Bishop its congratulations in his being able to attend the Lambeth Conference, and we affectionately wish himself and Mrs. White a safe journey and a happy return, and assure him that he will be followed by the loyal confidence and prayers of the people, both clerical and lay.

The officers elected were: Treasurer, Chas. E. Brooks.

Standing Committee: The Rev. Messrs. Edwin G. Hunter, J. H. W. Blake, A. J. Graham; Messrs. Albert Michie, William Mack, and Jas. M. Winters.

Board of Missions: The Rev. Messrs. F. O. Grannis, G. A. Carstensen, A. J. Graham, and H. M. Denslow; Messrs. Albert Michie, Lewis B. Martin, N. F. Dalton, and Jas. M. Winters.

Delegates to Missionary Council: The Rev. C. F. Stout, and Gilbert S. Wright.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

BROOKLYN.—Mr. John T. Walker, senior warden, and for 36 years treasurer of St. Peter's church, the Rev. Lindsay Parker, Ph.D., rector, was last Friday evening presented with a very beautiful silver loving cup by the rector and vestry of the parish.

The last of the series of sermons on "The Church," arranged by the Brotherhood of St. Andrew of St. Timothy's parish, the Rev. Walter I. Stecher, rector, was preached Sunday evening, May 30th, by the Rev. Henry C. Swentzel, D.D., on the subject of "Unity."

A pleasing incident in connection with the service attended by the Grand Army Veterans on Sunday evening, May 30th, at St. Mark's church, was the presence of Mrs. Abbey of the McPherson-Doane Woman's Relief Corps, and one of the first volunteer nurses of the late war. The rector, the Rev. Spencer S. Roche, presented her with a beautiful floral gift.

The Rev. T. G. Jackson, rector of St. Paul's church, Flatbush, is preparing for a trip around the world, which will begin in August. During Mr. Jackson's absence the Rev. G. H. Hoyt, assistant rector, will be in charge of the parish.

Kentucky

Thomas U. Dudley, D.D., D.C.L., Bishop

The annual council convened on May 19th. The Rev. Geo. Grant Smith delivered the sermon: 24 of the clergy and 32 lay deputies were present.

Summary of parochial reports for the year ending, April 30, 1897: Baptisms, 314; Confirmations, 333; present number of communicants, 4,851; Sunday school teachers, 373; Sunday school scholars, 3,260; value of Church property, \$6,878.65; total contributions for all purposes, \$88,829.43.

The canon concerning elections of rectors was finally amended so as to emphasize the provision that vestries of vacant parishes shall get the counsel of the bishop in the election of a rector.

The following were elected:

Treasurer, Mr. George S. Allison.

Standing Committee, the Rev. Drs. E. T. Perkins, J. G. Minnigerode, and C. E. Craik; Messrs. Wm. A. Robinson, A. L. Terry, and C. H. Pettet.

Board of Diocesan Missions, the Rev. Drs.

Reverdy Estill, J. G. Minnigerode, and J. K. Mason; Messrs. Chas. F. Johnson, C. H. Pettet, Wm. A. Robinson.

Reports of the various organizations and routine business occupied the session of the council. Nothing further of general interest transpired.

Southern Ohio

Boyd Vincent, D.D., Bishop

CINCINNATI.—The church of the Epiphany is rejoicing in the final payment of \$3,000 on the ground debt of \$5,400. This whole amount was raised by one earnest Churchwoman who collected in small amounts the sum of \$10 each week, and paid the same into a building association until the principal and interest was all paid.

At Christ church, Miss Eliza Dickey, M.D., was admitted to the office of a deaconess on the morning of May 25th. The candidate was presented by the Rev. Robert A. Gibson. The sermon, on Rom. xvi: 1, was preached by Bishop Vincent. The Holy Communion followed. Miss Dickey will continue as superintendent of the Children's Hospital, where she has done such excellent work for the past three years.

WYOMING.—Ascension mission has recently received the following gifts: From William C. Daniel, two brass altar vases, in memory of his mother, Catherine Hayes Daniel; from Mrs. John M. McGrath, a brass altar cross, in memory of her mother, Mrs. Abbie Coffin Shirer; from John W. Hill, two handsome chancel chairs, in memory of his son, Richard; from Albert K. Murray, a beautiful prayer desk.

Easton

Wm. Forbes Adams, D.C.L., Bishop

The 29th annual convention convened in Christ church, Cambridge, on June 1st, 2nd, and 3rd, Bishop Adams presiding. There were 30 clergymen and 23 lay delegates present. After morning service the convention sermon was preached by the Rev. Stephen C. Roberts, D.D., who made beautiful allusion to the long and faithful service of the late Theodore P. Barber, D.D., who was rector of Christ church when the convention met there nine years ago.

The Rev. Edward R. Rich was elected secretary, the Rev. Oliver H. Murphy, D.D., assistant secretary, and Mr. William H. Adkins, treasurer.

In the afternoon the Rev. William Schouler, offered the following resolution, aimed at the race track gambling now so extensively carried on in Cecil Co.

WHEREAS, The pernicious evil of race track gambling has within recent date obtained a foothold within the bounds of the State of Maryland, and of our own diocese of Easton, with the result of steady demoralization to the community and neighborhood that has become the scene of its operations, and the fostering of the gambling spirit within and beyond the borders of our State; therefore, be it

Resolved, That as the Church's representative body in the diocese of Easton we do hereby record our emphatic condemnation of the sin and evil which so seriously menace the progress of Christ's kingdom among us.

Resolved, Further, that we urge upon the members of our Church throughout the diocese to let their influence and efforts tell to the utmost in the directing of public sentiment against the evil that seeks to establish itself upon our soil, and in the prompt securing of such effective legislation as will render its continuance impossible.

After a lively discussion participated in by the Rev. Messrs. Algernon Batte, and J. Gibson Gantt, Hon. James A. Pearce, and Drs. Robert C. Mackall, and Wm. S. Walker, the resolution was adopted by a considerable majority.

At night the Bishop made his annual address, which was followed by statistics of his public services during the year. Missionary addresses were made by the Rev. Messrs. S. J. Morgan, and Leonidas B. Baldwin. The Rev. Dr. Lamb, of New York, a representative of the Clergymen's Retiring Fund Society, addressed the convention on the object of the organization, which is to provide maintenance for superannuated clergymen.

The Standing Committee was elected as follows: The Rev. Messrs. James A. Mitchell, Stephen C. Roberts, D.D., Wordsworth Y. Beaver, Algernon Batte, and Oliver H. Murphy.

The night session on Wednesday was devoted to the Woman's Auxiliary, and Mrs. Albert L. Sioussat, the president, made an interesting address to the convention, showing the wonderful growth and great work done by that organization.

On the third day a resolution offered at the morning session by the Very Rev. George C. Sutton, D.D., to change the name of convocations to archdeaconries, and the name of the deans to archdeacons, was voted down.

It was resolved that the next convention be held in St. Paul's church, Centreville, Queen Anne's Co.

Los Angeles

Jos. H. Johnson, D.D., Bishop

The second annual convention of the diocese met May 19th, in St. Paul's church, Los Angeles. The opening sermon, by the Rev. Searle M. Wren, was a profoundly interesting exposition of the Fatherhood of God, and of the relationship of the Church to each Person of the Blessed Trinity. Bishop Johnson was celebrant. The service was Eyre's Communion Office in B flat.

On re-assembling in the guild hall after the service, the Rev. Milton C. Dotten was unanimously re-elected secretary, and he re-appointed as assistant secretary the Rev. Alfred Fletcher. Mr. Geo. W. Parsons was also unanimously re-elected to the office of treasurer.

St. James' mission, Colegrove, and All Saints' mission, Chino, were admitted to union with the convention. On motion of the Rev. Dr. Trew, a message of cordial greeting was sent to Bishop Nichols and the mother diocese of California, then in convention at San Francisco; and immediately afterwards a telegram came from the diocese of California, congratulating the diocese of Los Angeles on its prosperity and wishing it Godspeed.

The treasurer's reports were all of a very satisfactory nature, there being a cash balance on hand after paying in full every claim against the diocese.

The committee on the division of the trust funds of the former undivided diocese of California reported that three of these funds; viz., the Episcopal Endowment Fund, the Widow and Orphans' Fund, and the Disabled Clergy Fund, had been divided, the diocese of Los Angeles receiving such portion of the Episcopal Endowment Fund as was originally contributed within its boundaries. The basis of division adopted for the other funds was the ratio of the number of the clergy in the respective dioceses at the date of their division, said ratio being that of two to California and one to Los Angeles. A satisfactory agreement has not yet been reached respecting the Eastman Educational Fund, and the committee was continued, with directions to report to the next convention. The amounts received in the division of the funds are as follows: Episcopal Endowment Fund, \$434.84; Widows' and Orphans' Fund, \$1,162.69; Disabled Clergy Fund, \$5,972.94. With reference to the endowment fund, other sums already held by the diocese raise its total to something over \$8,000.

The Bishop's address was particularly interesting. Touching reference was made to the departed prelates—the great Archbishop of Canterbury and the Bishop of Western New York. In a masterly paragraph the Bishop touched upon the Papal Bull and the encyclical reply of the English Archbishops.

The Rev. W. B. Burrows, secretary of the Board of Missions, presented the annual report, which showed a growing work well done. A resolution of the general board at New York, requesting each diocese and missionary district to constitute an auxiliary board of general missions to act within their own limits, whose duty it shall be to notify the board in New York before the annual appropriations what sum they expect and will endeavor to contribute for the next fiscal year, was, after considerable discussion, complied with, and a resolution was

adopted appointing the diocesan mission board an auxiliary board of general missions.

The elections held on the afternoon of the second day resulted as follows: Standing Committee—the Rev. Messrs. A. G. L. Trew, H. B. Restarick, B. W. R. Taylor, and John Gray; Messrs. J. A. Anderson, T. L. Winder, J. F. Towell, and Daniel Cleveland. Mission Board—the Rev. Messrs. J. D. Easter, S. M. Wren, W. B. Burrows, and J. D. H. Browne; Messrs. J. Bakewell Phillips, C. T. Hinde, Geo. W. Parsons, and Dr. J. E. Cowles. Secretary—George W. Parsons.

The report of the Committee on Church Charities, read by the Rev. John Gray, dealt largely with the Good Samaritan Hospital. This institution of the diocese is showing a vigorous growth and is now in an established and prosperous condition. It is hoped that within the year an additional ward will be erected, as at the present time the hospital is so crowded that it cannot accommodate all the patients who apply.

Bishop Johnson having stated his intention of going to England for the Lambeth Conference, a resolution of cordial Godspeed was adopted, invoking upon him God's loving care during his absence.

The convention was full of life and harmony, and the future of the young diocese may be looked forward to with confident hope.

A very beautiful chalice and paten, the gift of Mrs. Charles Francis Wentworth, of Boston, Mass., was consecrated and used for the first time, at All Saints', Pasadena, on Easter Day. The gift was in memory of her husband who had received his last Communion at All Saints'.

Springfield

Geo. Franklin Seymour, S. T. D., LL. D., Bishop
Chas. Reuben Hale, D.D., Bishop Coadjutor

SPRINGFIELD.—St. Paul's pro-cathedral, the Ven. Frederick W. Taylor, D.D., rector, observed Ascension Day after the joyous manner which is customary there. At 7 A. M., there was full choral Eucharist, with incense, the rector celebrant. A large number was present, and many made their Communion. The service was Tours' in C, which was beautifully sung, under the direction of Prof. J. D. Lloyd, organist and choirmaster. In the evening, there was a choral festival service, at which the rector delivered the last of a series of very instructive lectures on the history of Church music. This course was given during the past autumn and winter, and has attracted considerable attention in the city. The festival services were intended to illustrate the lectures so as to give the congregation an adequate idea of the principles of ecclesiastical as distinguished from secular music.

New Jersey

John Scarborough, D.D., Bishop

The Rev. Charles E. Phelps who has been for nearly 28 years first priest in charge and then rector of St. John Evangelist's church, New Brunswick, N. J., and Mrs. Phelps, celebrated their golden wedding on Ascension Day, May 27th ult. After the usual Ascension Day service, addresses of congratulation were made by the curate, the Rev. W. Dutton Dale, and the senior warden, Mr. John N. Carpenter, and responded to by the rector. A set of stoles was presented by the vestry to Mr. Phelps, and gifts to Mrs. Phelps from the Ladies' Guild and Sunday school teachers of the parish. The concurrence of Ascension Day with the wedding anniversary (Ascension Day not having fallen on May 27th for 73 years before) was to the rector and parish peculiarly pleasant.

The largest Confirmation class in the history of the parish was presented at Christ church, South Amboy, Sunday, May 30th, by the rector, the Rev. H. M. P. Pearce. There were 52 candidates. Christ church has two mission chapels, one at Ernston, the other, the Doane memorial chapel on the outskirts of the town, and there were a number of candidates from both.

On the evening of the Sunday after Ascension, the Bishop visited Trinity church, Matawan, and confirmed a class of three candidates.

St. Andrew's church, Lambertville, was crowded on Ascension Day at the annual festival of the parish choir. The boys sang better than ever before, and the Arnwell orchestra, which now assists at the church services, played magnificently. The programme included an organ prelude, Handel's "Lift up your heads," Bunnett's *Magnificat*, Haydn's "The heavens are telling," by the orchestra; Le Jeune's "Light of Light," by the choir; Loedermann's "Swedish wedding march," Kullak's *Pastorale*, Gounod's "Send out thy light," the "Angels' serenade," by Braga, and Mendelssohn's "Priests' march."

The parish house of St. Andrew's, which was used during the recent epidemic as a hospital, has now been closed. The rector has purchased the entire hospital outfit for use in a like emergency, or in case a permanent hospital is erected.

The parish at Linden and that of the Holy Communion at Rahway are to be taken in charge by the Associate Mission, making 34 stations now in care of its clerical staff.

Maryland

William Paret, D.D., LL. D., Bishop

Bishop Paret will sail for England on June 12th, to attend the Lambeth Conference, and expects to return the first part of October.

BALTIMORE.—The annual meeting of the congregation of the church of the Messiah was held recently in the lecture room of the church. The rector, the Rev. Peregrine Wroth, made an address of welcome and read the annual report on the number of Baptisms, Confirmations, marriages, etc. The financial report showed receipts, \$4,000 for the year; paid out \$4,300, and that a rectory had been secured for \$5,000, half of which had been paid. Col. William M. Pogram, superintendent of the Sunday school, reported 400 members on the roll, and receipts for the year of \$408. Reports were also read from the different societies connected with the church, which showed them to be in good condition.

The 26th annual meeting of the archdeaconry of Baltimore, which embraces Baltimore City and Co., and Harford and Carroll Cos., was held May 25th, at St. Peter's church. Archdeacon William H. H. Powers presided, and the Rev. E. A. Colburn was secretary. The Rev. W. H. H. Powers, D.D., was re-elected archdeacon, and the Rev. Edward A. Colburn, secretary and treasurer. Some plans for the future were advocated, but no action taken. At the close of the business meeting, the subject of "Weak missions and decaying churches in South and East Baltimore," was discussed, the principal speakers being the Rev. Messrs. Charles A. Hensel and Charles A. Jessup. In the afternoon, "Problems of new work in the northern and western and other growing sections of the city," was discussed by the Rev. Francis H. Stubbs. There were 32 clergymen and a number of lay delegates present.

The St. Cecilia Guild gave a public service of praise at Emmanuel church, on the evening of May 24th. A special musical programme was rendered, including Gounod's "St. Cecilia Communion service" and an anthem, "I love Thee, Lord," composed for the occasion by Mr. G. W. Owst. The Rev. John H. Elliott, of Washington, D. C., made an address on the work of the guild. At night, the guild gave a concert in the parish building of the church. The St. Cecilia Guild was organized 11 years ago by Miss Nettie O. Crane, to aid in Church work by the rendition of the musical portions at funerals, Lenten, and other services when regular choirs of churches cannot be secured. During the past year, they have taken part in 250 such services. The guild now has about 160 members. Mr. T. Buckler Ghequier is president of the men's branch of the guild, and Miss Nettie O. Crane is president of the woman's branch.

St. Peter's church, the Rev. Frederick W. Clampett, rector, was recently presented with a large silver urn by Mr. and Mrs. John E. Hurst. It weighs 100 ounces, and is 4½ inches deep and 16 inches in diameter. Running around

the edge, in large raised letters, are the words: "God loves a cheerful giver." The edge of the border is of a rough, irregular pattern, made up of graceful curves and abrupt angles.

Ground has been broken for the new parish house and rectory of the church of the Holy Innocents, the Rev. Robert A. Tuft, rector. The buildings, which will cost about \$5,000, will be erected on a vacant lot adjoining the church. The parish house will be erected next to the church, and the rectory up to the building line and to the north of the parish house. Both buildings will be built of Port Deposit granite, and will be Gothic in style. The parish house will be one and one-half stories, have a seating capacity of 200, and will be connected with the church by a closed passage. The rectory will be three stories high. The buildings are expected to be completed by October.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

May 22nd, the anniversary service of the House of Mercy was held at the pro-cathedral. Evening Prayer was said by the rector, the Rev. Dr. Devries, and the curate, the Rev. C. C. Hayes. Reports of the secretary of the Board of Managers and the Sister in charge were read, giving a sketch of the institution since its beginning, 13 years ago, and of its work during the past year, and setting forth its present needs, and its purposes for the future. The Sister in charge greatly desires to extend the work by opening a home for the care of infants and for girls and young children who require protection and training to save them from an evil life. The latter class will be kept till the age of 18, when situations will be provided for them. Bishop Satterlee made an address, expressing deep interest in the work of the house, and sympathies in its difficulties. He spoke of the establishment by him of the Society of the Epiphany—a Sisterhood in this diocese. The Sister Superior, appointed by the Bishop, was formerly a member of the Community of St. Mary, and has been in charge of the House of Mercy here for some years. The formal institution of the Society of the Epiphany took place on Feb. 27th last, in the chapel of the House of Mercy, having been deferred, on account of illness, from the Feast of the Epiphany, the day intended. A special service was arranged, and used by the Bishop, who at that time appointed the Sister Superior. The Rev. Frank M. Gibson, Ph.D., chaplain of the house, and other witnesses, were present.

The bi-monthly meeting of the Brotherhood of St. Andrew, held at the church of the Ascension, on the evening of May 17th, was of special interest. The general secretary, Mr. John W. Wood, was the speaker on the first division of the subject for discussion: "The successful chapter, (1) its officers, (2) its members."

On Sunday, May 23rd, in St. Luke's church, the Rev. Dr. R. H. McKim delivered the baccalaureate sermon before the graduating class of King Hall.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

The funeral of Bishop Newton took place from Monumental church, Richmond, of which he was rector when elevated to the episcopate, on Saturday evening, May 29th. Long before 5 o'clock, the appointed hour, all the available space in the large church was occupied, and a large number remained on the lawn outside the church. The casket, covered with flowers, was met at the south doors by Bishop Randolph and the Rev. Dr. Carmichael. The appointed Psalms were sung antiphonally by Dr. Crawford, of the seminary, and the choir. The lesson was read by Dr. Carmichael, the Rev. W. M. Clarke taking the Creed, and the Rev. Berryman Green, the prayers. In the chancel were Bishops Whittle, Randolph, and Penick, with other clergy. A delegation was present from St. Luke's church, Norfolk, of which Bishop Newton had formerly been rector. Five ministers of the denominations were in the

church. At the grave, the Rev. J. J. Gravatt read the final sentences, and the committal was made by the Rev. Preston Nash, the prayers were read by the Rev. J. Y. Downman, and the benediction was pronounced by the Rev. Mr. Goodwin.

The vestry of St. James' church, Richmond, have decided to make some extensive alterations and improvements in that church. Some time ago the organ was removed from the loft at the east end to the floor next the chancel. Now the entire interior of the building is to be frescoed, and also the chapel. The old organ gallery will be removed. New carpets will be put down in the aisles and galleries.

East Carolina

Alfred A. Watson, S.T.D., Bishop

The Rev. Nathaniel Harding, rector of St. Peter's church, Washington, was presented March 6th with a very handsome pocket communion service in a neat case, by members of his congregation, as a birthday gift.

St. Philip's church, Southport, had fallen to such decay that it had become hardly fit to use for worship. Some friends became interested, funds were raised, and the result is a very pretty little church with recess chancel, nice carpet, large hanging lamps, and well kept and cared for. Since last fall, the congregation has been ministered to by the Rev. George E. Lloyd, of Rothesay, Can., whose health made a milder climate during the winter a necessity. He has kept up full services, almost doubled the Sunday school, trained the choir and endeared himself to all about him.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

St. James' church, Savannah, has been burnt to the ground. So passes away a valuable colonial relic, built by Oglethorpe and his followers, 1733. Wesley was one of the earliest rectors before he originated Methodism.

St. Cyprian's church, Darien, which was destroyed by the cyclone of Sept., 1896, has been re-built and consecrated. It is a pretty church, built from a design of the Bishop and is a prominent object in the view from river to town. On the day after its consecration, the Bishop opened for worship the chapel of St. John-in-the-wood, about three miles from Darien. It was built chiefly by a colored communicant out of material from the old St. Cyprian's.

The congregation of St. Mark's, La Grange, have paid all the debt on their church except about \$350, besides putting in a pipe organ and providing for their current expenses.

The Rev. J. J. P. Perry, rector of St. Athanasius church, Brunswick, is to begin at once the erection of a school building in Brunswick, to replace that destroyed by the cyclone last fall.

The mission of the Holy Comforter, Atlanta, expects soon to secure a lot for a chapel. The industrial school of the mission has done admirable work during the past winter.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The spring meeting of the Danville convocation took place, May 19th, in Christ church, Martinsville. Eight of the clergy were present; the dean, the Rev. C. O. Pruden, was unable to attend. The Rev. P. M. Boyden was elected dean, the Rev. S. O. Southall, secretary, and the Rev. J. P. Lawrence, treasurer, for the ensuing two years. Resolutions were adopted relative to the two schools of the convocation, that a committee of three be appointed to consider raising \$5,000 to purchase or build necessary property for each school. Five services were held with good attendance. Convocation needs were discussed and provision made therefor. The preacher and essayist for next convocation were appointed, and Chatham was chosen for the place.

On Friday evening, May 21st, Bishop Randolph visited St. John's church, Wytheville, preached, and confirmed a class of 13, making in all 45 confirmed in this church within a year.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor.

Antiphon. When the Day of Pentecost was fully come, they were all of one accord in one place.

R. All thy children shall be taught of the Lord. Alleluia.

V. For I have poured out my Spirit. Alleluia.

A CORRESPONDENT of *The Church*, speaking of the Maclaren "Life Creed," says: "Compared with the Church's Creed, how thin, unsubstantial, and indefinite this new Creed is! The one was born out of eight hundred (?) years of travail in the ages of unconscious faith; the other is the product of a school of thought in a post-Reformation Church. Compare them. This new Creed puts 'the fatherhood of God' for 'God the Father,' 'the words of Jesus' for 'Jesus Christ our Lord,' 'a clean heart' for 'the Holy Ghost,' 'the unworldly life' for 'the Holy Catholic Church,' 'the beatitudes' for 'the communion of saints,' and 'the righteousness of God' for 'the forgiveness of sins, the resurrection of the body, and the life everlasting.' One need not ask which is the better. The one is a shadow, the other a reality." We have not seen the case so well put as in this simple juxtaposition. As the writer well says in his comments upon this comparison: "God the Father is infinitely more, and more, real than the fatherhood of God. The one is a being, the other a quality. Jesus Christ our Lord as an historic person is vastly larger than the words of Jesus. The Holy Ghost who dwells in us is so much more than a clean heart. The communion of saints is the full realization of the beatitudes. The Holy Catholic Church is the company of those who live the unworldly life. The forgiveness of sins, the resurrection of the body, and the life everlasting are the experiences of those who attain the righteousness of God." And the writer finishes with these words, which we heartily endorse: "If our overwise generation is so provincial in spirit, so proud in will, so selfish in heart, that it cannot rally round that old battle-scarred symbol, we may as well give up all hope of present unity, and be content to live in peace in hostile Churches."

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A LETTER from a French ecclesiastic recently appeared in the *London Times*, in which the opinion was expressed that the next great ecclesiastical change in the Roman Church will have to be the abolition of clerical celibacy. He suggests that the movement may come from America. Ideas may be presented from that country, it seems, with impunity, "which would make the hair of the Curia stand on end coming from any other quarter. Cardinal Gibbons and Archbishop Ireland are worth all the Old World bishops put together in a matter of this sort." It may be true that such a radical proposition coming from this country would be received with indulgence at Rome, but we fail to discern the slightest probability that any such proposition will come from this country. Clerical celibacy is perhaps less of a glaring failure here than in some other countries, and to all appearance, the Roman priesthood are entirely satisfied with it. The writer's real thought is indicated in his sanguine expectation that a large crop of conversions from among the Anglican clergy would take place if only

they might be admitted to the priesthood, and at the same time retain their wives. There are, nevertheless, some good things in the letter, as when the writer says: "The married Oriental clergy are not wanting in any respect, and the Holy See approves of their marriage." He is speaking, of course, of the Uniate clergy. "At present we have marriage and heaven for the Eastern; marriage invalid *per se* and hell for the Western who infringes the law," a beautiful illustration of the unvarying consistency of the Roman Church under the rule of an infallible Pope.

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A Teacher of Teachers

BENJAMIN JOWETT, the famous master of Balliol College, Oxford, and the still more famous classical scholar who made the thoughts of Plato the possession of people who knew no other language save that Shakespeare spoke, passed from his earthly activity three years ago, but he lives in the many students he influenced who are now influencing thought and conduct in every part of the globe. He was emphatically a teacher of teachers. It was natural that a biography should be written of one who filled so prominent a place. The book has nothing crude, immature, or hasty about it, but manifests on every page the leisure, culture, and graceful finish to be expected from its two writers—Professor Lewis Campbell and Dr. Evelyn Abbott—both of whom are scholars of high standing. Interesting because of the light it throws on the character and life of a noble teacher, it is especially interesting to the outside world because it furnishes an illustration of a favorite axiom of Professor Jowett. He used to maintain that in future ethical instruction will be taught largely through biography—that is to say, not through abstract statement, but by familiarizing students with the characters and careers of men who have incarnated certain qualities in their lives. Looked at from this standpoint, Professor Jowett's own life should be an object lesson, and readers will turn to its authoritative record for hints that shall guide and govern them in their attempt to solve the problem of useful living.

It was as a teacher that Jowett attained the crown of distinction. His manner and method fascinated young men. The master of what he taught, he succeeded in mastering those he taught. An encyclopædia of knowledge is not necessarily an educator. The only man who can truly inform me is the man who can form himself in me. That is what *in-formation* really means—knowledge *plus* the power of the personality of the teacher entering into the mind of the pupil. This decisive quality Jowett had in a rare degree. How it was cultivated and how it was manifested are told at length in the biography, and make it a manual of great value for all who would teach men, whether in the pulpit or in the school.

Jowett had a genius for winning the friendship of those who sat at his feet. The helpful touch of his brotherly guidance led students through the narrow and difficult paths of scholarship into the largeness and pleasantness of the fields of culture. Love for the man deepened readiness to follow and obey the teacher. This, also, is a quality worthy of imitation. The teacher who dwells in academic aloofness from his pupils can never inspire them with the passion for learning which burns in the hearts of men

drawn into the charmed circle of the brotherhood of study, where the professor is the biggest and wisest brother of the band.

In ceaseless vigilance, Professor Jowett was a constant spur to idle students. He knew how to toil terribly. So crowded were his days, that when a new call on his energy came to him, the only time he could find for it was between one and two o'clock in the morning. His power of work was simply phenomenal, and gave an emphasis to his lectures which nothing else could supply. Such enthusiasm is always contagious. Jowett's students became great workers, because their master was a great worker.

The special lesson taught by this teacher of teachers was his constant appeal to every man to make the very best of himself. This advice given to youth was always helpful, and often successful. It remained an inspiring force long after college days were over. Disabling depression frequently attacks workers in mid-life. The golden hopes of the morning die down into dreary monotony in the heat and dust of the day, and men see nothing but the leaden hue of a lowering sky. For such moods there is a healthy tonic in Jowett's biography. As one of its reviewers says wisely and well: "He believed that life might grow and be fruitful to the very last; that the temptation to idleness and discouragement must by all means be resisted; that men under the eye of the great Taskmaster and Ruler should be perpetually striving to please Him, and that if they did, something infinitely more might come of life than often comes, the very years signaling and accentuating decay being the richest, the fullest, the greatest."

Such a lesson should come like a clarion call to renewed energy and fidelity on the part of workers who have had ambitions, and have become discouraged through the consciousness that they have missed them. Christina Rossetti sings, in her pathetic poem of

"The dark hair changing to gray,
That hath won neither laurel nor bay."

Possibilities of victory, attainment, and achievement have passed out of the hope of many, and they are content to toil on with narrowing life and aspirations. That mood should not darken the activity of any worker for God, for truth, and for righteousness. Pessimism, if not despair, is the result. Hopefulness, less sanguine than the undisciplined expectations of youth, but still real and inspiring, should nerve any man who knows he is in the path of duty and that his service is the will of God. It should be enough for him that he is faithful. The success for which he cried and longed in earlier days may have been denied him for wise and gracious purposes. Let him labor on patiently and earnestly, making the most of himself and his task, in the firm belief that he who is faithful in a few things here will be made ruler over many cities in the kingdom beyond. The compensations of eternity will amply atone for the disappointments of time.

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Two Great English Societies

WE are in receipt of the annual report of the Society for the Propagation of the Gospel in Foreign Parts, published on May 1st, and of the report presented at the annual meeting of the Church Missionary Society, in Exeter Hall, London, May 4th, at which the Archbishop of Canterbury presided.

The report of the S.P.G. deals with the events of the year 1896, which was the 195th year of the society's existence. This society differs from the C.M.S., which ministers exclusively to the heathen and Moslems, or to converts from heathenism and Islam, in that it recognizes the primary claim of Englishmen residing in foreign parts, and that the first step towards the conversion of the heathen is the exhibition of the Christian life on the part of colonists and settlers. The work was begun in these United States when they were British colonies, and this venerable society is one of the many links which unite the new country with the old in the bond of a common faith. The report of 250 pages is full of interesting matter. Perhaps it is somewhat official in its style, but it is deeply interesting in the potency of its facts. There is no sign of the feebleness of old age in the venerable society's work, for new efforts are being put forth in various parts of the world—in the Hondwein gold fields among the Ma Chopis, in Delagoa Bay, in the forests of Borneo, in the regions of Maputaland, and in many other almost unknown regions. There are also vigorous missions of the society in China, Japan, and Madagascar. Of the 763 missionaries supported, either entirely or in part, twelve are bishops and 178 are natives of the countries for which they work. The entire income of the society for the past year reached the sum of £133,516.

The C.M.S. enters upon its 100th year, and its large income of £341,395 is of itself an evidence of the amount of sympathy shown in its work by members of the English Church. The society's operations are carried on very largely in India, in China, in Japan, and in Africa. But there are also missions in North-west America, Egypt, Syria, New Zealand, and Mauritius.

During the year forty-five men and thirty-seven women have been accepted for service, and the number of adult Baptisms in the heathen and Mohammedan world is 7,700, the largest on record. The increase is due to a great ingathering of converts in the province of Uganda in Central Africa, where as many as 3,751 adults were admitted to the Church by Holy Baptism. In India, the society's missionaries have been very vigorous in relieving the famishing natives in famine districts, and it is not improbable that the result may be a large ingathering of native converts. Special efforts are being made in response to an appeal called the "Three Years' Enterprise," wherewith to celebrate the society's centenary, and it is encouraging to notice that the native converts are responding to the appeal in all parts of the world. The anniversary sermon at St. Bride's church, Fleet street, was preached by Dr. Boyd Carpenter, Bishop of Ripon, who has been often described as "England's greatest preacher." The Bishop of Ripon's sermon was based on the text, Ezekiel xviii: 4, "Behold, all souls are mine," and for nearly an hour the preacher held his hearers spellbound. He used neither manuscript nor note of any kind, and it is said to have been one of his finest efforts. In presiding at the annual meeting, Archbishop Temple said that he commenced to support the society when he was at school and only twelve years of age, and that he had never failed to pray, as his mother bade him do, for the prosperity of the work of the C.M.S.

At the evening meeting in Exeter Hall, which was also crowded to the doors, the Bishop of Newcastle presided. Dr. Edgar

Jacob was for some years chaplain to Bishop Milman, of Calcutta, and was present at the death and burial of that distinguished missionary bishop. The other English bishops who were present in support of the society, were Bishop Bickersteth, of Exeter, and Bishop Wordsworth, of Salisbury, with the following representatives of the colonial episcopate—the Bishops of Sydney, Caledonia, Mauritius, Waiapu, and Western Equatorial Africa. After the Archbishop, the two great attractions at the annual meeting were the negro Bishops, Dr. Oluwole and Dr. Phillips, worthy successors of Samuel Crowther.

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Very Short Sermons

BY CLINTON LOCKE

XIV.

St. Matt. xxviii: 18: "All power is given unto Me in heaven and in earth."

THESE are the words of Jesus Christ, and they certainly are intended to convey an impression of unlimited and unbounded authority. To have all power in any place is to be thoroughly the sovereign and lord of that place. The President has not all power, for he is hemmed in by the rights of Congress, by the limited tenure of his office, by the will of the sovereign people. Victoria has not all power, for any attempt on her part to force upon her people laws directly in the face of the English Constitution would result in every vestige of power being snatched away from her. The Czar and the Sultan have not all power, for they are perfectly aware that only so far will the people on whom their feet are placed bear the pressure. To have all power is to be beyond the control of law, of popular opinion, of force, of anything but one's own will, and to have all power in heaven and earth can certainly be said of no other being than Almighty God, for every one else but He must have some one over him. When a being then says of himself, "All power is given to me in heaven and in earth," he either utters the most gigantic falsehood that lips ever framed, or he proclaims himself to be God. I see no other alternative. The Lord Jesus in these words either proves Himself an arrant deceiver or He proves Himself God. Nor can you escape this conclusion by saying that the word "given" shows that it is delegated power, and therefore implies a superior. There would be some force in this if the word "some" and not "all" were used. If the governor of a territory could say "all power is given me," we would understand that he was the supreme authority, and was not at all subject to Congress, but he only dare say "some power."

This is not the only place in the Bible where our Lord uses such words, or they are used about him. He said again: "All things are delivered unto Me of My Father." St. John the Apostle says of Him, "All things were made by Him," and St. John Baptist says, "The Father loveth the Son, and hath given all things into His hand." Certainly we understand that if one man gives another man everything he has to use with the same power that he himself possesses, the two become equal in every respect as to power and place. If English words, then, strictly rendered from the Greek, can put anything plainly before you, they put this: that God the Father hath given all things into the hand of God the Son, not only on earth, but in heaven, which is equivalent to saying everywhere

in the universe. This of necessity makes the Son and the Father one and the same in authority, power, and station, and equally entitled to the love, the honor, the allegiance of man. This is the proposition the Church on Trinity Sunday puts before us, the co-equal power of God the Father, the Son, and the Holy Ghost, the doctrine that just as God the Father is, so is God the Son, and so is God the Spirit; for remember, just as absolute words are used about the Spirit as about the Son. His name is part of the name of God, into which we are baptized, and eternity, absolute goodness, justice, knowledge, are just as much ascribed to Him as to either the Father or the Son.

This is the doctrine of the Trinity, in the defense of which the greatest intellects of the world have employed their greatest powers; and, alas! so horrible has been the mistaken idea of God's plan, for and against which, cities have been burned, bloody battles fought, holy people tortured, and the whole civilized world for more than a century convulsed with violence. Yes, you say, but it is a dead issue now; we are interested in quite other things. Now it is true that it would be impossible to excite the populace of Chicago about the Trinity as you could the populace of Constantinople in the fourth century, and it is just the same, for example, with the doctrine that the world goes around the sun, but is it because this last is a "dead issue"? Is it not because it has been settled for the scientific world, and in the same way, the doctrine of the Trinity has been settled for the Christian world; not the expression of it indeed, but the substance of it? As far as Christian believers are concerned, those who oppose it are a very trifling fraction. We do not discuss it, because all discussion has been concluded. Some may say it is true but it is unimportant. To know as much as possible of the nature of God must be always one of the most important occupations for the mind of a Christian man, and the dropping from our belief of the positive assertion of the Trinity would, I feel absolutely certain, in less than a century, result in having all life, all earnestness, all sentiment, all faith, die out of the land, and we would become a mere set of intellectual, polished, respectable deists, moral as far as morality preserved our health and our character, but with no more enthusiasm for God and man than so many tortoises.

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Letters to the Editor

A NOBLE EXAMPLE

To the Editor of *The Living Church*:

When faithful laymen of exceptional worth serve the Church long and well until old age makes retirement necessary, they should not be permitted to withdraw from public notice without some public, grateful recognition of their services. This applies to the Hon. Daniel Otis Salmon, Syracuse, N. Y., who lately passed his eighty-first birthday, and has laid aside all official duties, to close his life in welcome privacy.

After twenty-five years a member of the Standing Committee of his diocese, he retired. Having completed twenty-seven years as trustee and treasurer of the house and hospital of the Good Shepherd, in the city of his residence, he has recently resigned from the gratuitous management of its finances, leaving the institution in good condition, free from debt, and with some \$9,000 of surplus funds in hand.

In 1848, he was an incorporator of the free church and parish of St. James, where he continued as a churchwarden for nearly fifty years, until retirement.

Such, too briefly for the deservings of this revered and modest Churchman, is an epitome of the official life, in the Church, of one of the best of men, who has been universally respected and beloved for four-score years. The writer of this, one only in a great number, counts it a rare privilege to pay this trifling tribute of reverent admiration to that good old man whose life-long private benefactions also, though many, have been known to but few, for he did his alms in secret.

A. A. BROCKWAY.

RITEs AND CEREMONIES

To the Editor of *The Living Church*:

Prof. Richey, in "The Proper Gift of the Ministry," shows how the Roman error with regard to ordination is a consequence of treating ceremonies which are accessory and variable as though they were of equal importance with rites which are essential and permanent. Here are two sentences from Coleridge which are a good commentary in his setting forth of this distinction:

"A ceremony duly instituted is a chain of gold around the neck of faith; but if, in the wish to make it co-essential and co-substantial, you draw it closer and closer, it may strangle the faith it was meant to deck and designate."

"The Church should not forget that the perpetuation of a thing does not alter the nature of the thing, and that a ceremony to be perpetuated is to be perpetuated as a ceremony."

A good ritualist will always beware of lapsing into the low estate of a mere ceremonialist.

J. W. H.

Rogation Tuesday, A. D. 1897.

CONCERNING NAMES

To the Editor of *The Living Church*:

We are coming in the Church to be pretty well agreed that the obnoxious misnomer, "Protestant Episcopal," must go. And the substitute, we are equally agreed, should, on Catholic lines, be based on the national name. Here arises a curious and a practical difficulty. Strictly speaking, we have no national name. The term United States indicates our form of government, not the land in which we live. Whoever calls himself a United Statesian? We call ourselves, and are called by others, Americans. Is America the name of our country? Not unless the whole boundless continent is ours. Nor can our Church be the American Church except in the loose sense in which we call this land America, ourselves American citizens. All very well in common parlance; but the attempt to make it a legal title would reveal a logical limitation.

We are justly proud of the prominence of Churchmen in the founding of the republic. Alas! when country and Church were brought to those eighteenth-century Adams to be named, they had not the wisdom of the "grand old gardener." Columbia, noble and sonorous word, lay at their hand, but leaving the poets to sing of "Columbia, the gem of the ocean," and to hail "Columbia" as the "happy land," they put capitals to a common noun and its adjective, and lo! "the United States!" And when they sat in the councils of the infant national Church, and that Church was to be named, what came of it? The Protestant Episcopal Church in the United States of America. How ever could they have done it; and how ever is the blunder to be righted?

Y. Y. K.

Pasadena, Cal.

COLONIAL CLERGY IN ENGLAND

To the Editor of *The Living Church*:

No doubt a strong protest is needed against the downright insolence (I speak from personal experience) with which colonial clergy are treated by the Archbishop of Canterbury's secretary. With my letters of orders in his hands and a three-weeks'-old commendatory letter from my Bishop on his desk, Mr. Lee informed me: "We don't know anything about you. How do we know you are not an impostor?" But there is a side to the question which we colonially ordained men are all too apt to forget. The running about from one diocese to another, and

even one country to another, is clean contrary to primitive use. Where we receive orders, our call of duty lies, and no other diocese is bound to give us jurisdiction within its borders. Our orders are recognized already. Any colonial priest may celebrate the Eucharist, or preach in any parish in England whose incumbent is satisfied to allow it, for either one Sunday or two, without a license. But when we desire jurisdiction to minister in a parish for any length of time, it is perfectly in accord with the Catholic custom and primitive rule to apply any test that the Church, whether diocesan or national, thinks fit before complying with our desire. And this is fully recognized in other professions. Even the Queen's physician could not practice in Ontario without passing the Medical Council.

Out here, our need of missionaries makes us very willing, perhaps too willing, to accept English priests for work. At home it is different. The benefices are all filled. Curates are, in many cases, unable to find work. What wonder that the Church will not grant jurisdiction to colonial clergy without considerable examination of their fitness for it.

COLONIAALLY ORDAINED LITERATE.

MR. FORRESTER'S PLEA FOR MEXICO

To the Editor of *The Living Church*:

A notable article, entitled "The New Reform," appeared in *The Diocese of Fond du Lac* for this month (May). It speaks of the reform movements now going on in various countries, and intimates that the spirit of reform is gradually extending within the Roman Church. It regards all these movements as under the guidance of God, and says there is in them "no bitterness towards their Roman brethren, but a simple desire to return to more apostolic ways and purer Catholic teachings."

Under the sub-heading "Schism," this article contains some observations that deserve a wide circulation. After asking if these movements are not schismatic, and whether Anglicans are consistent in encouraging them while condemning Non-conformists and Romans in England, it says:

This objection arises from a misunderstanding of what schism is, and in what it consists. *Now that party is guilty of schism which demands uncanonical, unscriptural, unauthorized terms of Communion.* The Church of England is not only the ancient Church in that land, but the Anglican Church, wherever she may be, does not do this. Her altars are open to all who profess belief in the ancient Catholic Creeds. The Dissenters had no good ground for leaving her as they did. She might be faulty in her discipline, but she was not a wicked Church. She demanded nothing of her children but the ancient Faith. She provided for all the means of grace. The Italians had no good grounds to set up, as they did in this century, a mission in England in opposition to the rightful bishops, and demand as terms of Communion assent to doctrines which were neither ancient nor Catholic. It is the Roman or Italian Church that is in schism there. But the condition of affairs is different on the continent of Europe. While we Anglicans are willing to give the Communion to those now separated from us, Romans will not give the Sacrament unless persons will accept the Papal supremacy, infallibility, the immaculate conception, and receive the Communion in one kind. The Church of Rome is heretical, and, in a schismatical position, everywhere; she is schismatical as well at Rome itself as in England. *Whenever the faithful are wrongfully deprived of the Sacraments, as they are on the continent by the Roman priest, then it is the duty of Catholic bishops to intervene and provide for the faithful. Intrusion into other dioceses is in such a case not a sin, but a duty.* The intruders are not schismatics, but Rome is in schism because she demands terms of Communion which no true Catholic can accept.

I have italicized certain clauses in order to call special attention to them, for they touch the very heart of the subject, and I earnestly hope that they may be duly pondered by all who may read them. I can add nothing to them, but shall content myself with applying them to the work with which, in the providence of God, I am connected.

The Mexican Episcopal Church is of precisely the same character as the movements mentioned in the article of which I am treating. It is freely admitted that there are some things in

the history of this Church which have been exceedingly unsatisfactory from every good point of view; but no one acquainted with the facts can doubt that the original movers of this reformation were actuated by the true Old Catholic spirit, nor that it is now being conducted on the Old Catholic lines commended in the article. Here in Mexico is a clear case of the imposition of "uncanonical, unscriptural, unauthorized terms of Communion," in which "the faithful are wrongfully deprived of the Sacraments," in which "it is the duty of Catholic bishops elsewhere to intervene and provide for the faithful," and in which "intrusion is not a sin, but a duty."

The American bishops have intervened, and the result is a sufficiently organized Reformed National Church, with its Bishop (although "provisional" only) at its head, governing itself by its own synod under its own canons, possessing its own liturgy and other necessary offices, and holding up before the people of this republic the standard of Christ and His Gospel as the primitive Church presented them to the world at the beginning. Its object is the salvation of this people by means of a reformation of their religion on true Evangelical and Catholic lines. It contends earnestly for the Faith once for all delivered to the saints, bearing a double witness against error, whether called Roman or Protestant. It insists on Christian living as the only satisfactory evidence of Christian believing, and maintains such a discipline as would astonish Church people in the United States.

But, unhappily, the history of this Church for several years discredited it and its work in the eyes of the Mexican people, and drove away from it the elements that would have made it strong in numbers and resources. In its later years it has been employed in remedying the evils that existed, but it has been, and still is, regarded with suspicion and want of confidence by those whom it is seeking to benefit, and it has been attacked with the utmost bitterness by enemies who have felt no scruples as to the nature of the weapons used against it. It will require time and labor and help in good offices and in money to put this Church in the position it ought to occupy to enable it to do the work it is meant to do. To whom, under God, is it to look for such help as it needs? There can be but one answer to this question, and it is this: To the nearest Catholic bishops and their people—those of the United States.

But whilst many of those have given ready sympathy and substantial assistance, and some have been most faithful friends through good report and evil report, and still are such, many others have been discouraged, and some have thought we had neither duty nor right to encourage what appeared to them to be schismatical proceedings. Let the last study the principles enunciated in the quotations I have made from the article that prompted this letter, and acquaint themselves with the facts in the case, and I think they will come to feel that it is our bounden duty, as well as our blessed privilege, to help these afflicted brethren in Mexico to carry forward the great and necessary work they have in hand. Let the discouraged ones take heart in view of the facts of to-day, as certified by the Bishop who has made episcopal visitations to the field, and by the Bishop of Chicago and others who have seen for themselves what is being done. Let the old friends of the work rejoice in that after all the disasters that have threatened to overwhelm and destroy everything, not only has something survived, but there is so much to encourage them for the future. Let all, in the light of the ecclesiastical principles involved, and under the influence of the sympathy due to our brethren struggling out of darkness and slavery and sin towards light and liberty and salvation, come "to the help of the Lord, to the help of the Lord against the mighty," by doing what they can in prayers and gifts, and soon the Mexican Church will take her rightful place among her sisters in the great Catholic family, and her helpers will have their reward, and will be able to rest from their labors in her behalf when they see her with her

own native episcopate, and fully equipped for her onward march in the glorious work of lifting this race out of the slough of ignorance, error, superstition, and immorality in which its masses are sunk to-day.

The service we are required to render to the Reformed Church in Mexico is mainly one of education. Formerly men were ordained to its ministry without any preparation at all. What could be expected of them in the way of teaching? What the few of them who are left know now they have learned later, and I am glad to say that they are all at least well grounded in the fundamental principles of the Church, theological, ecclesiastical, and moral. Those who have been ordained of late years have passed creditable examinations, and those who are now studying as candidates for Holy Orders are receiving such practical instruction as will fit them for the work they will be called upon to do. One of the principal difficulties in the way of education here is the dearth of suitable literature, and we greatly need to publish tracts for the people, and a few books. For instance, we want a book like Dr. Kramer's "The Right Road," to be used in the schools as a text book on morals. If we could have this book translated, with some changes and additions, it would be a boon beyond price.

The hope for the future is in the young of to-day, and we of the American Church should take it upon ourselves to see that these shall have the education necessary to enable the next generation to do its own work in this as in other directions. Let us build up the "Dean Gray" Memorial School for Boys, and the Divinity School with which it is connected; let us keep up the "Mary Josephine Hooker" Memorial School for Girls, and within ten years more we shall furnish from these institutions a supply of workers that thereafter there need be no lack. Oh, that some of our people who have the ability would provide for this great work of education in Mexico, by putting these institutions on a sound financial basis. To what better purpose could one devote one's surplus money? What nobler monument could one erect to perpetuate one's own memory on earth? What investment of means for the benefit of one's fellows promises better returns than one in the field of education? And here the need is so great! Here is an Old Catholic movement next door to us, having for its object the regeneration of a nation and a race, and this one with which we are constantly coming into more and more intimate relations, and which will exercise an ever-growing influence upon ourselves and our children. If there ever was a case in which every principle of Catholic Christianity, ecclesiastical comity, fraternal love, and enlightened self-interest combined to form a strong appeal, we have it right here.

I believe with all my heart that we of the American Church have here a direct call from God, and that if we heed it, we shall be more blessed in the return we shall one day receive than even the Mexican Church will be in the receipt of our bounty. I believe that this movement is under the Divine guidance, and I am sure that it is a work of love—love to God and love to man—all the bitterness that formerly characterized it having been eliminated, and its one great object being to get this people to adopt apostolic ways and pure Catholic teachings, to the end that God may be glorified in their salvation. God give us grace to see and do our duty in the premises.

HENRY FORRESTER.

City of Mexico, May 25, 1897.

THE REV. WM. S. BOARDMAN WRITES FROM PARIS, FRANCE:—"I wish to express my appreciation of the noble service which THE LIVING CHURCH is rendering to the cause of truth and sound doctrine. From an experience of three months spent in the society of earnest, faithful clergy of the Church of England, in and about London, I am firmly persuaded that the only effective way to recommend the Church to the American people is by holding steadily to the old standards. By substituting for them individual modern speculations in regard to truth, we admit

an element of weakness which will sooner or later undermine our vantage ground and vitiate our claim to be a branch of the Catholic Church."

Personal Mention

Bishop and Mrs. Burton sailed on May 29th for England. Their address is care of Brown, Shipley & Co., Founder's Court, London, E. C., England.

The Rev. W. S. Emery, vicar of Calvary chapel, New York, has accepted the rectorship of Christ church, Norwich, Conn.

The Rev. Dr. Andrew Gray, rector of St. Thomas' church, Somerville, Mass., has sailed for vacation abroad.

The postoffice address of the Rev. H. E. Gilchrist is changed to Fine, N. Y.

The Rev. W. L. Githens sailed on the steamship "Belgic" from San Francisco, May 29th, for a touring in China and Japan, expecting to be absent some five months. Address Tientsin, China, care of Prof. Chas. Tenney.

The Rev. Wm. H. A. Hall, having resigned the charge of Christ church, Gloversville, N. Y., and accepted the rectorship of St. John's church, Champlain, and Christ church, Rouse's Point, N. Y., desires to be addressed at the latter place.

The Rev. J. D. Herron has resigned the rectorship of Trinity church, New Castle, Pa., and has accepted the rectorship of All Saints' church, Portsmouth, Ohio. He will enter upon his duties at Portsmouth Sept. 1st.

Bishop Hare finds himself unable to carry out his intention of attending the Lambeth Conference. His address is Sioux Falls, S. Dak.

The Bishop of Kentucky will sail for England, June 5th, to attend the Lambeth Conference.

The Rev. Dr. F. F. Kramer has accepted the rectorship of All Saints' church, Denver, Colo.

The address of the Bishop of Missouri for three months will be Church House, Dean's Yard, Westminster, London, England.

The Bishop of Michigan sails on the "St. Paul," on the 16th inst. During his absence his address will be care of Brown, Shipley & Co, London, England.

The Bishop of Nebraska embarked for Liverpool, to attend the Queen's Jubilee and the Lambeth Conference, June 5th.

The Bishop of Ohio will sail for Europe on the "Lucania," of the Cunard line, June 5th.

The Bishop-coadjutor of Southern Ohio sails for Europe, June 5th, on the "Lucania."

The Rev. Walter M. Sherwood has accepted the curacy of the church of the Atonement, Tenafly, N. J.

Bishop Walker's address while abroad will be care of J. S. Morgan & Co., 22 Old Bond st., London.

The Rev. Edward Warren will sail June 12th, from Montreal, by Allan Liner, steamship "Numidian," as chaplain to the Bishop of Marquette who then sails to attend the Lambeth Conference.

The Rev. John S. Warren, formerly of Schenevus, N. Y., is now in charge of the mission at Round Lake, East Line, and Jonesville, in the diocese of Albany, and should be addressed at Round Lake, N. Y.

To Correspondents

B.—(1) The correct forms are "Halleluia," "Hallelujah," and "Alleluia." The last is perhaps the best. The one you give is a mistake. (2) In the monogram the final letter is the Greek sigma or S.

C. P. W.—St. Paul was persecuted (1) by the Jews of the synagogue in each place to which he came, because he was the foremost of Christian preachers and organizers, and Christianity was regarded as an heretical and false variety of Judaism; (2) By certain whom he calls "false brethren," who, although they accepted Jesus as the Messiah, claimed that all converts must become Jewish proselytes, be circumcised, and keep the Law of Moses. This St. Paul would not tolerate in the case of those who were not born Jews. (3) The notion of "two great schools of thought in the early Church" is largely a figment of the German critics, from Baur onward. They talked of the "Petrine school" and "Pauline school" and supposed these two great Apostles and their followers to be at variance with each other. There is no sound foundation for this in the New Testament or in the writers of the early Church who always associate the names of the two Apostles together.

Ordinations

On Ascension Day, in Grace church, Detroit, the Bishop of Michigan ordained to the diaconate, Mr. Arthur Beaumont, of the senior class in the Western Theological Seminary, Chicago. The sermon was preached by the Rev. John McCarroll, M.D., and the candidate presented by the Rev. Louis A. Arthur.

Mr. Beaumont has been appointed to the charge of the Church's missions in Harrisville and Black River, in Alcona Co., Mich.

On Expectation Sunday, May 30th, at 10:30 A. M., in Grace church, Cleveland, Ohio, Bishop Leonard advanced to the Holy Order of Priests, the Rev. E. E. Esselburne, of St. Paul's church, East Cleveland; the Rev. H. G. Limrie, of Akron; the Rev. G. F. Williams, of Tiffin; the Rev. J. L. P. Clarke, of Lorain, and the Rev. J. C. Hathaway, of Canton. Those ordained to the diaconate were Mr. W. C. Shepherd, in charge of the church of the Ascension, Lakewood; Mr. C. D. Lafferty and Mr. E. G. McFarland, of Bexley Hall, Gambier. The Rev. Chas. L. Fisher and the Rev. Chas. G. Adams assisted in the service, and the sermon was preached by the Rev. A. A. Abbott. Archdeacon Brown presented the candidates. The music, by the choir of Grace church was particularly beautiful and impressive.

In the church of the Transfiguration, New York City, June 4th, the Bishop of Nebraska ordained to the diaconate Messrs. Thos. Henry Johnston, Edward Rayne Dodds, Wm Hirst Heigham, and Henry Watson Ruffner.

The Rev. F. W. Harriman preached at the ordination service in the church of the Holy Trinity, Middletown, Conn. Bishop Niles, of New Hampshire, acting for Bishop Williams, ordained to the diaconate the following named: Ellis Bishop, John Wilson Gammack, Robert Lewis Paddock, B. A., Trinity College; Louis Augustus Parsons, Nathan Tolles Pratt, B. A., Trinity College; Charles Albert Smith, B. A., Yale University; Charles James Sniffin, B. A., Yale University, Albert Lavine Whittaker, B. A., Yale University—all graduates of the Berkeley Divinity School—and Louis Isaac Belden, B. A., Trinity College, a graduate of the General Theological Seminary in New York.

Married

PROUTY—JEROME.—On Tuesday, June 1st, at St. John's church, Williamstown, Mass., by the rector, the Rev. Theodore Sedgwick, assisted by the Rev. Henry Mottet, D.D., rector of the church of the Holy Communion, New York, Frances Sheldon, daughter of Eugene M. and Paulina V. Schneidan Jerome, to Phineas Prouty, of New York.

Official

THE annual retreat at Kemper Hall for associates and ladies will begin with Vespers, Tuesday, June 22nd, closing with Celebration, Saturday, June 26th, the Rev. Father Huntington, O.H.C., conductor.

BISHOP PARET requests that correspondence, if not of great importance, be suspended until his return. Letters of urgent importance should be addressed to him at Towson, Md., and will be forwarded to him. The Bishop also requests that all remittances of money, even in cases where it has been usually sent to him, should be made to Mr. S. J. Hough, 207 St. Paul st., Baltimore, until Oct. 1st. The purpose or use of the money should be distinctly stated.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

Domestic missions in nineteen missionary jurisdictions and thirty-five 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 twenty-two bishops, and stipends of 1,368 missionaries, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS treasurer, 281 Fourth Avenue, New York. Communications to the REV. WM. S. LANGFORD, D.D., General Secretary.

Spirit of Missions, official monthly magazine \$1.00 a year.

Church and Parish

PRIEST, aged 31, single, Catholic, desires work. R, care THE LIVING CHURCH.

ORGANIST and choirmaster open to re-engagement (now or Sept. 1st.), sound Churchman, excellent testimonials and references. Will give trial; moderate salary. Address F. G. O., care of LIVING CHURCH.

ASSISTANT curacy or rectorship desired from end of August. Seven years in orders, Englishman, moderate High Churchman, acceptable preacher, clear voice, can intone, excellent references. Address the REV. B. C. H. ANDREWS, 7 St. Patrick st., Toronto, Can.

WANTED.—Competent organist and choirmaster to take full charge of a vested choir in a city of 15,000 inhabitants. Exceptional opportunity for teaching. State lowest terms. Address WARREN HASTINGS, Alpena, Mich.

The Editor's Table

Kalendar, June, 1897

6. WHITSUNDAY.	Red.
7. MONDAY IN WHITSUN WEEK.	Red.
8. TUESDAY IN WHITSUN WEEK.	Red.
9. EMBER DAY.	Violet.
11. ST. BARNABAS', Apostle. EMBER DAY.	Red.
12. EMBER DAY. Violet. (White at Evensong.)	White.
13. TRINITY SUNDAY.	White.
20. 1st Sunday after Trinity.	Green.
24. NATIVITY OF ST. JOHN BAPTIST.	White.
27. 2nd Sunday after Trinity.	Green.
29. ST. PETER, Apostle.	Red.

The Real Presence

BY ABBY STUART MARSH

Sinful creatures, Lord, we come;
At Thine altar low we bow.
Let the ever-healing flood
Wash and make us white as snow.

Not one sin can we efface,
Not one blot wash out from sight.
We believe what Thou hast said,
Cleanse and heal us by Thy might.

Pardon give for all our sins—
What, for us, can love do more?
Christ, our Saviour, Son of God,
Here, Thy love pours out its store.

Sacred Body for our food,
Blood out-poured, that we may drink,
Life laid down, that we may live,—
Pardoned sinner, pause and think.

Here, thy footsteps stay awhile,
Bend thee low before thy Lord,
In the Sacred Bread and Wine,
Ever be Himself adored.

Sight and reason here would fail,
Faith must grasp with steadfast might.
Thou hast said, Lord, we believe.
Thou art here, though veiled from sight.

As we pray, "Thy Kingdom come,"
Hasten, Lord, the day of grace,
When, no longer veiled from sight,
We may see Thee, face to face.

Los Angeles, Cal.

THE Rev. Henry Mottet, D.D., has been connected with the church of the Holy Communion, New York, since 1859, when he was one of its choir boys. He was graduated from the College of the City of New York ten years later, and in 1873, from the General Theological Seminary. After his ordination as a deacon, he became assistant to the Rev. Dr. Lawrence, of the church of the Holy Communion, a position he held until 1879, when he was chosen to succeed him as rector of the parish. The church has steadily grown upon its original lines of service under the pastorate of Dr. Mottet. It has a Sunday school of eight hundred scholars who are taken through a five years' course of instruction, the school being graded, with regular examinations for admission and promotion. Out of this Sunday school has grown a most successful school for the industrial training of girls. Its exhibit sent to the World's Fair at Chicago was retained for permanent exhibition as the best example of scientific industrial training. Among other charitable enterprises of the church are the Home for Old Women, the Employment Society for Young Women, a Shelter for Women, an Orphanage for Babies at St. Johnland, and a Workingmen's Club. Dec. 13th, 1896, the church of the Holy Communion celebrated the fiftieth anniversary of its founding by the Rev. Dr. Muhlenberg. It was built through the aid of his sister, Mrs. Mary A. Rogers. The church prospered at once and now there is a membership of more than one thousand. An endowment fund was established in 1881; the first contribution was made by twelve

shop girls who gave one gold dollar each. The fund now amounts to about one hundred thousand dollars, derived from voluntary contributions, no personal appeal ever having been made.

IT may interest many people to know that the restoration of St. Bartholomew-the-Great church, West Smithfield, London, has been promoted to the extent of £120 by the sale during Lent for the last few years of the pods of a kind of trefoil called Calvary clover, at the price of sixpence each pod. It is in many ways an interesting plant; the leaves have a blotch at the base of each leaflet, bearing quite a striking resemblance to a spot of fresh blood, which gradually dies away as the plant grows. The pod is spirally wound into a ball bearing numerous interlacing thorns on its margin, and when unwound, which is easily done, is remarkably like a crown of plaited thorns. It seems to be the custom to sow the seeds on Good Friday.

IN an article on Non-conformity *The Church Times* brings to light some reminiscences of Cromwell's time: "Philip Nye, the Independent who was so eminent a religious adviser to the Lords and Commons, and the most influential of all Oliver Cromwell's triers, managed the parish of Acton so successfully that, whereas under its ejected priest every adult had been a communicant, he reduced the communicants to two persons, one of whom, as Baxter tells us, was the great lady of the place." The object was to realize the ideal Church by excluding and keeping outside everybody who was not "elect," or not one of "the saints," and so making it indeed "a little flock."

OF the whole number of communicants reported from all the dioceses of the Church, 637,259, it is noticeable that one-twelfth, or in exact numbers, 52,917, are reported from 32 parishes, each of which has more than 1,000 communicants. St. George's, New York, leads the list, with 3,611. Trinity, New York, reports 7,160, but these represent the combined congregations of the parent church and all her chapels. There are in New York city 14 churches reporting over 1,000 communicants, Philadelphia has five, Brooklyn four, Chicago two, and the remaining seven are found one each in New Orleans, Washington, Boston, Detroit, Minneapolis, Elizabeth, and Jersey City.

What a Layman Can Do

BY THE REV. W. H. KNOWLTON

"IF ever you can spare the time, run down and give us a night preaching service, and one of Holy Communion in the morning. We shall be glad to see you, and will treat you well."

It was a kindly invitation addressed to myself by Mr. J. D. Greene, our lay-reader at Lake Benton, as we parted at Sleepy Eye after a journey of several hours together, on our way home from the diocesan council which had just closed its sessions at Minneapolis.

I had known Mr. Greene years before, in Faribault. He was doing a profitable milling business there, and, a large-hearted and enthusiastic Churchman, was the principal supporter of his parish, and was especially esteemed for his liberality to "all who were

in need, sickness, or any other adversity." After this, I heard that, owing to the success of the cruel conspiracy between the Minneapolis millers and the railroads against the milling interests of the interior towns, he, with many others, had been mulcted of his own, and had gone down before the cyclone of that peculiar form of greed and legalized robbery which has left its dark blotches upon the escutcheons of more than one of our fair sisterhood of States, and is greatly responsible for much of the social unrest that afflicts our country and time. Then, for some years, I lost sight of him altogether. I merely knew that he had removed to one of our smaller towns in the western part of the State, to begin life's struggle over again in his old age, that his family might not suffer want. So the reader may imagine the pleasure I felt when meeting my old friend on the occasion as above described, it was to learn that he had not only been prospered to a degree in his new business venture, but that he had successfully interested himself in building up the Church in lines where before the Church had been unknown. Another man, I felt, must, under the circumstance, have at least intermitted his Christian activities, if not dismissed his faith altogether. But this was not Mr. Greene, as I knew from his good face, grown sweeter with the lapsing years, and his holy enthusiasm which age could not dull. Of his work, however, he made no boast. He merely told me, in the simplest way, just enough of it that I might feel that his invitation to come to them occasionally with my services as a priest was not to empty things.

"Come to them"! Indeed I would, and did, at my earliest opportunity, which was merely a day's extension of my next missionary round.

But the things I found there! How they surprised me! and how I thanked God for them, and for the man who, under God, had created them! There was the little church, fittingly and comfortably appointed, and at the back a guild and class room. The old schoolhouse of the place had been purchased and re-modeled, and thus devoted. My night congregation filled the sittings—about 80—and next morning, at the Holy Communion, although on a weekday, twenty-four received. Both services had been bright and hearty, and rendered with understanding knees and lips. And there were other things, but of which I had to learn by report: The excellent attendance at the lay services, upon Sundays—always a church full, or nearly so, both morning and evening; the large and interested Sunday school; the efficient guilds; everything a small parish could require in the way of equipment for a successful future work. And all this, let it be borne in mind, as the result of only six years' labor in a little village of scarcely five hundred souls, in the face of a united opposition—by a single layman! Surely a wonderful achievement in any case, we say. But how much more wonderful must we pronounce it, when we consider his years—now nearly seventy—the discouragements that must necessarily have lain upon him because of his previous misfortunes; that he had all the while to be earning his bread by hard toil, and that, outside of his devoted wife and their family of small children, he had no helpers whatever to assist his beginnings!

But the story of it all was very simple, as you shall hear, and easy of imitation,

too, with at least some degree of success, by any layman in like circumstances, and like disposed. I give it in Mr. Greene's own words, as nearly as I can remember them, and as I drew them from him after the evening service of my second visitation.

"When we first came to Lake Benton," he said, "my wife and I felt ourselves adrift in every way. Everything was so different from what we had been accustomed to. But we knew we must get used to it, and, of course, as Christian people, our earliest concern was for the religious training of our children. But, first of all, there was the necessity of the parents' example in the matter of attendance somewhere upon the services of public worship. But where? There was no church, in our sense of the term, though the Methodists, Congregationalists, and Baptists had each their place of meeting. We would try these each in turn and see which we liked best, and then, probably settle. This was easy enough said. The doing was another matter. After a life-long wont to the services of the Church of the Prayer Book, the services of these were far from satisfying. And besides, we quickly found that whatever might be the harmony and brotherly love existing between these sects elsewhere, in our small town there was none of it, but a wrangle of jealousies instead, which no exchanges of pulpits, or union meetings, or other outward professions of liberality could hide. Then it was, that the thought came to me of my own authority as being at least fully equal in all matters of religious ministrations, to that of any of the men to whom we had been listening with so little satisfaction. Using the Prayer Book, my facilities would be better, I knew. Neither, after my witness of the jangles of the sects in the place, had I any further scruples about breaking the fiction of Christian unity through the introduction of the services of the Church. Still, at first, I had no thought of extending my ministrations beyond the members of my own household, with whom we made our beginnings at home—Mrs. Greene attending to the music, and I reading prayers and a sermon of approved authorship. In a little while, however, some of our lapsed Church people in the neighborhood, hearing of our services, asked the privilege of attendance, which was thankfully granted them. Then some others came in, and we began a Sunday school. Soon our numbers had so increased that we felt obliged to rent a room for our gatherings, which was done. Then the Bishop came with words of encouragement, and confirmed a class for us. Then we purchased the old schoolhouse and had it refitted for a church, as you see it. Then more were confirmed, and occasionally we were able to secure the services of a priest for the administration of the Holy Communion, Archdeacon Appleby proving especially kind in this matter. And thus we have gone on, quietly and by littles, until we are as you see us—a happy and united family in the Church, but longing always for the time when we shall be able to have the regular ministrations of a clergyman in orders."

Thus, Mr. Greene—in substance, at least. If I am wrong in any of the particulars, and he is not too much provoked at my exposition of his work and goodness, he may correct me. But I have given it all, not for his sake, but simply that other Churchmen in like lines with his, may see how easily the whole thing is done, if—they will only do it, having the Prayer Book, and two or three

members of one's own family, with which to make one's beginnings.

The annual report of St. John's mission, Lake Benton, Minn., as given in the latest number of the diocesan journal (1895-'6) runs as follows: Families, 14; individuals, 69; Baptisms, 4; Confirmations, 12; burials, 5; public services, 145; Holy Communion administered, 4; communicants, 35; Sunday school teachers, 7; pupils, 65. Church property valuation: church, \$1,400; indebtedness, none; offerings for the year, \$622.50.

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Recognition of Holy Days

It is only within comparatively recent years, says *The Literary Digest*, that non-Episcopal Churches have paid much heed to the observance of Easter and other days of the Lenten season. But a gradual change in this respect has come about, and there are now few churches of any denomination that do not observe these days with more or less elaborate ceremony. In an editorial note on this point, *The Standard* (Baptist, Chicago) says:

"Never have we noticed so general recognition of Easter by Baptist churches as this year. We can appreciate how the lessons of the Resurrection may be enforced with spiritual profit on Easter Sunday, and have observed the influence of the exemplification of the ordinance which so beautifully typifies the rising to a new life in Christ; yet if our churches are observing Easter in a perfunctory way, making a show of rare flowers and 'saving up' candidates for months for Baptisms on Easter Sunday, then it is time to 'think on these things.' Baptists have always stood for a belief in the risen Christ; let us not now become worshipers of the forms which recall His Life and Death and Resurrection."

The Christian Intelligencer (Dutch Reformed, New York) has an observation on the same subject. It says:

"From all parts of the country come reports of a large attendance upon the services of Easter Sunday. In all the cities the churches were crowded, and it is reasonable to believe that in the rural districts the congregations were unusually large. A great multitude listened reverently to declarations that our Lord Jesus Christ is the Resurrection and the Life, that He has brought life and immortality to light. The people also united in fervently singing hymns in praise of the glorified Redeemer. The number must have been very small of those who did not tenderly remember the dear kinsmen and friends they have entrusted to the grave, who are often recalled in thoughtful hours. Many must have been convinced that a re-union with those who have gone before must depend upon Him who has conquered the last enemy, death. There is firm ground for hope that impressions were made which have prepared many to receive the words of Christ in relation to duty here and to the life hereafter. Surely it cannot be in vain that He who is the Light and the Life of men has been presented in connection with such tender associations. Much may depend upon the manner in which the observance of Easter shall be improved."

A note of dissent from this line of thought is heard in the direction of *The Southwestern Presbyterian* (New Orleans). This journal quotes a paragraph from *The Congregationalist*, in which the latter expresses its joy "at the growth of interest in Holy Week." This growth, in the opinion of *The Congregationalist*, means that the churches of its own denomination are laying stronger hold upon associations and anniversaries "that have again and again quickened and deepened the life of Christians throughout eighteen centuries." Added proof is thus afforded, it says, that the person of Jesus is coming more and more to the front of our thought; that every fact and event connected with His humiliation, sufferings, and death is precious as enabling us to understand Him better and to walk in His footsteps more worthily.

On this *The Southwestern Presbyterian* comments as follows:

"One would have supposed he was reading from a Roman Catholic or an Episcopal paper. 'Holy Week'! What and who makes it such for any real Protestant, whose religion is the Bible and not tradition of the Fathers or Church authority independent of the Scriptures? We note with astonishment that one of our Southern religious papers discards the regular lesson for the 18th and substitutes an 'Easter Lesson'! We are pleased to note, on the contrary, that our Northern exchanges of the Presbyterian order pretty generally ignore the Easter innovation, although in the Westminster Question Book. What have Presbyterians to do with holy weeks or holy days of man's appointment in observing them in unison with the 'Lord's Day.' Every Sabbath is Easter morn by God's appointment, and every church service commemorates not the birth, but the incarnation of its Redeemer."

Book Notices

A History of the Hebrew People, from the Division of the Kingdom to the Fall of Jerusalem in 586 B. C. By Charles Foster Kent, Ph. D., Associate Professor of Biblical Literature and History, Brown University. New York: Chas. Scribner's Sons. Price, \$1.25 net.

This is the second volume of a history of the Jews intended to meet the wants of "the busy reader." This work takes some of the most sweeping of the views of higher critics of the advanced type, for granted. To those who have adopted those views, and also to those who wish to see what shape the sacred history takes as modified by those views, this work will be very acceptable. The writer has succeeded in producing a readable and lucid narrative, however we may be inclined to question in some cases the mould in which it is cast, and the assumptions upon which it is based.

Jesus Christ During His Ministry. By Edmond Stapfer, Professor in the Faculty of Protestant Theology at Paris. Translated by Louise Seymour Houghton. New York: Charles Scribner's Sons. 1897. Price, \$1.25.

One is here in an atmosphere from which the supernatural seems to be excluded. The way the Gospels were written is all explained. It is a commonplace process of collected memoranda, remembered expressions, and the labors of apostolic amanuenses; yet despite of this dryness, one can see in this atmosphere many things in new and striking lights, whether one adopts the conclusions proposed or not.

Flowers of Field, Hill, and Swamp. By Caroline A. Creevey. Illustrated by Benjamin Lauder. New York: Harper & Brothers. Cloth. Ornamental. Pp. 564.

Here is another pleasant summer companion for those who have a little knowledge of botany and wish to do some field work in the easiest way. The novel plan of grouping plants according to their environment, is a most convenient arrangement, and must be very helpful to the amateur. In fourteen chapters the flowers and shrubs of the Atlantic seaboard are given as related to their *habitat*, and in addition to the common and botanical name, color, and usual description, points of interest are noted. Each chapter has its index. There is a glossary of botanical terms, index to illustrations, and index to English names and to scientific names. The many artistic drawings were made from nature by Mr. Benjamin Lauder, the eminent painter-etcher of New York.

Pennsylvania Colony and Commonwealth. By Sydney George Fisher. Philadelphia: Henry T. Coates & Co. Price, \$1.50.

This is a sort of supplement to Professor Fisher's previous volume on the same State, "The Making of Pennsylvania." The first volume concerned itself chiefly with the history of the State; this one attempts to give the story of the successive developments of civil liberty; they always had religious liberty in the great Quaker colony. The author thinks the State about which he writes has been peculiarly unfortunate

in the hands of the historians; they have failed to grasp the true meaning of what has seemed to them simply petty disputes. "There is no State whose early history has been so thoroughly misunderstood." Even Parkman "has indulged in an insanity of abuse." These are strong words, but they mark the spirit in which the whole work is done. The book is interesting throughout, and certainly throws new light on many of the difficulties in the story of the colony of William Penn. The story of the State's position and influence in the stirring times that led up to the Declaration of Independence bristles with graphic description, and will be a revelation to many who have thought themselves well informed on Revolutionary history. Several maps and a carefully prepared index add usefulness to the book.

Familiar Trees and Their Leaves Described and Illustrated. By F. Schuyler Matthews. With over two hundred Drawings by the author, and an Introduction by Prof. L. H. Bailey, of Cornell University. New York: D. Appleton & Co. Price, \$1.75.

We rejoice at the appearance of every book which may make the study of nature more easy and interesting, and no part of nature is more intimately related to the pleasurable experiences of man than its foliage and grasses. "Familiar Trees and their Leaves" is a happy combination of familiar and scientific description. We are made to see that "nothing but leaves" is a poetic license. The leaf is a great worker and builder, and plays an important part in the economy of nature. With over two hundred well-drawn illustrations, we are made acquainted with a great number of species, and a world of absorbing beauty is open to us. There is a good index of the trees of the Eastern States, with their common and botanical names.

The Thirty-Nine Articles of the Church of England. By Edgar C. S. Gibson, D.D., vicar of Leeds. Vol. II, Articles IX.-XXXIX. New York: Macmillan & Co.

The first volume of this work was devoted to the first eight Articles, while this contains the remaining thirty-one. Dr. Gibson explains this apparent lack of proportion in the preface to Vol. II. "The first eight Articles practically restate, in an enlarged form, the rule of faith as contained in the Church's Creed, and therefore stand on a different footing from the others." Other commentators have made this a reason for devoting less space to those statements, on the assumption that the student will be familiar with Pearson on the Creed, or some similar work. Our author, however, has taken the opposite course, which is certainly the reasonable one if the Articles are to be adequately dealt with as a work by themselves. One of the great merits of this commentary is the author's habit of quoting original documents. It is most instructive to be able to compare the phraseology of the Articles with that of the Calvinistic, Zwinglian, and Lutheran formularies which we know to have been in the hands of our Reformers. Nothing affords so complete an answer to those who assume that the Articles were intended to express the views of those schools. This comparative method affords convincing proof that the Articles can never be rightly interpreted apart from a study of their history. In the first volume, which appeared some time ago, it was a matter of regret that a line appeared to be taken involving the somewhat hasty acceptance of doubtful views on the subject of the Holy Scriptures. Still more serious is the inadequate statement upon the Condescension of Christ and the recommendation of Gore's Bampton Lectures as connected with this subject (Vol. I., pp. 141-144). In the volume before us, there are also some statements which call for criticism. The doctrine of the Reception by the Wicked is rejected. The author does not appear to have apprehended the consequences which this position involves. We observe, also, that Dr. Gibson rejects the doctrine of Concomitance. This is even more serious, since it involves the division of Christ's Humanity. It certainly is not necessary for the defense of Communion in both kinds. That rests solidly upon the Institution of our Lord.

In these points we miss the requisite of a well defined theology. The author treats at length of Article XXV. He speaks of the limitation of the number of sacraments to seven, in the usual way, as "mediaeval." Some attention ought surely be paid to the consensus of the Churches, Eastern and Western, including, we believe, even the heretical communions of the East. The question is not how soon the name "sacrament" came to be restricted to these seven rites, but whether, by whatever name they were called, sacramental efficacy was not always attributed to them. We regret the necessity which obliges us to criticize some points in a book which is in many respects worthy of high praise. Other criticisms might be suggested, but what we have said will indicate to the careful student the character of the defects to be looked for in what is, after all, probably the best of existing treatises on the Articles.

The Seminole of Florida. By Minnie Moore-Wilson. Philadelphia: American Printing House.

A loving and enthusiastic account of the best, probably, of the Indian tribes. There is much uncertainty and considerable disagreement in the various accounts of the Seminoles and of the great Seminole war. Mrs. Moore-Wilson has lived among the remnants that are left in Florida and has learned to love them. She has written this brief but excellent monograph in the hope of arousing wide sympathy and a fuller knowledge of what might be done with these wronged children of the forest. The book has three parts: The first gives the early history and the story of the war from the author's standpoint; the second gives their present history; the third is made up of carefully collected words and phrases with their translation; these last were collected by Mr. Wilson after a personal intercourse with the Indians of over ten years. We hope this excellent and earnest plea may find the response it deserves.

The Story of Architecture; an Outline of the Styles in all Countries. By Charles Thompson Mathews, M.A. New York: D. Appleton & Co. Price, \$3.

There is, perhaps, no subject in which people of culture are more generally interested, in these days, than in architecture, and the means of improvement in this study seem to keep pace with the growing interest in it. Mr. Mathews gives the story and the technical history of architecture, beginning with its oldest monuments in Egypt and closing with its grandest triumph, in the Columbian Exposition, in Chicago. He defines it as "the art of ornamental construction," based upon three principles; viz., the lintel, the arch, and the truss. The "styles" are various phases or developments of these, under the influence of climate, race, and religion. The range of the present work includes a wider field of description than is to be found in any work of a popular character, and is especially rich in Oriental, Mexican, and other early American studies. An interesting chapter is devoted to Saracenic art, and early Christian architecture is well illustrated. The Renaissance is traced through several chapters. The author pays a fitting tribute to Richard Upjohn for his salutary influence in the development of the art in America. Of course, the story of Greek and Gothic architecture is told. In connection with the analysis of the contents, a valuable bibliography is given, and a good index and glossary closes a very complete, practical, and attractive work.

THE REV. DR. C. ELLIS STEVENS, rector of Christ church, Philadelphia, is the author of a volume of poems, "The Romance of Arenfels and other Tales of the Rhine," just published simultaneously in America and England.

THE bound volume of *The Century* for the past six months contains nearly a thousand pages and more than three hundred illustrations. The volume contains the first installments of the most successful serial features *The Century* has ever had, Gen. Horace Porter's "Campaigning With Grant," and Dr. S. Weir Mitchell's novel of the American Revolution, "Hugh Wynne." There are also given the first parts of Mary

Hartwell Catherwood's historical romance, "The Days of Jeanne D'Arc," with the striking illustrations by Boutet de Monvel. There are many special articles that readers will be glad to have in permanent form on their library shelves.

Magazines and Reviews

The Review of Reviews has now added to its title the words, "American Monthly," to distinguish it from the English magazine of the same name. The leading articles for June cover matters of current interest and value: "Defective Eyesight in Children," by Dr. Frank Allport, cites the results of investigation in the Minneapolis city schools. "Teachers' Pensions," by E. A. Allen, brings forward the argument that as women teachers are debarred from marriage because it renders them ineligible as teachers, and at present salaries they cannot provide for old age or ill-health, pensions or higher salaries than men receive should be given them. "Sugar: the Question of the Day," by Herbert Myrick, will interest farmers and others concerned in the new tariff. "The Season's Output of Fiction" and "Brunetiére in America," are the special literary topics.

There is much practical information to be found in the pages of *St. Nicholas* for June. "Steering Without a Compass," by Gustav Kobbe, tells of the various devices that sailors depend upon in guiding the course of their ships, and is filled with quaint bits of sea-lore. "The Risks of a Fireman's Life," is one of a series of articles written by the artist, Charles Thaxter Hill; a number of spirited pictures accompany it. To the papers devoted to life on a man-of-war, Lt. John M. Ellicott contributes a chapter on "What is Told by the Bell"; the part it plays in regulating the daily routine. Some interesting facts in botany are gathered into a paper by Thomas H. Kearney, Jr., on "Plants that Feed Upon Insects," for which Harry Fenn has made a number of drawings. "A House-Moving Holiday," by W. S. Harwood, is an account of a school fete in Minneapolis, when the first house erected in the city was removed to a public park where it will be preserved as a memorial.

Opinions of the Press

The Interior

NANSEN AND HIS CRITICS.—Expert testimony has had another back-set by the publication of Nansen's two volumes called "Farthest North." He takes a quiet pleasure in reprinting the papers of his critics, given to the world before his expedition set out, showing how thoroughly impracticable his whole scheme was. His ship was not constructed upon the right principles, his theory of ocean currents was entirely wrong, and the government ought to interfere to prevent this useless sacrifice of life. This was all a delicious bit of higher criticism, which he now greatly enjoys. It was all published with the names of experts, themselves Arctic explorers, appended. We quiet home-bodies kept our peace, but were greatly impressed. Now it turns out that every one of the expert objections vanished into thin air upon actual experience of these particular regions. It is safer to contradict Moses, because Moses is undeniably dead, and cannot come back to prove his own records. Only it has happened before that some of the monuments of the time "under fire" turn up, and they usually are as difficult for the critic to deal with as Nansen is, now that he has returned safe and sound.

Church Eclectic

MACAULAY AS AN AUTHORITY.—*The Outlook* persists in imagining that Macaulay was an historian, and berates the High Churchmen who are too well informed to take the irate Whig pamphleteer as an authority upon facts which he never took the trouble to disentangle from the prejudices which ran riot in his mind. *The Outlook* can be excused on the score of invincible ignorance, but there is no such excuse for Churchmen who take Macaulay as their prophet.

The Household

A Friend of Mine in Newfoundland

BY THE REV. FREDERIC E. J. LLOYD,
MUS. DOC.

RIGHT proud I am to call him friend. He was a good man, and a true. By every man, woman, and child within a coast-line of more than three hundred miles, he was affectionately known as "Uncle Billy." He still lives; but I dread to think of how the poor people along the northern coast of Newfoundland will do when he has gone. He is now more than three-score years and ten, and cannot, therefore, much longer stay among them.

Mr. William G. is the grandson of an English settler who went to Anchor Point, Newfoundland, some time in the last century; this settlement being at that time (and it is little better now) the most remote in the whole island. The pioneer settler amassed a great deal of money by diligently prosecuting the seal fishery, which, in those days, was an unusually remunerative business. He had but one son, the father of the subject of this sketch. This son was sent to England to be educated, and he went to a school in the county of Dorset. His education completed, he returned to Newfoundland, and entered with his father upon the work of a "planter," that is, a merchant fisherman. The present population of the north coast of Newfoundland and a portion of that of south Labrador sprang from the English servants who came out and entered the employ of the wealthy planter.

In the course of time the old man was gathered to his fathers and laid in the little cemetery, which I know so well, on a bluff overlooking the Strait of Belle Isle. His son assumed full control of the business, and eventually married. To the young couple were born two sons. They, also, in their turn, were sent to England to be educated. When they had been taught as much as seemed necessary for them to know of school books, the boys set sail for their home on the bleak point of northern Newfoundland. Arriving safely, they both settled down to hard toil in the fisheries, and bade a long farewell to the easier life of the outside world. Both these sons survive, and both live in the old home. One of them is "Uncle Billy." Their father, a very aged man, died more than twenty years ago.

It was a dull, gray morning in the month of October when I first met "Uncle Billy." I had been appointed missionary of the Society for the Propagation of the Gospel in Foreign Parts, on the northern coast of Newfoundland and the southern coast of Labrador. 'Twas the second day of October, and I was on board the Newfoundland mission ship, *Lavrock*, in company with the bishop, who assisted me in determining the most suitable place for my headquarters. We arrived off Anchor Point during the night. As it was considered a good settlement, and known to be the residence of "Uncle Billy," we ultimately decided to make Anchor Point the mission headquarters.

With the first gleams of the early dawn, we noticed a boat coming off to our ship from Anchor Point. It came alongside, and five splendid looking men, two of them the handsomest fellows I ever saw, stepped aboard. There were six persons in the boat and the helmsman was "Uncle Billy."

Fresh, florid, and fair to look upon, he immediately arrested my attention, and from that moment I liked him. The strangers were all invited to breakfast with us, and we spent a very pleasant half-hour together. After talking matters over, the visitors being informed that I was to be their minister, it was finally decided that I should become an inmate of "Uncle Billy's" home. This arrangement was adhered to, and for nearly three years afterwards I was the honored guest of that good old man and his wife.

I soon made the discovery that my host was no ordinary person. In the first place, he was the only human being for many miles around who could read or write, except his brother, who lived near by.

For many years previous to my going to them, the people in that part of Newfoundland had not been blessed with the presence of a clergyman. But "Uncle Billy" had gone in and out among them, baptizing the children (by permission of superiors), marrying the young men and maidens (by express direction of the civil powers), and holding services wherever he could or wherever it was desirable. Being the father of a large family of sons (the five men referred to above), he paid but little attention to his own affairs, choosing rather to spend and be spent in the service of his fellows, and, therefore, in the service of God.

"Uncle Billy" and I sat and ate at the same table from day to day, our food being made all the more savory by reason of the conversation we carried on, though, as a talker, I was nowhere beside my host. He was thoroughly well versed in the politics of his own country and those of England, and he took a keen interest in the interminable French shore dispute.

During the first few months of my residence in the north, "Uncle Billy" and I made many long journeys together, on foot, and otherwise, in order that I might make the acquaintance of the people. Wherever we went all the dogs would wag their tails at the approach of "Uncle Billy," the children would become frantic with delight, climbing over his head, clasping their arms about his neck, embracing him around the waist, and pulling his legs, while from the older people the old saint would receive the most regal of welcomes. Moved (for he had the tenderest heart in the world) by these dem-

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onstrations of pleasure, the good old man would have to stay the tears that would come to his eyes, and make believe that he was having a good laugh. Then what a time we used to have after we had partaken of the inevitable cup of tea (to the accompaniment of a piece of roast cod-fish or of smoked salmon), and we sat in the chimney corner telling stories. But it made no difference who the other guests were, "Uncle Billy" was always and everywhere the guest of honor, though I do not believe he ever knew that such was the fact. So utterly unselfish was he that he was never happier than when he was being used for others.

Morning and evening devotions were always held at home by my old friend, and many times, during the years I lived with him, have I been awakened in the early morning (between half-past three and five o'clock) by the soft, solemn tones of the old man's voice as he led his family in their prayers to his God and theirs. We have been separated from each other for near twelve years, yet those tones ring as clearly in my ears to-day as they ever did, and inspire me, as they did then, in the service of God.

The force of a good example is irresistible, and this proved true in the case of "Uncle Billy's" wife. For soon after their marriage she was so much attracted by the good deeds of her husband that she seemed to live only to be of service to her sick sisters, who always eventually sent for her in times of

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need, and she soon came to be known as "Aunt Betsy."

By reading, observation, and long experience, "Uncle Billy" became a proficient surgeon. The government authorities heard of this from the captains of the warships that cruised along the coast in the summer, and from whom "Uncle Billy" had often received a surgical instrument, a special medicine, or some other article for use in remedying sickness and curing disease, and about two years before I left, a well equipped medicine chest and surgical instrument case, fully supplied, were sent to him. I shall not soon forget the old man's delight when these presents came, though his delight arose, I am sure, from the fact that he would thenceforth be of greater and more effectual service to his "children," as he called his neighbors.

At the first sign of sickness, if it were not of the kind in which his wife would be of most use, "Uncle Billy" was either sent for or the patient was carried to his house. Then treatment would be lovingly and gladly administered, perhaps for weeks, or even months (the patient, meanwhile, living at the old man's expense), and when convalescence was reached, the sick was sent away cured, the good physician refusing to accept one penny as fee or reward.

Gunshot wounds were often inflicted upon the men by the bursting of the inferior guns with which they would be supplied by unscrupulous traders, and the removal of a hand, finger, or leg, sometimes became necessary. But it was all right if "Uncle Billy" took the case in hand, and many are the surgical operations of a fine and delicate nature that he undertook successfully; in fact, it was well known that he had never failed where human skill and dexterity were the only things necessary to success. His home was more like a hospital than anything else, and I hardly ever remember a time when he did not have a patient or two there, and a great many more in the neighborhood at large.

Again, he was a dentist of no mean order, though his forte in this profession lay in extracting teeth. The sharp scream which usually indicates the supreme moment when a turbulent molar is being removed, became to me a very familiar thing. But the physician did his work well. He was as gentle as a child, tender-hearted as a woman, and at sight of suffering I have seen the tears roll down the old man's cheeks in a flood of sympathy. Yet, withal, he was as firm as steel, and brave as a lion.

His ear was never closed to a tale of woe and distress, nor did he or his wife ever turn a needy one away from their door. I must guard the reader against concluding that this excellent couple were well off as regards this world's goods. They were little better than their neighbors, and that is all that can be said. Such a thing as wealth was quite unknown among my people in Newfoundland and Labrador.

To visit patients at distant settlements, and to devote proper care and attention to the sick at home, often made long journeys necessary for "Uncle Billy." He has traveled as many as forty miles in a day for this purpose; and I remember well on one such occasion his reaching home at nightfall, and sinking down on the threshold from sheer exhaustion. He was at that time over sixty years old. Yet, the very next day, if a call had been made for him, he would have

obeyed it with alacrity, without money and without price.

Though we have been apart for many years, yet I gather from "Uncle Billy's" letters that he has been ceaselessly occupied during that time in the same works of mercy as when I was his guest. A short time ago his wife died, and I have no doubt but that she gave her life for her friends.

In concluding this narrative of one of the "unknown saints" whose fame has never passed beyond the dreary coast-line, the scene of his magnificent labors, I give one instance, out of many stored in my memory, of his pure Christ-likeness, and that of his wife.

Old Solomon (I have forgotten his surname, if I ever knew it) appeared at the door of Anchor Point house one day, and asked for employment as a fisherman. "Uncle Billy" went to him, looked at the poor old man (he was nearly seventy) and saw that he was in great need of clothing and food; but he had no work for him. He took him in, however, gave him what he needed, both as to food and clothing, and provided him with a comfortable bed for the night. In the morning, "Uncle Billy" did not have the heart to let him go. He set him to cutting wood for fuel at the wood-pile, and in return provided him with his living. Now Solomon had a deep love for alcohol in any form. One day the old man heard that a quantity of rum had been landed at a settlement some miles distant. Without saying a word to his kind benefactors he abruptly left their house and wandered off in search of the liquor. Hearing of this "Uncle Billy" was grieved and disappointed, though he said nothing. A few days later we were told (for I was at Anchor Point at the time) that Solomon had hired himself to somebody else.

The summer passed and drear autumn winds began to moan and sigh in the forest and over barren, and occasional flakes of snow were seen. One cold night we heard a low tapping at the door. On being opened old Solomon was found standing outside, half-dead, half-clad, and, probably, half-starved. Without one word of reproach or rebuke "Uncle Billy" took him in and treated him as before, in fact as if he had never

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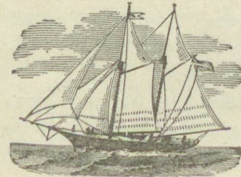
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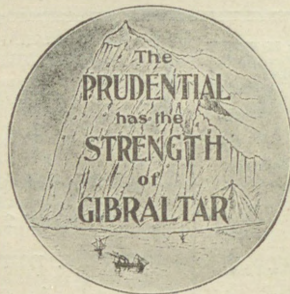
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been away. The morning following it was found that the old man was suffering from a loathsome disease. He was also very dirty, even to repulsiveness. Nothing could be done for him before he was thoroughly washed. Realizing this, "Uncle Billy" took the sufferer, placed him in a warm bath, and washed him clean with his own hands. But Solomon's disease was found to be incurable. What was to be done? There was only one thing. He could not be removed. "Uncle Billy" said he should not be. Solomon took to his bed, and lay there for more than two years, during the whole of which time "Uncle Billy" and "Aunt Betsy" nursed him with all the care and tenderness of angels. Poor old Solomon finally died, and was buried (by "Uncle Billy") in the cemetery above mentioned, at the expense of his kind host.

"Uncle Billy's" wife has passed to her reward, and she rests from her labors. The old man is waiting his call to rest. Who shall say that he will not receive from the Saviour's lips the blessing promised to faithful service. And when the final gathering home is made, I know one who will hear, assuredly, the voice of the King, saying unto him: "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave Me meat; I was thirsty and ye gave Me drink; I was a stranger, and ye took Me in; naked and ye clothed Me; I was sick and ye visited Me. . . . Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me."

(Should any reader of THE LIVING CHURCH wish to send literature of any kind to my dear old friend, I shall be very glad if they will declare their intention to me by letter addressed to Trinity rectory, Hamilton, Ohio.)

Our City Missions

THE following is one of many incidents in Miss Clarke's work as city missionary: "You must go over and see No. 17, only do not speak of religion; she will not bear a word." "No. 30 has asked me to come to see you." "I'm so glad, I've wished some days you would stop with me." And we had a pleasant little chat all about that poor limb which could not be moved, and the pleasures and pains of a hospital ward. Then we passed on with the promise to always stop, if only for a minute. Many chats came after this, pausing for a moment by the bed. Then one day, "I want you to stop some day and visit, when you have time." So the next day for that ward, it was the first bed visited. "Now we will have a nice long visit, and you shall tell me all you wish." Do you know, I never belonged to any Church. Have I done wrong? Then came the life story. She grew up in a narrow circle, the religion unreasonably strict.

"I could not see that religion made them better, only more selfish, and I wanted to get along in the world, bring up my children to be generous and loving, and helpful to everybody. And I had to stand by my husband, who came home from the army with health all broken, and a taste for strong drink. He was an unwilling slave, but a real slave to it. Still he was my husband, the father of my children."

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And so, with her strong woman's faith and practice, she saved him from a drunkard's grave. She had brought up her children to be honorable men and women. She had served others all her life. "They tell me I am lost, what do you think"? Then there followed the other question we so often hear. "If He is a loving Father why must I be here, I've tried always to do right"? Now she is beginning to see that out of the busy life she has been called aside "into a desert place to rest awhile," and learn of the Master why and how we should be united to Him.—*The Diocese of Chicago.*

"Put Out Your Tongue"

DR. GILL, the commentator, wore a gown, and one of the Sisters complained of the excessive length of the white bands. The doctor said: "Clip them to suit yourself." This the lady did. "Now," said the doctor, "you have something about you which is a deal too long, also. It causes me no end of trouble." "Well," said she, thinking one good turn deserves another, "here are the scissors; use them as you please." "Come, then," said he, "put out your tongue." The result is not known, but an abbreviation of this sort would save many a "Church squabble," and the surgical operation wouldn't be confined altogether to the sisters.

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Which Would You Do?

"WHICH place do I want to go?" Gertie had been walking very fast toward the gate. But she began going slower and slower, and at length stopped. Then she turned back and seated herself on the shady porch.

"I don't know whether I would rather go to Elsie's or Lil's."

It was plainly a grave question, to judge by the sober way in which Gertie looked straight before her.

Just then Aunt Amy came around the corner and sat beside her.

"Why, is this you, Gertie?" she said. "Seems to me I know of a little girl, an hour or more ago, who could scarcely wait to eat her dinner, and then to take time to dress. I thought you were in such a hurry to get away, dear."

"Well, so I am, Aunt Amy. But now that I am all ready to go, I can't quite make up my mind where I want to go."

"That is quite a question to settle."

"You see, auntie, this is Saturday afternoon—the only good, long afternoon I have to do just as I please. Two of the girls asked me to go and see them, and I don't know which one would be the nicest. Both will be nice. I shall have a real good time at either one."

"A pity to have two nice times crowding you so," said Aunt Amy.

"Yes, ma'am," said Gertie, with rather a mournful shake of her head. "Now, if I go to Elsie's, there will be tennis. And Elsie's mother always gives us something nice to eat."

"That is surely very pleasant," said Aunt Amy.

"But Elsie gets cross sometimes. If she gets beaten, it makes her angry, and she says she wishes I hadn't come."

"That is not at all pleasant."

"Still, I like it there," said Gertie. "The other is Lill. She lives by the little brook, and we go there and wade and have a picnic under the trees, and it's—just—splendid!"

"It sounds so, dear."

"Yes. Both are nice, you see, auntie. Now, what would you do if it were you?"

"Well, if I were a little girl like you, I am pretty sure I should do just as you are going to do—choose the thing which you think will give you the most pleasure."

"That's what I am trying to do, you know, auntie."

"But the thing I, being a good deal older, would advise you to do, is to think of a little something besides the mere pleasure of the day. God has given you these delightful hours in which to amuse yourself. He has given you good health and your strong, young limbs, ready to enjoy all the sweet and beautiful things which come in your way. It is right that you should enjoy them. But wouldn't it be a good thing if you could let in a thought of something besides pleasure—if you could seek a little pleasure for some one else?"

Gertie sat for half a minute, still with her grave face.

"Well, well," said Aunt Amy, with a laugh; "go off, my bird; have the best time you can. Only," as she kissed her, "try to make it the kind of time you will be glad to think of when the day is done."

What kind of a time would that be?

Gertie kept up her thinking as she walked down the street: "A little pleasure for some one else."

She did not want to think of that, nor of something else which it had brought to her mind.

Just as she was leaving the playground the day before, a little girl, more shabbily dressed than herself or Elsie or Lill, had come shyly up to her.

"You—couldn't come to our house a little while to-morrow, I s'pose, could you?" she said. "Molly sprained her foot, and it hurts her, and she cries a good deal, and she has to keep still all the time, and"—

"No, I couldn't," Gertie had answered; "I'm going somewhere else."

The girl had turned away with a disappointed face. Gertie had not thought of it again until now Aunt Amy's words brought her back.

"I don't want to go to Janet's. It's a miserable little bit of a place. I shouldn't have a bit of fun."

But she could not get the faces of the two sisters out of her mind. They were almost strangers in the school, and very few of the girls had much to do with them.

"I'll go," at length she decided.

She tripped back and got the last number of children's magazine, then went to the dining room and filled a paper bag with fruit left from the dessert.

The shy, rather sad, little face met her at the door. It brightened up at the sight of her.

"Oh, Mollie," cried Janet, "she's come! She really has!"

It was pleasant to see how glad they were. Without seeming to notice things in an impolite way, Gertie could not help seeing how bare was the little room in which Mollie had to stay all day.

They looked at the pictures in the magazine. They found puzzles in it, and worked them out together. Gertie told them a story, and then played cat's-cradle with Mollie.

How merrily they laughed—how easily they were pleased—these two whom very few people took much trouble to please; for Gertie learned that their mother was dead, poor little things.

It was delightful to see how kind they thought it of her to come. Where she might have quarreled more than once with the other girls, there was nothing but kindness and gentleness here.

Late in the afternoon they had a feast with the fruit. She left her magazine for Mollie to read when she was gone.

"Oh, I'm so sorry you have to go," they both said. "The afternoon has been so short. How good you were to come."

"Oh, Aunt Amy, I've had a perfectly splendid time!" she cried, on meeting her aunt.

"And," she added, after telling her story. "I'm just as you said—glad; glad to think of it now it is over."—*Sidney Dayre, in S. S. Advocate.*



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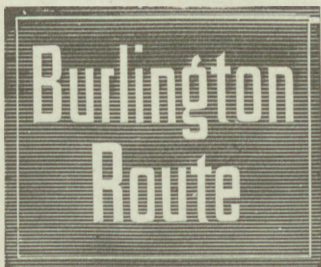
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Traveling With Children in Summer

Long journeys by rail have to be undertaken frequently with young children. It is really less trouble to take an infant in arms, who will naturally sleep the greater part of the time, and whose cries can usually be easily hushed, than it is to manage a child of three or four years old. It is difficult for a child of this age to sit still for any length of time, and sleepiness often brings fretfulness and sounds of woe, which are disturbing to those about them, and, most of all, to the tired and worried mother, who is ever on the alert where her children are concerned.

There is, of course, a great difference in children. Those who have been subjected to no control at home, who are accustomed to cry for what they want and get it, whose ideas of obedience are rudimentary in the extreme, if not altogether wanting, will be troublesome traveling companions at the best, and no good management will make them otherwise. The child who lives under a wise government at home feels the benefit of it when abroad. The habit of obedience makes him yield easily to the wishes of his elders, and to do what they think is best for him, without wearisome disputes or fractious resistance.

Children old enough to feel the excitement of going from home can seldom be induced to eat much breakfast before beginning the journey, so that luncheon becomes an early necessity, and the lunch-basket an important factor in the comfort of the travelers.

The chance supplies to be procured at the railway restaurant should not be depended upon. When there is a dining-car attached to the train, the food provided is usually unsuitable for children, and is an expensive luxury. Whether economy is an object or not, it is best to bring the provisions from home. Even in crossing the continent, the basket can be replenished from time to time, when stops of an hour or two are made. The cost is less, and if the basket is properly prepared, the comfort will be found to be much greater than when the other plan is followed.

What the contents of a lunch-basket shall be depends, in a great measure, upon the idiosyncrasies of the children in question. It should be, as nearly as possible, what they are accustomed to eat at their regular meals. The nervous system is excited by new surroundings, rapid motion, and unusual conditions. This tends to upset the stomach, for the function of digestion is intimately connected with the nervous system and quickly affected by causes which disturb it. It is not wise to run the risk of upsetting it still further by offering it new articles of food which may prove indigestible.

Many mothers seem to think that the moment children are fairly settled in their seats in a train, they must have cake or candy, or both, as an infallible specific to insure good behavior. It is much more likely in the end to have a directly contrary effect. A superabundance of sweets almost surely produces acidity and causes discomfort. When the time comes for a substantial meal, the appetite is already satiated; there is no relish for solid food, and yet the want of it, after a short time, brings tears and fretfulness, which prove a source of annoyance to the mother as well as to the other passengers. The child is hungry, in the sense of needing food, yet does not care to eat it, and, indeed, cannot be induced to do so.

If candy be given to the little one at all, it should be given after other food, when a little will do no harm, provided always that it is pure, good candy, and devoid of any nuts or rich filling of any sort.—*Ladies' Home Journal.*

(To be continued.)

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Gail Borden

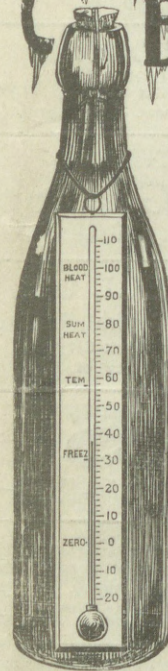


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