

# The Living Church

Miss S. F. Smiley 13397  
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As the business of the School is to educate, it requires strict attention to duty, and imposes such restraints, and such only, as are needful; at the same time, it provides pleasant surroundings, loving care, and opportunities for recreation.

### TESTIMONIALS

(From several hundred now on file)

From the Rt. Rev. Wm. E. McLAREN, D.D., Bishop of Chicago, President of the Board of Trustees:

I think the Province has reason to congratulate itself that a school for girls so admirably equipped, and so successfully administered, has been established upon enduring foundations. In these times, when the secular spirit is striving to divorce education from religion, and so to paganize the nation, it is cheering to find honest efforts to afford the people opportunity of giving their children a culture that does not ignore our Blessed Lord, meeting with appreciation and success.

From the Rt. Rev. ALEX. BURGESS, D.D., Bishop of Quincy, Trustee:

The School is an ornament, honor, usefulness to the Church. High practical tuition in the branches which make up so much of scholarship, and enter so largely into the preparation for a woman's noble and useful career, are prominently here. But woven with this, as chords of gold and strength, are Christian principles of culture. Every time I visit the School, I am more impressed with the wealth, strength, and gracefulness of its religious, intellectual, and heart culture.

From the Rt. Rev. GEO. F. SEYMOUR, D.D., Bishop of Springfield, Trustee:

St. Mary's School, Knoxville, is an admirable Institution of Learning and Christian Culture. In Principal, Teachers, appointments for instruction, course of study, and character of pupils, there seems to be scarcely anything that could be suggested as an improvement. It furnishes an excellent example of the highest grade of Seminaries for young women.

From the Rev. R. A. HOLLAND, D.D., St. Louis, one of whose daughters graduated in 1894:

Mrs. Holland and myself are very much gratified with

the improvement our daughters have made; especially as it verifies in a way, so near to us, our own words to others about your School, as being the best of all the Church's schools for girls.

From the Rev. Dr. GOLD, Chicago:

It is proper that I take this opportunity of expressing my hearty appreciation of the influence of St. Mary's on my daughter. She has acquired a literary culture and a taste which is very gratifying, but which many schools of considerable reputation fail to impart. I regard this the best achievement of an education which is not directed to simply technical and utilitarian ends, and the best foundation on which to build a special training.

From Mr. ADLAI T. EWING, Chicago:

Mrs. Ewing and myself are so delighted with our daughter's report that we hasten to express to you our gratitude for the splendid influences which St. Mary's is manifesting through her. We shall not cease to regard you with affection for the successful manner in which you are gradually moulding for our daughter a splendid womanly character.

From Maj. BLUFORD WILSON, Springfield, Ill.:

In withdrawing our daughter from your care, I cannot but express my sincere gratitude to you and Mrs. Leffingwell, for all your kindness to her, and for having made her stay at St. Mary's (our school) so happy and profitable. St. Mary's will always have my most cordial approval.

From Mr. J. M. WOOLWORTH, Chancellor of the diocese of Nebraska, whose daughter graduated in 1877:

Our daughter's improvement during the two years she has been at St. Mary's has been very gratifying; her progress in her books has been great, but her development in womanly, Christian character, has been even more marked.

For Register and further particulars, address

The Rev. C. W. Leffingwell, D.D.,

Rector and Founder.

# The Living Church

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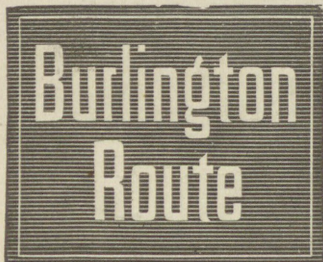
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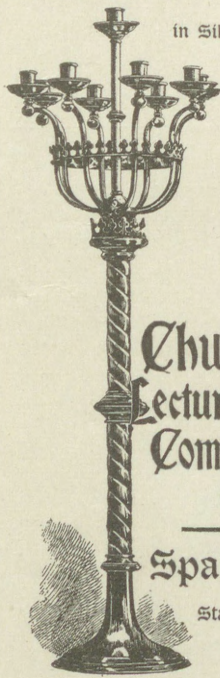
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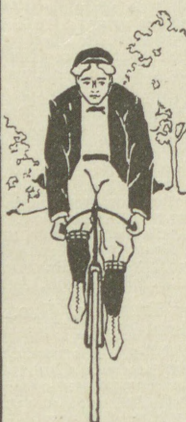
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# The Living Church

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

CHICAGO, JULY 31, 1897

## News and Notes

THOUGH the idea of a service on the steps of St. Paul's, as a religious appendage to the Queen's Jubilee procession, could not fail to seem inadequate to such an occasion, it cannot be denied that the ecclesiastical authorities made the best arrangements in their power. The spectacle of the Archbishops, bishops, and the dean and chapter of St. Paul's in magnificent copes, the cross bearers and the great vested choir, with the noble facade of the cathedral as their background, was one which has hardly been seen in England for three centuries. The scribe of *The Church Times*—a journal which was so long in the van of the conflict for the restoration of the Catholic vestments, together with the other requirements of the famous ornaments rubric—is impelled to rub his eyes to assure himself that he is not dreaming. Can it really be true that this is the English episcopate, and these English deans and canons thus gorgeously arrayed? When the mind goes back to the long and obstinate opposition of bishops to the Eucharistic vestments, to the persecutions and even imprisonments which turned upon matters like these, it is certainly hard to realize the change which has taken place. *The Church Times* is not quite sure that the bishops and other dignitaries are not advancing rather too rapidly. It would be a novel reversal of the old relations to see this able organ of the Catholic ceremonial revival expostulating with bishops and deans for the too great pomp and splendor of their ecclesiastical attire!

THE English Church papers quote extracts from the sermons of Nonconformists to show that Methodism is rapidly declining in England. This was almost a foregone conclusion from the time when Methodism became a political movement. A generous friend who desires to be known as "An Old Wesleyan," has placed in the hands of *The Methodist Times* the sum of £100, to be offered in three prizes of £50, £30, and £20, for the three best essays on "The Leakage of Methodism, and How to Stop It." The essays must be sent in before Sept. 30th, and they will then be submitted to some eminent ministers and laymen who will act as judges.

THE Logia or Sayings of Christ, supposed to be a portion of the lost work of Papias, Bishop of Hierapolis in Phrygia, early in the second century, which came to light in Egypt not long ago, is about to be published by Mr. Henry Frowde (Oxford University Press) for the Egypt Exploration Fund. The MS. is contained on one piece of papyrus, 5½ by 3½ inches, the well preserved leaf of a book. The collection of sayings was probably made before the beginning of the second century, and this particular manuscript is pronounced to be not later than the third century, at least a hundred years older than any extant MS. of the Gospels. The document presents detached sayings of Christ without context, emphatic and pre-

cise in character. Each verse begins with the words, "Jesus saith." Some of these are not found in the Gospels, and of those which have their parallels there, the phraseology is different. It has been a favorite theory of certain scholars that St. Matthew wrote a collection of the sayings of Christ before his Gospel was published, but the present document sheds no light upon that theory. The sayings here given are most like those given in St. Luke. If we really have here a fragment of Papias, the quotations were probably collected by him from various persons who had seen the Lord. This would be in accordance with his professed intention. But it remains to be seen whether there is any proof that this leaf comes from the book of Papias.

SECULAR papers are teeming with accounts of the Klondyke, a fabulously rich gold region two thousand miles from the Alaskan coast, where the precious metal, according to fevered minds, can be literally scooped up. The result of the publication of these discoveries is an unprecedented rush to Alaska, and this in the face of hardships to be encountered on arrival there, and before the gold fields can be reached, which should cause even a hardened prospector to pause, and ask if the risk of life did not outweigh the benefits accruing from possible success. At any rate, transportation and trading companies are reaping a rich harvest, and it is probable the fever has not reached its point of highest temperature.

ON Thursday, July 22nd, the people of Illinois united in doing honor to the memory of the soldier-statesman, John A. Logan, the occasion being the dedication of the bronze memorial equestrian statue on the lake front, a masterpiece of St. Gaudiens. The statue is of heroic size, representing Logan at what was, perhaps, the supreme moment of his life. General MacPherson had fallen, and the bullet which took the life of the brave Union general caused the whole line to waver as if about to retreat. It was then that General Logan seized the colors from their bearer and, with a cry, "MacPherson and revenge," in a powerful voice which re-animated the line, led the charge that carried the Union troops to victory.

NEVER has a more imposing military pageant moved through the streets of Chicago, than on the occasion of this dedication. The United States contributed its quota of regulars, cavalry, infantry, and artillery, as well as marines from the revenue cutters which were anchored in the basin; and the State of Illinois exhibited the flower of her national guardsmen. These, with the survivors of Logan's regiment, the Governor and his staff, Major-General Brooks and staff, and several battalions of Knights Templar, made a most imposing array. The feeling thus manifested in the privilege of doing homage to a hero, discloses the secret of strength of the American nation, which, although maintaining no standing army of imposing numerical

strength, could, should necessity arise, raise in an incredibly short time an army, patriotically inspired, that would be unconquerable.

THE *Tablet*, a Roman Catholic paper published in London, presents the following profound unanswerable argument: "Who sent Augustine? And by what authority? Either Gregory had a divine right as Pope to send Augustine any where or not. If he had not, the chair of Augustine is a schismatical intrusive foundation, a genuine Papal aggression. If Gregory had, as Pope, the right, then his successors had, and have, as Popes, an equal right to send Wiseman, Manning, and Vaughan." *The Illustrated Church News* gives a very good answer to this unanswerable argument! "Suppose Mr. Alfred Harmsworth sends another expedition to the North Pole and discovers a new continent in its vicinity containing a large number of inhabitants; then suppose Archbishop Temple sends off twenty volunteer clergymen to try and evangelize this newly discovered country, would this justify the Archbishop of Canterbury in consecrating another Archbishop of Paris?"

WE find the following in an English paper:

On Tuesday Captain Boycott died at Flexton, near Bungay. He enjoys the distinction of having added a word to the English language. He was agent to Sir Hugh Adair, who owned some 12,000 acres at Flexton, Co. Mayo, and when he evicted tenants for non-payment of rent, every one, including the tradesmen, refused to deal with him. Hence arose the term "boycotting."

AN old inhabitant of Carlton, a village on the borders of Yorkshire and Nottinghamshire, remembers a humble man in that place who, to the surprise and envy of every one, received a ticket for the ceremony of the Queen's Coronation. This was the story: The man was a soldier in the Peninsular War, and had been entrusted with certain despatches. He fell into the hands of the French, who took them from him, and he returned to camp to tell the story. A court-martial, over which the Duke of Wellington himself presided, ordered him three hundred lashes, as it was said he should have died in defence of his trust. They were inflicted. A day or so after, some French officers were taken prisoners who heard of the man's punishment. They told how the man had made a most gallant defence, killing two of his assailants, and only because he was knocked senseless by a blow from the sabre handle of another did he cease to show fight. The Duke, of course, was very sorry, and ordered him to be promoted to the rank of sergeant. but the soldier declined, saying that "it was easy to put the stripes on his arm, but impossible to take them off his back." The Duke felt keenly the injustice he had done, and always kept an eye on the old man, and happening to send tickets for the Coronation to some titled people in the neighborhood, he enclosed one for the old soldier.

THE dioceses of Gloucester and Bristol have long been united under one bishop. This is a legacy from an age of coldness and neglect. Now, however, the diocese of Bristol is to resume its independent existence and have a bishop of its own. The endowment for this purpose has been obtained, and the necessary preliminaries completed. This will make the seventh new diocese formed in England during the present generation. It is to be noted that in none of these instances has one penny of the necessary money been given by the State. All has been contributed by the liberality of private individuals. Bishop Ellicott, who has governed the united dioceses for thirty-four years, took leave of Bristol Friday, June 4th, during the celebration of the Holy Eucharist. The Bishop referred with deep feeling to the breaking up of old ties, and with thankfulness to the progress in the diocese, spiritual and material, which his episcopate had witnessed. The Bristol cathedral, which stood without a nave, had been beautifully restored. But he was chiefly concerned with the increase in the number of services. The weekly celebration of the Holy Mysteries had risen from eight to seventy. He had had much at heart the restoration of the daily service. Here there had not been so much progress as he had hoped, the increase having only been from eight to twenty-seven. He hoped to see Bristol becoming more and more a centre of all good works, and especially that there would be, ere long, a diocesan college there. He closed with true and heartfelt thanks for kindnesses never to be forgotten.

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### Bishop Newnham's Late Experiences

IN a letter lately received from Bishop Newnham, of the diocese of Moosonee, he relates the following experience during a three days' journey in canoes along the shores of James Bay to reach Albany:

"In a few words, I wandered all day in a pathless morass, and was only found and rescued long after I was tired out, and had almost given up hopes of getting out, at all events that night. My men having broken my canoe, and having to wait after mending it for the next tide, I determined to walk on till they caught up with me, as we were not far from Albany. I waded ashore and started to make a direct course across a few miles of swamp. But the swamp became bog, almost bottomless, and crossed by many a stream or ditch, and I was soon wet up to my waist. I did not want to turn back for fear my men would have passed, so I struggled on hour after hour. I had been up since midnight, and had only had a mouthful of crust since the previous day, was heavily clad with high wading boots, which were soon filled with water, and the sun was beating on me. There was no dry ground for me to sit down on and rest, so I rested against some willows drawn together, which bore a part of my weight, and thus I took a dog's sleep once or twice. For some time I walked barefooted and barelegged, as I could not lift my boots full of water; but my legs and feet were so torn by the willows that I had to don the boots again. Thus I walked from 8 A. M. to 4 P. M., and at last could only go a few yards at a time, my hands helping my legs to lift my feet, when my men, anxious about me, fired their gun, and I answered with a shout. They soon

reached me, as I had almost reached the bank of the river near Albany, carried me to the canoe, and laid me under the tarpaulin, and I instantly fell asleep. We soon reached the Archdeacon's, who tended me most carefully, and after bathing my torn feet, I again fell asleep instantly. However, next day, though dressing was pain, and movement worse, and climbing the pulpit stairs agony, yet I was able to perform all the duties arranged for me, beginning with Indian service at 6 A. M., when I preached. Then came 10:30 English Confirmation, sermon, and administration of Holy Communion; the same for the Indians, with seventy-six communicants. I was glad to rest in the evening with my aching and torn feet and legs wrapped in cotton and vaseline. It was indeed a merciful deliverance, and I hope I was spared to do many years' work in the vineyard."

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### Canada

Large congregations were present at the re-opening services of St. James' church, Wilnot, diocese of Huron. Rural Dean Ridley conducted the services. A fine, large bell was given by the late Mr. Marks, and the parish has now erected a handsome tower in which the bell has been placed. Bishop Baldwin held an ordination in Christ church, London, on Trinity Sunday, when four deacons and three priests were ordained. The senate of the Western University, London, has forwarded a vote of thanks to the Archbishop of Canterbury for the presentation of his portrait to the university. The Colonial and Continental Church Society in England has made a grant to this institution of £100 a year for three years. Handsome donations have also been received from the Bishop of Huron and others. A new church is being built in the parish of Brookholm, of solid brick. There will only be a debt of about \$200 on the whole, including furnishing, when completed.

The report of the work done in the diocese of Ottawa for the last year, the first of the existence of the new diocese, shows 1,447 Confirmations, of which number 180 had been brought up outside the Church of England. The Bishop has expressed his conviction that there is no other way of securing religious education for the children of the Church except by the establishment of separate schools for each denomination. He does not, however, look for any rapid movement toward that end.

A large number of clergy were present at the gathering of Sunday school teachers of the Church at Whitby, July 6th, to form a Sunday School Teachers' Association for the rural deanery of East York, in the diocese of Toronto. Proceedings were opened by a celebration of the Holy Communion in All Saints' church, at 8 A. M. Thoughtful and suggestive papers were read and discussed at the business meeting, and lunch was served under the trees in the church grounds by the ladies of All Saints' parish. The day concluded with Evensong in the church. The funeral service for Dr. Stocks Hammond, organist of St. James' cathedral, Toronto, which took place on the 21st, was fully choral, Bishop Sullivan and the clergy being present. The proposed division of the diocese of Toronto is exciting interest there; the rector of St. Mark's church, Port Hope, preached a sermon strongly urging the division, on Trinity Sunday. At the service in the school chapel on Speech Day in Trinity College School, Port Hope, the preacher was one of the old boys, the head boy of 1868, the Rev. Prof. Worrell, of the Royal Military College. A good choir has been organized for the summer services at Harlan's Point, Toronto, which are being attended by large numbers. The work in connection with St. Andrew's church, Centre Island, is also doing well. The first Confirmation to be held in St. Mark's church, North Orillia, took place recently; the building was beautifully decorated, and every-

thing done to make the occasion a memorable one. The Bishop celebrated Holy Communion after the Confirmation service. The fund for giving a summer holiday in the country to poor city children, under the management of the Rev. H. C. Dixon, Toronto, and a committee, is doing good work. A meeting of the young men of St. Paul's church, Lindsay, was held to bid farewell to one of their number, Mr. Soanes, who was leaving to join the Rev. T. J. Marsh, via Edmonton, to work with him at the Hay River Indian mission. The Gleaners' Union presented Mr. Soanes with a watch and chain in parting.

There was a very good attendance of clergy at the rural dean chapter meeting, July 6th, of Lincoln and Welland, at Queenston, diocese of Niagara. There was an animated discussion on two papers on "Evolution," one by Canon Mackenzie, the other by the Rev. J. S. Woodroffe. The charge of St. Paul's parish, Halifax, Nova Scotia, left vacant by the resignation of the Rev. Dyson Hague, has been accepted by the Rev. W. J. Armitage, of St. Thomas' church, St. Catherines, diocese of Niagara.

A week's Mission was concluded recently in the church at Mills, Manitoulin Island, diocese of Algoma, which seems to have had very good results. The parsonage and church at Shreiber have had some repairs made on them, and there is some money on hand to meet part of the debt on the former.

A chapter of St. Andrew's Brotherhood has been formed in connection with St. Peter's church, Winnipeg. Addresses were made by Archdeacon Fortin and others at a meeting held in Holy Trinity schoolhouse, to say goodby to Mr. G. A. McLeod, who went to work under Bishop Bompas on the Yukon, in the diocese of Selkirk. Archbishop Machray, of Ruperts' Land, Primate of Canada, represented the Anglican Church of Canada on the occasion of the Queen's Jubilee visit to St. Paul's.

The reports read at the closing exercises of the Rothesay Boys' College and the Ringhurst School for Girls, at Rothesay, diocese of Fredericton, show that both institutions are doing well, and the prospects for next year are good. The Rev. J. de Soyres presided.

Bishop Dunn sails from Liverpool for home August 5th. In a recent account of St. Matthew's church, Quebec, its growth in 40 years was shown by the fact that while the whole revenue in 1857 was a little over \$500, in 1897 it was over \$6,000. At the convocation service for Lennoxville University, the preacher was the Rev. Dr. Dumbell, rector of Sherbrooke. The church at Riviere Du Loup has received a gift of a beautiful set of silver altar vessels, which were used for the first time on Jubilee Sunday. The interior of the church of St. Barnabas, North Hatley, has just had a sheathing of ash put upon its walls and open rafters. A chancel arch is still to be executed.

The British Medical Association is coming across the Atlantic to hold the annual meeting in Montreal this year, and it has just been arranged that Bishop Du Moulin, of Niagara, is to preach the annual sermon before the association, in Christ church cathedral, Montreal, August 31st. Christ church, Sweetsburg, diocese of Montreal, was consecrated July 10th by Bishop Bond, who is almost the only, if not the one, Bishop remaining in Canada this summer, all the others having gone over to the Lambeth Conference. Christ church was built in 1892, and is now free from debt. The old building was dedicated in 1854. Archdeacon Lindsay, who was present at the consecration of the new one, said that of the clergy who were present on the former occasion only the Bishop and himself remained. A Confirmation service was held after the consecration, and then a celebration of the Holy Communion. A number of the clergy of the district were present. Very slender congregations have been the rule in Montreal churches during July, so many people having left the city as soon as the Jubilee celebrations were over. About half the city clergy, too, are away.

### New York City

At Grace parish, the Rev. Wm. R. Huntington, D.D., D.C.L., rector, a feature of summer fresh air work this season is provision for camp life for boys at Sing Sing, on the Hudson.

The rector of Trinity church, New Rochelle, in the suburbs, the Rev. Chas. F. Canedy, has recovered from his recent injuries, and will spend August at Ithaca, N. Y., accompanied by his wife and son. The Rev. S. B. Moore, late of Taunton, Mass., will officiate during his absence.

At St. Bartholomew's parish, the Rev. Dr. Greer, rector, the fresh air work of the summer, which began with the opening of July, is now in full swing. The summer home of the parish at Stepney, Conn., is regularly receiving parties of boys and girls, with occasionally a mother or two, the parties averaging about 65 members. Each week a new party goes to the home, which is delightfully located in hilly, farm country. Excursions for a day are added for the benefit of the many who are unable to make a prolonged stay.

A trustee of St. John's Guild brought a friend, Mr. Geo. Whittell, of San Francisco, Cal., to visit the Floating Hospital one morning of last week. The same evening Mr. Whittell handed his friend a check for \$1,000, to help the guild's work among sick children. Mr. Wm. B. Douglas has sent \$500 to name the "Baby Thorne's crib" on the Floating Hospital. Mrs. W. E. Chisolm has sent \$250 to give a "named trip," and the following cribs have been named at the Seaside Hospital, the "Mary J. Adriance memorial crib" and the "Marian Bailache memorial crib." The trustees are encouraged by these practical evidences of knowledge on the part of givers of the guild's equipment for its special work. Many smaller contributions have been received. The anxiety of the trustees is to maintain this needed charity during the mid-summer, when most persons of means are much absent from the city.

A "Council of Fresh Air Charities" has been organized in this city by representatives of 21 of the fresh air charities. A centre for registration is part of the plan, which is to keep a list of persons who, during a given season, receive the benefit of each fresh air organization. This registration will enable the authorities to know how many outings each beneficiary has received. A certain amount of abuse of the useful fresh air charities has heretofore been unavoidable, and by co-operation it is hoped to stop fraud, and extend the benefit of the outings to a larger number of really deserving persons. The object of the new movement is officially stated to be "to bring the fresh air charities of New York city into closer relations with one another, in order that the benefits afforded by such agencies may be systematically and fairly distributed among those who need such aid, so that 'overlooking,' as well as 'overlapping,' may be reduced to a minimum." It is believed that this movement may be extended to other cities.

From St. George's parish, the Rev. Wm. S. Rainsford, D.D., rector, there is just now a daily excursion to the summer home of the parish at Rockaway Beach, during five days of every week. About sixty such excursions have already been provided for during the heated season, each taking about 125 persons for a breath of fresh sea air, and for sea bathing and recreation. The people take their eatables with them, thus materially lessening the cost of the charity, and enabling those in charge to extend its benefits to a much larger number of persons than otherwise would be possible. Dishes and conveniences for meals are furnished at the home, and there are also plentiful supplies of milk, tea, and coffee, free of charge. It is estimated that some 12,000 day excursionists will be accommodated at the home before the end of the summer, the average cost for each person per day being 17 cents. Only poorer parishioners of the parish are cared for. The bathing is provided for, with free use of bathing suits and towels. During bathing hours, a life guard is kept busy watching for the safety of those in the surf. Baby

carriages for mothers with infants, easy chairs, and various facilities for the comfort of the excursionists are provided freely. All this is in addition to the week's outing provided every season at the home to each of 550 people.

The 30th annual report of the Home for Incurables notes particularly the completion during the year of the new south wing of the institution. The entire cost of the building, including furniture, is \$103,641.64. The larger part of this was given by two noble women, whose liberality enabled the trustees to proceed. Toward the needed amount, \$70,000 was received last year, and an additional sum of \$20,000 from the same source this year. To this were added gifts of \$1,000 each from Mr. Robert Schell and Mrs. H. M. Flagler. The house has been liberally supplied with every requisite for the care and comfort of the sorely afflicted. During the 23 years since Bishop Horatio Potter laid the corner-stone of the central building of the home, the capacity of the institution has been steadily enlarged, until at present the trustees have a most completely arranged series of edifices, capable of accommodating 275 patients. The Ladies' Association, under its new name, the Ladies' Auxiliary, has continued its co-operative labors, supervising the domestic affairs of the institution, supplying napery and bedding, as well as many other extras, visiting the bedside and cheering the sick. The religious services have been regularly maintained in the beautiful chapel and in the wards. Mrs. Anson Phelps Stokes has continued her generous provision for daily rides for inmates, which have been keenly appreciated by those who have few luxuries left them. Dr. Jones, the medical superintendent, has just completed the 20th year of his service to the home. The mortality report is a little higher than for the previous year, a fact due to the receiving of a number of cases in an advanced stage of disease. As a rule, patients come early in the course of their troubles and remain long. At present, 80 of the invalids have been in the home for five years or more. Half of this number have been there for over ten years, and a few almost since the foundation of the institution. The opening of the new pavilion has necessitated an increase in the house medical staff and in the number of nurses and other employees to care for 100 additional patients, for which it provides beds. Dr. Guy H. Turrell has been appointed as third assistant physician, making a total of four resident physicians, and a working force of nurses and employes numbering 92. In the last report an appeal was made for \$1,000 for furnishing an amusement room. This room has since materialized, but the money for its furnishing and equipment has not, and the appeal is renewed. As many of the invalids never leave the buildings, the need of an attractive place of recreation within doors will be understood. The average attendance at the services of the chapel has been 60. When it is considered how many of the patients are confined to beds, this number shows religious earnestness. Several of the city clergy have made visits to the institution and officiated and given addresses. Many hours each week are spent by the chaplain at the bedside of the sick. The Blessed Sacrament has been celebrated monthly and on the great festivals. The wards and rooms are so arranged that those unable to leave have been enabled to receive the Sacrament regularly. New silver altar vessels have been provided with funds contributed by the congregation, and a silver chalice presented in memory of Miss L. Jones.

The 32nd annual report of the board of managers of the Sheltering Arms Nursery shows that the year began with 69 boys and 86 girls on the rolls. There are on the books at the close of the year 71 boys and 86 girls. An important addition to the resources of the institution has been the endowment of two beds, making the present total fifteen, outside of the Little May Cottage. The first of the new beds is endowed as a memorial of the late Rev. Dr. Arthur Brooks, of the church of the Incarnation. It was given by several of his friends. The second was a gift of Mr. Andrew C. Zabriskie, in memory of his

mother, Mrs. Sarah J. Zabriskie. The Sheltering Children's League of the church of the Heavenly Rest, the Memorial Cot Guild of St. Michael's church, the infant class of St. Agnes' chapel, and kindred societies have rendered most valuable co-operation. A new organization of ladies has been started, under the name of "Friends in Mount Vernon," has similar aims, and especially cares for the Wolfe Cottage. The Employment Society of St. Thomas' church, St. Mary's chapter of Daughters of the King, of St. Agnes' chapel, and other societies have done much in providing clothing and house linen. The carpenter shop has been supported by Miss Furniss. The building is old and has been in need of repair. The boys themselves have aided in repairing work, under the direction of Mr. Noe. They have laid floors in several rooms of the cottages, and busied themselves in other improvements to the property of the institution. As much prominence as possible is given in various ways to industrial education. The Little May Cottage trains girls in all branches of house-keeping, and the children in the other cottages assist as far as they can in the ordinary work of the households. Both boys and girls also do some of the making and much of the mending required to keep their clothing in order. A dozen of the girls have had a course of lessons in the New York Cooking School, through the generosity of the Misses Pettrick, of St. Agnes' chapel. The same ladies aided in sewing classes. The religious care of the inmates has been a leading feature, several parishes co-operating. The health of the inmates has been generally good. The isolated hospital has greatly aided in preventing the spread of infection at any time. In such cases of sickness as have arisen, kind co-operation has been given by St. Mary's Hospital for Children, the New Amsterdam Eye and Ear Dispensary, and the Manhattan Dispensary. Fresh-air privileges are kindly accorded by the delightful summer home of St. Agnes' chapel, the Martha Summer Home, at Sing Sing, and the Noyes Home at Peekskill, and Sea-side Cottage at Rockaway. In other ways the children enjoy outings during the warm season. The Sheltering Arms Brotherhood, now in its tenth year, keeps up its average membership, and has held regular meetings at the institution, thus strengthening the tie between former inmates and their old home.

### Philadelphia

The corporation of old Christ church, the Rev. Dr. C. Ellis Stevens, rector, has recently presented the old altar, which had been in use there until the splendid memorial Buchanan altar was dedicated, to the church of the Holy Trinity, Ocean City, N. J., a "summer congregation."

The Rev. Wm. James Robertson who has been officiating during the present month at the church of the Trinity, Coatesville, Pa., is to take charge of the services at the church of the Resurrection during August and until the return of the rector, the Rev. Joseph R. Moore, from his vacation.

A letter has been received from Bishop Whitaker, announcing his safe arrival in London, where he is taking a much needed rest. As the main object of his visit was to attend the meeting of the Lambeth Conference, it is probable that he will remain in England until the period fixed for his return, about Oct. 1st.

Among the 128 appropriation bills passed by the State Legislature and approved by the Governor, are the following Church institutions in this diocese: St. Christopher's Hospital for Children, \$12,000; St. Timothy's Hospital, Roxboro, \$7,000; to the Kensington Hospital for Women, of which Bishop Whitaker is president, \$5,000.

During the summer months the sittings at the church of the Epiphany, the Rev. Dr. T. A. Tidball, rector, are all free. The large choir, under the direction of Prof. Ackroyd, are in attendance at every service, singing some very fine selections. On Sunday morning, 18th inst., they sang Calkin's *Te Deum* and Gilbert's *Kyrie* in C; and on Sunday, 25th inst., Smart's *Te Deum* in F, and Mendelssohn's *Kyrie* in E were sung

The will of the late Rev. Dr. Alexander G. McAuley, which was admitted to probate on the 19th inst., disposes of an estate valued at \$15,000, and his widow is to enjoy the income of same during life, subject to the condition that at her death she shall, by will, give as a memorial donation to the Episcopal Hospital, the American Sunday School Union, and the University of Pennsylvania the amount of money mutually agreed upon to establish a memorial for the testator, his widow, and their son.

It has been the custom for several years of St. Timothy's church, the Rev. Wm. W. Mix, rector, to conduct an annual excursion to some one of the many pleasure grounds adjoining the city. This year there will be two excursions: the first on the 20th of July, to the Neshaminy Falls; the second, on the 29th of July, to Grenlock Park, N. J. Last year the church took out over 2,000 people. They expect to do better this year. Sports are provided, consisting of base ball, bicycle races, foot races, and sundry other amusements.

A veritable tornado visited the central and northern sections of the city on Friday afternoon, 23rd inst., causing great destruction of property, and one or more fatalities. Among other damages to churches, many of which were injured, may be noted the following: a stone pinnacle and the scaffolding were blown down from the George W. South memorial church of the Advocate, now nearing completion. A portion of the headgear of one of the stone statues on the Church House became detached and fell into the street, and was smashed into fragments; its weight was over 100 pounds; fortunately no one was passing at the time the stone fell. On the lawn in front of St. Timothy's Hospital, Roxboro, a number of shade trees were uprooted, one of which, a particularly handsome willow tree, was snapped in two. Very fortunately, the funeral services over the mortal remains of Mrs. Annie Sarah, wife of the Rev. C. Campbell Walker, rector of Zion church, were concluded before the storm broke, but the progress to Laurel Hill cemetery, where the interment was made, was interfered with by the wind and hail.

### Chicago

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

The Rev. Joseph Rushton has returned from a vacation spent at Round Lake.

The vested choirs of Christ church, city, and St. Paul's, Austin, have broken camp at Round Lake.

The choir of St. Andrew's church has returned from Fox Lake. The choir of the church of the Epiphany left for that place this week. The choir of Emmanuel church, LaGrange, has returned from Phantom Lake. Grace church choir is now encamped at Phantom Lake.

Parishioners of St. Matthew's church, North Evanston, recently presented a set of Eucharistic lights, silver paten and chalice, in memory of the late Mrs. Turner, a devout member of the parish. The memorials were blessed at the service, Sunday, July 11th, by the Rev. Charles T. Susan.

The heated months bring no cessation to city missionary work, which is carried on by the Rev. Dr. Rushton, J. M. Chattin, and Miss Clark. Services are held regularly at the County Hospital, the Bridewell, jail, poor house, Home for Incurables and Home for the Friendless.

The Rev. Dr. Rushton will go to Glenn Ellyn Sunday, Aug. 1st, to take preliminary steps toward organizing a mission.

In response to an appeal by Dr. Rushton, generous laymen have presented Holy Trinity church, Stock Yards, with Prayer Books and Hymnals, also music for the choir.

St. Philip's choir, the Rev. H. G. Moore priest in charge, spent a most enjoyable week July 12-19, camping on the Fox River, within the limits of Geneva, Ill. The party numbered 33. The rector of Geneva, the Rev. Mr. Phillips, did all in his power to make their camping pleasant and successful. On Sunday, July 18th, St. Philip's choir, with St. Mark's choir, rendered a musical

service which was much appreciated by the congregation. In the afternoon the two choirs united again in an open-air service on the camp grounds, which was well attended.

### Milwaukee

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

The following is clipped from *The Milwaukee Sentinel*:

"LA CROSSE, Wis., July 23.—Eleven prominent business men of La Crosse have protested against the erection of a church edifice in the most aristocratic residence portion of the city. For some time past the vestry of Christ Episcopal church has been negotiating for a site for the proposed edifice, which was to be the finest in the city. The site selected was at Eleventh and King sts. After considerable deliberation, the deal was all but closed, and the plans and specifications for the building drawn. Just as the deal was to be completed, a petition was circulated among the residents of that section, and a circular, signed by eleven of the most prominent citizens, headed by the mayor, was sent out, setting forth their objections to the erection of the church in their midst. A bomb exploding would not have created a greater commotion, not only in the Episcopal Church, but in all Church circles. The petition says that the church organ, church bells, and funereal surroundings of a church, would depreciate property in the vicinity. The Church people have replied denying the truth of these statements, but have decided not to build the church."

The Ven. Jeremiah Wilkins, S.T.D., archdeacon of La Crosse, is rector of Christ church, which is at present a frame building, in fair condition, valued, with lot, at \$17,000.

### Pennsylvania

**Ozi W. Whitaker, D.D., Bishop**

JENKINTOWN.—The inauguration of the new organ just erected at the church of Our Saviour, the Rev. Robert Coles, rector, took place on Thursday night, 22nd inst, when Mr. Minton Pyne, organist of St. Mark's church, Philadelphia, rendered in his usual brilliant manner a number of choice selections, including Sonata, No. 1 in F minor, Mendelssohn; Air with variations in D, Beethoven; Concerto in F, "The Cuckoo and Nightingale," Handel; Pastorale in G, de la Tombelle; Overture to Semiramide, Rossini; Cantilene, A minor, Salome; Concert-stuck in D, Guilman; Bourree in F, and a Toccata and Fugue in C., John Sebastian Bach.

### Connecticut

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

Christ church, Bridgeport, the Rev. Herbert D. Cone, rector, has just received a legacy of \$5,000 from the estate of the late Mrs. Eliza F. Allen, one of the most loyal, as well as one of the oldest, members of the parish.

WESTPORT.—The archdeaconry of Fairfield met in Westport on Tuesday, July 13th, in annual session. The treasurer's report showed that every parish and mission, with a single exception, had paid its apportionment for diocesan missions in full, and one (Christ church, Greenwich) had overpaid by the generous amount of fifty dollars. The apportionments for the coming year were all assured by the representatives of the parishes in full, and in addition, nearly half of the rectors present volunteered to secure an additional sum to make up possible deficiencies in other quarters. The interest in the work was unusually marked, and the hospitality of the entertaining parishes was unbounded. A message of affectionate regard was sent to the Rev. S. H. Watkins, late rector of Grace church, Norwalk, who is now in Europe, and to whose administration of that parish its present prosperous condition is entirely due.

WESTVILLE.—A vested choir of 24 voices has been introduced in St. James' church, the Rev. J. Frederick Sexton, rector, under the direction of Mrs. Hope Lewis Borden. The procession is led by a crucifer properly vested. A set of green hangings for altar, lecturn, pulpit, and credence has recently been presented by an old

rector and friend of the parish. The financial showing is the best for several years. At the last meeting of the vestry the salary of the rector was increased. The outlook for this old parish is most promising.

WATERBURY.—At St. Margaret's School, the Graduates' Association, having secured a sufficient sum to warrant the erection of a new wing, have already begun building the addition, which will not only add to the accommodations for teachers and pupils, but also secure needed improvements for the gymnasium, an art room, and recitation rooms. The added wing will be ready for occupancy in September. The graduating class this year numbered ten.

### Massachusetts

**William Lawrence, S. T. D., Bishop**

SOUTH BOSTON.—There is a celebration of the Holy Communion at the Church Home, every Tuesday morning at 7:30.

CLINTON.—The Rev. V. M. Houghton, of New Hampshire, has accepted the charge of the Good Shepherd, and will begin his duties in October.

BEECHMONT.—The Rev. F. A. Foxcroft has accepted the charge of St. Paul's church.

BRIGHTON.—St. Margaret's Day was observed in St. Margaret's church with a celebration of the Holy Communion, and a sermon by the Rev. J. W. Hyde, of Danvers. At the other services during the octave, the Rev. Father Benson, of St. John the Evangelist, Boston, and the Rev. W. J. Findlay, of Dorchester, preached.

### Vermont

**Arthur C. A. Hall, D.D., Bishop**

St. Andrew's church, St. Johnsbury, has extended a unanimous call to the Rev. M. Horace Mill, of Scranton, Pa. It is probable that he will accept.

### Newark

**Thomas Alfred Starkey, D.D., Bishop**

#### AUTUMN VISITATIONS

##### 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.

### Long Island

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

Zion church, Little Neck, the Rev. Charles N. F. Jeffery, rector, has just completed a new parish house, costing over \$3,600. It consists of a hall (60x30) to be used for Sunday school and entertainment purposes, and also a basement of the same dimensions, with kitchen, infant class rooms, and a furnace and store room. The building stands in the rear of the church, to which it will eventually be connected by a covered corridor. The hall is finished with North Carolina pine, and the windows are of stained glass. At the east end is a stage raised three feet from the floor level, and the proscenium arch is of pilasters and consoles decorated with papier-mache. The stage curtain, painted by the artist Seavy, of New York, is a beautiful piece of work, and the whole effect is most satisfactory. The vestry of this parish have tendered the rector a unanimous vote of thanks for his efforts in connection with the building of the parish house, and also voted him a vacation of two months. In the absence of the rector, the Rev. Edwin Weed, of Flushing, will be in charge of the parish.

RICHMOND HILL.—The church of the Resurrection, of which the Rev. George W. Davenport is rector, is to be completely remodeled. The plan is first to build a stone tower which, besides swinging the bell, will form a transept, furnishing many additional sittings during services, and also a parish meeting room at other times. Next is to be built back of the

tower a choir room, opening into that and also into the organ chamber. Then both side walls will be removed to form aisles, and a worthy chancel will be made by lengthening the building in the rear. Lastly, a parish house will be built in the rear of the church, fronting on another avenue. The result will be a complete and satisfactory group of buildings, and the advantage of the plan is that it can be carried out gradually, as the funds are raised, without at any time interrupting worship for any considerable period.

**MASPETH.**—The Rev. F. S. Griffin, rector of St. Saviour's church, conducts a service at the Home for the Blind every Friday evening, and his faithful ministrations to the inmates is one of the happiest features of their lives.

**GREENPOINT.**—The church of the Ascension, of which the Rev. John A. Denniston is rector, is to be thoroughly renovated during the summer, and a new organ is to be placed in the church.

**BROOKLYN.**—The Rev. Dr. E. A. Bradley, vicar of St. Agnes' chapel, New York, organized a chapter of the order of Daughters of the King, at St. Thomas' church, Bushwick ave., of which the Rev. James Clarence Jones, Ph.D., is rector, on Sunday evening, June 20th. Twenty-nine members were admitted, forming one of the largest chapters.

The children of the Orphan Asylum of the Church Charity Foundation have had two excursions, one by water, when they were the guests of the church of the Messiah and St. George's church, and one by land to Richmond Hill, where they were entertained by the young ladies of the Junior Auxiliary of the church of the Resurrection. Ten of the girls have gone to the summer home of the Rev. Dr. Bradley, whose generous purpose is, as in former years, to take all the girls, in small parties at a time.

The Rev. Dr. James H. Darlington returned last Monday from the State camp, Peekskill, where the 47th Regiment, of which he is chaplain, is in camp. On Sunday he preached his farewell sermon to the members of the regiment, having resigned his chaplaincy on account of ill-health.

The Rev. James Clarence Jones, Ph.D., rector of St. Thomas' church, will sail for Europe the latter part of this month, returning early in October.

**Louisiana**

**Davis Sessums, D.D., Bishop**

**NEW ORLEANS.**—A branch of the Brotherhood of St. Andrew was recently organized in St. John's parish. The boys of the Sunday school have been formed into a society to be known as Sons of The King, and on the evening of Trinity Sunday attended service in a body, on which occasion the rector, the Rev. A. J. Tardy, preached a special sermon.

**LAKE CHARLES.**—A very interesting service was held at the church of the Good Shepherd on Sunday, July 4th. A pair of beautiful brass vases were placed on the altar as a memorial to the late Mr. B. V. M. Hutchinson. Lake Charles has grown to be quite a city, but when the Church found her way into the place it was a little village. In 1885 the Rev. E. W. Hunter, then diocesan missionary under Bishop Gallier, now the rector of St. Anna's church, New Orleans, visited the village of Lake Charles and held the first Church services in the rooms of houses and public halls. Through his efforts a neat frame church was built, which about a year ago was exchanged for a fine stone building, with a resident rector. When twelve years ago Mr. Hunter began the mission at Lake Charles the members of the Church were very few. Among the few was Mr. Hutchinson, and the following extract, written in the minute book containing the history of the parish, shows how Mr. Hutchinson was regarded: "Mention is here made of Mr. B. V. M. Hutchinson, to whose zeal and untiring energy the Church owes a debt of gratitude. Mr. Hutchinson was superintendent of the Sunday school and lay-reader

when the Church movement was first started, and continued as such until his death." On one vase is inscribed: "Church of the Good Shepherd, Lake Charles, La. In grateful memory of B. V. M. Hutchinson." On the other vase: "Organizer of mission, May 3d, 1885, lay-reader and superintendent of Sunday school, died Nov. 10th, 1885." This mission, begun by the Rev. E. W. Hunter, with the help of a few laymen such as Mr. Hutchinson, developed into a parish. Several rectors have had charge of the work, the present incumbent being an able and energetic priest, the Rev. Jos. H. Spearing.

**Minnesota**

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

**ST. PAUL.**—News has reached us from England that Bishop Gilbert was attacked with pneumonia just as the clerical party were leaving Montreal. For two days and nights while crossing the Atlantic he was very low, but was able to be out a short time after reaching England.

St. Boniface's parishioners have secured a chapel formerly belonging to the M. E. Church Epworth Society, and fitted it up in a churchly manner. Permanent services are now conducted according to the prescribed Church ordering.

Christ church choir spent a ten days' outing very pleasantly at Montemedea, White Bear Lake.

The Deaconess' Home has already outgrown its present quarters. The warden, the Rev. C. E. Haupt, appeals for \$400 to enable him to put another story on the present building. The Home was filled last winter; 27 persons availed themselves of the privileges, and additional accommodation is absolutely necessary.

The Brotherhood of St. Andrew contemplate holding a midsummer rally sometime in August on the shores of White Bear Lake, at which all the chapters of the diocese will be represented.

**MINNEAPOLIS.**—The Nickel Fund and Aid Society connected with St. Paul's church raised \$425 the past year towards the church's expenses.

The chancel at Grace church has been raised and newly carpeted. A chapter of the Daughters of the King has been organized. They have inaugurated bi-weekly meetings, at which the rector delivers a series of Church history addresses. The Rev. H. P. Nichols, of St. Mark's church, is delivering a series of lectures on "The Creed." Thirty-six Baptisms were administered in two months; five were adults. Mr. Nichols conducts the service at Camp memorial chapel during the summer months.

**FARIBAULT.**—On Trinity Sunday Bishop Gilbert ordained five to the diaconate. The candidates were all Seabury graduates, Messrs. Chouinard, Hockhart, Jones, Streeter, and Couper.

The Rev. P. H. Linley has been appointed as assistant priest at the cathedral.

**Duluth**

**J. D. Morrison, D.D., LL.D., Bishop**

**BRAINERD.**—The Altar Guild of St. Paul's church has placed a very neat reredos in the church, made of cedar, with panels of fir; also a set of altar linen.

At Leech Lake ten adult Indians were recently baptized and confirmed by the Rev. C. F. Wright. Eighty Indian boys and girls attending the government school march in a body every Sunday, and attend services at Breck memorial church, Pine Point, the Rev. G. Smith, rector. A few years ago there was not one Christian at this place.

At Wild Race River, the Rev. Mark Hart, rector, about 80 Indians and mixed blood children attend the services. The Holy Eucharist is celebrated monthly in all the Indian churches.

The Rev. Joseph Wakazoo attends to the spiritual wants of some 50 Indians at the Bend-of-the-River.

The Rev. Wm. Denley and wife, of Gull Lake mission school, accompany their Indian flock on their berry picking tours, camping from place to place until the season is over.

**Washington, D. C.**

**Henry Yates Satterlee, D.D., Bishop.**

By the will of the late Mrs. Mary M. Carter, a member of St. Paul's parish, the following bequests are made: \$5,000 to the diocese of Washington, the interest to be used for the benefit of the country clergy; to the Church Hospital for Eye, Ear, and Throat diseases, \$5,000, to endow a memorial bed, and \$5,000 to the vestry of St. Paul's church. There are also bequests to Christ Hospital, Jersey City, St. John's church, Wilmington, Del., and the Washington Home for Incurables. After the payment of legacies to friends and relatives the residue of the estate is divided between the Domestic and Foreign Missionary Society, and the trustees of the fund for the relief of aged and disabled clergy, and the widows and orphans of deceased clergymen.

Another suburban mission, to be called St. James', has been begun at Garrett Park. The first service was conducted in the attractive new chapel on Sunday, July 18th, by the Rev. Allen Griffith, of St. Paul's, Chevy Chase, who made an informal address, and, after the sermon by the Rev. Mr. Ware, of St. Thomas' parish, introduced the Rev. Neilson Falls, of Washington, who will have charge of the mission.

A new mission has also been established in Southwest Washington by Trinity parish. The Rev. H. Fields Saumenig is in charge.

St. John's choir of men and boys have recently returned from a two weeks' stay at Piney Point. The director, Mr. W. H. Daniel, was in charge of the party. A concert was given by the choir during their stay, which was much enjoyed by the other visitors. The choir of Christ church, Georgetown, have also had a delightful excursion to River Springs on the lower Potomac.

The vestry of St. Michael and All Angels' parish have accepted plans for a parish hall to adjoin the church. The Rev. Dr. Mackay-Smith of St. John's, offered to give a sum of money for this purpose, provided a certain amount should be raised by the parish. The rector, the Rev. W. R. Turner, has received much more than the sum required, and the work will soon be begun.

**Albany**

**Wm. Crowell Doane, D.D., LL.D., Bishop**

**SCHENECTADY.**—The recent issue of St. George's *Kalendar* contains the following interesting information concerning the old historic church:

Before the election of the present Bishop of Western New York, the Rt. Rev. W. D. Walker, D.D., and his transfer from the missionary bishopric of North Dakota, it could have been said of our present church edifice that it had received a visit from every Bishop of the Church who had been officially resident within the State of New York up to that date. We do not think that the above statement can be made of any other church building in the State.

From the time of Bishop Provoost, the first Bishop of New York, to that of Bishop H. C. Potter, the present Bishop of that diocese, St. George's has been visited (not always for Confirmation) by the following bishops: Samuel Provoost, Benjamin Moore, J. H. Hobart, B. T. Onderdonk, J. M. Wainwright, Horatio Potter, William H. DeLancey, Arthur C. Coxe, W. C. Doane, F. D. Huntington, A. N. Littlejohn, H. C. Potter. Bishops Whittingham, Williams, (Connecticut), Randall, Coleman, Alonzo Potter, Tuttle, Upfold, Leonard (Utah), McKim, and Johnson have also visited the parish at one time or another. Bishops Brownell, of Connecticut, Littlejohn, of Long Island, and H. C. Potter, of New York, were baptized here. Bishop Williams, of Connecticut, was rector 1842-1848, when he resigned to accept the presidency of Trinity College. Bishop Alonzo Potter, of Pennsylvania, acted very frequently as a lay-reader, while he was a professor in Union College. Bishop Horatio Potter, of New York, married the daughter of a warden of the parish for his first wife, and her grave, with those of several of their children, is in the churchyard. Bishop Johnson, of Los Angeles, was a member of the Sunday school and sang in the choir.

# The Living Church

Chicago

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

AN honored correspondent protests, with much warmth and some indignation, against the use of the vocative form "Jesu" in hymns and devotional books. "Surely, there never have been but three cases in English; viz., nominative, possessive, and objective," he says. A study of early English will show that the vocative case was in very common use, especially in names coming through the Latin. The form of the sacred name referred to by our correspondent as "almost sacrilegious," is not only Old English, Middle English, and Elizabethan English, but also Prayer Book English from 1549 down to the present day. In the books of 1549 and 1552 it occurs many times, and in the present Book of Common Prayer of the Church of England it is retained in several places. In Hymns Ancient and Modern, the most popular hymnal in the language, and in a multitude of devotional books which have the sanction of wide use, it is frequently found. We are not arguing for the retention of the form, but cannot understand why it should be offensive to "the great body of plain, level-headed American people." There are perhaps half a hundred archaisms in the Bible quite as pronounced as this, to which no objection is made. Even the Creed has in it the word "quick" for "living," quite out of line of the "level-headed American" use!

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## The Fourth Lambeth Conference

THE Lambeth Conference of 1897 has met, and has held its first session. Committees have been appointed to consider the principal subjects of debate and to present their reports when the Bishops re-assemble at the end of this month. As is well known, the deliberations on these occasions are held in private. Their results will be made known in an encyclical letter, to which will probably be appended, as in times past, such reports of the various committees as the Conference may approve.

It may be worth while to repeat what we have already said, since misunderstanding on this point is continually coming to light in various quarters, that this assembly does not make laws nor does it exercise any legal power over the Church in England or elsewhere. It has neither legislative nor administrative functions. In this American Church, for example, no new constitution, rubric, or canon has any binding force or moral obligation which has not been passed by our own General Convention according to its own methods. To take an extreme case (the one most often referred to of late by writers in the secular press), if the Lambeth Conference should sanction the notion of elevating the Archbishop of Canterbury to the position of Patriarch of the Anglican Communion, such a proceeding would be absolutely without force so far as the American Church is concerned, unless it should be made by due legislative process a part of our organic law, than which nothing more improbable could well be imagined.

Nevertheless, these decennial conferences have an undeniable utility. In the first place, the strength of the Anglican Communion, and its wide diffusion in the world,

are made evident before the eyes of all men. Its cohesive power, under an elastic constitution in which chief reliance is placed on the things of divine institution, the Catholic Faith and the Episcopal regimen; its unity of worship, all its numerous branches using substantially the same forms; and its common discipline, are elements in this imposing spectacle. Furthermore, the Bishops of the Church, thus brought together from the ends of the earth, are kept in touch with each other; the narrowing influences of particular localities are modified or dissipated by the more Catholic spirit awakened by intercourse between men from regions far as the poles apart in place and character. Lastly, the subjects discussed are, or ought to be, those of most vital importance to the whole Church. The attempt is to arrive at a common understanding upon all capital matters which may form a basis for harmony of action so far as bishops by themselves have power to act, and harmony in the influence they may be able to exert in constitutional or canonical legislation. But even so, no individual bishop is bound by any action of the Conference to which he may have been opposed. Thus it will be seen that the power of the Conference is purely moral. As the Churches of the Anglican Communion are constituted it could hardly be otherwise. And it is a question whether even ideally this is not best. The influence and weight of what is done at Lambeth will be in proportion to its wisdom and prudence; and its wisdom and prudence will probably be enhanced by the consciousness that the decisions of the council cannot be enforced on grounds of mere authority.

The best proof of the utility and influence of these assemblies at Lambeth is their growth in the estimation of the Church since 1868. In that year the first Conference met under the presidency of Archbishop Longley, in the face of much suspicion and even active opposition. The Archbishop of York, and the Bishops of Durham, Carlisle, Ripon, Peterborough, and Manchester refused to attend. There was much dissatisfaction in the Conference itself over the extreme caution which limited discussion and impeded action on certain burning questions. Nevertheless, the advantages of such an assemblage of bishops meeting periodically were easily seen, and when the second Conference was held in 1878, there were present a hundred bishops, against seventy-six on the former occasion. In 1888, the number was swelled to one hundred and forty-five in actual attendance, and there was no longer any feeling of distrust or opposition. This year the number is said to be no less than two hundred. There is no reason to believe that the action of this assembly will be less careful than that of its predecessors, or less valuable in fortifying the Faith and strengthening the cords which bind together the widely extended branches of the Anglican Communion.

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## Five-Minute Talks

BY CLINTON LOCKE

CXIII.

THERE is no event in our Lord's Life about which people have thought less than His Transfiguration, and the reason is very evident—there was no feast in our calendar to commemorate it. Our Church has at last supplied the defect, and the 6th of August is now the appointed day. I remember when we were debating about it in General Con-

vention; one delegate opposed this date on the ground that but few people were in the cities at that time, and there would not be large congregations. We thought he must be joking, but he was in real, sober earnest. I need not give the texts about the Transfiguration. They are in three of the Gospels, with variation enough in each narrative to make the whole more convincing. The mountain on which it took place was long thought to be Mount Tabor, and pilgrimages were made there, and Helena built a church there, and all through the Crusades the Knight Templars guarded it and fought for it with fierce fervor.

Modern scholarship has shown that it could not have been Tabor, for when our Lord was upon earth the whole top of that was covered by extensive fortifications. The place was beyond a doubt one of the slopes of Mount Hermon, which rises snowy and gigantic near Caesarea, where our Lord had been staying. Three disciples went with Him up the mountain; the three He loved best, Peter, James, and John. Our Lord was a man and had His personal friends like other men, and then, as now, He loved some men better than others. They were all praying there, the tired disciples fighting against the natural drowsiness after the weary climb, when suddenly they saw a never-to-be-forgotten sight. Their Master was transformed before them. His exact appearance we can only imagine. St. Luke says the appearance of His face was changed. It gleamed like the sun in the heavens. His whole figure was bathed in light, and His very garments glistened whiter far than the snow on which the moon was shining. Raphael's picture of the Transfiguration, with which, either in the original or in copies, we are all familiar, represents our Lord as floating in the air, while the disciples crouch beneath. That, however, is just the fancy of the painter. Holy Scripture does not even intimate that our Lord arose from His praying posture, but that as He was praying this splendid change came over Him. He was not alone, for on either side of Him was also a shining form, and the wondering three felt that the unearthly visitors were Moses and Elias, their most famous prophets. Both had passed from earth in abnormal ways, and both had been summoned back from Hades. Why, no reason is given in Scripture. Commentators have made ingenious suggestions, but I do not consider them worth much. The Apostles heard the three shining ones talking, and it was all about Christ's "Exodus"—His "going out," otherwise, "His Death and Burial and Resurrection and Ascension." And as they talked a glorious, shining cloud swept over the mountain and wrapped them all in its embrace. No wonder a nameless terror seized the disciples; no wonder Peter babbled incoherent words. "He knew not what he said," says the Gospel. Then came a Voice: "This is My beloved Son, in whom I am well pleased. Hear Him." All then was silent, and as they lay entranced Jesus touched them, and said, "Arise; be not afraid." They looked up and they saw no man, but Jesus only.

Do you think it strange that this happened in that wonderful Life? Would you have expected the Incarnate Son to go through life like some ordinary man, without one touch of glory or one flash of heaven? I have always thought that without those wonderful glimpses of His Majesty and His Power the strongest faith would have fal-



tered then and would falter now. No, the Transfiguration was just one burst of sunshine in His day of sorrow and humiliation.

To me, the chief interest in this carefully narrated incident in our Lord's Life centres in the fact that it shows us the wonderful transfiguration which is to come over us in the next world; for I take it our Lord's Body was then transfigured into the glorious Body which He wore after He left this earth, and into the "likeness of which," the Bible says, "we are to be changed"; and it shows me that there is no such thing as a disembodied spirit; that we must have a form resembling this earthly body, but with strange and inexpressible alterations. But there is another comforting fact: The beings who appeared were immediately recognized. The disciples knew them to be Moses and Elias. And do we not conclude from this that in the spirit land there will be the recognition of friends, and that I shall know those whom I knew and loved on earth? It shows there will be subtle marks of recognition, for the disciples had never seen even portraits of Moses and Elias. We know each other by face or figure or walk or speech, but then there will be that finer recognition of the spirit, soul knowing soul, heart finding out heart. This seems to teach me that when, after death, I come into the presence of great saints whom I have admired, great poets whose words have inspired me, great universal souls, I shall know them and rejoice in their presence.

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### The Priest-Precacher

BY THE REV. FREDERICK S. JEWELL, S.T.D.

VI. AS WE HAVE TO PREACH EXTEMPORE, HOW SHALL WE DO IT?

NOTWITHSTANDING the warnings given to those who think themselves called to be extempore preachers, crude and ill-directed experimenting in that direction will go on. The feeling of many will be, "We have to do it; the only question is, how shall we do it?" How the young preacher shall prepare and preach his extempore sermon is, with one exception, the most important question that can come before him. But to answer it here is to assume either that he has already made good progress in the work of preparing himself by proper self-culture and discipline to be an extempore preacher, or that, without having undertaken this preparatory work, a necessity is laid upon him which forbids his waiting for that. It is rather characteristic of the working of things in the Church that she often reverses the natural order, and compels us first to do the thing somehow, and leaves us to learn afterwards to do it as we ought. This, however, only makes it the more important that those who, as young preachers, are confronted by this situation should both seek and receive such help as may be afforded them by a maturer learning and experience.

With regard now to the suggestions which follow, I must beg those for whom I write to bear in mind that they contemplate a series of progressive efforts extending much beyond the one impending sermon; that they may not, in all parts, be equally applicable to every one; that they must in the main be equally useful to him who has to depend on the written sermon; and that, after all, genuine success lies quite as much in the man himself as in the method which he employs.

The method may enlighten the man, but the man must inspire his method.

For one proposing to preach extempore, a first suggestion is that he begin tentatively and "in a small way" by making short, but thoughtfully considered, addresses in the Sunday school and at the week-day evening service and during the Lenten season. Look forward and prepare beforehand the substance of such addresses as may be fitly introduced on such occasions by means of some adroit prefatory remarks which will naturally lead up to the chosen subject. Do not lose any proper opportunity for making a five or ten minute address when you can find something thoughtful and in defined shape to present. You will, in this way, habituate yourself to the practice of premeditation, acquire the art of making the occasion suit itself to your proposed line of thought, learn to speak easily and without embarrassment, and will thus gradually grow up to the graver effort required for the extempore sermon.

In preparing your extempore address or sermon, the first thing is, of course, the choosing of a text or subject. As has been suggested, a proper study of the Holy Scriptures will usually keep the mind well supplied with sacred themes. It will, however, be an important help to keep a record of such texts and themes, with appended analyses and observations. Such a record may be made a sort of cyclopedia of subjects and suggested methods of treatment of double usefulness to the preacher, for he gets both the good of making it and using it. Incidentally, let him be advised to make his own sermon-helps. Neither buy your sermons nor your sermon patterns ready-made. What you do by yourself helps make yourself. This, however, is not saying that you are not to learn from others. It is simply asking you not to dwarf yourself by leaning on them. If, however, you must, from either lack of intellectual force or homiletical training, resort to such foreign helps, make what you get your own before you use it. In other words, for your own sake as a thinker, re-study its substance and re-cast its form—re-coin it, so to speak, not merely re-issue it. Whether you better it or not, is not so much the question as whether you improve yourself by earnestly trying to do that.

Whether, now, you do or do not, as has been suggested, in some systematic way lay up a store of texts and themes, in selecting them, deal honestly and reverently with the Holy Scriptures. A Scripture text should always contain and fairly present a real truth. It is the foundation of the sermon. The one should be as fairly the Word of God as the other is the sincere belief of the preacher. Hence, do not use texts by way of mere accommodation. It is not only a reflection on the sufficiency of the Holy Scriptures as a storehouse of divine truth, but it also leads to an unfair, trifling, and even profane use of texts. In this age of skeptical criticism, irreverent pulpit trickery, and profane newspaper wit, the priest-preacher should beware of taking either crafty or trifling liberties with Holy Writ. It is important that there be a text, because you thus moor the sermon to divine truth, and can speak with just authority. But it is far better to do without one than to take one and then pervert or profane it.

Again, in selecting texts and themes, choose in preference those which are analytic rather than synthetic, especially if you

are to preach extempore. The synthetic subject is well adapted to an instruction, for in that the aim is mainly to inform the hearer. It may, also, be more safely used in written discourse, because it is there easier to hold in check its tendency to lead to mere rambling discursiveness. It does not favor the compact order, the evident point, and the decisive close, which are so important in extempore discourse. These are characteristics of the proper analytic subject as containing the truth within itself, and as looking to conviction as the end of true oratory. Besides this, the order and the logical relation of the several topics in the analytic theme are more easily kept in mind and adhered to than is the case with the various heads of the synthetic subject. These are matters of vital importance to the extempore preacher, whose common and constant danger is that of losing all close hold upon his subject, and rambling off into mere general and inconclusive talk, making his preaching much like Kit North's shooting with his old scattering musket, Muckle-mouthed Mag, of which he humorously says, "there was nothing safe in a ten-acre lot but the thing aimed at."

Having chosen your text or theme, analyze it, think into the very heart of it, and keep thinking until you resolve it into its leading heads or topics. If it is properly simple and compact—is a crystallization rather than an accretion—it will be separable into about three heads, the number most desirable for an extempore sermon. It cannot be well rounded out with less, and more are not only less easy to link together, but they are also quite apt to lead one over too wide a field. In making your analysis, write down the several topics as they come to you, arranging, and perhaps re-arranging, them afterwards in the most exact logical order. In extempore discourse, it is of the first importance that the one topic leads necessarily up to the next—treads closely upon its heels, so to speak. This makes the carrying out of the actual order of thought in preaching a logical exercise, instead of a memoriter effort. The whole train is guided and governed by the understanding; instead of the memory. This is the thinker's order and opportunity.

As for the form of the analysis, probably most of my readers can recall enough of their homiletical course in the seminary to answer their purpose. Still the question has been asked, with much earnestness, "How do you analyze your subject or map out your sermon?" It is not easy to answer the question satisfactorily without such a presenting of examples as would exceed the limits of this paper. The following general direction, however, will be found to be simple, practical, and sound: Put yourself in the place of an uninformed, but intelligent and honest, listener, and think what question he would be likely to ask you first about your subject. Then, understanding the answer to have been satisfactory, consider what would most probably be his next question. So proceed until the subject is exhausted and the inquirer satisfied. For example, take the text, "Ye will not come unto Me that ye might have life." The questions here would naturally be, "What life is that?" "Who is it that offers me that eternal life?" "How can I come to Him to attain it?" and perhaps finally, "Why does He charge me with refusing to come to Him for it?" Now it will be seen that what has

been done here has been simply to follow the order of inquiry or investigation; that is to say, the order of simple, logical analysis. The text may be analyzed and its topics defined in another and the more common way by looking at it in itself. The subject of the text is: Man's unwillingness to accept salvation through Christ. Under this may be shown what is meant by salvation or eternal life, and how it has been offered to man through Christ. Head 1st: How man refuses to accept it. Here it may be shown that he neglects, defers, or refuses to repent, believe, be baptized, and live a godly, righteous, and sober life, its necessary conditions. Head 2nd: Why he thus refuses to accept or seek it. Under this it may be shown that it is because he will not; not because the terms are unreasonable, the difficulties in the way insurmountable, or because he cannot. Head 3rd: His guilt in refusing to accept or seek it. In this place it may be shown that it is no ordinary grace or favor that man thus contemns, and that his acceptance of Christ as his Saviour and seeking salvation through Him is not merely optional; it involves a positive duty and obligation, for he has no right whatever to remain in his present state of sin and rebellion against God. This analysis only requires a clear, compact, and decisive development and application, and the sermon is complete. But, as was said before, it is impossible to do full justice here to the subject of text-analysis.



### Church Sunday School Instruction

[Being a paper read before a Sunday School Teachers' Institute of the diocese of Los Angeles, by Miss Hitchcock, Principal-*emeritus* of St. Mary's School, Knoxville, Ill.]

"Schemes for Church Sunday School Instruction" is the subject assigned me. In the time apportioned me, I could no more than catalogue those I know of. Let me then, present, and with but brief preface, one that I should like to see tried, faithfully and intelligently tried for, say, a year. My brief preface: That, as the Sunday school hour is all too short for what we wish to accomplish, it were wise to take as our maxim, "This one thing I do." For one year, then, let this one thing be: Teaching the children how to worship—one of the chief things that a Christian child should be taught to know for his soul's health, and in learning which, as embodied in a Catholic liturgy, he will learn, also, much of doctrine, much of the wisdom of the Fathers, much of the sweet speech of Holy Writ; much, but not all. Nor do we of the Sunday school need to do all. Sainly Grandmother Loises, and gentle Mother Eunices still teach our young Timothys to know, from a child the Scriptures; and happily not all godmothers feel their part and duty done when they have armed the young soldier with a pap spoon.

But to my scheme: The text books: the Bible, the Prayer Book, the Hymnal—these to be brought by the pupil, and owned by him, as are—and very properly—his day-school requisites. The bringing of these will constitute an important item in the record of good behavior.

The school, then, assembled as one class—at least all who can read—let the opening devotion be a brief invoking of Divine aid. Not worship, but *how to worship*, is the business of the hour. As one class, I have said; subdivisions would still be desirable. The teacher of each to encourage attention, to

record attendance, and to take charge of other details of school order. You will not mind, dear fellow-teacher, if for the time being, I assign you the seemingly humble role of file closers in the detachment. Your tact will still show you many ways of holding helpful relations to those in your especial charge. Indeed, upon your interest and enthusiastic co-operation would largely depend any successful carrying out of my scheme.

The lesson: Preparation for the day's offering of prayer and praise in the congregation. Part first of each lesson: An instruction on a part of one of the offices, to which instruction a fixed time, say fifteen minutes, should be devoted. If, for instance, the lesson be the first in the Office for Morning Prayer, take the first four opening sentences. Let them be read from the Prayer Book, then from the Bible, and their appropriateness pointed out. The reading from both will emphasize the relation between the two sacred books of the Church. Only last Sunday, having required a class to find the Gospel for the day in the Bible after having read it from the Prayer Book, one of my boys—and he is an intelligent little fellow—asked: "Are all the Gospels taken from the Bible?"

This first lesson would end with a reverent standing while the sentences were read. Probably the school will already have been taught what not all grown-up congregations understand—to rise upon the entrance of the minister, and not during the reading of the first sentence.

Part Second: The day and season of the Christian Year. What variants of the service are to mark it? Here, as in every part of the instruction, the wise leader will bear in mind that education is less a pouring in than a drawing out, and will call on individual classes or pupils to read some passage or to answer some question.

My scheme, as a scheme, let me say, would include concert reading of some part of the lesson, Gospel, or epistle for the day, and practice in the responsive parts of the service. Whatever adaptation of the scheme might be adopted, the general intent should not be lost sight of—preparing the children to worship as members of the congregation—so to render with lip and heart the sacrifice of prayer and praise that it shall approach the ideal for which each rector longs, and to which he finds it so difficult to lead the irresponsible, the incorrigible grown-ups of his flock. But mayhap a little child shall lead them.

I have given the hymnal as one of the three required text books. My idea was that some minutes might be assigned to the practice of the hymns to be sung in church. That part might, however, be disposed of, were the children encouraged to attend the congregation's weekly rehearsal of the music for the coming Lord's Day. Children like to sing, and need variety. The instruction might be varied for some lessons by teaching, as part of the instruction of my scheme, a musical setting of canticle, etc., as reached in course. The use of hymns as a means of worship and of grace needs to be taught—that there is such a thing as singing and making melody in the heart. Have you never had your offer of a hymnal to a fellow-worshiper declined with a courteous: "Thank you; I don't sing!"

But we *must* save five minutes for concert recitation of a small portion of the catechism, even if, as at our Sunday school of

All Saints', Pasadena, the rector on one Sunday of each month takes the Sunday school hour for catechising, instructing, and examining the children of the parish, as the rubric requires, in some part of the Church catechism. To us, teachers as well as pupils, this has been at All Saints' the best, the most delightful, and profitable lesson of the month, when we, too, were glad to be learners.

At St. Mary's, Knoxville, we have, for many years, met the important matter of securing perfect knowledge of the text of the catechism by making that study a Lenten extra duty. Alone with her teacher—with her godmother, if the latter were in residence—each is required to make a complete recitation of the catechism yearly, till she graduates. There prevails throughout the school an honest pride in having that recitation "dead-letter perfect"—the senior whose cards are out for Graduates' Day accepting the duty in as docile a spirit as the preparatory just entering her teens. Teachers, godparents, is not here a hint for you? No sweeter memories have I of my life at St. Mary's than of the hours with my catechumens, none whereof I feel such assurance that it was for lasting good, albeit no attempt was made to explain, that was the minister's part and duty, but simply letting the grand rhythms of the Catechism make their own way. Try it, teacher, godparent, and see if you do not find it a blessed means of getting near to the child you would influence. Only your catechism, too, must be "dead-letter perfect." No looking into a book, but straight into the eyes of your catechumen when you say: "My good child, know this: that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve Him without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer."

Do I seem to be wandering from my theme? Perhaps so, when I am perilously near the end of the time allotted me. But I know any scheme of Church Sunday school instruction would, and rightly, meet with but scant favor that did not provide for the saying of the Church catechism. When "catechised openly in the church," the children being seated together, and taking a more prominent part in the devotions than when scattered through the pews, behold the rector's opportunity to teach his people, by an object lesson, how to open their lips and let their mouth show forth their Lord's praise. In some parishes there are children's Evenings monthly, and children's Eucharists. Why not have children's services on saints' and other holidays, or give the children a prominent part in those that are held, the Sunday instruction having been made preparatory thereto?

My scheme has grown out of the regret with which I have noted the too common ignorance of the Prayer Book even among those whose heritage it is. It will not cover all the ground that we should like to go over, but it would escape the almost inevitable scrappiness of the leaflet systems, would, if wisely adapted, keep the children up to an interested attendance at church services in which they are well prepared to take an intelligent part. My scheme is but a means to an end—its consideration may lead to better means, but not to a better end. Happy the child the unceasing refrain of whose life shall be: "I was glad when they

said unto me, let us go into the house of the Lord"; who shall find increasing joy in the Church's Bible, the Church's Prayer Book, the Church's hymns of high and holy praise; and, above all, in the Church's blessed Eucharists, and who, throughout succeeding rounds of hallowed Christian years, shall be growing evermore like unto Him the Blessed Steps of whose most holy life he had begun, even in childhood, to learn to follow.



**Personal Mention**

The Rev. Charles M. Armstrong summers in Maryland.

The Rev. Samuel E. Appleton passes the summer months in the White Mountains.

At its recent fifty-third annual commencement, New Windsor College, Md., conferred upon the Rev. Belno A. Brown, Sc.D., M.D., the degree in course of Ph.D.

The Rev. Leverett Bradley is to pass vacation days in the White Mountains.

The Rev. Wm. M. Barrington has sailed for Europe.

The Rev. Wm. B. Bodine, D.D., has temporary charge of St. James' church, E. beron, N. J.

The Rev. George Bringhurst is seeking recreation in the Adirondacks.

The Rev. J. G. Bawn spends his vacation days in a tour of Europe.

The Rev. A. A. Blockway is seeking recreation near Syracuse, N. Y.

The Rev. Allan D. Brown, president of Norwich University, has received the honorary degree of doctor of laws from the University of Vermont.

The Rev. Edward S. Cross, recently of Silver City, N. M., has been appointed general missionary by Bishop Kendrick, and placed in charge of the work in the Rio Grande Valley, between Albuquerque and El Paso. Address San Marcial, Socorro Co., N. M.

The Rev. Frank P. Clarke passes the summer season in Virginia.

[The Rev. H. Page Dyer's address, during the summer, will be Christ church rectory, Media, Pa., he having charge of that parish until September 1st, during the absence of the rector.

The Rev. J. DeForrest has resigned the care of St. Paul's church, Oregon City, Oregon, and accepted that of St. Paul's church, The Dalles, Oregon.

The Rev. W. B. Gordon has accepted the rectorship of Grace church, Camden, S. C., and entered upon his duties.

The Rev. David Henshaw, D.D., will spend his vacation in foreign travel.

The Rev. A. H. Hord has gone for recreation to Canada.

The Rev. Henry E. Hubbard has resigned the rectorship of St. John's church, Chenango Forks, N. Y., and will become the rector of Zion church, Greene, N. Y., on Aug. 15th.

The Rev. R. N. K. Harris has taken temporary charge of the church of the Redeemer, North Plainfield, N. J.

The Rev. J. S. Hartzell, rector of Christ church parish, Mt. Pleasant, S. C., has been granted a vacation, and his parishioners have given him a purse with which to enjoy it.

The Rev. W. E. Hayes has summer charge of St. Philip's church, Wiscasset, Me., and St. James' church, Prout's Neck, Me.

The address of the Rev. Arthur H. Judge during the month of August will be care of Messrs. Ashley, Tee & Sons, 7 Fredericks Place, Old Jewry, London, E. C., England.

The Rev. S. P. Kelly will pass the summer on the sea coast of New Jersey.

The Rev. J. M. Koehler will pass the summer abroad.

The Rev. Christopher W. Knauff has summer charge of Church services at Lake Placid in the Adirondacks.

The Rev. William N. McVickar will spend vacation days in New England.

The Rev. Robert A. Mayo is spending vacation at Atlantic City, N. J.

The Rev. Wm. W. Mix, rector of St. Timothy's church, Philadelphia, has been granted a vacation until September. He officiates at St. Asaph's, Balla, Aug. 8th, and at Ocean City, Sept. 5th.

The Rev. John Moncure has gone for rest to Virginia.

The Rev. Robert C. Matlack, D.D., secretary of the Evangelical Education Society, is staying in the Catskill Mountains.

The Rev. Richard H. Nelsen will spend his vacation in Canada.

The Rev. J. DeWolf Perry is spending his vacation on the shores of Narragansett Bay.

The Rev. J. Philip B. Pendleton, D.D., rector of St. George's church, Schenectady, N. Y., will spend the month of August at Spring Lake, N. J. His address will be "The Wilburton."

During the vacation of the Rev. George Davis Adams, of St. Paul's, Riverside, the Rev. Dr. Henry G. Perry, of Chicago, has officiated.

The Rev. Dr. W. F. Paddock summers on the seashore of Massachusetts.

The office of William Alexander Smith, treasurer of the General Clergy Relief Fund, has been removed from 70 Broadway to No. 11 Wall st., New York.

The Rev. I. Newton Stanger, D.D., has gone for rest to the Adirondack Mountains.

The Rev. S. Borden-Smith sailed for England by White Star steamer, "Germanic," July 7th.

The Rev. W. W. Sylvester, D.D., will pass the heated term in rest, in Connecticut.

The Rev. Dr. L. Sears, of Brown University, Providence, R. I., has sailed for Europe.

The Rev. Colin C. Tate is spending his vacation at Racine College, Wis.

The Rev. Floyd W. Tompkins, Jr., has sailed for Europe.

The Rev. F. B. Whitcombe has sailed for a tour of Europe.

**Official**

The Bishops of the Protestant Episcopal Church in the United States of America in attendance at the Lambeth Conference, assembled on Monday, July 5th, at the request of the vice-president of the Board of Managers of the Domestic and Foreign Missionary Society. The Rt. Rev., the Bishop of Albany, learned through a telegram addressed to the Bishop of New York of the sudden and lamented death of the Rev. William S. Langford, D.D., the general secretary of the Board of Managers.

The Senior Bishop present, the Bishop of Minnesota, having been called to the chair, it was on motion resolved that a committee be appointed to take appropriate action in view of these painful tidings.

The chair appointed as such committee: the Bishops of New York, Albany, Kentucky, and Dallas.

The chairman immediately telegraphed to the family, the Board of Managers, and the Church at home, the unanimous expression of the Bishops of their deep sense of the Church's loss, and their deep sympathy with those whom it bereaves.

On motion the following Minute was unanimously adopted and ordered to be communicated to the Church at home:

**MINUTE**

The undersigned, appointed a committee to take action concerning the death of the Rev. Wm. S. Langford, D.D., General Secretary of the Board of Managers, desire first of all to place upon record their profound sense of the loss which the cause of missions and the whole Church have sustained in the sudden departure of a man of singular adaptations for a most difficult position, and of unwearied devotion to its duties.

Dr. Langford was a striking illustration of growth and enlargement in connection with unique and ever-enlarging tasks. His first work was not his best work, and his work grew better and better till the end. We who knew him in such various relations gratefully remember now his invariable courtesy and assiduity, and his no less invariable courage, energy, and inspiring hopefulness. His death, so premature, as it seems to us, bereaves us all, and we mourn with his own family, his associates in the board, and with every missionary at home and abroad.

H. C. POTTER, Chairman,  
O. W. WHITAKER,  
ALEX. C. GARRETT,  
WM. CROSWELL DOANE,  
T. U. DUDLEY.

A clerical Retreat will be held in the church of the Ascension, Atlantic City, N. J., from Tuesday evening, Sept. 14th, to Saturday morning, Sept. 18th. Father Huntington will be the conductor. Expenses for each person will be \$5, for board and lodging at the Sanitarium, next door to the church. Send name as soon

as possible—not later than Sept. 1st—to the REV. F. A. SANBORN, 28 Carteret st., Newark, N. J.

Twelfth Sunday after Trinity offerings are needed to meet the expenses of the Mid-Western Deaf-Mute mission. They may be sent to the general missionary, the Rev. A. W. MANN, Gambier, Ohio.

**Died**

WALKER.—Entered into rest, on the 20th inst., Annie Sarah, beloved wife of the Rev. C. Campbell Walker, M.A., rector of Zion church, Philadelphia, aged 28 years.

**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**

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 request. d. 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 HARE 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, August 1897

1. 7th Sunday after Trinity.	Green.
6. TRANSFIGURATION.	White.
8. 8th Sunday after Trinity.	Green.
15. 9th Sunday after Trinity.	Green.
22. 10th Sunday after Trinity.	Green.
24. ST. BARTHOLOMEW.	Red.
29. 11th Sunday after Trinity.	Green.

### "O Sing to the Lord"

BY GODFREY THRING

O Sing to the Lord with a psalm of thanksgiving,  
For great is His wisdom and great is His love,  
Your voices raise heavenward, that angels descending  
May join in our chorus and bear it above.

To Christ our song is raised to-day,  
To Christ the everlasting King;  
To Him let all their homage pay,  
To Him their sweetest anthems sing,  
For evermore.

Priests, prophets and martyrs have trodden before  
us;

The path that we tread too our fathers have trod,  
The path deeply worn by the feet of the pilgrims  
Who have journey'd on earth to the throne of their  
God.

To Christ, etc.

The path of the Church, the loved heirloom of ages,  
The Church of the cottage, the palace and throne  
The Church that is built on Apostles and prophets,  
Christ Jesus Himself being chief corner-stone.

To Christ, etc.

We welcome from far then, o'er lone lands and oceans,  
The fathers in Christ who have come to our shore,  
Fair fruit from the tree that has sent forth her  
branches,

In love, faith, and freedom, to grow evermore.

To Christ, etc.

As brothers in Christ we are banded together,  
New light and new life to ingather in love;  
May God's Holy Spirit, in radiance descending,  
Illumine our hearts with His truth from above.

To Christ, etc.

March! March then in faith for the angels are watch-  
ing,

Prayer, praise, and thanksgiving to bear to His  
throne,

Our prayer for His spirit, to guide in the council,  
Our praise and thanksgiving for all He hath done.

To Christ, etc.

Then sing to the Lord, for the Lord's name is glori-  
ous,

Each voice be uplifted to join in the strain,  
Till nave, aisle and chancel re-echo in chorus,  
Our song of thanksgiving again and again.

To Christ, etc.

(This hymn was written especially for the Abbey  
service of the Lambeth Conference.)

A SUNDAY school teacher and total ab-  
stainer has been doing curious things at  
Westminster. Riding his bicycle at an in-  
temperate pace, he dashed against the curb  
and was sent flying headlong through a pub-  
lic-house window among the *bona fide* trav-  
elers assembled therein, an experience  
which we hope is rare. Much capital was  
made of the poor man's appearance in such  
quarters on a Sunday afternoon, and he had  
not the facility of the dean of the chapel  
Royal, who, when publicly examined as to  
what he was "taking" in a certain public  
house where rules were being violated after  
closing hours, replied that he was taking  
notes.

THE *Scottish Guardian* refers to a notice in  
this paper relating to the ringing of the  
chimes of old Trinity on New Year's Eve,  
which, it is remarked, "helps to remind us  
that they do things differently, sometimes,  
in the United States." The reference doubt-  
less is to the varied character of the tunes  
with which the chime-ringer entertained  
the crowd, ranging from hymns to popular  
songs, and even negro melodies. It will

possibly reassure our contemporary to know  
that such an exhibition is not appreciated  
by everybody, even in this remote region of  
the world. It is to be said, however, that  
such incongruities are partly explained  
when it is considered that old Trinity occu-  
pies a somewhat unique relation to the city  
of New York, with which it has been closely  
identified at every epoch of civic history.  
This may condone, even if it does not entire-  
ly justify, a certain license on occasions of  
popular interest not closely connected with  
any religious observance.

AN interesting exhibition of Roman an-  
tiquities was recently opened at the So-  
ciety of Antiquaries, Burlington House,  
Piccadilly. It was composed of the portable  
portion of the relics discovered last year  
during the excavations at Silchester. The  
result of the systematic examination of the  
whole area within the Roman wall was the  
bringing to light of twenty-five complete  
houses and the remains of four others, two  
square temples, the remains of the western  
gate, a private bathing establishment, and  
a Christian church, which is one of the old-  
est relics of Christianity in Europe.

IT is said that when the see of St. David's  
fell vacant it was discovered that her  
Majesty was one of the canons of the cath-  
edral. This is not an exceptional case in the  
Universal Church, although it is the only  
case in England of a canonry being held by  
a lay person. Many of the sovereigns of  
Europe are canons of some cathedral, even  
M. Faure, the French President, holding a  
stall in St. John Lateran, at Rome. A story  
is told that some one very recently traveling  
through Spain saw the name of the youthful  
King posted on the notice-boards of the cath-  
edral of Toledo, as having been absent  
from his stall the previous Sunday, and as  
having been consequently fined two thousand  
maravedi (about ten shillings). Even the  
Pope himself is said to hold canonries in  
certain Spanish cathedrals, but, while he  
doubtless enjoys the revenues, it does not  
appear that he is fined for non-attendance.

THE wonderful progress of surgery in our  
generation, as Dr. Malcolm Morris says  
in *Nineteenth Century*, is due to the two dis-  
coveries, anesthesia and antiseptis; by the  
former, the nerves are rendered insensible  
to pain; by the latter, the infection of  
wounds is prevented. Yet the introduction  
of chloroform was resisted not only by phy-  
sicians but, stranger still, by preachers. One  
divine is quoted as denouncing the anesthet-  
ic as "a decoy of Satan apparently offering  
itself to bless women, but which will harden  
society, and rob God of the deep earnest  
cries which arise in time of trouble for help!"  
What strange ideas of God some "Bible  
Christians" have entertained! They read  
into the Bible what suited their own prej-  
udice and temper.

A WRITER in *The Presbyterian Banner*  
makes the following sensible observa-  
tion: "The Church mistakes her mission when  
she assumes the obligation of furnishing  
mere entertainment or amusement to either  
old or young. Saving, not merely pleasing,  
is her work. This is the Church's special  
mission. The jack-of-all-trades business is  
not the Church's province. Her supreme

work is to promote vital godliness among  
men, and the world knows it, and it has no  
use for a Church that is half a church and  
half a theatre or restaurant. When the  
Church mixes amusement and religion she  
is in danger of adulterating religion and  
cheating her people."

THE genial Dean of Rochester, Dr. Hole,  
has the distinction of having altered, and  
improved, the second verse of the English  
national anthem, "God save the Queen."  
The dean's version is as follows:

"O Lord our God, arise,  
Scatter her enemies,  
Make wars to cease.  
Keep us from plague and dearth,  
Turn Thou our woes to mirth,  
And over all the earth  
Let there be peace."

This substitution being objected to by some  
of the critics, the dean addressed the follow-  
ing letter to *The Times*: "Will you kindly  
allow me to state, in reply to many critics,  
scornful and sympathetic, that my only mo-  
tive in altering, at the request of Dr. Bridge  
and Messrs. Novello, the second verse of our  
national anthem, was this—that something  
more appropriate to public worship than

'Confound their politics,  
Frustrate their knavish tricks,'

might be sung in the churches. Outside, I  
am ever willing to join in the old version,  
lustily and with a good courage, upon the  
understanding, of course, that all politics are  
to be confounded, except my own, and that  
they are only capable of knavish tricks who  
differ from—Yours faithfully, S. REYNOLDS  
HOLE."

EVERYBODY about Nashville, says a  
contemporary, is acquainted with "Uncle  
Bob," the venerable colored foreman on the  
Belle Meade stock farm. He has been for  
seventy years the most faithful of servants!  
During the war he was shot by Federal sol-  
diers for resisting the arrest of his master,  
Gen. Harding. His manners are those of a  
stately, old-fashioned gentleman. When  
President and Mrs. Cleveland were in Nash-  
ville a few years ago, they were the guests  
of Gen. Wm. H. Jackson, the present owner  
of the Belle Meade estate. As a matter of  
course the fine horses were brought out for  
the great lady to admire. Her fancy was  
especially taken by "Iroquois"—said to be  
the handsomest horse in the world—and she  
exclaimed: "Isn't he proud"! Lifting his hat  
with the finest courtesy imaginable, Uncle  
Bob replied: "Madam, he knows who's look-  
ing at him." Was there ever a more deli-  
cate compliment?

A BROTHER, who believes in the use  
of printer's ink in the spread of Chris-  
tian intelligence among his people," says  
*The Lutheran*, "writes thus: 'Last summer  
I bought two dollars worth of sample copies  
of *The Church Messenger*, and plead with my  
people to examine, read, and subscribe. Not  
one subscribed. So I waited a year, and then  
began a house to house canvass, and secured  
125 subscribers and no refusals! We learn,  
from results plainly visible and clearly  
traceable to this pastor's faithful efforts in  
the use of printer's ink, that a marked change  
has been wrought in his parish, of which the  
establishment of a mission and the energiz-  
ing of the charge are undoubted evidence.  
Get a people to read about the Church, to  
think about the Church, and they will soon  
catch the spirit of Church enterprise.'

### The Spelling Grind

IN the June *Forum* Dr. J. M. Rice has a noteworthy paper on "The Futility of the Spelling Grind." Dr. Rice has devoted many years to the study of educational problems, and has made valuable contributions in aid of more practical and economical methods of instruction. He is not a "spelling reformer" advocating radical changes in our English orthography, nor does he contend that correct spelling can be acquired without "grind." His point is that much of the grind which consumes the energy of our educational mills and millers is futile because misdirected. Like all his conclusions, this is based upon analysis of statistics, of which he has accumulated an enormous stock. He believes that the ability to spell is not influenced so much by methods as by the way in which methods are used. "The first place," he says, "must be given to the personal equation of the teacher; while methods and devices play a subordinate part." Is this not very much the case in every department of education? Altogether too much is expected of method in these days. Modern instructors and theorists almost turn the world upside down to find the way of "learning made easy," as though there might be some philosopher's stone somewhere that with a touch would turn ignorance into intellectual gold. There is a good deal of normal and abnormal nonsense about "methods" and the mechanics of teaching, and too little account made of the live teacher, who, like the poet, is born, not made.

Some queer things appear in Dr. Rice's generalizations from his tables of statistics. Young pupils seem to learn spelling rather better than older ones; the influence of nationality has no effect in this acquirement, nor do home surroundings seem to affect it. The children of ignorant people seem to learn spelling as readily as those from families of intelligence. Perhaps the most important discovery resulting from Dr. Rice's investigations is that forty minutes' daily instruction in spelling is not rewarded by any better results than are obtained from fifteen minutes a day devoted to that subject. Spelling appears to be a medicine that should be taken in small doses, and we presume the children will be glad to have it that way.

It makes little difference how it is done if the child only learns to spell. "There is no direct relation between methods and results." Oral spelling, written spelling of words, and spelling from dictation of sentences are all good methods. "Flash spelling," from a hasty glance at the shape of the word, is a method of little practical value. General reading is of small importance in this connection. Whatever method is used (and a combination or alternation of methods is perhaps desirable), success depends upon its intelligent and energetic application. With all the perplexing irregularities of our English orthography, there are some analogies and rules that are helpful in the mastery of a large number of words. The grouping of words of similar formation so that they may be learned collectively is both scientific and practical, and the grading from simple to complex is a great help. In fact, after all our experimenting we come back to the old way of our fathers and settle down to the study of a good spelling book. A chief element of its "goodness" will be the wise selection of words. One of the most notable facts ascertained by Dr. Rice was that the energies of pupils have been

misapplied in the learning of uncommon words, hard words that are not used in ordinary correspondence, and the neglect of words in almost daily use. In our examination, 27 papers out of 44 had the word "slipped" spelled incorrectly. Twenty-four out of 40 had the word "cabbage" wrong. Yet these pupils could spell "exogens" and "coniferal," etc.

The funniest illustration of how not to spell, given by Dr. Rice, is that of a fourth year class, the forty pupils of which misspelled "physician" in forty different ways! We will try to transcribe them, as follows:

*Fasition, fesition, fisition, fusition, fazition, fisision, facision, fizeshon, fazishon, fusashon, physichan, phyzision, physicion, phacicion. physision, phisishon, phasichian, phisishon, vasion, vecition, fasion, fosishen, fursishon, feshishon, phisican, fusison, fesision, phisishen, fazuishen, phosion, fusion, fysion, fazshen, fishon, phasian, phacion, feytion, phyasishen, phsam.*

Perhaps we have overlooked two or three, but we think that beats the record!



### Missionary Mathematics

FROM *The Church in China*

IN a recent editorial on the Census in China, *The North-China Daily News* relates it as a well authenticated fact that a few years ago the Chinese authorities at Peking were applied to by one of the foreign ministers for precise information as to statistics of population, and that in answer to his request they gave a total less by one-third than that which they supposed to be the truth. "This was done," says the editor, "with the intention of hindering the influx of missionaries into China, and when they found out the next year that such an effect was not produced they restored forthwith the odd eighty or ninety millions which they had so coolly deducted." There is an air of great likelihood about this story and a deliciously Chinese flavor. Who else but Chinese mandarins would so disproportion the means to the end, or would belittle their own country to gain so poor an advantage. How blissfully unconscious they were that their device was transparent, and how lightly they weighed the claims of truth. What an amusing contrast, too, between the foreign minister, conscientiously anxious for reliable information, both for its interest to students of humanity, and for its effect in the question of trade, on which the officials under him were no doubt laboriously amassing facts for the home government. But the board that replied to his inquiries by this sorry trick never meant any harm. With their heads in the Sung dynasty and their feet in the nineteenth century these learned gentlemen had no time to be bothered about a few millions more or less of the "stupid people."

But it is principally the end for which this bit of deceit was accomplished that interests us—to hinder the influx of missionaries. Perhaps they hit a blot here. Can we not see how the little ruse seemed a sufficient answer to what is still a common form of missionary appeal, where the whole force is put on the number of those who go yearly to perdition. Then there is all that system of missionary mathematics by which an elaborate comparison is instituted between the millions of heathen and the scattered workers, and then one is drawn on through bewildering tables of pagans and preachers and converts and dollars and the number of

years needed to convert China and the number of men needed to do it.

Now we confess to a rooted disbelief in all this, principally because you cannot deal with the progress of the Gospel in China as if it were a question of placing a cargo of coal oil on the market there. We are dealing with spiritual forces, and they have never taken much account of statistics. Given a moral and spiritual impulse which has taken hold of the hearts of men, and who shall decide how quickly it will sweep through the land, or, on the other hand, who shall estimate the obstacles that oppose the truth in this empire, ignorance and sin in all their forms, and say how much they count in years and labor and life before they are overcome? Neither the one set of forces nor the other can be brought under the table of statistics. Of course it is necessary for reasonable men to know the facts about this country and people, so far as they can be known, in order to grasp the conditions of the problem which they have before them, but that is a very different thing from the sensational use of statistics which we have in mind. Bishop French expressed exactly what we mean when he wrote to his friend: "You understand me right in feeling that what I craved and would fain wrestle for is a band, ever so small, of Apostles and prophets. When they come, what are mere numbers and proportions? One teacher to a million, etc! and all those beautiful missionary mathematics which puzzle the brain, and vex the heart, and keep the Church's eye off the vital point of missionary effort!"



### Book Notices

**Practical Studies on the Parables of Our Lord.** By B. W. Maturin. New York: Longmans, Green & Co. Pp. 295.

The recent perversion of Father Maturin to Rome lends a melancholy interest to this his last work in the Church of England. Although it does not seem to us to reach the high standard of his "Principles and Practices of the Spiritual Life," yet it bears the well-known marks of Father Maturin's pulpit style. It does not purport to be a complete and scholarly exposition of the parables. It is rather a practical application of them to modern life, such as a pastor would make in his pulpit ministrations. Their teachings are brought home to the heart in that practical, manly, and familiar style which gave their author such wonderful pulpit power. His exegesis is sometimes doubtful and the application is sometimes strained, but there can be no doubt of the value of such expositions of Our Lord's parables. The clergy would do well to make larger and more frequent use of them, and this book may be recommended as an excellent model of the style of treatment which they should adopt.

**Explanatory Analysis of St. Paul's First Epistle to St. Timothy.** By H. P. Liddon, late Canon and Chancellor of St. Paul's cathedral. London and New York: Longmans, Green & Co. Pp. 93. Price, \$1.75.

Dr. Liddon's fame as a preacher at St. Paul's has so overshadowed his other accomplishments that probably few think of him as a learned university professor. Yet such he was for twelve years of his busy life. His work in the lecture rooms at Oxford was no less great and meritorious than that more public and popular ministry which he exercised in the pulpit of St. Paul's. There is in this volume and in its companion on the Epistle to the Romans, a permanent memorial of Dr. Liddon's Oxford teachings and a solid contribution to the study of the New Testament. Dr. Liddon's method is not that of the ordinary commentator upon Scripture texts. His purpose is not so much to gather a great mass of illustrative material as to arrive at the exact meaning

of the Scripture text and to convey the impression intended by the sacred writer. His method is to make a full and exact analysis of the writer's theme, adding from time to time learned observations of his own as need may arise. The result is a very clear and helpful outline of the teachings which the Apostle intended to convey. This mode of treatment is more satisfactory than that pursued by the ordinary commentator, and makes the book of solid and enduring worth.

**The Church of the Sixth Century.** Six Chapters in Ecclesiastical History. By William H. Hutton, B.D., Birkbeck Lecturer at Trinity College, Cambridge. London and New York: Longmans, Green & Co. Pp. 314. Price, \$1.75.

The contents of this book formed Mr. Hutton's introductory course of lectures at Cambridge. Believing that the sixth century has been for a long time neglected by students, and that there is no subject more fruitful in its bearing on social, political, and moral development than the history of ecclesiastical progress, he has made choice of this theme. His treatment of it, however, does not pretend to be exhaustive, but is simply designed to open up the subject for deeper study. His style is that of an university lecturer rather than a popular writer, and is not sufficiently lively to attract the general reader. The Longmans have printed and illustrated the book in their usual tasteful and attractive style, making it one of the handsomest volumes issued this year.

**Daughters of Aesculapius; Stories Written by Alumnae and Students of the Woman's Medical College of Pennsylvania.** Philadelphia: George W. Jacobs & Co. Pp. 155. Price, 75c.

This volume constitutes what is possibly the first book of stories written entirely by women in the medical profession, and as such will be received with some curiosity and lively interest as well on the part of those now engaged in medical studies as others already in actual practice as physicians of the gentler sex. There are ten stories here, of varying merit and degrees of ambitiousness, but all successful to a greater or less extent in making easily clear the hand of the neophyte. There are seven good page illustrations to the stories.

**Doctor Tucker.** Priest-Musician. A Sketch Which Concerns the Doings and Thinkings of the Rev. John Ireland Tucker, S.T.D., including a Brief Converse about the Rise and Progress of Church Music in America. By Christopher W. Knauff, M.A. New York: A. D. F. Randolph Company. 1897.

The memories of Holy Cross, Troy, and of the Warren family, and of Doctor Tucker will abide in the American Church for many years to come. The place was the abode of holy charity, of intelligent Churchmanship, of earnest devotion, and the central spirit there, lovely in "mind, body, and estate," was the Rev. John Ireland Tucker. May he rest in peace! Troy, despite its classic name, was somewhat out of the way, but this obscurity itself was a charm to the gentle and retiring Dr. Tucker. The fame of him went abroad thence, and "Holy Cross" was a place of pilgrimage for all who loved the Church's holy songs and the stately order of her glorious worship. Dr. Tucker's personality made him a loving and a shining light, and men rejoiced to bask themselves in its rays. It must be confessed that a certain parallel obscurity exists in this "Sketch," but to those who work their pilgrim way through its pages the Dr. Tucker of old will be discovered. He is seen in the many extracts from his "Diaries of Travel"—would they had been printed in full—in several letters, and in reminiscent contributions concerning him given by others. Dr. Tucker, as revealed by himself in these diaries, the very cream of the whole book, shows himself as a keen observer of men and things, a philosopher ever alert to get at the underlying principles of all he sees, a wise critic in art, under its many forms, and a friend of humanity in all its vicissitudes of want and suffering. He visits asylums; he notes down their rules and regulations. He glows over the works of piety and charity in Roman Catholic countries. He comes in touch with the people, and is altogether one of the

most delightful companions one could travel with. He mentions music incidentally as it comes before him, and always, of course, with accurate knowledge. Yet music, even Church music, was but an episode in his clerical being, and not the whole of it. The breadth of culture in Dr. Tucker, his theological attainments, his active Christian charities, his practical self-denials, must have made praise for his musical qualities alone rather a burdensome thing to him while living. Thanks to Dr. Tucker himself, he is revealed to us in this book, by these diaries, in the fullness of his character as a Christian priest of heroic type, which is much more than a priest-musician. Should the "Sketch" reach a second edition, we would suggest an index, or at least a summary at the head of each chapter. Meanwhile, the book has enduring value, and will well repay reading.

**The Bible; Its Meaning and Supremacy.** By F. W. Farrar, D.D., F.R.S., Dean of Canterbury. London and New York: Longmans, Green & Co. Pp. 359. Price, \$2.

In this most recent volume from Dr. Farrar's fertile pen we have new and shocking evidence of his destructive abilities, a particularly sad one in view of the sacredness of the object which he has ventured to assail. His methods of controversy are very much like those of a bull in a china shop, and consist in dashing blindly and furiously at everything within reach. The violence with which he assails the orthodox beliefs of both ancient and modern times regarding the Holy Scriptures falls very little short of that of Robert Ingersoll and other opponents of Christianity, and his conclusions are not very far removed from theirs. His treatment of the Bible is boldly rationalistic, and the upshot of what he has to say about its meaning and supremacy is that it does not mean much after all and is not supreme. His doctrine of inspiration is of the lowest character, doing away with supernatural inspiration and reducing the Bible to the level of merely human books. The present religious condition of Germany furnishes abundant proof that such teachings as those set forth by Dr. Farrar in this book are injurious (if not fatal) to the influence of Christianity. The half-dozen chapters of quotations of high-flown compliments to the Bible which he includes in his book will prove a very sorry comfort to the misguided minds who may have accepted his teachings as to inspiration, the Higher Criticism, the kenosis, and the other revolutionary ideas which are embodied in the earlier parts of the work. We should imagine that this volume would go far towards exhausting the patience of those charitable people who have been disposed to palliate the author's previous errors and to regard him as an orthodox religious teacher.

Of the "Romance of Arenfels, and Other Tales of the Rhine," by C. Ellis Stevens, just issued by Putnam's Sons, a literary critic says: "Here is the work of a true poet. These tales of the Rhine are as dramatic and interesting in their way as a modern work of fiction, and breathe the picturesque, mediæval spirit. The new poet is, at times, as graphic as Rudyard Kipling, without the roughness to which the latter occasionally descends. Any one familiar with Rhenish traditions will recognize that his tales are original, imaginative creations, and not a mere detailing of the legends upon which, nominally, they are based. Though the narratives localize themselves in the Rhineland, their human pathos and passion are of universal attractiveness. Once listened to, the poems of such a singer will not be allowed by the public to be forgotten, and are pretty sure of their place in our literature. The latter part of the volume treats of life themes with naturalness and simplicity, and the music of the lines is often exquisite. The lyric on 'The Soul' reminds one of Tennyson's touch, in parts of 'In Memoriam.' The sonnet on 'Love' is of the first order, and may be said to challenge its right to rank among the nobler of its kind in the English tongue. In 'Man and Nature,' we have a new note inspired by modern science, which

Stedman prophesies is to be a distinctive element in the poetry of the future. The book ends with bits of verse of rather unequal merit, entitled 'Musings.' In our opinion, the narrative poems are those likeliest to win wide popularity. Such qualities as Dr. Stevens gives evidence of possessing awake expectation of further and higher work from him." The author, who is rector of Christ church, Philadelphia, is widely known as a writer on the history and constitution of the United States.

FROM BUFFALO:—"Enclosed find check. I regret keeping you waiting. It was simply carelessness on my part. Continue sending paper. Consistent Churchmanship meets with my approval."

## Opinions of the Press

### *Church Evangelist*

However shadowy the prospects of the reunion of the various bodies of Christian believers may be, the Lambeth Conference, under the presidency of the successor of St. Augustine, is a token of the imperishable vitality of the Anglican Communion, as well as of her share of the glorious heritage of the Catholic Church. It is now thirty years since the first conference was held, and there can be no doubt but that one result of the conference has been what Dean Church describes as "The extrication of the idea of the Church, in its religious and spiritual significance from the earthly associations which encumbered and obscured it."

### *The Catholic News*

UP-TO-DATE RELIGION.—The City of Churches is becoming notorious for the un-Christian doctrine of its ministers. Last Sunday, in the First Church of Christ in Brooklyn, the Rev. Francis Edgar Mason "preached" to his congregation in this up-to-date style: "Goodness, charity, honesty and generosity are the only things which constitute a true man, and if you have these elements of godliness, it makes no difference whether you own a Bible or not, or whether you ever attend church or not. You have the heart of God and it is sufficient, for God Himself could not be more than this. Religions, creeds, dogmas, rituals, catechisms are chaff. They neither count for nor against you. A good heathen is as good as a good Christian, and there is no God in this universe who cares how you get goodness, so long as you get it." From this we conclude that Mr. Mason is at present ahead in the race to provide a go-as-you-please creed. This new Protestantism ought to be popular. But when it is in a flourishing condition where will the churches and the ministers be?

### *The N. Y. Evening Post*

THE LAW'S DELAY.—Nothing is better established on psychological grounds than that punishment, to be efficacious as a deterrent, must be prompt. But in what State is this requirement complied with? Some legislatures have gone so far as to provide that no one shall be hanged for a year after his conviction. In almost all of them a murderer may be sure of a year, perhaps several years, of life after his arrest. He knows, the friends and family of his victim know, the people at large know, that before that time has passed many chances of escape may present themselves. The prisoner may break jail. Material witnesses may die or disappear. Resentment may be softened by the lapse of time; sympathy for the victim who has passed out of this world gives place to sympathy for the prisoner who is struggling to save his life. The longer punishment can be postponed, the greater the possibility that it may be evaded altogether; the greater the certainty, we may say, that it will be mitigated and eventually remitted. Such delays are dangerous, for in cases of atrocious crime, particularly when violence is done to women, popular passions are always difficult to restrain, and if the penalty provided by law is uncertain or insufficient, the conservative element in the community finds itself deprived of its best argument for letting the law take its course.

# The Household

## At Daybreak

BY SABELLA D. BRITTINGHAM

All night sad watchers lingered  
By our little darling's side,  
And when morning softly opened  
O'er the sleeping earth, he died.  
Just at daybreak came the angels:  
Smiles upon the white lips crept;  
Tiny fingers upward pointed—  
Then our darling slept.

O'er the earth gray light grew rosy—  
Crept into the silent room,  
With soft touches, saying mutely  
"He is in his happy home."  
And without the song birds chorused,  
Ruffling not, *this* morn, his rest,  
And their silver matins told us  
"Baby now is blest."

When the golden sunlight lengthened  
O'er the earth its westerling light,  
Then we laid our sleeping treasure  
In his tiny casket white.  
Down upon a bed of roses  
Fragile as our little one,  
Left him to his pulseless slumber,  
Sobbing, "He has gone."

Listen! far beyond life's shadows,  
Mid the dear expectant throng,  
One sweet little white-robed spirit  
Happy lifts his silver song—  
Oft on earth, in baby accents,  
Sang he of that "bye and bye"—  
He has found it e'en so early,  
Folded safe for aye.

Better thus to go at daybreak  
With the spirit undefiled,  
With that knowledge for our comfort,  
'Tis well with our little child.  
Saved from thorn and stone and roughness,  
Are those little rose-leaf feet,  
All unknown life's endless sorrow  
And its sad defeat.

No more lullabies are needed  
At the twilight, bedtime hour;  
All the feverish, wakeful effort,  
And the weariness are o'er.  
Someday, 'mid the bowers of Heaven  
Little hands will sweep the lyre  
And his teachers be the angels  
Who will never tire.

## "Frederick the Great"

FROM *The Quiver*

(Concluded)

THE Dayton turnpike is as long and wearisome a road as ever it was a pilgrim's lot to follow; dusty, shadeless, glaring, it stretches away before the traveler, an endless vista of unmixed misery. Such it was on a hot September afternoon as "Frederick the Great" trudged steadily along it, bearing a heavier pack than usual, for he had replenished his stock in Dayton, having completely sold out everything since leaving Salem. He was turning over his money rapidly, and at each turn-over the amount became greater, and although the way was long, and his load heavy, his heart was light. Was he not marching every day nearer to Lina? Every night when he took out his map and marked off the day's route, his heart throbbed with delight as he saw the road lengthening behind him, and the distance slowly diminishing in front. He had only two more States to cross—Indiana and Illinois—and then Lina! He began to whistle "Prinz Eugen" in his light-heartedness, and for a long time failed to perceive a horse and wagon traveling in a solid cloud of dust, that was slowly overtaking him. At length, however, the wagon and dust came alongside and stopped together.

"Hullo, stranger! Sinful hot day! Won't yer git up an' ride a spell?"

The speaker made room for another on the board upon which he was sitting.

"Danke schon," said "Frederick the Great," with a military salute, preparing to accept the offer.

"Geminy"! exclaimed the owner of the wagon. "Dutch be yer? Wal, I dunno as it signifies. You're welcome to a ride, anyhow."

The big German sat down beside his companion who was a man of about sixty years of age, with a fresh, clear complexion and twinkling blue eyes, and a merry corner to his mouth. He was blest with a keen taste for chatting, which was now unfortunately not gratified, by reason of his companion's muteness.

"Where are you going? Far"? he added in a loud voice, with the instinctive habit of imputing deafness to one who did not understand him. Mr. Applegate, for that was the old man's name, was not at all singular in this. Most people shout at non-comprehending foreigners, and then not infrequently get angry with them for their denseness. "Frederick the Great" understood more than one could have inferred from his absolute refusal to speak any English words. In reply to this question, he immediately produced his card with Lina's address on it. Mr. Applegate read the direction slowly, and then staring hard at his companion, said—

"Land o' liberty! You ain't never intending to walk there! It'll take you a year or more. Where d'you come from?"

But this was too much for "Frederick the Great" who only shook his head and smiled; so the pair traveled on in silence for about seven miles along that dreary road, when Mr. Applegate's horse turned sharply in towards a little white house which, with many nods and smiles, the old gentleman indicated as his home.

"Mother," said Mr. Applegate, as he entered a cool, darkened room where his wife was sitting, pretending to knit, "here's a visitor come to see us. I've asked him to stay all night, but he ain't said 'Yes' or 'No' yet."

Mrs. Applegate began to knit sharply and aggressively, as she always did when caught napping.

"Guess he'll hev to say one or t'other," said she tartly.

"Guess he won't," replied her husband

## "I AM THANKFUL!"

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with relish, for he seldom enjoyed the treat of getting his sharp-featured, sharp-tongued wife in a corner.

"Frederick the Great" who had been removing the dust from his clothes and boots on the porch with audible vigor, now entered the open door.

"Here he is, talk to him, mother."

Womanlike, she softened towards the tall, handsome figure, and actually smiled at the boyish face.

"My husband says you'll stay with us," she began with marked cordiality, while Mr. Applegate's small eyes twinkled with enjoyment.

"*Gnadige Frau*," said the young man, looking at her appealingly. Mr. Applegate chuckled.

"Ebenezer, don't tell me that you've gone and brought a dumb foreigner to supper as can't tell us one single mite o' news," said his wife with great vexation.

"I guessed he'd be too much, even for you, mother," said the husband with delight.

But Mrs. Applegate found the "dumb foreigner" so unexpectedly thrown upon her hands most surprisingly useful. When she went out to the pasture to milk the two cows—a job which she found increasingly irksome as she got older—it was a comfort to sit still in the fence-corner and watch the big German stride after the cows and bring them up to her. The patient animals seemed interested in their new herd, and stood still staring at him with large, meek eyes and red ears cocked straight forward. Occasionally they would give a great, long hay-scented snort of surprise as they solemnly surveyed him from head to foot. He drove the cows into the night pasture, fastened up the bars, carried the milk pails into the dairy, strained up the milk for his hostess, filled the great buckets with fresh cool water, then he went to help feed the chickens, and finally walked back to the house with his long military stride, carrying two empty pans.

"Wal, I do declare, I never see a gal half so handy as this big man," said mother enthusiastically to father, as they came up to the porch where the nasturtium and convolvulus were growing in boundless profusion. "He seems to know right away what I want 'fore I hev to say a word. It 'ud be a blessin' if gals were born dumb, leastwise hired gals. Irish gals dunno nuthin', seems to me, 'cept to talk where they hire out."

"Set right down," said father to "Frederick the Great"; "we'll hev supper now right away."

The German did not understand the words, maybe, but he thoroughly understood the smell of appetizing food that issued from the kitchen where mother was frying chicken. He left them early the next morning, after having in vain endeavored to press some money into Mrs. Applegate's hand in payment for his lodging.

"No, no," said father and mother together, "we don't take no money from our guests, young man. You're welcome. Good-bye! If you come back this way, be sure and stop and bring Lina," added mother with a twinkling smile. Then she, too, like Kitty, put up her hand and drew the tall head down and gave him a kiss.

"La, mother!" said father banteringly, when their guest was gone.

"I could not help it, father. I was thinking if our little baby son had lived he would maybe have looked like him." There were tears in mother's old, faded eyes as

she thought of that baby son. He had died forty years before, and had not lived more than a couple of months; but a mother never forgets her baby as long as life lasts.

\* \* \* \* \*

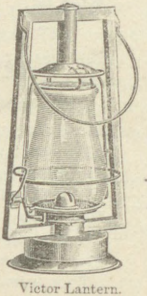
A slight snow was falling as "Frederick the Great" free of his pack and with a heart as light as sunshine, strode down the long street in St. Louis. He had reached the end of his long march. Seventy days tramping, tramping, tramping—it was a long way, but he was at the end now, and had forgotten the weariness of it. The gray twilight of a late November day was settling around him; but he felt it not—all was hope, joy, and spring within his heart. In another half hour he should be with Lina. Her sweet voice would sound upon his ear—and, oh! what a world of things he had to say to Lina. Everything said "Lina" to him; the street car bells jangling in the distance seemed to sing "Lina! Lina! Lina!" in a burst of music. The falling snowflakes were like the petals of a thousand roses showered upon his face, so soft and cool they felt on his brow. The brightly lighted shops were past, the dwelling houses had begun.

Nineteen hundred and twenty-five! How often in his march had he pictured to himself this long street with the two thousand houses, all so like each other and with nothing to distinguish Lina's home from any other. And now at last he was walking down this very street—this queer street of a single letter—walking straight to Lina. She would be sitting behind the warm curtains in a room brightly lighted. He could see the red glow light and glint on her fair, soft hair. Did she wear it in two long plaits still? A few minutes more and he would have one of those silky plaits in his hand! and he would press the pliant mass between his fingers. Was she sitting quite calm this evening, quite undisturbed? Did nothing whisper to her heart that Frederick was marching towards her, and was very close now—having done the thousand miles?

Nineteen hundred! Only twenty-five houses more! How his heart thumped against his ribs! It was well that the snow was falling thick and fast, for it helped to cool his burning forehead. He felt all on fire. Nineteen hundred and twenty! He leaped forward in bounds. Nineteen hundred and twenty-five! Here! At last!

But why so dark? *Ach, ja!* The curtains were thick! He had forgotten. The snow felt suddenly so cold, so deadly cold. He mounted the steps. His heart thumped heavily. It choked him. He stood opposite the door and groped blindly for the bell. Black windows, like eye-sockets in a

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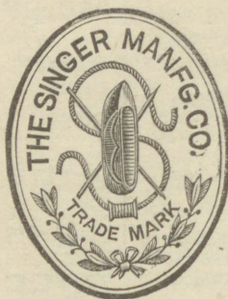
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Death's head, glared hideously at him, freezing his heart's blood. White scraggy fingers clawed at him in the windows. They seemed to drag him down into a black depth, where the deadly cold rose up and seized him. The white scraggy fingers made the words "To Let," in the black windows.

\* \* \* \* \*

"A most singular case in my ward to-day, my dear; a man found frozen almost to death, half-covered in snow on the steps of one of those empty houses lower down the street."

"Ah, poor wretch!—drunk, I suppose; overcome by the cold," said the doctor's wife.

"No," said the doctor, "that's the curious part of the thing. Not a sign of drink, past or present, on him. Such a splendid fellow, too—six foot two, with a chest like a Hercules. Muscles of iron, tendons of whip-cord, not a spare ounce of flesh, trained to perfection. By Jove! he looks like a Greek athlete of the best period. Every organ sound as a drum; made to last till he is a hundred."

"Well, what's the matter with him then?"

"I don't know."

"What does he say for himself?"

"Nothing: he won't answer a word, but just stares with stony eyes and his teeth clenched as if with lockjaw."

The next day the doctor's wife inquired—"How about the sick Hercules?" Has he spoken? Is he better?"

"No, he's not. He's dying; by all the signs of the Zodiac! And there's nothing the matter with him! Confound him! I believe he's doing it out of pure obstinacy!" The doctor dashed his fur gloves down angrily. He was young and tender-hearted, and could not bear to see his patients die.

"Has he spoken? Can't you find out any one belonging to him? If he is dying they should be told."

"Can't find out anything except an address written on a dozen little cards, and in odd corners of his clothes, on linen with marking ink, and sewed to the lining, as if his very life depended on preserving the address:

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

That's all, except a pocketful of money—I forget how much, but a good big sum—and an absurd Christmas card written on by a child—"Kitty to Lina, with her love."

"Doesn't Mrs. Wentworth know anything about him?" asked his wife.

"That's the odd thing in the affair; 1925 is just the empty house where he was found apparently dead."

"Then it's a mystery, and I must find it out," said the wife with conviction. "I believe it is a romance. Lina was his wife, or Mrs. Wentworth, and he has come to make up the quarrel, or—or"—

"To murder them all," laughed the doctor. "As you are making up a romance, why not have it nice and bluggy, you know."

"Be quiet. I'm coming to the hospital with you."

"There he lies, just like that; a motionless stone image, with staring, hard-set eyes; and we can't do anything with him, except by main force get a little food between those teeth of his," said the doctor.

"He looks like a Swede or a German. I'll see if I can rouse him a little," said the doctor's wife. "Give me that address again."

Then turning to the sick man, she said very slowly in German—

"My friend, I've come to help you find Lina."

An electric shock passed through the figure. The stony eyes became human. The set teeth unlocked.

"Ach, Himmel! Is it an angel that speaks?"

"No, only a friend who wants to help you. But you must tell me all, so that I can."

The doctor's wife understood German fairly well, but she was not equal to the torrent of words, broken by heart-rending sobs, that burst from the lips of "Frederick the Great." It was long ere she understood clearly about that thousand-mile march with the cruel disappointment at the end.

"My dear," she said to the doctor, "it is like a fairy tale—such simple, whole-hearted love, such a great strong man dying for love of his maiden dear. I never believed in German romance before, but I do now. Lina shall be found and brought to him, if I have to put a rope around her and drag her."

"What if she doesn't love him?"

"Stuff! Every woman would love a man like that,"

"Hoity-toity! I'll not let you into the ward again."

\* \* \* \* \*

After all, they had not far to go, for Mrs. Wentworth, easily traced through the house agent, had but betaken herself to 1901 I Street because the drains at 1925 were defective. The doctor's wife soon discovered her, and told the story of "Frederick the Great," whereat she was greatly moved.

"To think that Lina, of all girls in the world, should be the heroine of such an idyl! Lina is humdrum and prosaic to the last degree—not a spark of romance in her. I fear that she will fall short of his aspirations."

"Never mind what she seems to us," said the doctor's wife. "She is Lina, and that is a whole world of love and beauty to him. His heart will more than make good any deficiencies our superior intellects may perceive."

"I hope she will love him and say 'Yes,'" observed Mrs. Wentworth with great generosity, "although she will be a great loss to me. She is the very best nursemaid I ever had or dreamed of."

"She must and shall say 'Yes,'" said the doctor's wife, with the utmost firmness. "I won't have him disappointed a second time."

"Lina, do you know of any tall, broad-shouldered German who would walk a thousand miles across America to find you?" asked Mrs. Wentworth.

"Nobody but Fritz would," replied Lina, with a quick catch of her breath and a hot blush.

"Then, my dear, Fritz is here. Go to him."

"Frederick the Great" and his little bride have gone back to their valley, and he declares that he will never travel again; that there is no happiness anywhere but in one's own home where one was born.

[THE END.]

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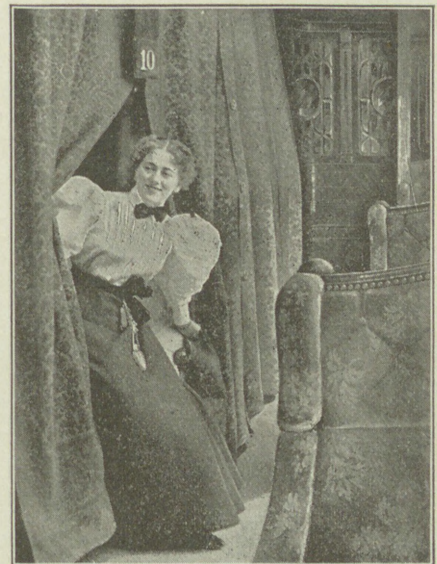
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