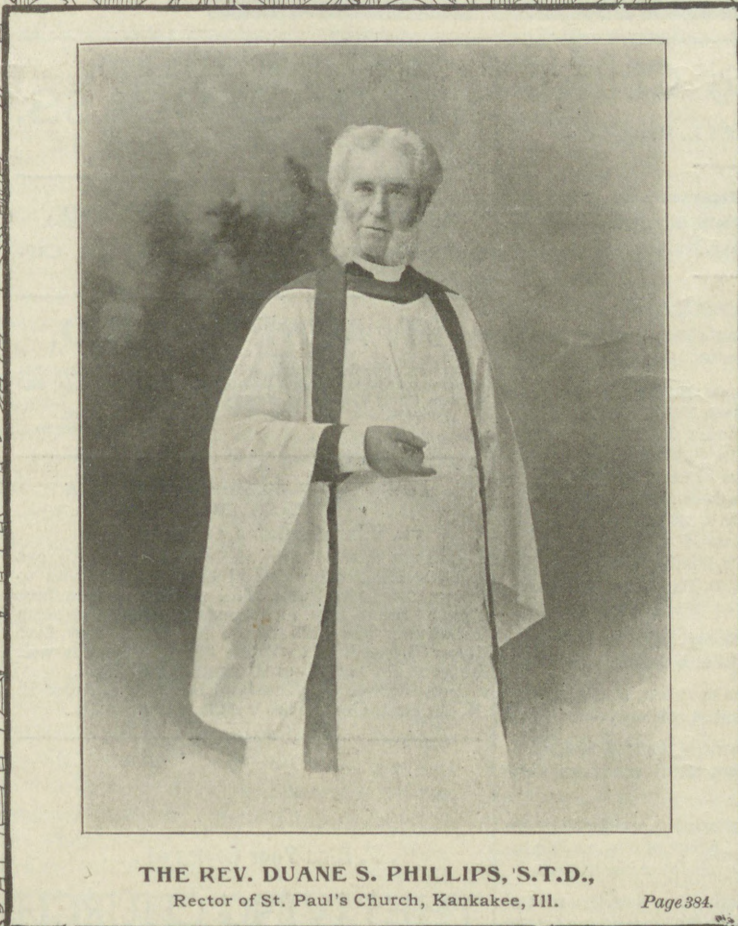


The Living Church.

Miss S. P. Smiley 1397
Box 34



THE REV. DUANE S. PHILLIPS, S.T.D.,
Rector of St. Paul's Church, Kankakee, Ill.

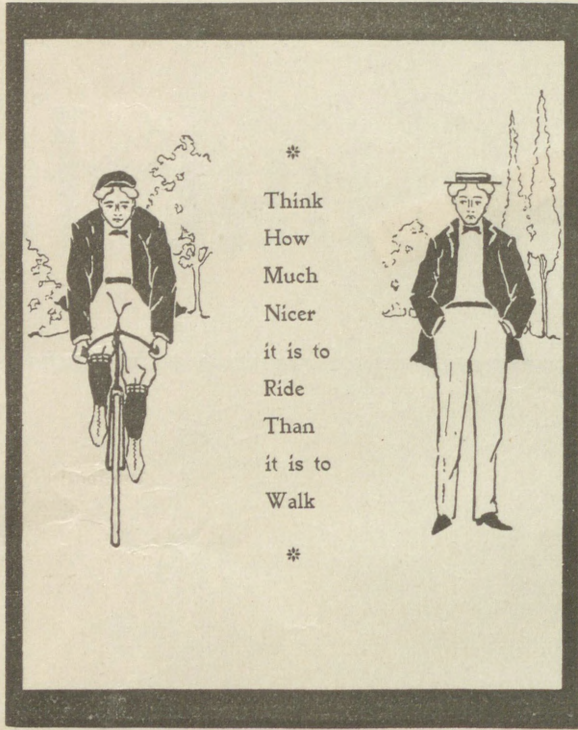
Page 384.

Church Furniture.

WE DESIGN AND EXECUTE EVERY ARTICLE OF FURNITURE FOR THE CHANCEL.

Correspondence Solicited.
Send for Illustrated Hand-Book,

J. & R. LAMB.
59 Carmine St., New York.



A "Waverley"
Wheel Free
For a
"Waverley Club."

*
Think
How
Much
Nicer
it is to
Ride
Than
it is to
Walk
*

Write us
For Particulars.
THE
LIVING CHURCH
55 Dearborn st.,
Chicago.

The Living Church

C. W. LEFFINGWELL, Proprietor

Publication Office, 55 Dearborn st., Chicago
\$2.00 a Year, if Paid in Advance
After 60 days, \$2.50.

(TO THE CLERGY, \$1.50).

Entered in the Chicago Post Office as second-class
mail matter.

Single Copies, Five Cents, on sale at the New York Church Book-Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whittaker E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A. C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st. In Baltimore, at E. Allen Lycett's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, Flatbush ave. and Livingston st. In Washington, D. C., W. H. Morrison's Son, 1326 F. st., N. W.

CHANGE OF ADDRESS.—Subscribers should name not only the new address, but also the old.

REMITTANCES.—Should be by check, postal, or express order. Currency is sent at senders' risk.

EXCHANGE.—When payment is made by check, except on the banks in the great cities, ten cents must be added for exchange.

RECEIPTS.—No written receipt is needed. If desired, stamp must be sent. Change of label should indicate within two weeks the receipt of remittance.

DISCONTINUANCES.—A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

FOREIGN.—To subscribers in the Postal Union, the price is 12 shillings. To the clergy, 10 shillings.

ADVERTISING RATES.—Twenty-five cents a line, agate measure (14 lines to the inch), without specified position. Notices of Deaths free. Marriage Notices, one dollar, Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Liberal discounts for continued insertions. No advertisement will be counted less than five lines.

GEO. E. ANDROVETTE & CO.,
STAINED GLASS,
27-29 So. Clinton St., Chicago, Ill.

Cox, Sons & Vining,
70 Fifth Ave., New York.
EMBROIDERIES AND FABRICS, SURPLICES, CAS-
SOCKS, STOLES AND HOODS.

ST. AGNES' GUILD.

Calvary church, Chicago, solicits orders for Eucharistic Vestments, Cassocks, Cottas, Girdles, Altar Hangings, and Linens, Choir Vestments, Fringe for Stoles, etc.
Address, Rev. Wm. B. HAMILTON, Rector,
988 Park ave., Chicago

LOW RATES TO MOUNTAIN LAKE
PARK, MD

VIA THE BALTIMORE & OHIO R. R.

August 2nd to 23rd, inclusive, the Baltimore & Ohio Railroad will sell excursion tickets to Mountain Lake Park, Md., at rate of one fare for the round trip, on account of the Chautauqua Meeting. On this basis, the round-trip fare from Chicago, Ill., will be \$15.85. Tickets will be good for return until August 31st, 1897.

For further information call on or address B. N. AUSTIN, Gen'l Pass'r Agt., Chicago, Ill.

... Bind Your Copies of ...

THE LIVING CHURCH

By special arrangement we are able to supply the Emerson Binder, cloth, neatly lettered in gold, to our subscribers at the moderate cost of 75 cents. Address all orders to

THE LIVING CHURCH,

55 Dearborn Street, Chicago.

The Inauguration

described by

**RICHARD
HARDING
DAVIS**

Contrasts our political and social life, as manifested in our greatest national ceremony, with that of the Old World.

Illustrated by

C. D. Gibson and T. de Thulstrup

FRANK R. STOCKTON'S
New Novel,
THE GREAT STONE OF SARDIS

THE KENTUCKIANS

The New Serial by

John Fox, Jr.

Illustrated by W. T. SMEDLEY.

EIGHT COMPLETE STORIES

A **Sergeant of the Orphan Troop**, a story of Indian fighting in Winter, written and illustrated by FREDERIC REMINGTON. **Sharon's Choice**, a sketch of life in a small Western town, by OWEN WISTER, illustrated. **The Cobbler in the Devil's Kitchen**, an amusing romance of voyageur days in Mackinac, by MARY HARTWELL CATHERWOOD, illustrated. **In the Rip**, a story of farm life in Maine, by BLISS PERRY, illustrated. **The Marrying of Esther**, a story of country life, by MARY M. MEARS. **A Fashionable Hero**, a story of the city, by MARY BERRI CHAPMAN. **A Fable for Maidens**, by ALICE DUER, an amusing little comment on the feminine attitude towards marrying, put in the guise of a fairy tale. **A Prearranged Accident**, a farce by ALBERT LEE, illustrated.

HARPER'S FOR AUGUST

.. The Ancient Hebrew Tradition ..

AS ILLUSTRATED BY THE MONUMENTS.
A Protest Against the Modern School of Old Testament Critics.

By DR. FRITZ HOMMEL,
Professor of Semitic Languages at Munich.

TRANSLATED FROM THE GERMAN BY
Edmund McClure, M.A., and Leonard Crossle.
12mo cloth. Price, \$1.75.

E. & J. B. Young & Co., Cooper Union, New York

RILEY BROTHERS,

16 Beekman Street New York
Are the largest makers of Stereopticons, Magic Lanterns, and Views in the world. Send for free pamphlets

CHURCH AND CHANCEL FURNITURE
OF ALL KINDS.
PHENIX M'F'G CO., -:- Eau Claire, Wis.

Luetke's Art Works and
Church Furnishings,
41 University Place, New York City

The Living Church

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

CHICAGO, JULY 24, 1897

News and Notes

IT is not a good outlook for Russia that her government is restricting and hindering so greatly the education of the people. The faculties of the universities are under oppression and tyranny from the government officials, and the *curricula* of the academies and colleges have been altered and narrowed. In the former, Latin and Greek are almost the only studies, and these are taught wholly from the grammatical rather than the literary standpoint. Some of the universities have been closed. The illiteracy of the common people is widespread, examinations for promotion from one grade to another of the elementary schools being too difficult for a large majority of the boys, so they rarely get more than two or three years' schooling.

"OVERPRODUCTION" is what a writer in *The Times-Herald* calls the too-many meeting houses in our prairie towns. In one town with scarcely 3,300 population and fifteen religious organizations, a peripatetic evangelist is starting another. The tendency to multiply "churches," even in our older communities, is lamentable, but in the West it has been worse. The explanation seems to be that the new country receives people of all sorts and sects, and for a generation or two these all cling to their traditions and uses. As time goes on they approximate to some degree in social, political, and ecclesiastical relations, and divisions gradually grow less. That so many sects survive in the small towns is largely due to aid received from the East.

THE Irish Presbyterians do not seem to walk side by side with their Scottish brethren of the Established Kirk. While the latter are appointing the festival of a saint and assimilating various elements heretofore supposed to be bound up with Prelacy if not Popery, the former are still at strife about hymns and organs. A memorial was presented to the recent General Assembly at Belfast against the use of a hymnal and instrumental music, on the ground that such things are opposed to the principles of Presbyterianism and to the teachings of the Bible! This memorial had 835 signers and led to an exciting discussion lasting over five hours. One speaker said, "it looked like a spiritual disease, this craze of men for hymns," and compared those who wished for a hymnal to an animal chewing a rag or a bone in a ditch instead of grazing on the rich green meadows of the metrical Psalter. The principle of liberty in these matters prevailed in the end, but the minority showed great bitterness and unwillingness to yield, and a protest was lodged against the action of the assembly. One of the principal speeches on behalf of hymns and organs was made by a "ruling elder" who contended that these adjuncts of worship would aid in checking the depletion that had been taking place in Presbyterian ranks. He said it was impossible to find in all Ulster a single Episcopal Church in which there were

not at present from fifty to seventy-five per cent. of descendants from old Presbyterian families.

CANON T. T. CARTER has resigned his position as head of the Confraternity of the Blessed Sacrament, which he has served for so many years, to be succeeded by the Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn.—Royalty does not always set a good example in Church observances, so it is especially worthy of note that the second child of the Duke and Duchess of York was brought to the church to be baptized instead of being made the centre of a social circle in the palace.—It is noted that the Queen's message to her distant dominions, at the recent Jubilee, in most cases had to pass through foreign countries. Only Canada, among all her colonies, has direct telegraphic communication with England.

—The Lord's Prayer, written in German, on old parchment, was recently discovered among the earliest records of the city of Philadelphia. Just how it got there the officials do not know. An expert to whom the manuscript was shown estimated the age of the parchment at no less than 200 years.—On July 29th an annular (partial) eclipse of the sun will be visible throughout the United States, beginning at one o'clock. Smoked glasses should be in readiness.—*The Interior*, commenting on the Romophobia which sometimes agitates the Presbyterians as well as ourselves, says: "Some of our brethren are in a constant state of alarm over the safety of American institutions in the hands of Catholics. Rome is in a state of perpetual alarm, and well she may be, over the safety of Catholic institutions in the hands of Americans."—"THE LIVING CHURCH," says *The Diocese of Chicago*, has turned over a new leaf and is giving all the Chicago news. The right way to reach the hearts of Chicago subscribers." We are pleased to know that our efforts are appreciated. Our Chicago contemporary is one of the brightest and best of the thirty or forty journals of its kind.—"Many a passage of Scripture or beautiful hymn," says *The Herald and Presbyter*, "has been ruined for many a person by its association with an irreverent witticism, which depended for its point upon the destruction of the sacred power of some holy word. Let the words which are holy be treated as reverently as the ark of the covenant was by the priests to whose care it was entrusted."—At Moline, Ill., during Holy Week, union services were held every evening in rotation by two Congregational and two Methodist Churches and the Baptist Church, except on Good Friday, when each pastor conducted the service at his own church. That is a step towards Christian unity which might be taken everywhere. The Church year should be, and is becoming, a bond of union.—A publisher recently received an order for a copy of "The Fair Rose of the Bondage," the book really wanted was Robinson's "Pharaohs of the Bondage."—It seems to be doubtful if the vestry of the parish where Dr. Breck's remains are interred will consent to their removal to Nashotah.—In a

recently published letter, Prof. A. H. Sayce says: "I have come to disbelieve thoroughly in the so-called critical review of the constitution of the Pentateuch. I believe that substantially it is the work of the Mosaic age, and of Moses himself."—American and English missionaries in China have united in the publication of a quarterly magazine to represent all the missions of the Anglican Communion in China.

St. Andrew's Brotherhood in England

FROM OUR SPECIAL CORRESPONDENT

LONDON, July 1, 1897.

THE American tourist on the top of a London bus passes through streets well known by names from the pages of Dickens and other writers, and gains a distinct, though often superficial, impression of a district, without entering a single house. I have gained the top of a bus view of the Brotherhood of St. Andrew in England, which I thought I would share with your readers.

By invitation of the president, Mr. George A. Spottiswoode, I had the privilege, a week ago, of attending the exercises connected with what was called "the first annual conference of the Brotherhood in England." The Holy Communion was celebrated at Westminster Abbey at eight o'clock, and at nine o'clock breakfast was served for the delegates in the Church House. At ten, the members came together in one of the committee rooms of the house, and Mr. Spottiswoode took the chair. The conference throughout was very informal, and it was easy to see that the president, the secretary, and Lord Nelson were the guiding minds of this almost incipient movement. It was touching to see this little body of less than twenty men, gathered around one table, as the representative national body, but I have seen the Brotherhood in America smaller than this. I have every confidence that the society is going to grow slowly, strongly, and enormously in the Mother Church.

There was no roll call of chapters, of which there are thirty-seven, so it was impossible to know whence the men came. Nearly half present were clergymen, and at the afternoon meeting the clergy, including many bishops, were to the laymen as three to one.

The secretary's report showed an increase in one year of nineteen chapters, a total of thirty-seven. Twenty-five probationary chapters are also known to be in existence, living tentatively under the rules, for the trial period of six months. The *per capita* tax of a shilling is found to be inadequate to cover general expenses, but at present it may not be increased. A boys' chapter has been organized at Cape Town, Africa, and inquiries about the Brotherhood have been received from Bengal, Constantinople, Italy, Ireland, Johannesburg, Singapore, and Hong Kong. See how the seed is spreading! The secretary's report urged subscription to *St. Andrew's Cross*, commended Messrs. Mc-Bee and Wood for their visit, and spoke of the annual convention at Buffalo, at which

the Bishop of Rochester and Canon Gore expect to represent England. The election of officers, and of the council, resulted in a virtual re-election of last year's board, including Lord Nelson, Lord Cecil, and Major Mayne and Captain Molony, of the Royal Engineers.

There was a long and interesting debate on the proposal, "That the council issue charters to boys' chapters." It was argued that such a movement might interfere with the further development of the highly successful Lads' Brigade. The definition between "boy" in the American sense and "lad" in the English sense called forth some amusing comments. The sense of the meeting seemed to be in considering boys after Confirmation to be the especial material with which the Junior Brotherhood should be developed when the time came; and the whole matter was referred to the council to investigate and report later.

Two addresses followed from lay members, Major Mayne, on "What to avoid in the Brotherhood" (it will be published), and Mr. Herbert Carleton, an undergraduate of Oxford, on "The necessity of keeping to first principles," both addresses full of energy, enthusiasm, and spirituality. It was most interesting, as well as familiar, to hear the old straw so often threshed by us in the years gone, beaten again so capably. A priest from Australia, the Rev. J. C. Roper, of the General Theological Seminary, and the writer also spoke, the last two urging attendance at the Buffalo Convention.

Adjournment was then taken for luncheon, after which, at three o'clock, an open conference was held in the room of the Lower House of Convocation. His Grace the Archbishop of York presided, and spoke twice. Letters of regret were read "by title" from bishops from various parts of the world, now in London. Then vigorous, helpful addresses were made by Bishops Potter, Doane, and Courtney, and by Messrs. Stock and Carleton.

A special characteristic of the Brotherhood here, and a good one, I think, is that no one who has not been confirmed shall be an active member of a chapter.

Movements are of slow growth in this cautious, conservative community, but it needs not a prophet's vision to say that this glorious undertaking of laymen is sure to abound in numbers and in good works, and to be as boundless as is the Anglican Communion.

MORTON STONE.

— 3 —

Lambeth Conference

CANTERBURY, July 3, 1897.

THE Lambeth Conference has had its most auspicious beginning, before the eyes of great congregations. It goes now into the retirement of private sessions and committee work, until Aug. 2nd, when the closing service will be held at St. Paul's cathedral, London.

Wednesday, June 30th, was observed as a Quiet Day at Lambeth Palace, and the parish church of St. Mary.

Previous to 7 o'clock of the evening of Thursday, the great procession was formed in the Church House, to enter the West door of Westminster Abbey for the opening service. The sacristy, choir, and transepts were alone available for seating, and the latter were crowded before the procession entered. Nearly five hundred persons marched in that great parade of the Church's strength.

"Fair fruit from the tree that has sent forth her branches,
In love, faith, and freedom, to grow evermore."

Two hundred bishops with their chaplains from every part of the great Anglican communion. If the colonial contingent of the Jubilee procession was a thing to marvel at, men, white, black, and yellow; Christian, Mohammedan, and Buddhist; this procession of bishops was more, with their "One Lord, one Faith, one Baptism," one sacred consecration by which black and white, of varying nationality, partook of the one glorious episcopate of Christ the Good Shepherd.

In the sanctuary sat the Archbishops of Canterbury and York, together with the Archbishops of Canada, Ireland, and Australia, with a few other chosen bishops, including Bishop Whipple, all of them guests by courtesy of this strange monastic church which has no bishop of its own.

The service was the usual Evensong with proper Psalms and special lessons. The anthems were Goss' "Lift up Thine Eyes," and Attwood's *Veni Creator Spiritus*.

The Archbishop of York preached the sermon from St. John xvi: 13. His Grace said that the gift at Pentecost was not for that one time alone, but for all time, while the Church, to which the gift was made, should endure. He traced through the centuries the Holy Ghost's work with respect to the truth, and how He works now in all good movements, as in the Evangelical and Catholic revivals. The truth was a matter once delivered, and the work of the spirit was not in adding to that truth, but in revealing it. There have been false claims of His leading; and the speaker traced the development of the cultus of the Blessed Virgin.

He closed with a plea for greater devotion in worship and prayer to the Holy Ghost, and for a belief that the promise is still of effect to the Church.

The next day, July 2nd, the bishops went by special train to Ebbsfleet, to stand where St. Augustine stood when he first landed on Anglo-Saxon shores; so there they assembled around the memorial cross of the saint and held an open air service, with the music sung by the Canterbury choir. Thence by train again to Richboro Castle, another site associated with the saint, where tea was served, and a historical account of the place was read. From here the train turned towards Canterbury, the scene of the first archbishop's labors and his see city. It taxes this little town to accommodate such a crowd; all the hotels are crowded, and many are stopping at private lodging places. You cannot go a dozen steps in the street without seeing flat hats, or the wonderful silk and shoe strings and leggins. Many of the American bishops are in the full regalia of their English brethren. The service this morning in the great cathedral was far more imposing and impressive than that at the Abbey. Every part of the vast edifice was full, even where nothing could be seen but the entering and departing procession. And such a procession! It was worth coming across the ocean to see. First, the uniformed officers of the garrison entered, together with the mayors of all the Kentish cities, attended by their mace-bearers, and other officials in wigs and gowns. Then entered the Archbishop, with his company, to go through the choir and nave to receive the bishops at the west door; the bedesmen, vergers, crucifer, archbishop and dean, archbishop's chaplain, vergers, the vice-dean, the canons, the honorary canons the six preach-

ers, the minor canons, the choir, the senechal, the headmaster and juniormaster of King's School, the King's scholars, the rural deans, the fellows of St. Augustine's College, and the city clergy. In the nave, the ranks opened and the Archbishop stood alone in the middle of the western doorway, and bowed to each one of the two hundred bishops entering. By the time the last of the latter had entered, the first were at the altar, where they were seated in chairs on the altar steps. Below them were seated the vested priests, the unvested clergy in the presbytery, the favored guests, choir, and cathedral staff in the choir. The great stone chair of Augustine had been brought from the Corona, and placed before the altar on a platform of the ascent. Here the Archbishop, as the successor to the saint, took his place as not only host, but the very centre of the august function.

After the processional, "Blessed City, Heavenly Salem," all followed the Archbishop's lead and faced the altar for the festival *Te Deum*. As the grand old man stood there, gorgeously in his scarlet robes, it was a significant sight; the chair of Augustine is great and venerable, but he and all his peers and brethren looked beyond that at the Cross of Calvary, and still further through the screen that lay beyond into the sanctuary of the Blessed Trinity. *Te Deum* being ended, the Archbishop, sitting in the chair, supported on his left by his chaplain holding the golden crozier, delivered the allocution. He spoke a word of welcome, and then alluded to the causes which had led to the assembling of the former conferences. He emphasized it as not the calling together by a man, but by the body. We meet, he said, to give voice to the predominant opinion, to witness to that which has been held. God is making more and more unity in the human race through the power of later developments. If God is drawing men into one as He never did before this age, our duty in the Church is clear. For this unity of the one Body we are assembled.

The address was most impressive, and was delivered extemporaneously.

The allocution was followed by the Lord's Prayer and suffrages, two proper psalms, a special lesson read by Dean Farrar, and the hymn, "Coronation." Then came the Creed, versicles, and collects, and Dr. Stainer's anthem, "Awake, Awake; Put on Thy Strength, O Zion." The concluding prayers were succeeded by the Hallelujah chorus; the Archbishop gave the benediction first in the choir and again in the nave. The recessional was, "For All the Saints."

After the service, the authorities of St. Augustine's College entertained the episcopal party at luncheon in the museum hall of the library building, and later Dean Farrar gave a very pleasant garden party on the beautiful lawn back of the deanery.

To-night, many of the visitors have gone back to London, but the services at the cathedral to-morrow will be most interesting.

MORTON STONE.

— 4 —

The Jubilee at St. Paul's Cathedral

The choir in cassocks and cottas, and numbering between five and six hundred, took their places on the steps. Matins had been said in the cathedral, as usual, at 10 A. M., and at the close of the prayers the bishops and other dignitaries who were not to take a special part in the service, proceeded to the places assigned to them, making, as row after row, rising from the front, was filled, a mass of color—

scarlet, black, and white, most simple and effective as contrasted with the cold, green stones of the cathedral's massive western front. The representatives of the ancient universities, the deans and chapters of the cathedrals, and the dignified clergy of the great collegiate churches were grouped together in most striking and harmonious arrangement. Even the dissenting ministers wore robes of brilliant colorings, though now and then the marked contrast was noticeable of the plain black coat and the tall silk hat of everyday life. The gowns and hoods of the musical doctors are of the most resplendent hues, and their bright brocade and tintings of kaleidoscopic variety made them conspicuous where all was color, and each and all wore festival attire. We could not see ourselves, but every one of the crowds around, beside, in front of, gathering on the steps, seemed fascinated by the sight, and the countless kodaks brought to bear on us from every side will, with their successful snap-shots, give many of us an immortality we could not have gained in any other way.

As the guns announced that Her Majesty had left Buckingham Palace, the sun shone out in splendor. The bells of St. Paul's returned answer with a jubilant peal. The two processions of officiating prelates and priests now emerged from the cathedral, each led by the *ceremoniarius* with his wand of office in hand. The Archbishop of Finland, deputed by the authorities of the Russian Church and Crown, in a cope of deep blue, ornamented with gold, and wearing the peculiar headgear of the Eastern ecclesiastics, was a noticeable feature in the ceremony. His Grace was attended by two deacons clad in dalmatics of white and gold, and General Kireeff, in full uniform, followed the ecclesiastics. The Bishop of Winchester, Dr. Davidson, wearing his deep purple cope, as Prelate of the Order of the Garter, with the collar and insignia of this historic order, came with the dean and canons of Westminster in their superb copes worn at the fiftieth Jubilee, and doing duty again after the lapse of a decade. The Archbishop of Canterbury, Dr. Temple, wore a splendid cope of purple velvet embroidered with gold and silver. His Grace wore nothing on his head, and is, we believe, very impatient of any head-covering, ecclesiastical or otherwise. Before him was borne by one of the archiepiscopal chaplains the primatial cross given to the late Archbishop for use in the last Lambeth Conference, and, of course, a *transmittendum* to his successor in the primacy. Two choristers bore the Archbishop's train. The silver cross of the Archbishop of York preceded his Grace, whose cope was similar to that of his brother primate.

But the archiepiscopal crosses failed to attain the splendor of the silver-gilt crozier of the Bishop of London, while his Lordship, Dr. Creighton, wore the most magnificent cope of all, with a zucchetto of cloth of gold, which made the Bishop, in his great height and noble bearing, the central figure of the pageant on the steps. With their diocesan were the dean and chapter of St. Paul's in copes of great beauty and wearing skull caps of dark red velvet. The minor canons wore the usual habit, cassock, cotta, and cap. Thus was formed the superb array waiting at the great west doors of the sanctuary the coming of her Majesty, who, following the example of good Queen Bess in her progress through London on her thanksgiving day, when the English race celebrated the Armada's destruction, paused where Victoria, Queen and Empress, stopped for prayer, for the grand *Te Deum*, and for the Church's benediction when sixty years of her gracious, loving rule were over.—*Correspondence of Church Standard.*

Canada

At the recent ordination held in Christ church cathedral, Hamilton, by the Rt. Rev. Dr. Du Moulin, Bishop of Niagara, one of the candidates for Priests' Orders was the Rev. A. W. H. Francis, B. A., at one time a tutor of St. Alban's School, Knoxville, Ill.

The opening services of the new church of St. John the Divine, Cayuga, diocese of Niagara,

were begun on the 2nd inst., and continued on the two following Sundays. The church is a beautiful building of stone, with massive battlemented tower, on the finest site in the village, and is furnished throughout in antique oak, including a much admired two manual pipe organ. Among the special gifts are several beautiful windows, also a costly font of blue Vermont marble, and an exquisitely carved lectern, presented by the Rev. A. W. H. Francis, the eldest son of the incumbent. The church is rightly pronounced one of the finest in the diocese outside its three cities of Hamilton, St. Catharines, and Guelph.

New York City

At the church of St. John the Evangelist, Sunday, July 11th, the rector, the Rev. B. F. De Costa, D.D., preached the first of a series of sermons, entitled "The morals of hot weather."

Bishop Potter officiated in St. Alban's church, Holborn, London, at the burial service of the daughter of Rear Admiral Miller, who died while her father was in attendance as a member of the special embassy of the United States at the Jubilee of Queen Victoria.

St. Faith's Home has lost by death its house mother, Mrs. Emma Bronson Hoffman. The burial service was held in Grace church, the Rev. Dr. Huntington officiating, assisted by the Rev. Messrs. George H. Bottome, Henry R. Wadleigh, and Haslett McKim, Jr.

The Portuguese version of the Prayer Book is about to become a fact. The Rev. Wm. Cabell Brown has just arrived in this port from Brazil, for the purpose of superintending the making of the electrotype plates. He will make his headquarters in this city.

During the summer months the services at Coenties Slip, under the charge of the Rev. Isaac Maguire, of the Mission Society for Seaman of the City and Port of New York, are being held in a large tent on the dock. Sailors and boatmen of the canal boats are attending in large numbers.

At its first four trips this season, the Floating Hospital of St. John's Guild carried 3,226 babies, children, and women. The Seaside Hospital received 98 urgent cases. The first "named" trip of the season was sent out Saturday, July 10th, at the expense of Mrs. A. R. Shattuck, when 1,136 patients were carried.

At the Missions House letters from Miss Julia Emery, secretary of the Woman's Auxiliary of the Board of Missions, state that she represented the auxiliary at the 196th anniversary of the Venerable Society for the Propagation of the Gospel in Foreign Parts. On that occasion, "Foreign missions of the American Church" was the subject of an address by Bishop Dudley, of Kentucky, and "Domestic missions," by Bishop Tuttle, of Missouri.

Immediately after the burial of the late Rev. Dr. Wm. S. Langford, general secretary of the Board of Missions, at Bayonne, N. J., it was proposed to establish a fund of \$50,000, in honor of his memory, and to be presented to his widow. Dr. Langford left a large family and an exceedingly small estate as an inheritance. It is proposed that the fund be voluntarily raised among men of means of the Church, and that the income be paid annually to Mrs. Langford for her support and that of her children.

At St. George's church, the Rev. Dr. Wm. S. Rainsford, rector, at the closing musical services of the season, the service was Gounod's in D, and the anthems were "Lovely Appear," from the oratorio of the "Redemption;" Barnby's "Abide with me," and Stainer's "Love Divine." The annual excursion of the choir boys, given generously each year at the expense of Mr. Pierpont Morgan, was enjoyed this year in the form of a trip on the steamer "Mohawk" on Long Island Sound. On July 12th, the choir went to the summer cottage, and on the following Friday enjoyed a moonlight excursion.

At the burial service of the Rev. Dr. William S. Langford, general secretary of the Board of Managers of the Domestic and Foreign Mission-

ary Society of the Church, in Trinity church, Bayonne, N. J., the Bishop of Long Island officiated, assisted by the Rev. F. M. Kirkus, rector, the Rev. Joshua Kimber, associate secretary of the society, the Rev. Drs. David H. Greer, and Wm. R. Huntington. The Rev. Dr. William B. Bodine officiated at the interment in Greenwood Cemetery, Brooklyn. There was a large representation present of the members of the Board of Managers, officers of the society, and leading clergy of the metropolis and vicinity.

The Rev. James Mulcahy, D.D., who was for twenty years the vicar of St. Paul's chapel of Trinity parish, died at the Grand Union Hotel, Saratoga Springs, N. Y., Monday morning, July 12th, from weakness of the heart. He suffered from a similar attack just previous to leaving New York. He was 75 years old. One of his early parishes was in Toledo, Ohio. Previous to his appointment to St. Paul's chapel, he was an assistant minister of Trinity church. Of recent years he was vicar *emeritus* of the chapel, but was able to be present only occasionally. The interment took place at Warren, R. I., where a married daughter has a residence.

The fresh-air work of the pro-cathedral will have ten excursions to the seacoast at Rockaway during the season, the arrangements continuing in active operation until Sept. 9th. The first excursion this month was for the kindergarten children and their mothers. In caring for the Sunday school scholars, preference is given to those who have been regular in attendance. The summer home at Tomkin's Cove was opened Saturday, July 3d. The first occupants were the older members of the choir, and members of two parish societies. Tuesday, July 6th, the nursery children went up with smaller children of the Sunday school. On July 19th, the Girls' Friendly Society and others went. On Aug. 2nd, the choir and Sunday school boys will enjoy the hospitality of the house, and Aug. 16th, the larger girls of the Sunday school. Members of the men's club, mothers' meeting, and other adults will be allowed to go in September.

Philadelphia

On Sunday evening, the 11th inst., Rev. Samuel P. Kelly, priest-in-charge of St. Barnabas' church, Haddington, preached an appropriate sermon before the Haddington lodges, I.O.O.F.

All Saints' church, the Rev. Dr. R. McKay rector, has closed for the summer, in order to undergo extensive alterations and necessary repairs. The building is to be painted throughout, the walls re-decorated, the chancel enlarged, so as to accommodate the organ, which will be placed in one of the transepts. During this period of renovation, services will be held in the Sunday school room every Sunday morning.

Messrs. Furness, Evans & Co., architects, have submitted plans for St. Nathaniel's parish house, to be erected for the new branch of the Episcopal Hospital Mission, at the corner of Allegheny ave. and E st. The building is to be of brick and stone, with a peaked slate roof. The main hall will have a seating capacity of 300, and the basement will contain three large class rooms for the Sunday school, in addition to coal-bins, lavatories, and closets.

On Thursday evening, 15th inst., a farewell reception was tendered to Miss Elizabeth M. Lloyd at the Home for Aged and Infirm Colored Persons, where she has been assistant matron for seven years past, and has now severed her connection with the institution, to go to Monrovia, Africa, where she is to be married to the Rev. Paulus Moort, M.D., rector of Trinity church in that town. Bishop Ferguson is expected to perform the ceremony. The chapel in which the reception took place was handsomely decorated with flowers. All the inmates, from those over the century mark and in the 90s to those only three-score years of age, took part. The managers of the home were also present, several of whom congratulated Miss Lloyd, who, in a brief address, affectionately acknowledged the kindly tributes paid her. One of the inmates, Mary McDonald, said to be 128

years old, presented Miss Lloyd, on behalf of the inmates, a handsome bouquet, and with the flowers she handed her a written address, which was read by one of the managers. Miss Lloyd sails for England August 14th, and after a brief stay there will re-embark for West Africa. The Rev. Dr. Moort has for a long time been doing missionary work in Liberia. He studied medicine in this country, graduating at Howard College, Washington, D. C. Miss Lloyd is admirably qualified to become a missionary's helpmeet.

A contract has been awarded by the corporation of St. Mary's church, West Philadelphia, the Rev. Dr. T. C. Yarnall, rector, for a commodious parish building, to replace the one partially destroyed by fire, and which, it is hoped, will be ready for occupancy by Christmas. The edifice will be located south of, and immediately in the rear of, the church, extending a short distance further to the west. Its size is 107x35 feet, and it is to be constructed of stone with a slate roof. The architecture is a simple treatment of 13th century Gothic, with the principal elevation towards Locust st. At the western end will be a *porte-cochere* and an octagonal tower, forming the entrance hall and containing the main staircases. A simple stone cloister will eventually connect the eastern doorway with the church and proposed new choir rooms and sacristy, the whole forming a picturesque quadrangle. The basement of the building is arranged for a gymnasium, with accompanying baths and dressing rooms, and beyond is a good kitchen, connected by a dumb-waiter with all the floors. The large and well-lighted Sunday school room on the main floor is approached through an ample hallway. Two Bible class rooms open into it, and at the east is a large room for the infant school. A large guild hall, with semi-open roof, occupies the centre of the second floor, where there are also four smaller rooms for guild meetings. Ample closet room has been provided in all parts of the building. Very careful consideration has been given to heating and ventilation. Steam heat will be carried into every room, and flues, connecting with a drum in the roof, will furnish ventilation. The Rev. John Dows Hills, associate rector, is chairman of the committee having the matter in charge, and this committee, after competitive designs had been submitted by several architects, unanimously selected those of George Northrop. On July 12th, 1894, Bishop White laid the corner-stone of the original church building, which occupied the site of the present one, and it was consecrated June 16th, 1827. In 1850, the rectory was built, and in 1873 the present church was erected, the corner-stone having been laid July 1st, 1872, by the late Bishop Stevens. The Sunday school building was erected in 1874 and enlarged in 1883. The present church building was consecrated by Bishop Whitaker, May 31st, 1890. On April 15th, 1894, the present rector, the Rev. Dr. T. C. Yarnall, celebrated his golden jubilee, having on that day completed 50 years as rector of this important parish.

Chicago

Wm. E. McLaren, D.D., D.C.I., Bishop

The choir of St. Luke's, Evanston, returned on Saturday from a ten days' outing at Lake Lawn, Delavan Lake, Wis.

The choirs of Christ church, Chicago, and St. Paul's church, Austin, are encamped at Bound Lake. On Sunday, July 18th, joint services were held in the morning at the camp of St. Paul's choir, and in the afternoon in the camp of Christ church choir, the Rev. Luther Pardee officiating.

Mr. Benjamin F. Quinby, a prominent parishioner of the church of the Redeemer, died Friday, July 16th, at Goshen, Ind. He was a devout Churchman, and for many years conspicuous in Church work.

During the absence in Europe of the rector, the Rev. E. M. Stires, extensive improvements are being made on the interior of Grace church.

The Rev. Joseph Rushton is spending a vaca-

tion with the choir of Christ church, at Bound Lake.

The vested choir of St. Peter's church returns this week from camp at Twin Lakes. The Rev. H. C. Granger is officiating at St. Peter's church in the absence of the rector.

The choir of St. James' church returned this week from camp at Monona Lake, Wis.

The Rev. David W. Howard, of Kansas City, is officiating at Grace church.

The Rev. F. W. Keator, of Grace church, Freeport, is officiating at St. Mark's, Evanston, in the absence of the rector.

The choir of All Saints' church, Ravenswood, will go into camp at Bangs Lake, Aug. 3rd.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

Mr. Burton Craig, who graduated at the head of his class at the University of North Carolina last month, has been elected headmaster of the Church High School for Boys, at Salisbury. The prospects are for a good attendance for the next session and increasing influence.

The meeting of the convocation of Raleigh has been postponed, on account of the illness of the dean, the Rev. Julian E. Ingles, of Henderson.

Pennsylvania

Ozi W. Whitaker, D.D., Bishop

From the journal of the 115th diocesan convention, just issued, the following statistics, in addition to those printed in THE LIVING CHURCH of May 15th, may prove of interest: Number of churches in union with the convention, 128; sittings, 71,000; chapels, 59; sittings, 15,095; mission stations, 50; parish or Sunday school buildings, 110; cemeteries, 55; Baptisms (including 638 adults), 5,058; communicants, added, 2,554, by transfer, 1,278, died, 460, removed, 1,084, present number, 44,861; Sunday school and Bible class teachers, 3,536; scholars, 41,124; other schools, teachers, 147, pupils, 1,741; other parish agencies, including guilds, mothers' meetings, St. Andrew's Brotherhood, Daughters of the King, officers and members, 21,100; estimated value of Church property in the diocese, \$12,500,000; incumbrances on church edifices, \$164,451.53, on other buildings and lands, \$163,053.58; other indebtedness, \$19,747.68. The following churches have over 1,000 communicant members: St. Mark's, 1,811; St. Simeon's, 1,283; St. Mark's (Frankford), 1,259; Holy Apostles, 1,076; Saviour, 1,017. Holy Trinity, including her two chapels, is not given in the parochial reports.

The First Brigade of the National Guard of Pennsylvania went into camp on Saturday, 10th inst. On the Lord's Day following, divine service was held under the trees bordering on the Neshaming creek. The Rev. Leverett Bradley, chaplain of the Third Regiment, made a stirring address to that command; and the Rev. Henry A. F. Hoyt, who has been their chaplain for 12 years, found a shady place in the woods and preached a sermon, in which he warned the "State Fencibles" against the evils of profanity and inebriety. The Rev. Dr. S. D. McConnell, now of Brooklyn, N. Y., was formerly chaplain of the 1st regiment, but as no one has been appointed as yet to fill the vacancy, the officers and men divided themselves and attended the services held by Chaplains Bradley and Hoyt.

ARDMORE.—St. Mary's church, the Rev. W. W. Steele, rector, has a guild divided into seven chapters; the second one, known as the Woman's Auxiliary and Dorcas Society, has a branch called St. Mary's laundry, which gives employment to worthy people and is a source of revenue to the Dorcas Society. On Saturday, 10th inst., a fire broke out at this laundry, totally destroying the stable, and only by hard work was the laundry building itself saved from destruction.

DOWNINGTOWN.—On Sunday, 11th inst., at St. James' church, the Rev. John C. Fair, rector, the Rev. Wm. Augustus White officiated. It is a noteworthy circumstance that 55 years ago he was the first rector of this church, entering upon his ministry in 1842, two years before the

parish was admitted into union with the convention.

CHELTHENHAM.—The Rev. Dr. E. W. Appleton, rector of St. Paul's church, expects to return with his English bride, *nee* Miss Mary Hewetson, to whom he was married June 29th, by her brother, assisted by Bishop Potter, of New York, to this country in time to give a reception on Sept. 1st at the rectory.

Virginia

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

The annual meeting of the Board of Trustees of the Theological Seminary of Virginia was held June 22nd, at the seminary. The resignation of Dr. Jas. Grammer was offered, but he was asked to re-consider it. Two additional lay trustees were elected. The American Missionary Society made a proposal to transfer the income of the trust funds of the Ely Professorship, amounting to about \$900, to the seminary, under certain conditions. This was accepted, provided it did not interfere with the duties and rights of the Board of Trustees. A communication was received from Mr. Robert E. Lee, stating that his uncle, General Custis Lee, desired to present a tract of land near Arlington for the benefit of the seminary. The thanks of the board were extended to him for his kind liberality. The Rev. Dr. Walker was re-elected dean for the next year.

The regular meeting of the alumni was held at the seminary, June 23rd. Bishop Whittle as president took the chair, and prayers were read by the Rev. E. S. Hinks. The essay was read by the Rev. R. A. Goodwin, on "The teaching of the seminary as based on the Word of God." As Bishop Whittle had attained the 50th year of his ordination to the ministry, the most heartfelt congratulations of the alumni were extended to him on motion of the Rev. E. S. Hinks, and adopted by a rising vote. Addresses were also delivered by the Rev. A. A. Marple, a graduate of 51 years' standing, and the Rev. Dr. Bolton, of Pelham, N. Y., a graduate in the same class with Bishop Whittle. The Rev. Wm. Tillinghast, of South Carolina, gave some reminiscences of his life at the seminary. Dr. McKim and the Rev. Dr. Rumney also spoke. On Wednesday night, the missionary service was held in the chapel. Missionary prayers were read by the Rev. Thompson Cole, and an able sermon was preached by the Rev. Dr. Tiffany, archdeacon of New York.

June 24th, the Commencement exercises were held in the seminary chapel. Bishop Peterkin opened with prayer, after which four members of the graduating class read essays, as follows: William Henry Laird, of Virginia, on "The work and influence of Dr. Arnold, of Rugby"; William Norwood Tillinghast, of South Carolina, on "St. Augustine and his work"; William Henry Osmond, of Virginia, on "John Locke and his philosophy"; Walter Byron Stehl, of Delaware, on "The servant of Jehovah in the prophecy of Isaiah." Six graduates received diplomas, the names of Sanders R. Guignard, of South Carolina, and Upton Beall Thomas, of Southern Virginia, being added to those above mentioned. The address to the graduating class was delivered by the Rev. John McGill, D.D.

The ordination services were held in the chapel, June 25th.

New York

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

POUGHKEEPSIE.—Independence Day was observed at the church of the Holy Comforter, by a special service and sermon by the rector, the Rev. Robert Fulton Crary, D.D., and by the dedication of a new memorial window. At the 10:45 a. m. service, the rector outlined the history of our country, the duty to the home, and to the interests of the city, the State, and the nation. Following the celebration of the Holy Communion was the dedication of the new memorial window, which is a representation of the transfiguration of Christ, and the gift of Mrs. Wm. R. Woodin, in memory of her mother, Mrs. Frances Anna White Cartwright, who was

a devoted member of the parish and a former Bible class teacher in the Sunday school. Two other memorial windows have been placed in position. One, a memorial of John R. Bagnall, is presented by Mr. Wm. Sanford, and represents the visit of the Magi to Bethlehem. Opposite this is a gift from Mrs. Edward Beck, in memory of her sons, which reproduces Hoffman's well-known picture of Christ amidst the Doctors in the Temple. An effort is now being made by the members of the Choir Guild of the parish to secure offerings and subscriptions for a new organ.

One of the vestrymen of St. John's church, Yonkers, Mr. Wm. Frederick Lawrence, died Tuesday evening, July 13th. He was one of the most prominent citizens of Yonkers, and was born Jan. 15, 1841, the eldest son of William H. Lawrence. He studied law, but early entered into mercantile pursuits. He became largely interested in real estate affairs, and in the public well-being of his borough. He became connected with numerous organizations, and was a bank director as well as vestryman.

North Dakota

The Rev. A. T. Gesner, of Grand Forks, N. D., preaches at the Chautauqua Assembly, near Devil's Lake, Sunday, the 25th (July), the Rev. E. Steele Peake taking the service at Grand Forks.

Tuesday, the 27th inst., a missionary conference of the clergy of the jurisdiction will be held at Grand Forks.

Ohio

Wm. Andrew Leonard, D.D., Bishop

CLEVELAND.—The Rev. E. W. Worthington has gone with his family to spend a month of much needed rest at his father's home in Batavia, N. Y. In his absence, the Rev. John C. Sage, of St. Luke's church, Dixon, Ill., takes the services at Grace church and all parish duty.

The Rev. T. Wemyss Smith, rector of the church of the Good Shepherd, is absent in England, as chaplain to Bishop Leonard during his attendance on the Lambeth Conference. The services during his absence are kept up through the kindness of his brother clergy, and the efficiency of his two lay-readers.

The Rev. Dr. McGrew has taken charge of St. Paul's church, and the parish gave a reception in the church parlors to the rector and his wife on the evening of July 6th, which was largely attended.

The Rev. R. E. Grueber, rector of Christ church (German), sails this week for Germany for a two months' visit with his aged mother.

The Rev. W. H. Jones, of St. John's church, is spending July with his family in East Cleveland, coming in for one service on Sunday morning. During August the church will be closed, and the rector and his family will spend the month in the Catskills.

MEDINA.—The Rev. E. L. Kemp took charge of St. Paul's church, Medina, on May 1st. The parish already shows signs of renewed activity, and is contemplating the building of a parish house which shall be tasteful and in keeping with their beautiful stone church.

New Jersey

John Scarborough, D.D., Bishop

During the illness of Bishop Scarborough, the Bishop of Easton has been filling some of his appointments. On July 4th, he confirmed a class of seven at Trinity church, Elizabeth; a class of five at Little Silver, and a class of five at Fair Haven. On July 5th, a class of six adults was presented at Carteret.

The second class of the year from Christ church, Trenton, was confirmed privately by Bishop Scarborough, at his residence. There was a service and address at the church, and the rector, the Rev. E. J. Knight, then took the class to the Bishop's home, where the Confirmation took place.

At St. Andrew's, Lambertville, the Rev. Herbert S. Smith, rector, a military service was

held Sunday, July 11th. Major C. A. Angel Post No. 20, G.A.R., and Company C of the Seventh Regiment, N.J.N.G., were present, and the church was crowded. Besides the organ, there was a good orchestra of first and second violins, viola, bass viol, flute, clarionette, first and second cornets, trombone, and bass tuba. The service was a magnificent one, the anthem, "God of our fathers," arranged for organ and brass obligato, being especially fine. The congregational singing, with such hymns as "The Son of God goes forth to war," "Onward, Christian soldiers," "Fling out the banner," etc., was most inspiring.

BERNARDSVILLE.—The corner-stone of St. Bernard's church was laid on Thursday, July 8th, by the Rt. Rev. Dr. Adams, Bishop of Easton. The Rev. G. M. Christian, D.D., rector of Grace church, Newark, delivered an able and eloquent address, and the ceremony closed with the recessional "All hail the power of Jesus' Name." The church, which is situated at the foot of a thickly wooded hillside on the main avenue to the mountain residences, is an example of 13th century English Gothic, and built of rough field stone, and consists of sanctuary, nave, and tower at the northeast corner. In the latter are the sacristies, rector's study, and choir room, while the basement forms a spacious and lofty guild room. Forty years ago the Rt. Rev. G. W. Doane established a mission at Basking Ridge, one and one-half miles distant, where a church was built and consecrated under the dedication of St. Mark. The church kept up a languishing existence until about five years ago, when under energetic work a new life was aroused. On Sept. 1st, 1896, the first effort was made to build a church in Bernardsville. Sufficient funds were subscribed to warrant beginning building, and the work is now being pushed to completion and a consecration free of debt. The parish thus established is intended to serve as a missionary centre from which work can be carried on throughout this entire section of country not already served, under a priest and one or two assistants. The present and first rector, the Rev. J. C. Hall, has been in charge since Purification, 1896.

Newark

Thomas Alfred Starkey, D.D., Bishop

AUTUMN AND WINTER VISITATION, 1897-'98

OCTOBER

- 24. A. M., St. Thomas' church, Vernon; P. M., church of the good Shepherd, Hamburg.
- 25. P. M., Zion church, Belvidere; evening, St. James' church, Knowlton.
- 26. Evening, St. Luke's, Phillipsburgh.
- 27. Evening, St. Peter's mission church, Washington.
- 31. A. M., Grace church, Rutherford; evening, St. John's church, Passaic.

NOVEMBER

- 3. Evening, church of the Mediator, Edgewater.
- 4. Evening, mission of the Good Shepherd, Fort Lee.
- 7. A. M., St. Stephen's church, Millburn; P. M., St. George's mission, Maplewood.
- 10. Evening, Christ church, Newton.
- 11. Evening, St. John's church, Dover.
- 14. A. M., St. Luke's church, Paterson; evening, Trinity church, Totowa, Paterson.
- 17. Evening, church of the Atonement, Tenafly.
- 18. Evening, All Saints' mission, Leona.
- 24. Jersey City: A. M., church of the Holy Cross; evening, St. Paul's church.
- 28. A. M., St. Alban's mission, Newark; evening, All Saints' church, Orange.

Michigan

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

Under the auspices of the local council of the Brotherhood of St. Andrew, Sunday afternoon services for men only have been resumed in old Mariners' church, Detroit. The attendance of men last summer at these services was encouraging. Among the earliest appointed speakers this season is the Hon. Wm. C. Maybury, mayor of the city, who is a devoted member of St. Peter's chapter of the Brotherhood.

The summer session of the Detroit convocation met June 29th, in St. Stephen's church,

Wyandotte. At the opening service, the dean, the Rev. John McCarroll, M.D., was celebrant, and the address was delivered by the Rev. Frederick Burgess, of Detroit. Exhaustive reports were made by all the missionaries in attendance, and the convocation took steps to change the clerical oversight of some mission points. A committee was elected, at the suggestion of the dean, to codify the reports of the missionaries as submitted, and to submit their definite recommendation to the Diocesan Board of Missions. At the evening service addresses were delivered on "Economy and enterprise in the mission field."

St. Stephen's church, with its beautiful site, its new furnishings and appointments, its commodious parish house, and its new rectory now being built next the church itself, has an admirable equipment for its work.

Central New York

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

SYRACUSE.—The 26th annual Commencement of Keeble School took place June 14th. An address to the graduates was delivered by the Rev. William Harman van Allen, master of philosophy of Syracuse University, and diplomas were conferred by Bishop Huntington.

Asheville

The Rt. Rev. Alfred A. Watson, D.D., Bishop of East Carolina, will make a partial visitation of the missionary jurisdiction of Asheville, in the following order:

AUGUST

- 1. Morganton: A. M., St. Andrew's chapel; P. M., Good Shepherd chapel; night, Grace church.
- 3. A. M., Marion. 4. A. M., Old Fort.
- 6. A. M., Grace, Beaverdam.
- 8. A. M., Trinity, Asheville; P. M., All Souls', Biltmore; night, St. Matthias', Asheville.
- 10. A. M., Calvary, Henderson County.
- 11. A. M., Waynesville; P. M., Mica Dale.
- 12. P. M., Sylva. 13. A. M., Cullowhee.
- 15. Franklin: A. M., St. Agnes; P. M., St. Cyprian.
- 17. Highlands. 22. A. M., Lenoir.
- 23. A. M., Yadkin Valley. 24. A. M., Blowing Rock.
- 25-26. Valle Crucis. 28. A. M., Hickory.
- 29. Lincolnton: A. M., St. Luke's; P. M., church of Our Saviour.
- 30. A. M., St. John's, High Shoals; P. M., St. Cyprian's, Lincolnton.

Holy Communion at all morning services. Offerings at all services for diocesan missions.

Quincy

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

Announcement is made of the organization of St. Andrew's parish in Peoria, with the cooperation of the rector and active members of the old St. Paul's parish. Mr. Boniface and Mr. Sweney have been elected wardens. The erection of a fine stone church will soon be begun. There is a fine property donated to the church some years ago, in the East end of the city, suitable for church, rectory, and school.

Albany

Wm. Crosswell Doane, D.D., LL.D., Bishop

The Rev. H. Elmer Gilchrist states that visitors at Star Lake in the Adirondacks will find the services of the Church, during July and August, Sundays at 4:30 P. M., in the parlors of the Edgewood Inn.

ALBANY.—On the evening of Wednesday, July 7th, the congregation of Trinity church gave a reception to the new rector of that parish, the Rev. F. H. George McLean, and his wife.

Iowa

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

The choir of Christ church, Waterloo, numbering 50 voices, will make its annual camp at Spirit Lake, from July 22nd to 29th. The choir will go in special cars, tenting at "West End." The camp will be in charge of Messrs. Wm. Parrott and S. L. Vale, assisted by the rector, the Rev. E. E. Madern, and his wife. While in camp, services will be rendered in the church at Spirit Lake, July 25th.

The Living Church

Chicago

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

THE suggestion made in a recent letter by the Rev. T. I. Holcombe, that the clergy should show an interest in the Clergy Relief Fund, by contributions which speak louder than words, deserves respectful consideration. Mr. Holcombe has given some of the best years of his life to the advancement of this cause; first, as a promoter of the New Jersey plan of retiring fund, and then as secretary of this General Relief Society. He has studied the subject deeply and practically. He knows, we all know, that the laity as a rule gladly respond with their abundance to any cause which is presented by the clergy with earnestness and persistence. If the clergy will show their deep interest in this matter by contributing out of their slender incomes, they will do more to arouse the interest of the laity than by preaching sermons and circulating Mr. Neely's reports. One dollar a year from every one who has charge of a congregation would be not only a great addition to the fund, but would also, by the force of example, bring many dollars more.

— x —

WE do not know to what extent the idea prevails that the clergy should never be expected to contribute to Church work in the way of money. Many do contribute much in the financial sacrifices which they make for the sake of serving the Church. At the same time, it is doubtful if even with very limited incomes they are exempt from obligations of the other kind. A parish priest with an income of, say, \$1,200 finds it hard to support his family, and so does the clerk on one-half that salary. Yet the latter is urged to give "as God hath prospered him." Why should not the former? Especially where the interests of the whole clerical order are involved, does it seem the duty of the clergy to respond to any practicable plan for relief. At almost any cost of self-denial, it would seem as if they ought to support it. An offering, however small, if made by each, would ensure the success of the enterprise; and to a large number of these small contributors, or to their widows and orphans, would be returned, perhaps, an hundredfold. It is to be hoped that some system may be devised for securing the wide co-operation of the clergy in this matter, that they will lead the movement with their own contributions and take at least one offering each year, after due notice, in their congregations.

— x —

Living Monuments

WE gave an account, some time ago, of the wise provision which a layman had made for the continuance of his usefulness, after he was called away from earthly stewardship. For many years he had given liberally of his time and moderate fortune to sustain the Church. In his own parish he was foremost in all good works, and to the cause of missions, at home and abroad, he was a constant and cheerful giver. His death was a great loss to the community, but he left his good work to go on, and in his legacies to the parish and to the poor he is still present with the helpfulness that made his life so noble.

In nearly every parish of the land there

are liberal laymen upon whom the welfare of the work largely depends. The contributions of one or two such, in some of our feeble parishes, are equal to all the other revenues, and without them the services must be suspended. Their aid is absolutely needed for the continuance of the work. But they cannot live always, and there is small hope that others will be found to take their places. It is a fact that many dormant and extinct parishes date their decay from the removal of such exceptional helpers. The burden was too great to be borne without them, and the church was closed.

Upon those who are able to sustain such a relation to the Church, a great responsibility is laid. They hold in trust a great charge. It is a cause of thankfulness that so many of these noble souls are faithful to the end, and continue their benefactions even in times of disaster and financial depression. We shall never forget the remark that one such layman of Chicago made, after the great fire, when nearly all his current revenue was swept away. When asked if he would still be able to pay a subscription, he answered that all his pledges to the Church should be redeemed at any sacrifice. There are many, we believe, that go on giving liberally, amidst losses and misfortunes that compel them to reduce expenditures in every other direction. They feel that the Lord's work must not suffer by their change of fortune.

If a discontinuance of offerings during life would put in peril the cause which has been sustained by them, the same result is imminent from a discontinuance at death. If a portion of our income from property has been consecrated to Christ during life, why should it not be permanently assured to His struggling Church, and be left to carry on our work after death? It will be needed then as much as now, and even more, for all our other activities in the Church Militant will then have ceased. One might leave this scene of earthly stewardship with greater resignation, if assured that a portion of the wealth that must be left behind shall keep on working for him in the vineyard of the Lord.

It is a small monument that costs only a thousand dollars, and few heirs would grudge that to a father who had divided to them the bulk of his fortune. But this stone shaft is nothing to the dead, nothing to the living; nobody cares for it, nobody blesses the hands that reared it. If that thousand dollars were given to endow some charity, to help some parish or mission or school, many of Christ's "little ones" would care for it; multitudes would gratefully recognize the wisdom and generosity of the giver.

There are so many blessed ways in which a man of moderate fortune, by small or large legacies to the Church, might go on working on earth while he rests in Paradise, that we can but wonder that so few make such a provision; that so many pass away leaving nothing behind to remind the world that they still live.

— x —

Five-Minute Talks

BY CLINTON LOCKE

CXII.

THERE are some very curious notions afloat about Bible teaching. With very many people a Bible is a sort of fetish, and the having it in the house, although never looked at, is considered an absolutely necessary thing. I have known very bad men

who always had a Bible in their room, and never traveled without putting it in their trunk. In the same way, many people think anything taught out of the Bible is the teaching of Christianity, and that the mere reading of the Bible in a school or a public meeting produces some effect. In my opinion, nothing could be more perfunctory, and I do not think the question of the mere reading of the Bible in the public schools worth any fight at all. I do not believe the children receive any particular good from it or would be any worse from its omission. You can teach the Bible in several ways and not teach Christianity, although both teachers and taught may imagine they are doing that very thing. You may simply teach the Bible as a manual of history or geography. I read the questions printed for use in Sunday schools, and this often seems to be their end and aim; *e. g.*, "Which country in the Bible has the most gold?" "What birds did Solomon buy and bring to Jerusalem?" "What lake is there where a man walked on the water?" etc. Now, it is all very well to know these things, but you might know everything of the sort in the Bible and not have taken the first step toward knowing anything about Christianity.

Or you can teach the Bible as you teach Dante and Shakespeare, as a part of literature, and I am altogether certain that such teaching is very important, and that the neglect of it has led to the most serious mistakes and false judgments and false exegesis of the Word of God; but it must not be confused with teaching the Christian religion. Every educated man must, of necessity, know the Bible, just as he must know his Shakespeare, both being parts of a liberal education. Unless he does this, he cannot understand many things he reads, for our literature is full of Bible quotations and Biblical references and Scripture similes, and many writers who are unbelievers constantly draw on the Bible for imagery, or for phraseology which suit their literary purposes. Stump speakers and demagogues often use the Bible in this way. All honor to those who study the Bible as a literary production of the highest value, but do not let us think such study, or the teaching which comes from it, any learning or imparting of the doctrine of God as contained in Holy Scripture. I will illustrate this by a personal incident, for which I was much chaffed by my brother clergymen. In the middle of one Lent I received an invitation to go to a very fashionable house and hear a lecture on Job. Now, as is usual with Church clergymen, I do not go into society during Lent, but it seemed to me that this would be a most edifying and profitable thing, and so I went. Imagine my astonishment to find myself in a crowd of beautifully dressed ladies, with bare necks and arms, attended by equally well-adorned cavaliers, and music and all the accessories of a brilliant party. A well-known lecturer, in faultless evening clothes, gave us a charming and very striking talk on the literary merits of the Book of Job, its dramatic construction, etc. Then there was a fine supper, and we all went home, the crowd doubtless feeling very comfortable under the idea that they had heard a sermon and assisted in a *quasi*-religious service, but I quite uncomfortable under the conviction that I might better have stayed at home.

Again, the teaching of morality from the Bible is not the teaching of the Christian religion. Certainly Renan was an open scoffer at Christianity and definitely re-

nounced it, and yet he says more than once that there is no book which can be compared with the Bible as a teacher of morality. Other unbelievers have said the same. If you just stop at the teaching of the Bible morality, you just do what the teachers of the Vedas or the Confucius books do. Their morality is a very lofty one. The Bible gives a reason for its morality. It refers it to a supernatural Being as author, and unless you teach that you are not teaching Christianity.

Nor can the simple teaching of the existence of God from the Bible be considered teaching the Christian religion. The Moslem idea of God, as set forth in the Koran, or the Jew idea, as founded on the Old Testament alone, is not materially different from the Christian idea of God the Father. Very spiritual ideas of God have been set forth in other creeds very foreign to Christianity. Christianity is very much more than the simple belief in an overruling Lord. No, the Bible is only used in its highest form when it is used to set forth the distinctive and definite doctrines of Christianity, and such Bible teaching alone can be called Christian teaching, and there never was a time when this statement needed to be more carefully remembered than now, when every "religious" will-o'-the-wisp brandishes his Bible and quotes text after text. The teaching of the Life of Christ as a supernatural life, led by God Incarnate, His Sacrifice for the sins of the world, the gift of the Holy Spirit, the foundation and mission of the Church, the daily life based on the command of God, and moral because He orders it so to be—that, and that only, can be called Bible teaching in the true sense of the word.

— x —

The Credulity of Unbelief

BY THE REV. GEO. H. MCKNIGHT, D. D.

IT may well be questioned whether in Apologetics this line of argument has been sufficiently emphasized. The man who rejects the history of Jesus Christ in its supernatural features, as given in the Gospels, must have some reasons for this rejection which involve a belief in the occurrence of certain events from entirely other causes than those given by the Evangelists.

Take, for example, the question of the Resurrection of Christ, upon which the whole fabric of Christianity depends. As the Apostle says, "If the dead rise not then is Christ not raised, and if Christ be not raised your faith is vain, ye are yet in your sins."

Now this fact the unbeliever denies; the agnostic, the scientific skeptic, the infidel everywhere denies it. Yet this class of men plume themselves upon reason, and they claim that such a resurrection contradicts reason; indeed, so great a scientist as Huxley said that "where faith begins reason ends."

Now, in considering the question let me premise that Christianity is a religion that rests upon facts, not upon fancies or dreams, or visions or alleged revelations. All the great doctrines of the Faith, as those of the Nativity, the Crucifixion, the Resurrection, the Ascension, are facts of history and can be examined, weighed, and tested, just as any other facts. Christ Himself is the greatest of all facts, the greatest of all historical characters. There would be no Christ of dogma or theology if there had been no Christ of history.

Up to a certain point the rationalist and un-

believer admit the facts. Such men, for example, as Rousseau, Renan, Mill, and Strauss and others of like views, admit all but the supernatural in the Gospel history. They concede that Jesus was a historical character, a great teacher and philosopher, an ideal character, a Master of all the masters of history. At the same time, however, only a man. He died as other men, and was buried, and that was the end. There was no resurrection from the dead, and hence all beyond that of personal history is myth or fable.

Now if this be true let us see what follows.

I. Either the Apostles were deceived or they conspired together to palm off a fraud upon the world. Could they have been deceived? They had known Jesus intimately for three years. They knew every glance of his eye, gesture of his body, intonation of his voice. It is true, personal identity is a difficult thing to prove; at times great mistakes have been made; it is not incredible that one or two persons might be deceived. But that eleven men could be deceived, under the circumstances, is utterly incredible, especially when at first they themselves were incredulous, and one of them would not believe until he had put his finger into the print of the nails and thrust his hand into the pierced side. This tangible proof was afforded him.

Then again it might well be asked, if they were deceived, who deceived them? Who was there to practice such a fraud, to run the risk of exposure and punishment?

The supposition is absurd. And it is equally absurd that they were deluded by a ghost or apparition. When they supposed that Jesus was a spirit or apparition they were terrified, and until He convinced them of his reality, by showing them His hands and His feet and side, and even requiring them to handle Him and see that He was not a spirit, but a man with a tangible body of flesh and bones, they were in no condition to receive His instruction or obey His commands. It is always the case, when persons suppose that spirits appear, that they are confused and terrified and rendered totally unfit for sober thought or deliberate action.

II. If the Apostles were not deceived, then they conspired to deceive others, to palm off upon the world a monstrous fraud. But when persons conspire to deceive their fellow-men they do it for some selfish ends, for the purposes of gain or fame. The Apostles, by preaching the Resurrection, had every thing of a worldly interest to lose; property, friends, relatives, and not only these, but they subjected themselves to insult and persecution, to imprisonment and suffering, to chains and torture and death. With one exception every one of them endured martyrdom, and never was a word spoken in all their tribulations which implied for a moment that they were deceived or doubted the great fact which they proclaimed. Is this credible on the supposition that they were impostors? Is it not utterly incredible and absurd?

But what is still more wonderful is that, on this hypothesis, the world was converted by a lie. Men abandoned their sensual and profligate lives, renounced the religion in which they had been trained, threw away their idols, and became followers of the Nazarene. Philosophy lowered its haughty crest, and submitted to the humbling doctrines of the Cross, and so mightily did the Word of God prevail that even the throne of the Cæsars was reached and the Emperor

himself laid his crown and sceptre at the feet of Jesus Christ.

Furthermore, we are to remember that the Apostles preached the Christian religion as the only true religion, as admitting no rival. There was but one name by which men could be saved, and that was the name of Jesus of Nazareth. If it had been otherwise, if they had simply claimed that Christ was only on a level with other masters, His religion only one of many in a "parliament of religions," and asked only that His statue might be placed in the Pantheon at Rome beside that of Jupiter, Apollo, and Neptune, and other gods, the case would not be so wonderful. In such an event there would have been no persecutions and martyrdoms. But the Apostles made no such compromises. Jesus must be acknowledged as supreme, and on this line they conquered. The idols of the heathen fell, their religions perished, their sensual and abominable rites were abolished, and the Pantheon itself became a temple of the Most High God, in which Jesus Christ was enthroned as the supreme object of worship.

Could all of this have been accomplished by a fraud? On which side is reason in such a controversy? Is not unbelief—credulity—in comparison to the reasonable faith of the Christian?

This, however, is not all. Christianity spread among all nations; the light that shone faintly in the East gradually illumined the West, and spread itself North and South until finally the world was flooded by its radiance and the Name of Jesus was above every other name. To-day, after nineteen centuries, His religion is the mightiest of all moral and religious forces, and, as Napoleon said, he is the greatest of all conquerors, for "He founded a universal empire without the arts of the politician or by force of arms."

But we do not stop even here. The influence of Jesus Christ in all the centuries has not been confined to the Church or to religion. He has touched the world at all points, His personality has awakened and stimulated the mind in all departments of literature, of art and science. The greatest works of genius, in painting, in poetry, in music, have been inspired by Him. A Raphael, a Michael Angelo, and a Leonardo Da Vinci, have achieved their grandest works through faith in Him; Beethoven and Mendelssohn, Mozart and Haydn, have reached the highest degree of perfection in their grand anthems and oratorios through the same inspiration. The sweet and beautiful hymns of Heber and Wesley and Keble and Faber and Muhlenberg, and a host of others, all illustrious, have been due to the power of Jesus' Name, at which "angels prostrate fall." Then consider the libraries that have been written, the works on theology, philosophy, and science, by men of peerless intellect and profound learning, one and all the disciples and servants of Christ, laying all their laurels at His feet. Yet more, the institutions of learning and charity, the colleges, the universities, the asylums for the blind and insane, the hospitals for the wounded, the sick and the dying, as well as the innumerable temples of worship, are all the fruits of Christianity. See, in short, how the world has been regenerated, how men and nations have been uplifted, how times, customs, and laws have been changed and purified, how, indeed, wherever the principles of the Gospel have been received and practiced, there have been "new heavens and a new earth." Surely, Jean Paul Richter did not state the

case too strongly when he said: "Jesus with His pierced hand lifted empires off their hinges, turned the stream of history into new channels, and now controls the ages."

Could all of this have been the outcome of a mere man, a despised and rejected man, of a man who never wrote a line and only taught three years? Nay, of a man who was condemned as a malefactor and was crucified between two thieves, who died and was buried and perished from the earth? Could there be a greater absurdity than this? On which side is reason? Who has the most to believe? I submit to any candid judgment that the faith of the Church in the Resurrection is tenfold, yes, a hundredfold more reasonable than the unbelief of the skeptic or infidel.

Even from the scientific standpoint, involution and evolution are equal; there is no effect without an adequate cause, and to say from the infidel's point of view that the cause which he assumes is adequate to the effect which we see, is an insult to reason and common sense.

I am aware that enemies of the Faith contend that Christianity has not been an un-mixed good; that the Church at times has fallen into great errors and committed great crimes; that the history of the Inquisition, for example, reveals acts of tyranny, cruelty, and infamy. But all this has been done in direct opposition to the spirit of the Christian religion and the positive teaching of Jesus Christ, who was infinite in mercy and compassion. If the principles of the Gospel were everywhere received and practiced, there would be an end to injustice and oppression, an end to sin and wickedness; peace and righteousness would everywhere prevail, and this world would become a paradise, the kingdom of God, in which His will would be done by men on earth as it is done by the angels in heaven.

Looking then at all the facts in the case, admitting that the splendor of the Sun of Righteousness has sometimes been dimmed and almost eclipsed for awhile, by the perversity, folly, and sin of some who claimed to walk in His light, nevertheless the evidence is overwhelming that this Light is from heaven, and that it radiates from Him who on that first Easter morn'g came forth masterful and victorious from the grave, and afterwards appeared to the saintly John in all the splendors of His Divine nature, saying, "I am He that liveth and was dead, and behold I am alive forevermore, and have the keys of hell and of death."

— ❧ —

Letters to the Editor

CONSECRATION OF WOODEN CHURCHES

To the Editor of *The Living Church*:

The article by "Reverence," on "The Consecration of Wooden Churches," in the number of July 3rd, presents a subject which has often occurred to my mind. In the main, I am strongly in unison with your correspondent, but further questions may also occur.

Is it not a fact that sometimes a brick church, or a stone church, the best the people could build, say fifty or one hundred years ago, has to give place to a larger and a better church, costing perhaps ten times as much as the old one?

Is it not a fact, too, that God accepts of our gifts according to the standard of our ability?

May not the frame church built under great difficulties, and with money saved by self-denials, be just as grand a gift to the Almighty as the marble church with its noble altar, all costing its hundreds of thousands?

When a poor people (and I have served such,

and know whereof I speak), after years of work and careful self-denial, have done what they could and erected a plain log or frame church, shall they be told by the bishop that such a gift is not worth giving to God, and therefore cannot be consecrated to His service? The stone building a mile or so away, which cost its thousands, but not half as much self-denial, is a worthy gift to God and can be consecrated?

I fully agree with your correspondent when he implies that the use of the materials of a consecrated building for any secular or unhallowed purpose is entirely out of place. If they cannot be utilized for a Sunday school room, or a guild room, I would say by all means let them be consumed.

R. HEBER MURPHY.

Port Republic, Md.

TESTIFYING CLERGYMEN

To the Editor of *The Living Church*:

"What next"? was my exclamation, on reading the following advertisement:

"The Rev. C. B. —, an eminent clergyman of the — church, says of Skemps' A 1 Coffee, 'It is exceedingly pleasant, and I cordially recommend it to all clergyman and their families'."

Well, really, how obliging in the reverend gentleman to testify to the virtues of such "exceedingly pleasant" coffee, and recommend the same for our delectation! Truly some clergymen are "eminent" for their good nature to sharp tradesmen, quack doctors, and medicine vendors. Scarcely can we take up a newspaper and run our eye over the advertisements without discovering recommendations more or less strong from "eminent" and "distinguished" divines, as the shrewd advertisers style them, of the sovereign virtue of some "Cough Elixir," or "Baby's Lullaby," or "Hair Dye," or some potent charm which is "not a drug." And now, as we see above, we have an article of coffee with the clerical brand. Next, I suppose, we shall have "a fine quality of mustard," "superior pepper," and "delicious cognac," duly testified to by gentlemen of the cloth.

Now, without any desire to be censorious, it does seem to me that this kind of thing is derogatory to the ministerial character. The clergy have great influence. Is it right to allow a man who has a keen glance on the main chance to use our name to puff his wares? I, for one, think not. It is desirable, doubtless, to those who drink coffee, to have it good; but if a good article comes into the market it needs no clerical puffing to get it sale.

It may be right enough for bald-headed people to try and get hair on their heads, and possibly for gray beards to seek to turn gray into black; but really if there are articles in existence which can do these things, it surely cannot be essential that a string of reverends should be their leaders.

I know that the demands made on the clergy are excessive. To many of these we may accede without loss of dignity. But let there be some limit to our favors. Let us, for the sake of our office, and our noble work, not degrade ourselves by endorsing every plausible quackery that comes along. The tendencies of this continual reference to ministers are of a leveling character. Let us be wisely conservative, and not aid in the destruction of our own influence. H.

HOLY THINGS MISUSED

To the Editor of *The Living Church*:

The perversion of good things belonging to the heritage of the Christian Church is often to be observed when they are adopted by those who have had schismatical training. I am told that this week, at the closing exercises of a high school in this State, a song was announced, and the *Gloria in Excelsis* was thereupon sung by some young misses for the entertainment of the audience. Another instance of perversion was the use, at a college commencement some years ago, of the *Te Deum*, sung as the opening piece by the choir during the hubbub of seating peo-

ple. Is there any good thing which is not perverted when it is taken up and used by those who do not accept Apostolic fellowship, discipline, and worship? The abuse of the holy festival of Christmas is an example, when drolleries are carried on to amuse the children of Sunday schools on Christmas Eve, taking the place of the touching story of the coming of the Holy Child. Yet there are those who invite to address our people during the most solemn hours of Good Friday, those who have so little idea of worship that they make such an announcement as this in their own meetings: "We shall now have the pleasure of listening to a solo by Miss —." Doubtless there are ways enough in Zion to mourn over, but that does not justify us in inviting to our aid Korah and his company.

F. W. BARTLETT.

Personal Mention

The Rev. F. B. Avery sailed July 7th for Liverpool, in the Cunard steamship "Servia."

The Rev. Nathan K. Bishop will pass vacation days on the Bay of Fundy.

The Rev. James H. Van Buren, of Lynn, Mass., has been appointed Archdeacon of Lowell.

The Rev. J. Bolton, who has been seriously ill at Penlynn, Pa., is recovering, and for a short time may be addressed at 220 Pelham road, New Rochelle, N. Y.

The Rev. Wm. O. Baker has accepted the curacy of St. Saviour's church, Bar Harbor, Me.

The Rev. Dr. Charles DeWitt Bridgeman sailed for Bremen, on the North German Lloyd steamship "Havel," July 7th.

The Rev. Edward H. Clark is in charge of the church of St. Paul the Apostle, Austin, Ill., during the months of July and August, while the rector, the Rev. Luther Pardee, is absent.

The Rev. J. Cooper has taken temporary charge of the church of the Good Shepherd, Ashcroft, and the church of the Holy Trinity, Houtzdale, Pa.

The Rev. Dr. Alexander B. Carver is to visit Watch Hill, R. I., during the vacation season.

The Rev. Frederick W. Clappett has received the honorary degree of doctor of divinity from St. John's College, Annapolis, Md.

The Rev. John S. Douglas has accepted the rectorship of Lunenburg and North Farnham parishes, Va., and entered upon his duties.

The address of the Rev. S. B. Duffield is changed from St. James' church, New Bedford, Mass., to 476 Crescent st., Brockton, Mass.

The Rev. Frederick Gardiner has sailed for a two months' tour of Europe.

The Rev. Thos. E. Green, S.T.D., rector of Grace church, Cedar Rapids, Iowa, has just been elected grand prelate of the Grand Commandery of Iowa Knights Templar.

The address of the Rev. H. C. Granger, of Dixon, Ill., is now 1657, Briar Place, Chicago.

The Rev. Wm. Gardam has taken temporary charge of the church of All Angels, Southampton, N. Y.

The Rev. Geo. C. Hunting, rector of St. Paul's church, Virginia, Nev., and priest-in-charge of the missions in Gold Hill, Silver City, Dayton, and Sutro, being broken down by overwork, will spend the summer in California. The Rev. W. T. Snead, Jr. has charge of the work during his absence.

The Rev. J. D. Herron, rector-elect of All Saints' church, Portsmouth, Ohio, is spending the months of July and August at his summer cottage in Muskoka Lake, Bala, Ont.

The Rev. David Holmes has resigned the rectorship St. Paul's church, Bakersfield, Cal.

The Rev. C. W. Hollister, Ph. D., sailed Tuesday July 7th, for England in the Cunard liner "Servia."

The Rev. Richard S. Howell is to spend his vacation in the Adirondack Mountains.

□ The Rev. James Clarence Jones, Ph.D., will sail for England the latter part of July, and will return about Oct. 1st. His congregation presented him with a purse to defray the expenses of the trip. His mail will be forwarded from his home address.

The Rev. Chas. H. Kidder will spend the summer months at the seashore of New Jersey.

The Rev. Mr. Loop finds that his postoffice address for the summer is King Ferry, Cayuga Co., N. Y.

The Rev. E. E. Madeira, rector of Christ church, Waterloo, Iowa, will spend the month of August at his cottage, on Lake Darling, Alexandria, Minn.

The Rev. Gerald Henry Moore has returned from

England and has resumed his work at Warsaw, with Morristown attached. P. O. address, Warsaw, Minn.

□ The Rev. L. H. Meade, M.D., has resigned the rectorate of St. Peter's, Hobart, N. Y., and accepted a call to the rectorate of St. James', Bedford, Pa., to take effect 15th inst.

The Rev. C. M. Niles D.D., is spending the month of July at Quogue, L. I.

The Rev. Dr. John P. Peters is to spend part of the summer at Watch Hill, R. I.

The Rev. Dr. Eliphalt Nott Potter, ex-president of Hobart College, has been resting amid the Catskills.

The Rev. Frederick Palmer will pass the summer in England.

The Rev. W. Walter Rutherford has entered upon duty as curate at the church of St. Edward the Martyr, New York City.

It was erroneously reported that the resignation of the Rev. Edward S. Stone as curate of St. Timothy's church, Roxborough, N. J., was due to poor health. The health of Mr. Stone was never better than at present.

The Rev. Robert Scott expects to spend a short vacation at Centre Moriches, L. I., beginning the latter part of July.

The Rev. H. P. Seymour has accepted charge of Christ church, Port Henry, diocese of Albany.

The Rev. Dr. C. Ellis Stevens has been visiting with parishioners at Newport, R. I.

The Rev. Chas. F. Sontag, has sailed for a tour of Europe.

The Rev. Haskett Smith has charge of All Saints' church, Pasadena, Cal.

The Rev. J. C. Tebbetts has been appointed archdeacon of Springfield, Mass.

The Rev. Alfred R. Taylor has resigned the rectorship of Christ church, Portsmouth, diocese of Southern Ohio, and accepted that of St. Paul's church, Marion, Ohio.

The Rev. T. H. Yardley, assistant in Christ church, New Haven, Conn., is spending his vacation at Newport, R. I.

In addition to those names already printed in these columns, the following list of Philadelphia clergymen are on their vacation: The Rev. H. R. Harris, D.D., will spend the summer in the White Mountains, where also the Rev. Dr. Samuel E. Appleton will sojourn. The Rev. Dr. W. W. Silvester expects to spend July and August at Eastern Point, New London Co., Conn. The Rev. Dr. J. De W. Perry will go to Bristol, R. I. The Rev. A. H. Hord will visit Canada. The Rev. R. H. Nelson goes to New London, Conn., and Canada. The Rev. Messrs. Alsop Leffingwell, John G. Bawn, and Edgar Cope are now in Europe. The Rev. Drs. T. A. Tidball and T. C. Yarnall will shortly sail for Europe. The Rev. H. M. G. Huff will pass the summer at Glassboro, N. J. The Rev. Dr. R. C. Matlack will spend the summer at Meenahga, in the Catskills. The Rev. Messrs. R. A. Mayo and H. F. Fuller are at Atlantic City, N. J. The Rev. Dr. W. B. Bodine is at Elberon, N. J. The Rev. Dr. W. F. Paddock has gone to the east coast of Massachusetts. The Rev. C. M. Armstrong will pass the summer in Baltimore, Md. The Rev. S. T. Kelly will go to Ocean Beach, N. J. The Rev. Frank P. Clarke expects to visit the valley of Virginia. The Rev. John Moncreu is going to Virginia. The Rev. Leverette Bradley will go to Intervale, N. H. The Rev. Dr. I. Newton Stanger will go to the Adirondacks. The Rev. Dr. E. A. Foggo is going to Gloucester, Mass. The Rev. Dr. John Fulton will visit various seaside resorts. The Rev. Dr. Benjamin Watson goes for the summer to Newport, R. I. The Rev. Dr. W. N. McVickar will not take his customary trip to Europe this summer, but will spend much of his time at Sellersville, Pa. The Rev. Charles S. Lyons is spending his vacation at Langhorne.

To Correspondents

MASSACHUSETTS.—The abuse you complain of seems to be one that the diocese should correct, and is not likely to concern others.

LAYMAN.—The use of the *Benedicite* in Lent rests chiefly on the rubric in the First Prayer Book: "After the first lesson shall follow throughout the year (except in Lent, all the which time in the place of *Te Deum* shall be used *Benedicite*) in English as followeth." The use of it on Septuagesima Sunday and during Advent is of more recent growth.

Ordinations

In the chapel of the Theological Seminary of Virginia, on June 25th, Messrs. R. C. Cowling, William H. Laird, and William H. Osmond, of Virginia; S. R. Guignard and William M. Tillinghast, of South Carolina; W. T. Snead, of the diocese of Utah, and W. B. Stehl, of Delaware, were presented by Prof. Grammer to Bishop Whittle; and Messrs. Cary Gamble and

Upton B. Thomas, of Southern Virginia, by Prof. Crawford to Bishop Randolph, [and were ordained to the diaconate. The Rev. W. H. K. Pendleton, of Fairfax Court House and Manasses, and the Rev. J. Howard Gibbons, of Rappahannock Co., were ordained to the priesthood by Bishop Whittle, the presenter being the Rev. Prof. Grammer. The sermon was preached by the Rev. P. P. Phillips. Bishops Peterkin and Randolph assisted Bishop Whittle. The musical portion of the service was well rendered by the choir of St. Paul's, Alexandria, and the seminary students. The deacons were assigned as follows: The Rev. W. H. Laird, to St. Anne's parish, Albemarle Co.; the Rev. R. C. Cowling, missionary in Madison and Greene Co.; the Rev. W. H. Osmond, transferred to the diocese of Maryland, where he will assist the Rev. Mr. Griffith, of Ascension church, Baltimore; the Rev. Mr. Gamble, to the church at Onancock, Accomac Co.; the Rev. Upton Thomas expects to spend the summer in England and Scotland. The Rev. Mr. Stehl goes to the diocese of Easton, and the Rev. Mr. Snead to Utah.

Official

ALL communications relating to the Western Theological Seminary should be sent to the Rev. Wm. J. Gold, S.T.D., Bishopthorpe, Lima, Ind., until Sept. 25th.

Died

MARSH.—Entered into rest, July 12, 1897, at his home in Warsaw, Ill., John Wellington Marsh, long time chancellor of the diocese of Quincy, being in the 82nd year of his age.

"May he rest in peace, and let light perpetual shine upon him."

MACKELLAR.—Entered into Paradise, Sunday, July 11th, aged 10 years, 10 months, and 11 days, Eleanor Curry, only daughter of the Rev. Robert and Rosa Stuart MacKellar, of Red Bank, N. J.

SEARS.—Entered into Paradise, July 9th, Ruth Antoinette, infant daughter of Duane H. and Mabel May Sears, of Brooklyn, N. Y.

Minute

ORDERED BY THE BOARD OF MANAGERS TO BE SPREAD UPON ITS MINUTES

The sudden death of the Rev. Dr. William S. Langford, the loved and honored secretary of the Board of Missions, carries sorrow not merely to the outermost limits of our Church in this country, but literally to the ends of the earth, to Africa, to China, to Japan. Everywhere he was known, and everywhere he was held in affectionate regard, not for his work's sake only, but quite as much because of his being the man he was. Subjected in early life to the discipline of a mercantile training, he would appear to have been providentially prepared for the great work to which in the fullness of his powers he found himself called of God. That he would have been a most successful merchant had he continued in the line of his earlier activity, few who took note of the able manner in which he handled the practical duties of the secretaryship will question; but it was in him to become more than what he at first set out to be, and by many years' experience in the cure of souls, he grew into possession of those rarer qualities and aptitudes that are essential to a missionary leader.

The moral characteristics that most conspicuously distinguished Dr. Langford were courage and cheerfulness. He went at his work, whatever it might be, in a dauntless fashion that compelled respect. Enterprises that looked to others arduous, seemed to him easy. No valley was too formidable to be bridged, no mountain too lofty to be leveled, or, better still, cast into the sea, if only he felt sure that he was hewing his path in the right direction. It was not that he did not discern the difficulties; he saw them as clearly as anybody, but he saw what others, sometimes, could not see, the beckoning light ahead.

The Church Missions House is Dr. Langford's visible monument. The building, to those who know its history, will always stand as a reminder of the man's indomitable persistency. He had made up his mind that the old quarters of the Board of Missions were inadequate, and that, on the score of both dignity and utility, something better ought to be provided. His plan did not lack for opponents. Site, cost, architectural style—all these were points in controversy. But Dr. Langford was resolved that a Missions House there should be; and to-day the building stands in its place, a lasting witness to his courageous prescience.

And yet he did not accomplish his object by mere force of will; an element of persuasiveness entered into all his enterprises. His genial smile and cheery voice wonderfully helped him. If he sometimes spoke impetuously, it was not in the way that angers men, for there seemed to be no ingredient of sourness in his disposition. He would at any time heartily grasp the hand of the adversary with whom he had just been crossing swords. He knew how to "contend earnestly," and yet never be contentious; how to strive and

yet never gender strife. In losing a man of this type, we have indeed lost a leader.

His memory is our treasure, his example ought to be, and shall be, our inspiration.

(Signed)

WM. R. HUNTINGTON,
DAVID H. GREER,
WM. N. MCVICKAR,
JOHN A. KING,
ALFRED MILLS,

Committee.

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. At present, please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

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

APPEAL FOR ST. THOMAS' MISSION, NEW RICHMOND, WIS.

Who will help a struggling mission to provide itself with the bare necessities for the proper and decent worship of Almighty God?

We have no paten, altar cruets, vases, credence, altar-frontals (or super-frontals), book-markers, or dossals.

Our total annual receipts (free-will offerings—no money raised in any other way) for all purposes are less than \$125.

We worship in what was formerly an old school house, somewhat re-adapted for Church worship.

Our members are few; we are all quite poor; we are the smallest and humblest Christian body in a town of 2,000 souls. There is much opposition to the Church. At present we are using an alms' dish for a paten.

Our immediate needs also extend to a fence around our humble property so as to enclose and protect it. At present our open lot is used by everybody for stable purposes, as at the back stands a large shed belonging to the M.E. body whose place of worship adjoins and overshadows ours.

There is a large depression on our lot, which is now a pond and the home of frogs and slime. We can't afford to have it filled in.

The Bishop of the diocese, the Rt. Rev. Dr. Nicholson, in Milwaukee, Wis., will receive any donations and subscriptions, or they may be sent to the incumbent in charge, the Rev. H. C. Boissier, New Richmond, Wis.

July 14th, 1897.

Church and Parish

A WYOMING missionary (musical) desires Sunday duty in August. Michigan or near diocese preferred. The REV. DODSHON, Douglas, Wyo.

PRIVATE boarding, with pleasant rooms; convenient location, reasonable rates. References exchanged. Mrs. MARY E. BYRNE, 1828 Indiana ave., Chicago.

A HOME is offered to a devout, well-bred, educated Churchwoman, in return for short hours' teaching. References requested. NICHOLAS FERRAR, LIVING CHURCH.

WANTED.—Several vacancies occurring in the eastern deanery of South Dakota, priests or deacons in American Orders are needed. Address BISHOP HARRIS, Sioux Falls, S. D.

WANTED.—Several missionaries, priests, or deacons, with American orders, in a Northwestern diocese. Salaries not large, but sure. Address H. W. H., care of THE LIVING CHURCH, Chicago.

WANTED.—A deacon, or lay communicant of the Episcopal Church, for the headship of a Mission Indian Boarding School. A missionary spirit with knowledge of practical affairs and methods of elementary education needed. Address with references H. E. G., care of THE LIVING CHURCH.

IMPORTANT TO TEACHERS

The Bishop of Kentucky has a valuable school property in the suburbs of Louisville, known as Trinity Hall, consisting of about twenty acres, with a large four-story fireproof building, heated with steam and lighted by gas, capable of accommodating 100 pupils. He desires to find a competent person who will take this property and operate it on his own account. To the right person satisfactory terms will be given. Address WM. REINECKE, Louisville, Ky.

The Editor's Table

Kalendar, July, 1897

4. 3rd Sunday after Trinity	Green.
11. 4th Sunday after Trinity	Green.
18. 5th Sunday after Trinity	Green.
25. St. JAMES, Apostle; 6th Sunday after Trinity	Red.

Eugene Field, a Household Name

BY MARGARET DOORIS

Where mother's hands lay pretty wreaths
Of immortelles and myrtle leaves,
O'er little children fast asleep,
And blessed angels vigil keep
In "God's own acre" fair,
Amidst the precious blossoms there,
The poet-rests; why call him dead?
He lives in hearts he comforted,
A household name.

To lofty heights, though grand, sublime,
Earth's weary ones could never climb,
Or little ones with tottering feet,
He loved in tenderness to greet,—
Write not his tribute there;
Where children hush their evening prayer,
Beside a loving mother's knee,
In love's own language it will be
A household name.

Of him, "the Children's Poet," friend,
Sweet thoughts through all the years will blend,
And, with earth's greatest, noblest, best,
In homes, in hearts, he will be blest,
Fame has no higher goal,—
Eternal as the deathless soul,—
Always by tender memories sealed,
By light of love always revealed,
A household name.
London, Ohio.

A WRITER in *The Evangelist*, discussing Dr. Patton's recent deprecation of the tendency to increase the liturgical services in the Presbyterian Church, says:

It is an ancient and familiar device to attack a proposed reform, or suggested change, on the ground that it will lead to something else. The use of organs in churches, the public reading of the Scriptures, the wearing of a gown, the repetition of the Lord's Prayer, have all been attacked on this ground, that they lead to Romanism. When the attempt was made to introduce instrumental music into the First church of Hartford, Conn., the innovation was denounced as an insult to the Fathers, and, what was worse, as tending to Papacy. "If we once begin to sing by note," they said, "the next thing will be to sing by rule and to preach by rule, and then comes Popery." The Hartford people made the descent very short, but they differed from others of their day only as to the length of the journey. A prominent New England minister thus argued against the association of the Congregational churches: "Association leads to consociation, and consociation to presbytery, and presbytery to prelacy, and prelacy to Popery." If, therefore, Dr. Patton's alliterative argument is valid, he is already three-fifths of the way to Popery himself. If Holy Week leads to holy water, then by the same sound reasoning, presbytery leads to prelacy, and prelacy to Popery.

A WRITER in *St. Andrew's Cross* says: "While in Nashville I met a rather aggravated case of the 'sectarian arrogance' about which we have been hearing in the Church papers of late, only this time it was not the 'sectarian arrogance' of the Church. Bishop Gailor was asked to offer the prayer at the opening of the Exposition, May 1st. The editor of the *Nashville Christian Advocate* (Methodist) took very decided exception to the committee's selection. He based his disagreement, not on any personal unfitness of Bishop Gailor, but

upon such reasons as these: 'The denomination to which he belongs is in every respect the weakest in the Commonwealth, having not one-fiftieth as many communicants as the Methodists, nor one-fortieth as many as the Baptists, nor more than one-twentieth as many as the Presbyterians. . . . Nor has it ever figured in any of the great epochs of the State's history. . . .

In nine-tenths of the State it has not even a name to live. In no solitary centre is it a dominant intellectual and moral force. That it will put in a claim to social pre-eminence is not to be supposed. The mere suggestion of such a thing is enough to raise a ripple of derisive laughter six hundred miles long.' If such an indictment were true, one would gladly pass over it in silence, uncharitable as it is. But while the Church in Tennessee is not as strong numerically as it might and will be, Tennesseans know, if others do not, that the Church is not only living in name, but is making its influence felt far and wide in increasing measure. I fancy that the Churchmen of Tennessee are quite willing to follow the example of the Church's Head in making no virtue of 'social pre-eminence.'

SOME of our readers lately seem to be in a protesting mood; and really, with the mercury above ninety around the ice-house, one may be forgiven for being critically disposed. The editor, in the shade of the cool pines of Northern Michigan, surveys the changing scenes of sweltering life as reported in the newspapers from less favored climes, and hopes that his esteemed constituents will try to keep cool, figuratively if they cannot physically. If this counsel is so extravagant as to be irritating, may he be allowed to substitute "lukewarm" for "cool"? Be lukewarm, or at least as lukewarm as you can, perspiring reader! If you see anything in these columns that annoys you, do not read it (!). We shall strive to avoid exciting subjects during the heated term, and cultivate a somnolent and soothing style.

ONE protest, which has our sympathy, is from "an old subscriber," against the selling of newspapers on the streets on Sunday morning. It is not so much that our venerable friend is disturbed in his matutinal slumbers by the noise of the newsboys, that he protests, but because "the boys are not in a fit state to go to church or Sunday school after selling papers. Their minds are filled with the latest crimes," etc. That is true, but we are not quite sure that the boys that sell the papers are Sunday school boys. Yet we should like to "do something" to save them, and to save the older people who fill their minds with the latest crimes on every Lord's Day, instead of going to church "to listen to their duty with honest hearts in order to practice it."

ANOTHER protest which, perhaps, ought to be voiced is from "Queery." His righteous soul is vexed at the sight of clergymen "gaily appareled" in bicycle costume, not only in the highways and byways, but also in stores, at ball games, even coming out of the vestry room. "Imagine the effect upon the layman, of meeting his rector attired in knickerbockers, short jacket, pink shirt, tan shoes, a jaunty little cap on the side of his head, and a cigar in his mouth! With or without the wheel, the spectacle

would not tend to promote piety, we must admit. But shall not the clergy be permitted to ride the bike? They cannot ride well in their cassocks unless they ride the woman's wheel; and the long frock coat is not much better. Perhaps we might compromise, and draw the line at the pink shirt and the cigar!

REV. DUANE SENECA PHILLIPS, R.S.T.D., of whose thirtieth anniversary as rector of St. Paul's church, Kankakee, we made mention in our issue of June 26th, has, with one exception, held his pastorate longer than any other rector in the diocese. By his kind permission we present to our readers a portrait of one who holds a prominent position in the diocese, Mr. Phillips having been elected on the Standing Committee in 1880, re-elected every year since, and since 1889 its president.

Influence of the Psalms

IT is a well-known rabbinical tradition that above the bed of David there hung a harp. At midnight, as the wind rippled over the strings, it made such music that the poet-king was constrained to rise, and, till the pillar of dawn rose high in the eastern heavens, to wed words to the strains. The poetry of that tradition is summed up in the saying that the Book of Psalms contains the whole music of the heart of man swept by the hand of his Maker. In it are gathered the lyrical burst of his tenderness, the moan of his penitence, the pathetic accent of his sorrow, the triumphant shout of his victory, the despairing sob of his defeat, the firm tone of his confidence, the rapturous note of his assured hope. In it is presented the anatomy of all parts of the human soul; in it, as Heine says, are collected "sunrise and sunset, birth and death, promise and fulfillment—the whole drama of humanity."

In the Psalms is painted, for all time, in fresh, unfading colors, the picture of the moral welfare of man, often baffled yet never wholly defeated, struggling upward to all that is best and highest in his nature; always aware how short of the aim falls the practice, how great is the abyss that severs the aspiration from the achievement. In them we do not find the innocent converse of man with God in the Garden of Eden; if we did, the book would for our fallen natures lose its value. On the contrary, it is the revelation of a soul deeply conscious of sin, seeking, in broken accents of shame and penitence and hope, to renew personal communication with God, heart to heart, thought to thought, and face to face. It is this which gives to the Psalms their eternal truth. It is this which makes them at once the breviary and the viaticum of humanity. Here are gathered not only pregnant statements of the principles of religion and condensed maxims of spiritual life, but a promptuary of manly effort, a summary of devotion, a manual of prayer and praise—and all this is clothed in language which is as rich in poetic beauty as it is universal and enduring in poetic verity.

The Psalms, then, are a mirror in which each man may see the motions of his own soul. They express in exquisite words the affinity which every thoughtful human heart craves to find with a supreme, unchanging, loving God who will be to him a protector, guardian, and friend. They utter the ordinary familiar experiences, thoughts, and feelings of men; but they give to these

a width of range, an intensity, a depth, and an elevation which transcend the capacity of the most gifted. They translate into speech the spiritual passion of the loftiest genius; they also utter with the beauty born of truth and simplicity, and with exact agreement between the feeling and the expression, the inarticulate and humble longings of the unlettered peasant. So it is that in every country the language of the Psalms has become part of the daily life of nations, passing into their proverbs, mingling with their conversation, and used at every critical stage of existence—at Baptism and marriage, in sickness and death. To weary travelers, of every condition and at every period of history, they have been rivers of refreshment and wells of consolation. In them the spirit of controversy and the strife of creeds are forgotten; love of the Psalter has united Anglican and Roman Catholic, Presbyterian and Nonconformist. Over the parched and heated fields of theological polemics the breath of the Psalms sweeps, cool and soft and balmy. For centuries the supplications of Christians, clothed in the language of the Psalter, have risen like incense to the altar-throne of God; in them are expressed, from age to age, the devotion and the theology of religious communions that in all else were at deadly feud. Surviving all the changes in Church and State, in modes of thought, habits of life, and form of expression, the Psalms, as devotional exercises, have sunk into our hearts; as sublime poetry, they have fired our imaginations; as illustrations of human life, they have arrested our minds and stored our memories.

In the Psalms the vast hosts of suffering humanity have found, from the time of Jonah to the present day, the deepest and the most faithful expression of their hopes and fears. By them the anguish wrung from tortured lips on the cross, at the stake, and on the scaffold has been healed and solaced. Strong in the strength that they impart, young boys and tender girls have risen from their knees in the breathless amphitheatre, thronged with its quivering multitudes, and boldly faced the lions. With them upon their tongues myriads have died—now in quiet sick rooms, surrounded by all who have loved them best in life; now alone and far from home and kindred; now hemmed in by fierce enemies howling for their blood. For centuries, in the storm and stress of life, the eternal questions of whence? and why? and whither? roll in upon us with monotonous iteration, like the sullen surges of the inarticulate sea. With strained nerves and senses keenly alert, men and women have asked what is life and what is death, and the only answer to their questions has been the echo of their own voices reverberating through a cavernous void, until, in weariness and despair, they turned to the Psalter, and its words have wrapped them round like a folding sense which has brought them imperishable peace. Thus, in the Psalms there are pages which are stained with the life-blood of martyrs and bedewed with the tears of saints; others which are illuminated by the victories of weak humanity over suffering and fear and temptation; others which glow with the brightness of heroic constancy and almost superhuman courage. Over the familiar words are written, as it were in a palimpsest, the heart-stirring romances of spiritual chivalry, the most moving tragedies of human life and action.—*The Quarterly Review*

England and America

WHENEVER the foreign critic is asked to single out the gift that the Victorian reign has made to its subjects, he inevitably comes to the commonplace conclusion that it is good government—good government proved, not merely by great revenues, nor great territory, nor teeming populations, but by the decrease of crime, by a lighter burden of taxation, by laws bearing equally upon rich and poor, by the decline in pauperism, by widespread thrift and enlightenment, by the fact that wherever the English flag goes it carries freedom, not merely for the Englishman, but for man.

Between the beneficent work done by England and that done by the United States, we should not dream of drawing any comparison. That free ideas have in this century triumphed in England is greatly due to the example of the United States. It was the loss of her American colonies which awoke England to a sense of the dangers with which absolutism had surrounded her; it was the example of Washington, Franklin, and Hamilton that taught their former countrymen that a new era was opening. It was the welcome given by America to populations like that of Ireland, under equal laws and brighter skies, which made it possible for the Old World to recover itself and take a new lease of a freer and better life; it was the successful struggle of the United States to maintain itself as a neutral and peaceful State which showed that war is not a necessity of States; it was the United States which first incorporated in the jurisprudence of the world the rule that one of a man's natural rights is that of choosing the government under which he will live. But for the violent separation of the United States, and the foundation of the American republic, the date of England's conversion to liberal ideas must have been greatly retarded. At all events, it is impossible for us to consider the successes and glories of our branch of the race except in connection with those of which it forms a part. As Americans, we claim a share in the expansion of England.—*N. Y. Evening Post.*

Oldest Bank in the World

IT will probably surprise a great many people to learn that the oldest bank in existence is the Bank of Naples, which has lately been passing through such troublous times. The British consul at Naples, in his report for last year, furnishes some details of the foundation of the bank in the sixteenth century, and points out that the earlier banks, the Monte Vecchio, of Venice, and the Banco San Giorgio, at Genoa, established in the twelfth century, and the Bank of Barcelona, established in the fourteenth century, have all ceased to exist. The report fixes the foundation of the Bank of Naples at 1539, and the institution is, therefore, far older than the Bank of England, which was established in 1694. It is in the unique position of having considerable capital to which no one lays any claim. For the explanation of this curious state of affairs one has to go back to the time when the Neapolitans, in order to receive Charles V. with great pomp and magnificence, obtained vast loans from the Jews against royal pledges. The difficulties of re-payment were solved in right royal fashion by the king banishing the Jews, but the Jews contrived before leaving to dispose of their securities to two Neapolitans on very easy terms. The buyers offered

the pledges to their original owners at a reasonable profit on the transaction, and also offered further loans without interest on the old security. Philanthropic gifts were then made to the institution on condition that it advance loans without interest, and in this way the bank started, practically as a charitable pawnbroker. Gradually, however, it developed into a bank doing ordinary commercial business, and up to nearly the end of the seventeenth century prospered greatly.—*New York Herald.*

— x —

Book Notices

The Old Testament under Fire. By A. J. F. Behrends, D.D. New York: Funk & Wagnalls Company. Cloth, 12mo. Pp. 246. Price, \$1.

In his preface Dr. Behrends states that the seven papers included in this volume "were prepared for audiences composed of intelligent and thoughtful men and women who were fully competent to follow a close and searching argument, so long as the discussion was not swamped by technical details." From this standpoint the general outlines of recent Old Testament criticism are well sketched. Advanced criticism of the Scripture is shown to be largely conjectural, and further that the problems raised by it are in the main insoluble. Professors Briggs and Driver are characterized as "leaders of the mediating school," and the judgment passed on their books is, "Many a page bristles with assumptions for which not the slightest evidence is given. The critical processes are reverential in spirit, but they are very far from being severely scientific; and the historical criticism is thoroughly loose and arbitrary." While a legitimate criticism is not condemned, rather approved, still the fact is emphasized that the Old Testament, as also the New, is to make the readers "wise unto salvation," not to teach other sciences. The chapters of the book are entitled: "General Survey;" "Our Lord's Use of the Old Testament;" "Christ and the Old Testament;" "Criticism and the Old Testament;" "Criticism and Common Sense;" "The Historic Faith;" "Integrity of the New Testament." In the section, "The Historic Faith," Dr. Behrends, although having in mind the pitiful divisions of Christendom, says that underlying all division is a common Christian Creed, an immutable Christian Confession, never eclipsed, nor can be, an apostolic unity which has never been broken, and which is thus outlined: God personal and living whose law is sovereign and immutable, Jesus Christ who came to save sinners, the Scriptures that are able to make man wise unto salvation, the kingdom of God here and hereafter. But we ask what historic meaning is attached to these statements by many who allege no difficulty in professing them? The outline is too vague to be of service in making one the Christian believers. On page 47 we find in contrast to the above, "And the reason is not satisfied unless the answers given are stated in clear and unmistakable language. A vague theology is the sign of a decaying Church." If there be an apostolic unity of faith underlying our "Common American Christianity," it is certainly a residuum of ever-narrowing content, and well nigh intangible. This section on "The Historic Faith," to our mind, is so inadequate that it would have been better omitted from the volume, which as a whole is valuable and effective within the sphere it undertakes to cover.

A Rose of Yesterday. By F. Marion Crawford. 1897. New York: The Macmillan Company.

This is the latest novel by Mr. Crawford, issued in book form after having already had a serial publication. It is a slight affair, and consists only of an episode in the life of an American family temporarily staying in Lucerne, Switzerland. The characters are few, and there are no striking incidents. The interest and value of the work consist mainly in the keen analysis of character. A woman, married under peculiar circumstances to a man she never loved, is traveling with her son who is practically an imbe-

cile. She meets an old lover whom she did love, and who has always loved her, and who has remained unmarried for her sake. Her husband is in the Bloomingdale Lunatic Asylum, the result of a life of dissipation. The medical reports indicate that he can never recover. Her old lover urges her to seek a divorce, and this gives Mr. Crawford the opportunity to write a few strong pages on this subject, which are the best in the book, and on account of which, evidently, the book was written. It is a violation of Mr. Crawford's own theory of novel writing, and the result is that this is the weakest of all his stories. The essay on the evil results and tendencies of divorce is true enough, and would be valuable as a separate tract, but as a part of a novel it is out of place. The woman remains true to her son's father who, in spite of medical prophecy, does recover. The story is weak, but it is not dull; that Mr. Crawford could not be. The weakness is in its lack of incident and in the unimportance of its prevailing motive. But it is well written, and the different characters are clean cut and sharply defined. Even the imbecile son is carefully drawn. The book is one of those Mr. Crawford throws off as a relaxation between his more important novels. He should not try this experiment too often.

Paul, a Herald of the Cross. By Florence Morse Kingsley. Philadelphia: Henry Altemus. Price \$1.50.

This is the third in a series, of which "Titus" and "Stephen" were the preceding volumes, in which the author has sought to present anew the story of the planting and the spread of Christianity in the days of the first century. The hero is the great Apostle of the Gentiles whose life is woven into a historical novel. The author has evidently been at great pains to be sure of her facts and dates as well as of her local coloring. Like most of these semi-religious stories, the theology is a little hazy. In spite of this last fact, the story is well told, with a realism that holds the interest throughout. Very wisely, the question of the time of St. Paul's death is left unsettled, and our last glimpse of "Paul the Aged" is in the prison at Rome dictating epistles to the saints to whom he had preached "the unsearchable riches of Christ."

Pioneers of Evolution from Thales to Huxley. With an Intermediate Chapter on the Causes of Arrest of the Movement. By Edward Clodd. New York: D. Appleton & Co. Price, \$1.50.

Prof. Clodd is a voluminous writer, not only of agnostic but of anti-Christian literature. In this work, under the excuse of an account of the development of the evolution theory, he makes a definite attack upon Christianity, which has been, according to him, the cause of the arrest of the movement that bade fair to plant evolution on the intellectual throne of the universe. If we leave out the "Intermediate Chapter" there are none but warmest words of commendation for this compilation of the evolution teachings of the world's great philosophers; but in one-fourth of the book, called Part XXII., he abandons his scientific spirit of inquiry and simply calls names. The scientists are full of ridicule for the theologian who attempts to write about science, what shall we say of the scientist who tries to write about theology, but who has gotten no further than "sun myths" and "heathen rites" as the foundations of a faith that has conquered the world!

Bishop Barlow's Dialogue on the Lutheran Factions. With an Introduction Bearing on the Question of Anglican Orders, and Notes. By John Robert Lunn, B.D. 1897. London: Ellis & Keene.

Bishop Barlow has been such a football between Rome and Canterbury in the contest about the validity of Anglican Orders, that few have been able to think of him as his real personality demands. This very important little "Dialogue" was first published in 1531, and again in 1553; *i. e.*, in the reigns of Henry VIII. and Queen Mary. Barlow had spent some time on the continent, principally in Germany, and his drastic treatment of the Lutherans, Zwinglians, and Anabaptists is the result of his personal investigations under very favorable cir-

cumstances, for he admits that he went abroad prejudiced towards them. It is not a dull book in any particular, but is fresh and lively in matter and style. The present value of this work is that it gives us incidentally an insight into the personal beliefs and opinions of the chief consecrator of Archbishop Parker, and thoroughly disproves the stock allegation of Roman objectors, that Barlow was a Protestant who had no faith in the Catholic teaching regarding Holy Orders, and therefore could not have a right intention in consecrating Parker.

Leo XIII. and Modern Civilization. G. J. Bleeker Adams, of the New York Bar. New York: The Eskdale Press.

A small book on a most profound subject. The effort of the author wholly to blacken the Papacy, and to show the syllabus to be directly subversive of all the rights of man, throws a suspicion of narrowness on his work. This, with an appeal to the "know-nothing sentiment," and the slur of disloyalty cast upon Roman Catholic fellow-citizens, gives an unpleasant effect to the whole effort. It will scarcely be claimed that "Modern Civilization" is infallible and supreme. Neither will it be assumed that the Church gets its being from the State, and must be subservient thereto. Neither can it be denied that all power is from on high, and consequently that much of the syllabus, on this postulate, is perfectly logical and capable of being understood in a proper sense by intelligent Churchmen. The point to be reached in modern affairs is how to conserve the divine right of the Church, and the proper liberty of the individual and the State, in due harmony and order. Our author just touches a point which might let in some light on the subject if enlarged upon, and that is the federation of the world-wide episcopate as the true seat of authority, and not the irreformable and autocratic headship of the Papacy. This thought worked out, without the *ad captandum* appeals to prejudice and passion, would have a better effect and be really a far more powerful attack upon Leo XIII., without any transgression of Christian charity.

Louis Napoleon and Mademoiselle de Montijo. By Imbert de Saint-Amand. Translated by Elizabeth Gilbert Martin. With Portraits. New York: Charles Scribner's Sons. Price, \$1.50.

We have had Napoleon Bonaparte from every possible point of view. Are we to have now a similar abundance of literature about each member of the family to the third and fourth generation? Numerous lives of the third Napoleon have been written, but our author thinks that unusual opportunities have enabled him to know some phases of the inner life of the man who sought to rival his uncle on history's page, and so, with the idea of the women of Versailles in mind, he has given us a volume that is gossip and interesting. The story, however, is still that of the Emperor. The last chapter is an excellent description of the marriage, at Notre Dame cathedral, on Jan. 30, 1853.

The Aurora Borealis. By Alfred Angot. New York: D. Appleton & Co. Price, \$1.75.

This monograph on the so-called Northern lights, a new volume in the excellent International Scientific Series, is of deepest interest; written in simple style and profusely illustrated, it presents the whole subject of auroras and the cognate electrical phenomena in a way that is both attractive and exhaustive. There is also given an appendix in which are tabulated all recorded auroras seen in Europe below latitude 55 degrees, from 1700 to 1890. It will surprise most people to find that it takes ninety pages simply to record these in the briefest form.

Books Received

HARPER & BROS.

Susan's Escort, and Other Stories. By Edward Everett Hale. Illustrated.
A History of Our Own Times from 1880 to the Diamond Jubilee. By Justin McCarthy, M.P. Illustrated.
Theory of Thought and Knowledge. By Borden P. Bowne.
The Real Condition of Cuba To-day. By Stephen Bonsal. With Frontispiece and Map. 60c.

CHARLES SCRIBNER'S SONS

The Claims of the Old Testament. Lectures Delivered in Connection with the Sesquicentennial Celebration of Princeton University. By Stanley Leathes, D.D., Professor of Old Testament Exegesis in King's College, London. \$1.

Two Lectures on Theism. Delivered on the Occasion of the Sesquicentennial Celebration of Princeton University. By Andrew Seth, M.A., LL.D., Professor of Logic and Metaphysics in the University of Edinburgh. \$1.

Opinions of the Press

The Church Times

BARNATO'S SUICIDE.—The suicide of the millionaire, Mr. Barnato, suggests the trite reflection that happiness and riches are not necessarily connected. In this material age, when worldly prosperity and commercial success are more than ever admired, to the extent even of worship, the grievous self-murder of a man whom one-half of the world glorified and the other half envied serves to remind us of a wholesome truth very apt to be forgotten. Indeed, such a career as that now violently ended was not an admirable one, and yet it was impossible not to perceive in most of the obituary notices of Wednesday last an undertone indicating the worship of success. *Quocumque modo rem* might well have served as the motto of the writers. But it is all a melancholy business. To get riches with electric speed by means which rather argue cunning than mercantile honor, to live a short, fevered life of material splendor, and to die a suicide's death—well, the less said about such a life and such an end the better.

The Churchman

SUCCESS.—The most interesting and conspicuous person who is just now engaged upon the entrance examinations set by the colleges, is Helen Keller, who is preparing to enter Radcliffe. That she should be able, with her tremendous disabilities, to undertake such tasks is in itself sufficiently wonderful; but that she should acquit herself better than a majority of the young men and women who can hear and speak and see, is remarkable indeed. Such an achievement is a silent criticism upon our own discouragements. Many people think that success depends on opportunity. In a way, it does; but much more upon the recognition of opportunity. The young men who are just now starting together in the race of life, marching in step from the commencement stage into the world, will, some of them, be far ahead and some of them far behind in a few years. That is plain enough. But the men who seem to have the best chance to-day may not be the ones who shall come back in ten years with the best record. The race is not always to the swift, nor the fortune to the rich, nor success to the strong. Many a man who starts to-day, handicapped by poverty and by humble station, shall be heard from, while his better equipped neighbor shall be unknown or forgotten. Courage and toil, as one of the commencement speakers said at Harvard, are the notes of high achievement.

The Churchman

VICTORIA'S JUBILEE.—It is perhaps her personal character that engages the thought and admiration of the world at this present moment, more than even the immense strides that have been made in the intellectual, religious, and commercial life of her people since her accession. The sincerest and most enthusiastic republican will forgive her for being a queen, because she has proved herself so excellent a woman. Her reign thus far has been one of general prosperity. Since she first took the crown, at eighteen years of age, the population of the British Isles has increased by at least eleven millions; the public revenue has more than doubled; the imports and exports have become multiplied fivefold. A fleet of ironclads has gained for England an actual naval supremacy. Education has become vastly extended, and in literature and science the Victorian age has literally been *stupor mundi*, the wonder of the world. But these are all secondary matters compared with the advanced activity in the work of the Church in England which has characterized the history of the last sixty years.

The Household

"Frederick the Great"

FROM *The Quiver*

THE third-class compartment was already pretty full when he presented himself at the door, mutely soliciting admittance. His fresh young face looked so boyish, his large blue eyes so gentle, that nobody frowned at him. He entered and sat down uneasily on the edge of his seat, placing his large hands squarely upon his knees.

"Pardon, ladies, that I take up so much room," he said in a deep bass voice.

Every one felt friendly towards him.

"We forgive you your splendid size," said a little man in the corner. "Some of us would be glad to be forgiven for the same sin."

The young man smiled a boyish smile under his yellow mustache, and looked about him doubtfully for a moment, and then with a burst of happiness that nothing could subdue, he exclaimed:

"I am going home! Going home to stay. I have finished my service."

"Ah, you have got rid of the knapsack, comrade, have you?" said the little man in the corner.

"Yes. I'll never wear it again."

"But it is a fine thing to be a soldier," said the little man earnestly. He had pictured to himself the delights of the life all the more vividly, perhaps, since his physical disabilities had never permitted him to taste them. The women in the carriage looked at the young giant and smiled, thinking how fine he must have been in his helmet and uniform.

"Ach! it is better to be at home," said he. "I'll never march again, except after the sheep that stray across the mountain over into the next valley."

The little man frowned.

"With so great a body, how is it you think of such poor things as sheep?"

The giant laughed good humoredly.

"It is a great body, as you say," he remarked, rubbing his hands down his large legs. "In the regiment it gave me a fine title."

"What one?" said the little man.

"My name is Frederick; the ladies shall guess."

"'Frederick the Great'!" said they all in a breath, and he nodded brightly. The train wound slowly up into the mountain regions, and then "Frederick the Great" became more and more excited and restless. He stood up, almost filling the carriage with his huge bulk.

"This is my country!" he cried in excitement. "See the beautiful green fields! I shall soon be at home, and shall never leave it again. Ours will be the next valley," he continued. "See, there is the spire of our church! And that is our farm there, with the white palings. That is Lina's house with the pigeon-house on the pole. I made her the pigeon-house last furlough. Dear Linchen! It is three miles to the station. Do you think Linchen will be there?" he asked of the little man in the corner.

"No, not if she is like most of her sex," said he snappishly.

But the ladies nodded and smiled knowingly, saying, Never mind; he must remember Lina might be busy with work.

"But she came to see me off. It would

not be like home if Linchen was not there. She carried my big sword and dropped it in the mud, did Linchen, last year."

"How old is Linchen?" asked one of the women softly.

"Eighteen the fifth of last December," said he promptly.

"Then, depend upon it, she won't be there; she is just at the most aggravating age," said the sour little man from the corner.

"You must go and see her the first thing to-morrow," said one of the women. "She will be shy about coming to meet you at the station."

"I'll go to-night," he said promptly, at which the little man snorted, and all the women beamed delightedly. He leaned himself far out of the window.

"I see *lieber Vater* and the *Mitterchen*," he shouted with glee, and then, catching one of the women by the arm, he dragged her to the window, and, giving her a thump on the back, said, "Look! look! all there waiting for me!"

The sour little man blew his nose angrily; the train slowed up.

"Lina is not there," said Frederick sorrowfully.

"I knew it—the wretch!" exclaimed the little man.

"Never mind, go and see her to-night," said the women. "She is expecting you."

"Yes, yes!" said the giant, with a smile. "To-night I shall see Lina."

They watched him as he sprang down upon the platform, and as he kissed the white-haired old man whom he had called "dear father," and then caught up a fat, red-faced woman in his arms and danced around with her on the platform. That was his greeting to *Mitterchen*. The sour little man in the corner looked on cynically.

"Now, see there. He has a father and a mother whose hearts are brimming over with joy at his return. And he, ungrateful boy! is only thinking of that hussy Lina who didn't come to meet him. What fools boys are, to be sure; and what a pity it is that by the time they have learned wisdom there is no one left to care a penny about them!"



The sale each year of
800,000
SINGER
Sewing Machines

is evidence that the Singer, which was the first practical sewing machine, is to this day

Preferred to All Others.

Beware of inferior imitations wrongly sold under the Singer name. The real Singer Sewing Machines have this trade-mark, carrying our guarantee.

Machines delivered for trial. Sold on instalments.

THE SINGER MANUFACTURING CO.
OFFICES IN EVERY CITY.

For Rest and Luxury Baths, electricity, etc. Specially attractive in summer.

PENNOYER SANITARIUM,
KENOSHA, WIS.

For illustrated book, address N. F. PENNOYER, M.D., Mgr. Chicago office, 70 State-st. Tuesdays 1:30 to 4.

"The Alma," Alma, Mich.
A PERFECT HEALTH RESORT.

Interlaken Sanatorium
La Porte, Ind.

Invalids' ideal retreat for mental and nervous afflictions, prostration from age, disease, habits, overwork and worry. A charming home. Send for descriptive circulars. Best of reference. Mention this paper.

H. WARDNER, M.D., Supt.

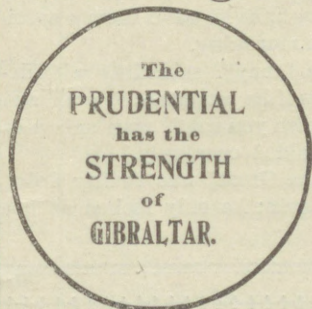
One of the brightest, most interesting numbers of the LADIES' HOME JOURNAL yet issued, is now on all news stands

ten cents

The Prudential

Has Nearly 2,500,000 Policies in Force.

These are guaranteed by



Assets,	/	/	\$19,541,827
Income,	/	/	14,158,445
Surplus,	/	/	4,034,116

Life Insurance in every form. Ages 1 to 70. Amounts \$15 to \$50,000. Premiums payable yearly, half-yearly, quarterly, weekly. If you wish to make application or to know something more of THE PRUDENTIAL'S plans, write

The Prudential Insurance Company of America,
Home Office, Newark, N. J.

JOHN F. DRYDEN, President.

The last glimpse they had of "Frederick the Great" was as he stood on the platform, overtopping by head and shoulders a group of friends who were hurraing for him, while *Mitterchen* danced around him with tears of joy streaming down her fat red face.

"Was Lina kind that evening when he went to see her just as the first twinkling stars came out?" the sour little man wondered in his corner, and hoped that, for once, she would belie her sex and be all that the boy's heart could wish. And so they rolled away out of the little mountain station and left "Frederick the Great" behind them, and he passed out of their lives; only the women sometimes remembered the great boyish-looking soldier, and let a smile fall upon their lips as they muttered a hope that Lina was kind.

"The voyage is over, my friend. We shall soon be in New York, now. Can I help you?"

The speaker was the steward of a German emigrant ship. The man he addressed was our old friend "Frederick the Great," as tall and as upright as ever, but not so boyish-looking nor so happy as when we saw him last. The home-coming had not been a bright one, after all.

Lina was gone. Yes, gone away from that pleasant little valley—gone away from Bavaria, even gone off to far-away America. When this dreadful piece of news was told to "Frederick the Great," it seemed to him as if the very sun in the sky had turned dark for him. What was home without Lina? What was the world without Lina?—she whom he had known and loved all his life! Lina was gone! Life in the valley was no longer a happy dream; it had become a nightmare to him, and so, a few weeks later, he left it to seek Lina.

The Frederick of the voyage was a very different person from the soldier coming home in high glee so short a time ago. That one had been bubbling over with happiness; this man was silent, and at times almost sorrowful. The steward and he had struck up a great friendship, based on a common nationality. Frederick had told him all about Lina. The steward was deeply interested, and had made the lover promise that when he came home again with little Linchen as bride, he would sail by no other ship. For assuredly, on no other ship would she be made more comfortable and feel more at home than on board the "Goldner Adler," and Frederick promised to sail by no other.

"We arrive on a Sunday. See now! On Monday you start for St. Louis. On Wednesday afternoon you are with Lina."

"Nay, nay, not so swift, my friend. It is many weeks before I come to St. Louis. I march," said Frederick the Great.

"Thunder and lightning, man! You cannot march to St. Louis! It is a hundred thousand miles away," said the amazed steward.

"Halt! Not so great the distance. It is three hundred and fifty miles—German miles—and I march a good ten miles a day, and carry my rifle and haversack, too. Oh, yes; it is I that have learned to march well in the army."

"But why not go by train? It is a thousand English miles."

"I cannot spend money and go by train. I carry a pack, and I am a peddler. I make some money in every march. I come to Lina with a little fortune. Enough to carry us back, if Lina comes. If she does not come,

then I want no more money for anything ever again."

"Nay, nay; think not of so wicked a Lina as that. She comes back the little bride, and I make her so comfortable in the 'Goldner Adler' she thinks she is first cabin."

* * * * *

"Mammy, mammy! see the big man! He is as big as—as Christopher, isn't he? And I've asked him to come in and eat dough-nuts with us, and he can't talk one bit."

A small, gray-eyed girl danced into her mother's kitchen, pointing backwards over her shoulder at "Frederick the Great."

"Land o' Goshen! You ain't never asked a tramp into our house, an' father's gone, an' no man nearer nor two miles away!" said the mother, helplessly lifting ten sticky fingers out of her pudding basin.

"He ain't a tramp, mammy."

"How do you know, child?"

"'Cause he smiled a *smiley* smile. Tramps only smile growly smiles, like Bruno when he's going to bite."

"He's a peddler, anyhow, and they're most as bad," said the mother anxiously.

"This one is real nice," said the child with serene confidence.

"Frederick the Great," now on the fourteenth day of his march, took off his hat and said, "*Bitte gnadige, Frau.*" He always said that as he undid his pack for inspection and spread the contents upon green baize on the floor. People never understood the words, but the women liked his deep voice, and children were captivated by his smile that was *smiley*.

"Please, mammy, I want ever so much to buy a knife," said the little girl, kneeling over the tempting display.

"No, Kitty; you ain't got no sort o' use for a knife," said her mother.

"Well, then, I'll have a thimble," said the child diplomatically. "You said I must learn to sew, now."

She selected one to fit her tiny finger, and asked how much it was.

"Ten cents," said the peddler, with a strong accent.

"Are you German?" asked Kitty.

"Ja, *soldat*," said he.

"What's *soldat*?" said she.

"Ja, *soldat*," repeated the man.

"*Soldat*," said Kitty slowly. "Oh, I guess I know—soldier, ain't it?"

She thrust out her left arm stiff from the shoulder, screwed up her eyes, and brought up her right elbow, "Bang! Shoot! Gun! Puff!" said Kitty.

"Ja, ja!" said "Frederick the Great," with a deep laugh, as he gave them a specimen of German marching.

"Oh, isn't he funny?" said Kitty with delight. "Just as if he was made of wood and screws. I do wish you would stay and play with me," she added coaxingly.

"Frederick the Great" was swiftly doing up his pack again; he only looked at her and smiled.

Terrible Boils

They Came Thick and Fast--Till Cured by Hood's Sarsaparilla.

"My brother had terrible boils on the back of his neck. As fast as one would get better another would come. He became very much emaciated, and began taking Hood's Sarsaparilla. One bottle made a great improvement, and when he had taken two bottles he was cured." CARRIE D. ERVIN, Mound City, Illinois.

Hood's Sarsaparilla

Is the best—in fact, the One True Blood Purifier.

Hood's Pills cure sick headache. 25 cents.

A FAMILY'S SAFEGUARD

Jeremy Bentham's ideal condition of "The greatest good to the greatest number" of people, is practically fulfilled by The Prudential in popularizing life insurance, and bringing it within reach of all the people. Through its liberal plans, every member of the family can secure the advantages and protection which life insurance gives. The Prudential issues two general classes of life insurance policies—Ordinary and Industrial.

Under the first plan, policies are issued for amounts of from \$500 to \$50,000, and the premiums may be paid yearly, half-yearly or quarterly. Ordinary policies are issued on the Whole Life Limited Payment and Endowment plans. The Whole Life Policy is the simplest form of life insurance; premiums are payable during life, and the amount insured is payable at death.

Under the Limited Payment Plan premiums are payable for a period of ten, fifteen, or twenty years only, or cease if death occurs within this period. Should the insured survive the payment period, the policy is continued in force on the books of the company, but no further payments are required; this is a favorite form of policy. Endowment policies combine insurance and investment, providing for the payment of the benefit if the insured be alive at the expiration of the period (10, 15, 20, 25 or 30 years), or in the event of previous death.

Under the Guaranteed 5 per cent. Twenty-Year Endowment Bond, the initial sum insured under the policy is increased each year by a guaranteed dividend of 5 per cent. of that sum, and if the insured survives the endowment period, the initial sum, together with the accumulated dividends, becomes payable to him in cash, making a most attractive Endowment Contract. These constitute the principal classes of Ordinary policies issued by The Prudential, although others, such as Child's Endowment, Joint Life Policies, Installment Policies, and Annuities form variations of these plans.

In the Installment Policy the sum insured, in place of being payable in one amount, is made payable in equal annual installments extending over 10, 15, 20, 25, or 30 years, as may be determined by the person insured.

This is the plan of insurance which "Makes Insurance doubly sure." Many privileges are extended to holders of Ordinary Policies.

Inquiry is invited in reference to any of the plans of life insurance mentioned above, and any additional information desired will be cheerfully furnished.

HOME OFFICE, Newark, N. J.

THE PRUDENTIAL INSURANCE COMPANY OF AMERICA.

JOHN F. DRYDEN, President.

LESLIE D. WARD, Vice-President.

EDGAR B. WARD, 2nd Vice-President and Counsel.

FOREST F. DRYDEN, Secretary.

FROM GEORGIA:—"Before closing, I would like to express the pleasure with which THE LIVING CHURCH is read, not only by the members of the family who are supposed to be interested in Church literature, but also by the younger members who treat other Church papers with neglect."

Little Folks

like pleasant medicines; little folks need mild, harmless medicines; little ills of childhood are quickest cured by gentle laxatives.

Tarrant's Effervescent Seltzer Aperient

sweetens the stomach and cleanses the bowels. Children like it and it always does them good. The one grown folks' remedy that is equally good for little people. *In favor for 50 years.*

50c. and \$1. Tarrant & Co., Chemists, New York.



"Where are you going?" asked Kitty.
 "He doesn't understand you, child. What is the use of talking to him?" said the mother.

"But where are you going?" asked Kitty beseechingly. "Do, please, tell me."
 He took a card from his pocket and handed it to her. Upon the card was carefully written:

"LINA KRUGER,
 Care of Mrs. Wentworth,
 1925 I Street, St. Louis, Mo."

"Oh, mammy, he's going clear off to St. Louis, and I shan't never see him any more," said the little child. "Are you going to Lina?" she added, looking intently at him.

"Ach, ja, Lina," said he softly.

"Is Lina nice? Is Lina your sister?"

"Frederick the Great" undid his necktie, and, unfastening a small gold locket, showed to Kitty the picture of a round-faced, fair-haired German girl.

"Oh, that is Lina! She looks nice. I'll send her something."

The child skipped away, and in a couple of moments returned with a card for Lina. The card bore the image of a small cottage, with snow on roof, and glass-glittering frost everywhere, while a gigantic robin on an unknown tree in the foreground, warbled forth a banner upon which was written "A Merry Christmas."

"This is for Lina, with my love," said Kitty, as she wrote something on the back.

"Frederick the Great" stooped low, and, taking her small hand in his, kissed it respectfully.

"I'll send Lina a kiss, too," she said, catching him by the mustache, and planting a sounding smack upon his cheek.

"For shame, Kitty!" said her mother reprovingly. "Little girls shouldn't be so forward. You're too big for that now."

"He's so big, mammy, it made me feel quite little again," said she in explanation of her conduct.

(To be continued.)

I've Got It, Mother

THE boy marched straight up to the counter.

"Well, my little man," said the merchant, complacently—he had just risen from such a glorious good dinner—"what will you have to-day?"

"Oh, please, sir, mayn't I do some work for you?"

"Do some work for me, eh? Well, now, about what sort of work might your small manship calculate to be able to perform? Why you can't look over the counter!"

"Oh, yes, I can, and I'm growing, please, growing fast—there, see if I can't look over the counter."

"Yes, by standing on your toes. Are they coppered?"

"What, sir?"

"Why, your toes. Your mother could not keep you in shoes if they were not."

"She can't keep me in shoes anyhow, sir," and the voice hesitated.

The man took pains to look over the counter. It was too much for him; he couldn't see the little toes. Then he went all the way around.

"I thought I should need a microscope," he said, very gravely, "but I reckon if I get close enough I can see what you look like."

"I'm older than I am big, sir," was the neat rejoinder. "Folks say I am very small for my age."

"What might your age be, sir?" responded the man, with emphasis.

"I'm almost seven," said Tommy, with a look calculated to impress even five feet nine. "You see, my mother hasn't anybody but me, and this morning I saw her crying because she couldn't find five cents in her pocket-book, and she thinks the boy who took the ashes stole it, and—I—have—not—had—any breakfast, sir." The voice again hesitated, and tears came to the blue eyes.

"Humph! Where is your father?"
 "We never heard of him, sir, after he went away. He was lost, sir, in the steamer City of Boston."

"Ah, that's bad! But you are a plucky little fellow, anyhow. Let's see." And he puckered up his mouth and looked straight into the boy's eyes, which were looking straight in his. "Saunders," he asked, addressing a clerk who was rolling up and writing on parcels, "is Cash No. 4 still sick?"

"Dead, sir; died last night," was the slow reply.

"Ah! I am sorry to hear that. Well, here's a youngster that can take his place."

Mr. Saunders looked up slowly; then he put his pen behind his ear; then his glance traveled curiously from Tommy to Mr. Powers.

"Oh, I understand," said the latter. "Yes, he is small, very small indeed, but I like his pluck. What did No. 4 get?"

"Three dollars, sir," said the astonished clerk.

"Put this boy down for four. There, youngster, give him your name, and run home and tell your mother you have a place at four dollars a week. Come back on Monday, and I'll tell you what to do. Here's a dollar in advance; I'll take it out of your first week. Can you remember?"

"Work, sir. Work all the time?"
 "As long as you deserve it, my man."

Tommy shot out of that shop. If ever a broken stairs that had a twist through the whole flight creaked and trembled under the weight of a small boy, or, perhaps, as might be better stated, laughed and chuckled on account of a small boy's good luck, those in that tenement house enjoyed themselves thoroughly that morning.

"I've got it, mother. I'm took. I'm a cash-boy! Don't you know, when they take parcels, the clerks call 'cash'? Well, I'm that. Four dollars a week! And the man said that I had real pluck—courage, you know. And here's a dollar for breakfast; and don't you ever cry again, for I am the man of the house."—*Ex.*

"YANKEE DOODLE" is claimed by many nations. It was known in England as "Nankee Doodle," in the time of Charles I. The Hollanders had an old song to this air called "Yanker Dudel." It is said to be also an old French vintage song, a native Hungarian air, and the ancient music of the sword-dance of the Biscayans. In June, 1755, Dr. Richard Schuckburgh, regimental surgeon under Gen. Braddock, thought to play a joke on the ragged, tattered Continentals by palming off the "Nankee Doodle" of the time of Cromwell upon the colonial soldiers as the latest martial music. It at once became popular, but a quarter of a century later the joke seemed turned when the Continental bands played this same "Yankee Doodle" as Lord Cornwallis marched out after surrendering his army, his sword, and the English colonies in America to the Yankees.—*Ladies' Home Journal.*

Educational

CANADA

The BISHOP STRACHAN SCHOOL FOR GIRLS
 Established 1867. Toronto, Canada.
 The school will re-open after the midsummer holidays on Wednesday, Sept. 8th, 1897. For calendar, terms, etc., apply to
 Miss GRIER, Lady Principal.

CONNECTICUT

Woodside Seminary.
 A beautiful home school, delightfully located. City advantages for culture. Write for booklet.
 MISS SARA J. SMITH, Prin.,
 Hartford, Conn.

DISTRICT OF COLUMBIA

Washington College
For Young Ladies.
 Thorough courses. Experienced faculty. Bountiful table. Charming location in park of ten acres. Overlooks Capitol. New buildings, elegantly furnished.
 F. MENEFFEE, President, Washington, D. C.

ILLINOIS

St. Mary's, Knoxville, Illinois.
Now in its Twenty-Ninth Year.
 Prominent families in every Western State, during a quarter of a century, have been patrons of this "SCHOOL FOR GIRLS and COLLEGE FOR YOUNG WOMEN." Students are received at any time when there is a vacancy. Escort furnished from Chicago without charge. Address,
 The Rev. C. W. LEFFINGWELL, D.D. Rector.

Waterman Hall, Sycamore, Ill.
 THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.
 Opened September 18th, 1889. Bishop McLaren, D.D. D.C.L., President of the Board of Trustees. Board and tuition \$300 per school year. Address the Rev. B. F. FLEETWOOD, S.T.D., Rector, Sycamore, Ill.

St. Alban's Academy.
Knoxville, Ill.
 A Classical and Military Boarding School, for Boys of all ages. Gymnastic training and athletic sports.
 A. H. NOYES, Headmaster

CHICAGO COLLEGE OF LAW
 LAW DEPARTMENT LAKE FOREST UNIVERSITY.
 Hon. T. A. Moran, LL. D., Dean. Session each week day evening. For information address Elmer E. Barrett, LL. B., Sec'y, 100 Washington Street, Chicago.

INDIANA

Howe School (Military)
Lima, Ind.
 Prepares thoroughly for college, scientific schools, and business. Superior advantages at moderate expense. For illustrations and catalogue address WM. W. HAMMOND, Rev. J. H. MCKENZIE, Rector. Head Master.

Knickerbacker Hall,
Indianapolis, Indiana.
 College preparation and special courses. The Rt. Rev. John Hazen White, D.D., rector.
 MARY HELEN YERKES,
 SUSAN HILL YERKES,
 Principals.

MASSACHUSETTS

A tree is known
 by its fruit, and we are willing that
 the

**New England
 CONSERVATORY
 OF MUSIC**

should be judged by its graduates. Many—very many—of the leading vocal and instrumental artists in the public eye to-day were instructed here.
 GEORGE W. CHADWICK, Musical Director.
 Send for our catalogue to
 FRANK W. HALE, Gen'l Mangr., Boston, Mass.

A CAREFULLY ordered education is given to girls and young ladies at
The Cambridge School,
 of which Mr. ARTHUR GILMAN is director. Address Cambridge, Mass.

“Pearl top” is nothing.
 “Pearl glass” is nothing.
 “Index to Chimneys” is nothing.
 “Macbeth” with the shape we make for your lamp is all.
 We'll send you the Index; look out for the rest yourself.
 Geo A Macbeth Co
 Pittsburgh Pa

Winsor Cereal Coffee

Keeps the Stomach sweet.

THE McMULLEN-WINSOR COFFEE CO.
 139 Lake Street, Chicago.



Developing & Printing FOR AMATEURS.

Kodaks and Cameras Bought, Sold and Exchanged.
 Send for Catalogue.

Boston Photo Finishing Co.
 126 State Street, Chicago.

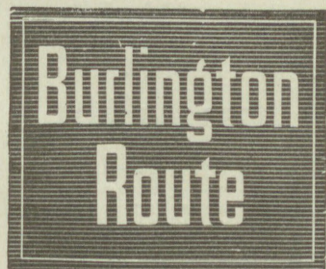


HOME STUDY FOR BUSINESS

We teach Book-keeping, Business Forms, Penmanship, Com'l Law, Letter Writing, Arithmetic, Short-hand, etc. thoroughly by MAIL at your own HOME. Success guaranteed every earnest student. We give a useful, Money Making Education which leads to a good paying position. A ten years' success. Highly endorsed. It will pay you. Try it. Catalog free. BRYANT & STRATTON, Trial lesson 10c. 93 College Bldg., Buffalo, N.Y.

SUMMER Excursion

Tickets to the resorts of Wisconsin, Minnesota, Michigan, Colorado, California, Montana, Washington, Oregon and British Columbia; also to Alaska, Japan, China, and all Trans-Pacific Points, are now on sale by the CHICAGO, MILWAUKEE & ST. PAUL RAILWAY. Full and reliable information can be had by applying to Mr. C. N. SOUTHER, Ticket Agent, 95 Adams Street, Chicago.



BEST LINE
 CHICAGO AND ST. LOUIS
 TO
OMAHA
 TWO TRAINS DAILY

Hints to Housewives

PACKING CLOTHES FOR TRANSPORTATION IN TRAVELING.—In the first place, all garments should be provided with stout hanging loops, so placed that the weight of the article cannot injuriously strain the fabric, and when not carefully packed away, they should be kept hung by these loops. Any garment is seriously injured when it is thrown carelessly over a chair or in some other out-of-the-way place, or when hung up by the band or the fabric. In preparing for travel, women should fold their dresses as they are, and not turn them wrong side out, as is often mistakenly done. Then they should be smoothly laid in a tray of a proper size for their reception, upon which there can come no serious pressure. No heavy articles should be placed in the same compartments with clothing, as the result is certain to be unsatisfactory. If it is necessary to “pad” any heavy articles to prevent them from injury in transportation, suitable material for the service should be employed, and not clothing which is liable to suffer injury on account of the service. While soft goods, underwear, and the like may be closely rolled, and thus serve to fill otherwise vacant corners, dresses, woolen clothes, and all similar articles should be folded just as little as possible, and laid flat.—*Good Housekeeping.*

How to Prepare for an Ocean Voyage

The intending voyager should systematically order her life, refusing to be worried or hurried, for at least a fortnight before going aboard ship. She should eat light but regular meals, avoiding rich or fat foods and much coffee, and take the juice of a good lemon in a half glass of water (without sugar) each morning before breakfast. If of a bilious temperament, it would be wise to repeat this at night just before retiring.

Regular sleeping is just as essential as regular eating, and care should be exercised to secure eight hours' sleep each night for at least ten days before beginning the passage. Having observed these points, scarcely any one need be alarmed or fearful of an ocean voyage in May, June, July, or August, for the great sea is truly a placid “mill-pond” most of the time during these months, and outgoing steamers are like huge pleasure-boats, with, it may reasonably be, an invalid here and there wrapped in rugs; but, generally speaking, the passengers are lightly clad and full of buoyant energy, playing games of one kind and another from breakfast time until time to dress for dinner.

A good flannel or serge dress, made of well-shrunk material, is a necessary “stand-by” for an ocean voyage, but two or three pretty shirt-waists for day wear and a bright and dressy bodice or two for use at the dinner table, add greatly to the comfort of life on shipboard.

For wet or drizzling weather, a long, close-fitting ulster and cap or a felt Alpine hat will be necessary; but ordinarily the traveler at this season is surprised at the warmth of the atmosphere prevailing in mid-ocean, and a rug is seldom required, except after sunset, although one should always be carried, in case of emergency.—*Harper's Bazar.*

FOR OVER-INDULGENCE

TAKE HORSFORD'S ACID PHOSPHATE.

It preserves and renews the vitality, strengthens the nerves, and stimulates the stomach to healthy action.



KINGSFORD'S OSWEGO STARCH.

SILVER GLOSS

for the laundry gives universal satisfaction.

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889, AND THE CHICAGO EXPOSITION AWARD.
 THE MOST PERFECT OF PENS.

SPENCERIAN

PEN is the standard American brand of steel pens for uniformity, durability, and superior quality of metal. Sold by stationers everywhere.

MAGEE RANGES and HEATERS

HAVE NO EQUAL
 MAGEE FURNACE CO., 32-38 Union Street, Boston.

HIRES Rootbeer

is sold everywhere. Package makes 5 gallons. Make some to-day

For Choicest New Flowers, Vegetables, and Fruits (Seeds, Bulbs, Plants, and Trees), apply (catalogue free) to JOHN LEWIS CHILDS, Floral Park, New York.

SAFETY in LIGHT

Send to the Steam Gauge & Lantern Co., Syracuse, N. Y., for their handsome lamp catalogue. It will interest you. Sent free. Mention “Living Church.”

BUFFALO AND RETURN, \$10.50

For the occasion of the G. A. R. Encampment at Buffalo, the Wabash road will sell tickets from Chicago, Aug. 21st 22nd, and 23rd, at \$10.50 for the round-trip, good to return from August 24th to 31st inclusive. Ticket office, 97 Adams st.

TO SAVE YOUR DIGESTION Use “Garland” Stoves and Ranges.

HALF RATES TO PHILADELPHIA, PA. VIA THE BALTIMORE & OHIO R. R.

On August 2nd, 3rd, and 4th the Baltimore & Ohio Railroad will sell excursion tickets to Philadelphia, Pa., at rate of one fare for the round-trip, account League of American Wheelmen, National Meeting. On this basis, the round-trip fare from Chicago, Ill., will be \$18.00. Tickets will be good for return until August 9th, 1897.

For further information call on or address B. N. AUSTIN, Gen'l Pass'r Agt., Chicago, Ill.

GAIL BORDEN EAGLE BRAND CONDENSED MILK

HAS NO EQUAL AS AN INFANT FOOD.

“INFANT HEALTH” SENT FREE. N.Y. CONDENSED MILK CO. NEW YORK



“IT IS IGNORANCE THAT WASTES EFFORT.”

Trained Servants Use

SAPOLIO

"The Foremost Baking Powder in all the World."

DR. PRICE'S CREAM BAKING POWDER

Awarded Highest Honors—Medal and Diploma



Official fac-similes
showing both sides of
the World's Fair Medal
awarded
Price Baking Powder Co.



World's Columbian Exposition

Nothing is claimed for Dr. Price's Cream Baking Powder that cannot be proved from the records. Its splendid triumphs at the World's Columbian Exposition and California Midwinter Fair were only achieved after the fullest examination and competition. The fame it has acquired rests squarely on its merits as the purest, richest and best baking powder ever offered to the public. Its victories are legitimate triumphs for the best boon ever given to the good housewives of this country.

A COOK BOOK FREE.—"*Table and Kitchen*," a new cook book containing over 400 receipts will be sent, postage prepaid. It is printed in English, German and Scandinavian. A copy will be sent in the language preferred. Postal card is as good as a letter. Address simply—

PRICE BAKING POWDER CO., CHICAGO, ILL.