

The Living Church.

"Lighten Our Darkness"

BY FLORENCE EVELYN PRATT

The moonlight o'er the quiet country falls;
Thy sleeping world, O Father, waits on Thee.
Shore unto shore in lulling cadence calls,
Leaf folds on leaf in every brooding tree.

How shines Thy glory on the dreaming sea,
Whose mighty waters hush at Thy command!
Yet there be lakes which never smile on Thee,
Though cradled in the hollow of Thy hand.
Through the soft breathing of the brooding night
Comes the low benison of Thy people's prayers.
Yet there be some who shun Thy kindly light,
Nor tell Thee of their comforts and their cares.

Shine forth, O Lord, on strayed and folded sheep;
On wills reluctant or devoted, move.
Enlighten those, these in Thy brightness keep,
Till the whole world reflects Thy glorious love!

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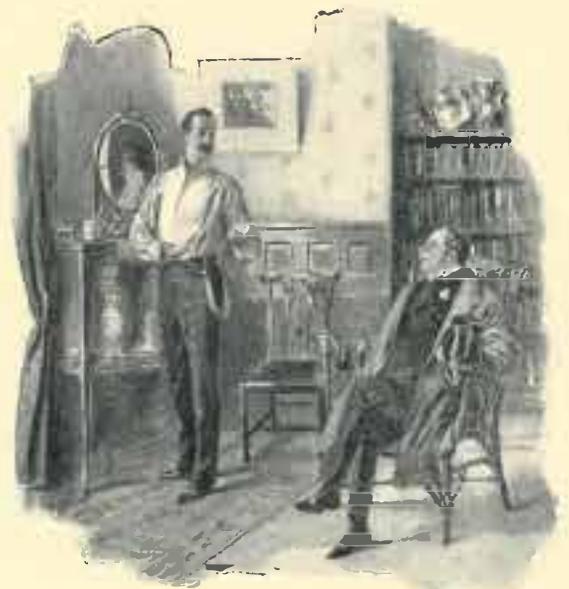
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The Living Church

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The Living Church.

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

CHICAGO, MAY 7, 1898

News and Notes

BY the action of the diocesan council, last week, the Churchmen of Arkansas have vindicated the honor of the diocese and that of their aged Bishop, and have silenced, we trust, the agitation over the late episcopal election. By a vote of eleven to one, of the clergy, and thirteen to four, of the laity, the election of Archdeacon Brown was confirmed. It is understood that the Standing Committees, by a majority of one, have ratified the election, and there are still a few to be heard from.

THE great naval victory at Manila has occupied the minds of all for the past week. It was a memorable battle, not so much because it was a signal triumph for the American arms, as because of its sweeping and overwhelming character. That there should have been such destruction and loss of life on the one side, with so little injury to the other, is, we suppose, unprecedented. It seems to be an unquestionable fact that not a single American was killed, and only a few wounded, and that not seriously. It is natural that such a success should arouse universal enthusiasm. But if our newspapers rightly reflect public opinion, symptoms are already evident of a kind calculated to cause serious anxiety to those who do not wish to see the United States throw off its old ideals and repudiate its past professions. In many quarters it is assumed that this government must occupy or annex the Philippine Islands as a permanent possession. It is forgotten that we have declared solemnly before the world that this war is not a war for conquest. We do not wish to attach too much weight to what may be nothing more than a temporary wave of sentiment. We do not believe that the sober second thought of our people will tolerate the idea of such a sweeping change in the national policy. But it is easy to perceive in these developments a tendency which the progress of the war may strengthen, until we find ourselves far indeed from our ancient standpoint. It will require all the strength of our ablest men to guard against the growth of evils which may cost the country dear in time to come. Again we see the need for prayer that the conflict may be short. It is possible that one more naval victory, which may have taken place before these lines meet the reader's eye, will bring us in sight of the end.

ACCORDING to *The Church Times*, a curious development has taken place in East Oxford, in the shape of a monastic brotherhood, called the "Order of the Christian Faith," for Unitarian monks of the "Evangelical Catholic (Universalist and Unitarian Christian) Church of the Divine Love." Such an agglomeration of titles, hardly reconcilable with each other in any ordinary interpretation of language, is sufficiently stupefying, but that any sort of monastic development can come out of Unitarianism is simply incomprehensible. "These new-fangled monks," we are told, "profess to be

reviving the usages and, in some degree, the ceremonies of the Primitive Church. They are under vows for three years. They are distinctly ritualistic. We read of Vespers, lighted candles on the 'altar,' a processional cross, surplices, stoles, cowls, and other accessories of the sort." This is all very confusing. One wonders whether these brethren wear hair shirts, and practice the "discipline." The chief lesson is, perhaps, that which *The Church Times* finds in this unexpected development among those who, while they call themselves Christians, reject the central doctrine of Christianity. It seems to "prove the depth and strength of a feeling, sometimes veiled, though active, and sometimes bursting into a sweeping enthusiasm, in favor of the ascetic life."

A NEW commonwealth is in the process of making. The Australasia Federal Convention has recently completed the draft of a constitution to be submitted to the popular vote of the different colonies represented. If ratified by them, it will be transmitted to the Imperial Parliament for final enactment into law. Victoria, New South Wales, South and Western Australia, and Tasmania, were represented. The bill provides for the creation of the Commonwealth of Australia under the British Crown, with a Governor-General appointed by the Queen, a Senate whose members shall be elected by popular vote, a House of Representatives chosen in proportion to the population, and a Federal Supreme Court. Under federal control has been placed all legislation regarding inter-state commerce, customs and excise duties, currency and banking, postal and telegraphic services, military and naval defense, marriage and divorce. Manhood suffrage will be the basis of qualification for voters, though female suffrage is not prohibited where adopted.

TWO prize essays have recently been published in England by representative members of the Methodist body, on the causes of the serious "leakages" from which Methodism is now suffering in that country. From these essays we learn that the Salvation Army is considered to be one great cause of such leakages. Undoubtedly many also leave Methodism for the old Church. The writers lament the decline of the class meetings, which one of them attributes to a growing objection to telling experiences, to unwillingness to meet the small weekly and quarterly payments, and last (and worst of all), to unwillingness to associate with the uneducated. In casting about for a remedy, the necessity of a stronger sense of the divine origin and authority of "the Church" is enlarged upon, and it is given as a hopeful sign that Methodists are coming to a truer realization of the organic unity and life of "the Church." But it is doubtful whether views of this kind are likely to tell in favor of Methodism—that is, among intelligent and well-read people who know its origin and history. Earl Nelson, in *Church Bells*, says that these essays clearly show that Methodism is sitting between two stools.

"It would be all powerful as a missionary brotherhood in full communion with the National Church, as the Wesleys and the saintly Fletcher hoped it would become. But as soon as it attempts to claim to itself the position of an independent Church, all the difficulties which meet the essayists are a necessary consequence, and none of their proposed remedies can really stop the leakage they have laid bare."

JOHN SHERMAN'S withdrawal from the Secretaryship of State ends a career of continuous service in high public offices almost without a parallel in the history of the country. He entered the House of Representatives as a member from Ohio on the 3d of December, 1855; was promoted to the Senate in 1861, and remained in that body until 1877; was Secretary of the Treasury, under President Hayes, for the next four years; returned to the Senate in 1881 for another period of sixteen years, like the first; and for a little over a year past has been a member of the cabinet for the second time. Senator Morrill, of Vermont, entered the House of Representatives on the same day with Mr. Sherman, and has been in either that or the upper branch of Congress ever since; but there is no other man holding high public position in the nation who can show an unbroken record of almost forty-three years in office.

A MAN with a notable career, a real hero, has passed away in the person of Cardinal Taschereau, Archbishop of Quebec. Ordained as a Roman priest, he was holding the position of professor in the Quebec Seminary, when in 1847 he volunteered to assist the priest in charge of Grosse Isle where Irish immigrants were succumbing in large numbers to malignant fever. The island itself was wretchedly foul and loathsome, and to go there required courage equal to, if not greater than, that involved in facing the cannon's mouth. He labored there until he was stricken himself with the plague, but life was spared, and the history of the succeeding years was one of continuous honors—civil, ecclesiastical, and educational—ending in the rectorship of Laval University, the archbishopric of Quebec, and the first Canadian cardinalate. He was specially interested in the cause of temperance, and ever ready to unite with the Protestant clergy in its behalf. He was a man of extraordinary energy, his pastorals, letters, and *mandements* filling eight folio volumes of nearly a thousand pages each.

THE crusade of Mr. John Kensit against the ritual at St. Ethelburga's, London, might have seemed at first to signify nothing beyond the eccentric fanaticism of an individual. But it has become evident that he is acting upon a consistent plan. For his purposes it is not ill-judged, however reprehensible from a religious point of view, or from the point of view of mere law and order. This plan is to attend different churches with a band of sympathizers, and to interrupt the services at points where

anything occurs of which he does not approve, by outcries and other disorderly demonstrations. On one occasion he refused the chalice at the sanctuary rail, and demanded unmixed wine. For this he was suspended from Communion, but making formal reparation, he was restored. This was at St. Ethelburga's, where he has qualified as a parishioner. But he has not confined his proceedings to that church. On Wednesday evening of Holy Week he and his followers were locked out of a church in South London, and on Good Friday he created great excitement in St. Cuthbert's, Kensington, by seizing a crucifix and loudly denouncing idolatry. It is obvious that, whether the things complained of are lawful or unlawful, these violent methods of "reform" are completely inexcusable. If anything is to be complained of, there are courts and judges. Yet Mr. Kensit is apparently accomplishing his main end, which is to rally and embitter Protestant feeling against the ceremonial which now prevails in a very large percentage of English churches. Some of the things which he has assailed may be open to criticism, but in such cases it appeared that the bishop was quite able to deal with the matter. Mr. Kensit, however, has not been contented with this, but attacks without discrimination many things which it might have been thought were quite settled. He is an interesting phenomenon, more especially as no one knows where he may next break out. What if he should think himself called upon to break down the reredos of St. Paul's "with axes and hammers."

MR. KINSMAN, of Melbourne, Australia, who called himself a "Free Church of England minister," and who combined that calling with the business of an undertaker, has lately died. Curious to relate, this gentleman who derived a large income from funerals, drove a brisk trade in marriages also. He was said to have joined in matrimony no less than 10,000 couples. He never asked more questions than were necessary, and was ready with his services at all times and places. He took pains to advertise himself in this capacity, and his charges were cheap. In the course of time the large number of divorce cases arising out of these unions attracted attention to the agent by whom they had been effected, and when it was found that his so-called congregation consisted of his own family, his license to perform the marriage service was taken away. He had, in fact, never had any more of the clerical character than that which pertains to a lay-reader in the Church of England, a position which he once held.

At a recent meeting of the "Committee for Church Defence and Church Instruction," held at the Church House, Archbishop Temple mentioned what he called "the three great defences of the Church": First, the work of the clergy; and he could say, from his own observation in London, that the work of the clergy was becoming better every year. It was now very difficult to say that the Church was a "useless" body, and that on that ground it should be robbed of its endowments and position. Second, the reform of abuses. Finally, diligence in instructing, not merely Church people, but the whole body of the people, as to the exact position the Church occupies in the nation.

New York

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

CITY.—Bishop Potter delivered an address at the formal opening of the extension of the Loomis Sanitarium for Consumptives.

At Zion church, Dobb's Ferry, Bishop Coleman, of Delaware, made a visitation, acting for Bishop Potter, and confirmed a class, April 27th, presented by the rector, the Rev. R. M. Berkeley.

The committee of the domestic branch of the Woman's Auxiliary, held a meeting May 3d, at the parish house of the church of the Ascension, when an address on the work of the missionary field was delivered by Mrs. A. T. Twing.

At a regular meeting of the Church Parochial Missions Society just held, the Rev. Wm. B. Bodine, D. D., of Philadelphia, presided. Routine affairs received attention, and a very gratifying report was presented by the treasurer.

At St. Mary's church, Sherwood Park, in the suburbs, a thanksgiving service was held Sunday, May 8th, to commemorate the payment of the entire church debt. Addresses were made by the Rev. F. M. S. Taylor and the Ven. Archdeacon Van Kleeck, D. D.

The Rev. John P. Peters, D. D., Ph. D., of St. Michael's church, read a paper on "Archæology and the Higher Criticism," at the last meeting of the New York Churchmen's Association. It was of special interest, as partly based on Dr. Peters' successful exploration in Babylonia.

The closing of the academic year of the New York Training school for Deaconesses, was marked by a reception to clergy, trustees, teachers, and friends of the institution. The graduating diplomas will be awarded in the fall, after a period of practical drill in hospitals and asylums by the several candidates.

At Old Trinity church took place, May 5th, the marriage, to Mr. James Marsh Barrett, of Miss Gertrude Russ Coit, daughter of Mr. George M. Coit, one of the vestrymen of this great corporation. The ceremony was performed by the Rev. Dr. Dix, assisted by the Rev. Algernon S. Crapsey, of Rochester, N. Y.

At the pro-cathedral, the Rev. Hiram R. Hulse, vicar, the cadet corps has just completed its drills for the present season. Bishop Potter who has taken much interest in the organization, was present. A handsome new flag was presented by Mrs. Worthington, and medals for excellence were awarded.

At the celebration at St. Ignatius' church, of the 25th anniversary of the ordination to the priesthood of the rector, the Rev. Arthur Ritchie, more than 50 of the clergy were present. Hadyn's "Imperial Mass," was nobly rendered, with organ and orchestral accompaniment. At a reception which followed, a silver testimonial in the shape of a loving cup was presented to the rector from the parishioners.

At Grace-Emmanuel church, the Rev. W. K. McGown, rector, the choir has just been vested. An altar desk of brass has been presented. The parish has raised \$3,126.55 by special efforts, partly needed for meeting the interest on the church debt. The congregation has grown during the past year in numbers and in material resources, and is making a plucky financial struggle under its existing burdens.

The Rev. L. C. Rich writes: "In your paper of May 7th, the reference to a Confirmation at the chapel of the Transfiguration is incorrect. There is no chapel of the Transfiguration, so far as I am aware. On April 21st Bishop Potter confirmed a class belonging to 'the Congregation of Transfiguration chapel,' a corporation organized when the chapel was sold by the parent church a year ago. A permanent title for the new parish has not yet been determined upon."

The Church Association for the Advancement of the Interests of Labor held its annual service at Trinity church, the evening of Sunday, May 8th, the preacher being Bishop Potter. On May 10th the annual business meeting was held at

the chapel of the church of the Holy Communion, the Rev. Henry Mottet, D. D., rector, followed by a service at night and a further meeting. The exercises were terminated by a supper at which Bishop Potter made remarks.

At St. John's church, Clinton, Borough of Richmond, the rector, the Rev. Dr. John C. Eccleston, explained to the congregation, Sunday, May 1st, that his resignation of the rectorship, recently announced in the columns of THE LIVING CHURCH, had been presented in consequence of his advancing age. On May 6th a May festival was held at the rectory, which was largely attended by adults and children. An interesting feature of the occasion was the planting by the rector in the rectory grounds, of a tree, commemorating his 70th birthday.

At the church of the Holy Sepulchre, the Rev. Thomas P. Hughes, D. D., LL. D., rector, a course of special sermons is being delivered on the amusements and recreations of the people, considered from a Christian standpoint. The sewing school, in charge of Mrs. Jaffray, has just closed for the season, after a year's earnest work, the attendance indicating an advance on previous years. There have been 150 garments made by the children during the year, and these have been distributed among the scholars. The exercises were closed with a pleasant social function.

The interest manifested in discussing the theme, "The successes and failures of visiting," was so great at the meeting just held of the Down-town West side conference of the Brotherhood of St. Andrew, that it has been arranged to continue the discussion at the next session. The theme was powerfully introduced by Dr. Walter Laidlaw, secretary of the Federation of Churches and Christian Workers, of New York, and the Rev. W. W. Moir, curate of the parish of the Holy Communion. The aim is to provide a more systematic and effective process of visitation, especially among the poorer classes.

An exhibition of the work of the Industrial schools of Trinity parish was held at Trinity chapel parish house, on the 5th, 7th, 9th, and 10th inst. The work displayed was excellent. That of the kindergartens of St. Agnes', St. Chrysostom's, and St. Luke's chapels, in clay-modelling, paper, willow, and bead work, was very interesting, the little tots of five and six years showing remarkable skill and ingenuity. St. Luke's had a complete little house and grounds, with the interior fitted up with paper furniture made by different scholars. The penmanship and drawing of the primary classes in the several parish day schools was very good. Trinity trade school showed some fine specimens of inlaid and carved work. Trinity chapel day school (boys) had many good pieces of drawing; one, a book cover design, was noticeably artistic. St. Paul's and St. John's made a nice display in sewing and outline work and patchwork. The most praiseworthy exhibit in the line of needlework was that of St. Augustine's. This included really beautiful specimens of drawn-work in linen and silk scarfs, center-pieces, tidies, etc., embroidered in silk on linen; fine under-clothing, aprons, crochet work, etc. From the dress-making and millinery classes, which meet in the evening for older girls, there were several well fitting suits and prettily trimmed hats. Another feature of the display from this last-named school was numerous water-color sketches of flowers, fruits, and other designs, drawn first from their models, and then painted by the pupils.

The trustees of Columbia University held a meeting May 2d. A new scholarship was offered by a number of friends of the institution, for the department of music, the capital sum to be \$7,500, and the fund to be named the Joseph Mosenhall fellowship in music. The intention of the founders is that the award shall be made at least every second year to the best qualified male or female candidate who will take up musical study in the university. Prof. E. A. McDowell presented a collection of works on musical subjects. The trustees of the late

Daniel B. Fayerweather sent the sum of about \$300,000 in cash, in accordance with the trust deed made by Mr. Fayerweather. The building now known as the Physics building, will be re-named Fayerweather Hall, and a tablet will be placed in the building commemorating the gift. This is believed to be the first instance in which any of the numerous institutions benefited by the Fayerweather legacies have publicly honored the name of the benefactor. It is understood other colleges are to imitate the example thus set. The J. G. Brill Company, of Philadelphia, presented to the university an electric car, and the Shaw Electric Company gave electric apparatus for the engineering department. Prof. John Bassett Moore, professor of international law, was granted leave of absence, on his appointment to be first assistant secretary of State.

Chicago

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

The 29th chapter meeting of the Northern Deanery was held in Emmanuel church, Rockford, the Rev. N. B. Clinch, rector, May 3d and 4th. There were present the Bishop, the Rev. B. F. Fleetwood, D. D., dean, who presided, the Rev. M. E. Fawcett, of Elgin, as a guest, and all but two of the clerical members of the deanery. Interesting papers and addresses were given at the evening meeting by the Rev. Messrs. Fawcett, Keator, and Rogers, and in the morning by the Rev. John C. Sage. At the business meeting the secretary and treasurer were re-elected for the ensuing year. The standing committee on programmes, appointed by the dean, consists of the Rev. Messrs. Sage and Rogers. The services were full of interest, and the hospitality extended by the parish was generous. The next meeting will be held in the autumn, at Savannah.

The Rev. Frances J. Hall, of the Western Seminary, has taken services in Racine for the past four Sundays, supplying the place of the Rev. Dr. Piper, rector of St. Luke's church, who has been seriously ill.

There were eight young ladies confirmed at Waterman Hall, Sycamore, by Bishop McLaren on the 2nd of May.

Mischievous boys broke six windows in Holy Trinity church, Stock Yards. They inflicted similar damage on the Roman Catholic church.

The Rev. F. Braithwaite Bartlett, of this diocese, is at present assisting the Rev. A. R. E. Roe, rector of St. John's church, Harbour Island, Bahamas.

The Rev. Nile W. Heermans, of Michigan City, has accepted a call to St. Peter's church, Sycamore. He returns to the diocese where he received his Orders.

The vestry of the church of the Redeemer, Chicago, has voted to increase the salary of the rector, the Rev. Percival McIntire, as a slight token of their regard and appreciation of his successful labors.

Arkansas

Henry N. Pierce, D.D., LL.D., Bishop

The following is a transcript of that part of the journal of proceedings of the 26th annual council of the diocese of Arkansas, held at Pine Bluff, May 4 and 5, 1898, relative to the election of the Ven. William Montgomery Brown, archdeacon of Ohio, as bishop-coadjutor of the diocese. Extract from the Bishop's address:

"That I cannot, at my age and with the increasing infirmities attendant on the accumulation of years, prosecute this work with vigor and success, I have explained to you again and again in my annual addresses. It is needless to reiterate a truth so obvious to every one. Far better than any one in this diocese I know what is needed to be done, and what powers are required for its successful execution. If I could have accomplished the end sought, even by the sacrifice of my life, I would willingly have made the sacrifice. But to sacrifice life and then leave the work undone would be folly, and not Christian devotion and self-sacrifice. I ought to have, I must have, a coadjutor, and the dio-

cese of Arkansas, in council assembled, decided that I should have one, and that soon.

"The question as to who that coadjutor should be I left to the diocese, reserving to myself the right to oppose the election of any one unqualified for the office, or especially repugnant to myself. I had no cause, however, to exercise the right claimed. All of the clergymen, three in number, put in nomination, were personally acceptable to me. Therefore I assumed and maintained a strict neutrality between the three candidates at first, and subsequently between the two candidates remaining after the dignified withdrawal of his name by the Very Rev. C. H. Lockwood. I do not intend to defend myself here against the unjust and totally unfounded charges made against me. Were I alone involved in this matter, I should suffer in silence, or seek my vindication before another tribunal than this. But the honor of every clergyman and layman in this diocese has been assailed in calling in question the action of the diocesan council at its special session, Dec. 1, 1897. I would gladly refrain from even touching upon this matter, which has been a grief to me and a scandal to the whole Church, but the diocese of Arkansas has been accused in the most public manner, and before the whole American Church, of electing the Ven. William Montgomery Brown, archdeacon of the diocese of Ohio, a man with the most brilliant record as a planter of churches, as a missionary worker, a man of whom we have testimonials such as I believe would be given concerning no other priest that I know, or know of, in the American Church—I repeat, the diocese of Arkansas has been accused of electing this man by undue influence, manipulation, and practices fraudulent, in fact."

"With a full knowledge of all the facts in the case, I did not hesitate to certify to all the bishops and standing committees in the United States that 'the recent election of a bishop-coadjutor for the diocese of Arkansas was regular in every respect; nor were any charges to the contrary presented to the council.' Having carefully weighed all that has since appeared impugning the action of the diocesan council in its late special session, I have not found the slightest reason to change one word in the declaration then made. I have to add but one word more. The fair honor of this diocese has been rudely assailed. If the diocese chooses to rest passive under the foul imputations cast upon her she can do so. If she does not so choose, this council, as her fullest representative, will take such steps to vindicate her honor as you in your wisdom may deem for the best. I leave the matter entirely in your hands."

On motion of the Rev. W. T. Allen, that part of the Bishop's address relating to the election of bishop-coadjutor was referred to a special committee. The Bishop appointed as that committee, the Rev. W. T. Allen, the Rev. G. W. Flowers, and Mr. P. K. Roots. This special committee submitted the following report and moved the adoption of the appended resolution:

"WHEREAS, It is the sense of this council that the action of the special council of the diocese of Arkansas, convened in Little Rock, Dec. 1st, 1897, for the purpose of electing a coadjutor-bishop for said diocese, was in all respects canonical, legal, regular, valid, and authoritative in electing the Ven. William Montgomery Brown, Archdeacon of Ohio, as coadjutor-bishop of this diocese; and

"WHEREAS, Said election being in all respects legal, canonical, regular, authoritative, and valid, there can be no second election of a coadjutor-bishop by this council; but this council desiring to put itself upon the records of this diocese as in all respects affirming, ratifying, and testifying to the legality, validity, regularity, and canonicity of said election; therefore,

"Be it Resolved, by this council, that the Ven. William Montgomery Brown, Archdeacon of Ohio, be, and he is hereby declared to be, the choice of this council, as the duly regularly, canonically, and validly elected coadjutor-bishop of the diocese of Arkansas."

Vote on the resolution by orders was called for and canonically sustained. Mr. W. G. Whip-

ple, delegate from Christ church, Little Rock, spoke at length against the resolution.

The vote resulted as follows:

Clerical vote—Ayes, 11; noes, 1; not voting, 1; total, 13. Parishes on the roll, 19, not represented 2—Ayes, 13; noes, 4; total, 17. The resolution was declared canonically adopted.

HENRY NILES PIERCE, Bishop of Arkansas,
President.

Attest

JOHN M. DAGGETT,

Secretary of the council.

Long Island

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

The Queens county archdeaconry met in the parish house of St. James' church, Newtown, the Rev. Edward M. McGuffey, rector, April 27th. Archdeacon Cooper's health prevented his attendance, and Bishop Littlejohn presided. New officers were elected as follows: Secretary, G. W. Peck, of Flushing; treasurer, Henry Willets, of Richmond Hill; executive committee, the Rev. Dr. J. Carpenter Smith, the Rev. Messrs. E. M. McGuffey and Chas. Laurie Newbold. The matter of appointments for the coming year was left to the executive committee, with power. Resolutions of sympathy, expressions of regard, and hopes of speedy restoration to health were offered by Mr. McGuffey, and adopted for presentation to the archdeacon. Dean Cox, of Garden City, read a paper on "The relation of archdeaconry to cathedral missions." A discussion was held on the amendment to the missionary canon which provides for one archdeacon to the diocese at a salary of \$3,000 a year, instead of \$4,000, as formerly.

The archdeaconry of Suffolk met in Caroline church, Setauket, on May 3-4, in connection with the celebration of the 175th anniversary of that historic parish. The special commemorative service was held on Tuesday, May 3d, at 8 P. M., nine vested clergy and a large congregation being present. After Evening Prayer, a sketch of the parish, from the establishment of services in 1723 by the Rev. James Wetmore, a missionary of the venerable Society for the Propagation of the Gospel in Foreign Parts, was read by the rector, the Rev. D. Marvin. Stirring addresses were made by the Rev. Messrs. Brydges, Stephenson, and West. On the following day, the Holy Communion was celebrated at 9 A. M., followed by the business session of the archdeaconry. The officers of last year were unanimously re-elected, as follows: Secretary, the Rev. D. Marvin; treasurer, Mr. James W. Easton, of Babylon; member of the diocesan missionary committee, Hon. Wm. Nicoll, of Great River. The treasurer's annual report showed receipts \$2,746.48; expenditures, \$2,552.00; balance on hand, \$194.48. Encouraging missionary reports from the various stations were read. Caroline church, Setauket, reported having received \$5,588 in legacies from deceased members of the congregation. Its endowment funds now amount to nearly \$10,000. A new and promising mission has been started at Centre Moriches. The Rev. Dr. Darlington, archdeacon of Northern Brooklyn, made a forcible address, dwelling on the importance of circulating information concerning missionary work in Suffolk Co. After the transaction of miscellaneous business and the voting of appropriations to the parishes and missions requiring aid, the convocation adjourned to meet in October at Christ church, West Islip. The delegates were afterwards hospitably entertained by the ladies of the congregation, at the Good Templars' Hall.

BROOKLYN.—On the evening of the 3rd Sunday after Easter, being also SS. Philip and James' Day, the Rev. P. F. Duffy, of St. Clement's church, admitted a number of young men as acolytes, cross bearers, and members of the rector's aid guild, to be dedicated to SS. Philip and James. During the war there will be special public prayer at St. Clement's for the victory of the United States, and the speedy restoration of peace. The church will also be open at stated times for private prayer.

The Sunday school of St. Ann's church on the Heights, the Rev. Reese F. Alsop, rector,

has just celebrated its 80th anniversary. There are about 400 teachers and pupils on the rolls. Dr. Gilbert is superintendent.

FLUSHING.—On SS. Philip and James' Day, Bishop Littlejohn made his annual visitation to St. George's church, the Rev. Henry D. Waller, rector, and confirmed a class of 50 persons.

BAY SHORE.—The South side clericus met at Babylon on May 2nd. The essayist was the Rev. J. C. Stephens, his subject being, "What attitudes shall clergy of the Church take toward the sociological questions of the day?"

SEA CLIFF.—After the action taken by the vestry of St. Luke's church, deciding to pay \$400 on the mortgage, a contribution of \$100 was received towards the fund, the donor of which desired his name withheld. This will reduce the debt to \$1000, which the congregation hopes to pay off by next Easter, upon which event the church will be dedicated. Within the past two years \$1,000 has been paid on the mortgage, and \$1,000 for furnishings and improvements.

Central Pennsylvania

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

The spring sessions of the archdeaconry of Reading convened in Trinity church, Bethlehem, May 2d. There were present 24 clergymen, including the Bishop. At the opening service, Monday evening, the Bishop preached. The sermon was an admirable unfolding of the Saviour's method of drawing men toward a reasonable and firm faith in Himself. As a *conclusio ad clericum et ad laicum*, the words of the Bishop were nicely balanced and effective. On Tuesday morning at 9 o'clock, the Bishop celebrated the Holy Eucharist. At 10 o'clock, the usual reports were read and adopted. At noon, prayers for missions were offered. At 2:30 p. m., reports of missionaries were received and the progress of the work noted. The Rev. John F. Nichols read an essay on "The personal equation," which showed the writer to be possessed of no mean measure of philosophic taste, withal marked by a large breadth of view. At 7:30 p. m., a missionary service, as is usual, was held. Addresses, cogent to the point, were delivered as follows: The Rev. M. A. Tolman, on "Vacant fields"; the Rev. A. M. Abel, on "The world-wide commission," and the Rev. James F. Powers, D. D., on "The effect of diocesan division on diocesan missions." After the service, a reception was given to Bishop and Mrs. Talbot in the parish house, on which occasion a large number of the good people of Bethlehem were present.

Milwaukee

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

The annual commencement exercises of the Nashotah Theological Seminary will be held on Thursday morning, May 26th, St. Augustine's Day. The sermon will be preached by the Rev. Charles L. Mallory (class of '72), rector of Delavan. An unusually large attendance of the alumni is expected this year, as the "Breck monument," the gift of the alumni, is to be unveiled and blessed.

The new church of St. Stephen at Stoughton, the Rev. R. W. Andrews, curate, was solemnly dedicated by the Bishop on the evening of April 13th, at the time of his official visitation. It is a beautiful building, well placed in a prominent position in the town, and is a marvel of cheapness and also of durability. The cost of the large lot of ground and the church building has been about \$1,650, including the furnishings. A debt of \$750 yet remains to be battled with.

The new stone church at LaCrosse is well under way. After the Easter Day services in the old church building, the office of "Removal of Consecration" was said, and the work of demolition at once commenced. The new structure will be one of the most impressive church buildings in this northwestern section, and it is confidently hoped that some day it will be the cathedral church of the proposed diocese of La Crosse.

St. Mary's church, Waterville, is to receive the generous gift of a church bell, donated by

the Rev. George J. Prescott, of the church of the Good Shepherd, Boston, and one of the older graduates of Nashotah Seminary; and the new church of St. Chad, at Okauchee, rejoices in a similar gift for its graceful belfry, the thoughtful bounty of Mrs. Hurd, of Pasadena, Cal.

A spiritual Retreat for priests will be held at Nashotah Seminary in the week after Commencement. The conductor will be the Rev. Fr. McGarvey, C. S. S. S., rector of St. Elizabeth's, Philadelphia.

The Bishop has recently administered Confirmation in the diocese as follows: St. Silvanus, Nashotah (special), 1; Star Prairie, 8; New Richmond, 6; Waterloo, 4; Brodhead, 1; Springfield, 3; Okauchee, 1; St. Cornelius, Soldiers' Home, Milwaukee Co., 6; Eau Clair, 26; Shell Lake, 6; Cumberland, 7; Mauston, 1; Sparta, 5; St. Stephen's, Kenosha, 11; Beloit, 17; Platteville, 3; Kemper Hall, Kenosha, 8; St. Paul's, Milwaukee, 32; St. James', Milwaukee, 40; St. Mark's, Milwaukee, 10; St. John's, Milwaukee, 11; St. Stephen's, Milwaukee, 5; All Saints' cathedral, Milwaukee, 23; St. Luke's, Milwaukee, 11; Sussex, 4; Stoughton, 2; Prairie du Chien, 4; Immanuel, Racine, 14; St. Stephen's, Racine, 5; Holy Innocents', Racine, 7; Prescott, 2; River Falls, 5; South Milwaukee, 6. Total, 295.

The Rev. Dr. B. A. Brown, of Milwaukee, is in temporary charge of St. Matthias' parish, Waukesha.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

The annual convention of the Daughters of the King of the diocese met in Christ church, West Washington, April 28th. The Holy Communion was celebrated, and an address given by the rector, the Rev. Dr. A. T. Stuart. The meeting was called to order in the Sunday school room, with 25 delegates present. Interesting reports were read from the various chapters, all showing encouragement and progress, and helpful five-minute talks on the nature and object of the work of the order were given. The annual election for officers took place, Mrs. W. G. Davenport, wife of the rector of Emmanuel church, Anacostia, being re-elected president. In the evening there was a public service with addresses, at Christ church, and on the following Saturday afternoon a general service for children at the church of the Ascension, with a special view to arousing interest in the Salt Air Home for Sick Children, established at Colonial Beach by the Daughters of the King. At this service the Bishop made an address to the children, which was somewhat of the nature of a catechising, answers being given with readiness. An offering was made for the Home, and after the service the Bishop received the children in the Sunday school room.

May 3d, the closing service and annual meeting of the Woman's Auxiliary of the diocese was held in St. Andrew's church. There was a celebration of the Holy Communion, and the Bishop spoke with his usual heartfelt interest in the cause of missions, saying that his greatest desire for the diocese is that it shall be a leader in this work. The annual report was read by the rector of the parish, the Rev. J. B. Perry. It shows that 21 parochial branches have taken active part in the work during the past year, the value of boxes and other gifts, within and outside the diocese, amounting to about \$4,500. The offering was for Bishop Rowe, of Alaska, in response to his late appeal. A business meeting was held in the hall, and officers for the ensuing year elected. Much thought and earnest work has been given to the preparations for the triennial meeting in October, and the various committees reported that every thing is well in train for a welcome then to the Auxiliary of the county.

The third annual convention of the diocese assembled in the church of the Epiphany, May 4th. The Holy Communion was celebrated by the Bishop, and the convention sermon delivered by the Rev. Alexander Mackay-Smith, D. D. His

text was the one word, "Together," in II. Cor. vi: 1, and he made an eloquent appeal for unity and concord in the work of the Church.

The convention organized, and unanimously elected as secretary the Rev. A. S. Johns. The Bishop read his address, beginning with loving words in memory of the two aged clergymen, the Rev. Drs. James A. Buck and John J. Page, and the well known laymen, Messrs. Charles Albert and M. W. Beveridge, all of whom have entered into rest since the last convention. The Bishop spoke in patriotic words of the war, which they had hoped might be averted; but which may still be felt to be for the cause of justice and humanity. The greater part of the address was devoted to the subject of missions, diocesan and general, and was felt to be so valuable that the convention afterwards voted to have it printed separately, for distribution in the parishes.

After recess for luncheon, at which the ladies of the Epiphany entertained the delegates, reports of committees were received, and a resolution was passed, empowering the trustees of the Episcopal fund to expend \$40,000 in the purchase of the house now occupied by the Bishop, for an episcopal residence. An evening session was held, when the report of the Committee of Missions was read by the chairman, the Rev. Dr. Aspinwall; and an interesting discussion followed. The report was most encouraging, showing increase in contributions and interest. Special mention was made of the help derived from a gift of \$1,000, to be drawn on at the season when contributions fall short, the sum so used to be returned for future use in the same way again. The Bishop spoke of the unique features of the mission work in the southern counties, and suggested that the city clergy should sometimes accompany him on his visitations, and so become practically acquainted with it.

The second day's session began with Morning Prayer. A discussion arose on the best means of securing the safety of parish endowments, and the subject was finally re-committed. Mr. Robert Graham, of the Church Temperance Society, explained its working, and also proposed the formation of a new department, in which the diocese of Washington, with others, should be included. Subsequently, on motion of the Rev. Dr. McKim, a resolution was passed, and a committee appointed looking to the carrying out of this plan.

The elections resulted as follows: *Standing Committee.*—Rev. Drs. J. H. Elliott, and R. H. McKim; Rev. Messrs. Alfred Harding and Chesley; Judge J. C. B. Davis, Messrs. A. T. Brown, and Charles H. Stanley.

Deputies to General Convention.—The Rev. Drs. J. H. Elliott, Alex. Mackay-Smith, and R. H. McKim; the Rev. Alfred Harding; Judge Bancroft Davis; Messrs. Wm. D. Baldwin and A. T. Browne.

After closing devotions the convention adjourned on Thursday afternoon.

Central New York

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

The spring convocation of the First missionary district was held in Christ church, Clayton, on May 3d and 4th. On Tuesday at 7:30, after Evening Prayer, the Rev. Mr. Weeden preached the sermon. On Wednesday, after Morning Prayer and Litany, Dr. Mockridge preached, and Dean Herrick celebrated the Holy Communion. At 2 p. m., Mrs. Knickerbocker presided over the meeting of the Woman's Auxiliary of this district. At the 3:30 p. m. business meeting of the convocation, treasurer J. M. Tilden read his very favorable report. The subject for discussion at the fall meeting will be, "How to interest our congregations in missions, diocesan, domestic, and foreign," to be led by the Rev. E. B. Doolittle. "The best methods for holding our people, and increasing our congregations," was then treated at considerable length by Drs. Herrick and Mockridge, and the Rev. Messrs. Brockway, Purucker, and Kenyon. A vote of thanks was given by the convocation to Mr. Brockway for his essay

opening the discussion of this subject. After Evening Prayer, addresses on missions were given by the dean, Mr. Purucker, and Mr. Weeden. The dean read the reports of the clergy. After a cordial vote of thanks to the church and people of Clayton, the convocation adjourned to meet, at the invitation of the rector, in the autumn, in Trinity church, Lowville.

Mississippi

Hugh Miller Thompson, D.D., LL.D., Bishop

The 71st annual council met in St. Andrew's church, Jackson, on April 27th. After Morning Prayer, said at 10 o'clock, the Bishop proceeded to the celebration of the Holy Communion, the Rev. Quincy Ewing preaching the council sermon.

All of the clergy of the diocese were in attendance, and a fairly good representation from parishes and missions. The Rev. George C. Harris, S. T. D., retiring, the council elected the Rev. P. G. Sears, secretary. The treasurer of the diocese, Mr. E. M. Parker, reported the finances to be in better condition than for many years, and the Board of Missions stated that collections during the year, in spite of the many discouragements and hardships, had been larger than usual, and that a balance of \$620 stood to the credit of the Board. Subscriptions for the coming year were somewhat increased. The report of the Committee of the State of the Church in the diocese was altogether satisfactory, showing an advance and growth, slow, indeed, but steady, all along the line. The following elections were had:

Standing Committee: The Rev. Drs. George C. Harris, Pres., and Nowell Logan, the Rev. Messrs. H. W. Robinson and DeB. Waddell; Messrs. G. W. Howard, sec'y, W. W. Moore, L. Brame, and M. Green.

Deputies to General Convention: The Rev. Drs. Geo. C. Harris and Nowell Logan, the Rev. Messrs. Eben Thompson and W. R. Dye; Messrs. J. C. Purnell, G. W. Howard, W. W. Moore, and M. Green.

The council adjourned, to meet next year in the church of the Holy Trinity, Vicksburg, Miss.

From the Bishop's address we extract the following:

"I welcome you to the 71st annual council of the Church in the diocese of Mississippi. I beg to call your attention to the name and form I have just used. Within a year a great deal of attention was excited, and a great many very shallow things said concerning the fact that one of our new dioceses in the Northwest had changed the name of the Church. The diocese had simply amended its title into the form of our own. None of the terrible evils and convulsions that were to come out of this amendment have yet made themselves visible on the horizon of the Church or the diocese. It may not be flattering to our self-importance that the constitutional and legal name of our own diocese from the beginning, or at least from the time I have known anything about it, has not been noticed as a cause of disturbance, or even as any matter of importance. I draw attention to this because the question of an authoritative name for the whole Church is before the Church to act upon at the coming General Convention. The very clumsy name proposed at the last General Convention is, in my judgment, too absurd to be adopted finally. Better do without one, as we have hitherto. * * It seems impossible that such a lumbering title should ever be adopted or even seriously entertained, and it is marvelous that the plain, simple, complete and logical title, "The Church in the United States," should not be taken on sight. The power of naming is, however, a rare, even a divine gift. Adam had it before the Fall. He would have mixed matters badly if he had waited till after, as our scientific nomenclatures give evidence."

VICKSBURG.—The golden jubilee of the ordination of the Rev. Dr. Henry Sansom, the venerable rector of Christ church, was celebrated April 16th. The ladies of the parish gave a reception for him at the rectory, and decorated

the house most beautifully. Gold and white predominated, Marechal Neil roses and marguerites being used in profusion. The rector's daughters received the guests with him in the library. Many handsome gifts were presented. On the Sunday special and impressive services were held, the Rev. P. G. Sears preaching an anniversary sermon, and on Monday the children were entertained at the rectory. Dr. Sansom was ordained half a century ago in New York, and sent as a missionary to East Texas. Five years later he accepted an invitation from Grace church, Canton, Miss., in connection with the chapel of the Cross, Madison Co., where he remained nearly nine years. He was then invited to Christ church, Mobile, where he remained until the close of the war, when he was called to Christ church, Vicksburg, and on Dec. 3rd, 1865, entered upon its rectorship, and is now in the 33d year of his pastorate there. He has so followed the teachings and example of the Divine Master as to win the love, the respect, and the esteem, not only of his own parishioners, but of the people of every denomination and nationality. He has faced the deadly pestilence, and carried the consolations of religion, as well as needed aid, to many stricken homes, and has ever been the friend and adviser of the humble and lowly.

Quincy

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

The Bishop is recovering his strength very slowly, being able to walk about his room, but has not yet been out. To the many letters of inquiry from interested friends, we are able to make an encouraging reply, though there is little prospect that for some time the Bishop's strength will enable him to take up again the burden of diocesan work. He will go East as soon after the convention as his strength permits.

The Bishop has issued the following letter to his clergy:

DEAR BRETHREN: On account of the existence of a state of war between our beloved country and the Kingdom of Spain, I request that the following be observed in all parishes and missions throughout the diocese: During its session the Prayer for Congress be said whenever public services are held. While hostilities continue, there be said once on every Sunday the prayer appointed to be used "In time of War and Tumults" (Prayer Book, p. 40), and the "Prayer to be said before a fight at sea against any enemy" (Prayer Book, p. 307).

Faithfully yours,

Peoria, Ill., May 6, 1898. ALEX BURGESS,

Bishop of Quincy.

The Rev. Dr. Sweet, rector of Trinity church, Rock Island, has returned to his parish after an absence of several months in California. He has been much benefited by a winter in "our Italy," though he came near sustaining a serious injury by a fall from an orange tree, where he seems to have been trying to pick the fruit nearest the top!

On last Saturday, May 7th, the following message was received at St. Mary's, Knoxville, from Manila: "Safe and happy; glorious victory; no Americans killed." The sender of the message was Mr. John T. McCutcheon, now on Admiral Dewey's flag-ship as reporter for the Chicago Record. His sister is a student at St. Mary's.

Spokane

Lemuel H. Wells, D.D., Bishop

St. Mary's Hall, Spokane, a school for girls, has the largest number of pupils in its history. Every indication points to a still larger number this coming fall. Great credit is due to the principal, Mrs. Wells, and the earnest corps of teachers, for the success and high standing maintained.

St. Paul's School for girls at Walla Walla, is having a successful year; 30 pupils are now enrolled, and excellent work is being done in all departments. The teaching force includes six instructors, of whom three devote all their time to the work. The school was founded in 1872 by the then rector of the parish, the present Bishop Wells, and it has had a long and useful career.

The different organizations of All Saints' cathedral, Spokane, are working zealously for the Church. The Sunday school is in a flourishing condition. It has a fund of over \$1,200 towards a parish house. Canon Perine recently conducted a Quiet Day for women at the cathedral, closing with a Mission service in the evening. Through the earnest efforts of the Altar Guild, assisted by the Altar Society, and others, the money has been raised for a much-needed stained glass window for the chancel.

The jurisdiction is in great need of a few earnest missionaries willing to live on a small salary. Many Church people are coming from every part of the East and from Canada, and settling in places where we have only occasional services, and as a result many are lost to the Church.

Mr. W. C. Wise, formerly a minister of the Congregational body, recently confirmed by Bishop Wells, is acting as lay-reader at Trinity chapel and St. David's chapel, two missions of the cathedral.

The Rev. H. M. Bartlett is in charge of St. Michael's, North Yakima, and is the only Church clergyman in the county which is larger than the State of Connecticut. During the last 18 months a debt of more than \$1,000 has been paid in full, and \$250 collected for a rectory. The church will be consecrated at the Bishop's next visitation. Mr. Bartlett holds regular services on week-day evenings in three other towns in the county, distant 37, 50, and 60 miles from North Yakima. In each of these places a large congregation has gathered, much larger than will attend any other service, and the people are pleading for services on Sunday. Mr. Bartlett greatly needs an assistant to carry forward work which has grown beyond the power of one man. Other places in this and the adjoining county are asking for Church services. All are growing towns, and in all but one place, no other regular services are held more than half the time. The money to pay for an assistant is in sight; the only question is, where is the right man to be found?

Connecticut

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

Chauncey B. Brewster, D.D., Bishop Coadjutor

NEW HAVEN.—The Rev. George William Douglas, S. T. D., rector of Trinity parish, has resigned, to take effect July 1st.

The Rev. Geo. Brinley Morgan, rector of Christ church parish, has given notice that the date of the consecration of the church, which had been set for May 24th, has been postponed, to give opportunity to one of the bishops to be present who, otherwise, would have been unable to take part in the service.

There was a fair attendance of the Church people of the city at a meeting held on Friday afternoon in Trinity parish building, in behalf of the new St. Faith's Home which has just been established in the city. The Rev. Fr. Huntington, who has been speaking in several cities of the diocese in its behalf, showed the object of the work and the need of it, and declared that it was the duty of every Christian to assist in the purposes of reform among women, for which the institution was established. Others of the clergy appealed for its loyal support.

The diocesan conference of the Daughters of the King was held in Trinity church, Portland, May 3d. Bishop Brewster preached the sermon, on the subject, "What the Church has done for woman." At the business meeting reports were read from the local chapters, which showed a steady growth and interest in the work. Mrs. T. L. James, of Seymour, was re-elected president, and Miss Ada L. Burt, of Hartford, secretary and treasurer. In the afternoon addresses were made by the Rev. Geo. H. Buck, on "The vows of a daughter;" by the Rev. R. H. Gesner, on "The Relationship of prayer and service," and by the Rev. Dr. Hart, on the motto of the Daughters, *Magnamiter Crucem Sustine*. The rector, the Rev. O. H. Rafery, closed with a brief address, ex-

pressing the pleasure and privilege felt by his people in having the conference in his parish. There was a very large attendance, nearly every chapter being well represented.

New Jersey

John Scarborough, D.D., Bishop

The 114th annual convention of the diocese was held May 3d and 4th, at Burlington. The designation of old St. Mary's parish, one of the oldest in the State, and at what was formerly the see city of the Bishop, drew together one of the largest gatherings of the clergy and laity ever held in the history of the diocese. At 10:30 the Bishop celebrated the Holy Communion, and the Rev. H. H. Oberly was the preacher. The rector of St. Mary's, the Rev. Mr. Olmsted, welcomed the members to the hospitalities of Burlington.

The Bishop called the convention to order. The usual committees were appointed, and the Rev. E. K. Smith was elected secretary. He appointed as his assistant, the Rev. Herbert Stanley Smith.

In the afternoon a resolution was offered by Captain James Parker, of Perth Amboy, congratulating Commodore Dewey on his victory in Manila Bay, and expressing the thanks due to God for favoring the success of the American fleet. The resolution was passed by a rising vote. At a later session of the convention, there was a second reference to the war, when a telegram was received from the Rev. O. A. Glazebrook, D. D., explaining his inability to be present at the convention, because called to go with his regiment into camp as chaplain. The secretary was instructed to reply, conveying the approval of the convention on Dr. Glazebrook's course. The action was commented on as furnishing an illustration of the entire reunion of the North and South, Dr. Glazebrook being a Confederate soldier, now enrolled under the national flag, while Capt. Parker, who moved the first resolution, has served honorably in the United States Navy in the Civil War.

In the usual address of the Bishop, the following figures were given: Clergymen canonically resident, 114, non-resident, 3; ordained, 8 priests, 3 deacons; deposed, 2; died, 1; received by letters dimissory, 7; appointed to parishes or missions, 19; resigned from parishes or missions, 12. During the year, there were 1,076 Confirmations, the largest in the history of the diocese, last year's number, 1,010, being the highest previous record. During the year, there has been but one death among the clergy, that of the Rev. Joseph Jennings; but the death of Dr. Langford, who had long been associated with the diocese, and of the Rev. Dr. Horace S. Bishop, of Orange, were feelingly referred to. Dr. Bishop left by his will a legacy of \$2,000 for the work of the Associate Mission of the diocese. Previous to his death, he annually paid the interest on this sum. Among the laity, reference was made to the deaths of Messrs. Cabot, of Camden, Grant, of Middletown, Tappan, of Bound Brook, and Wood, of Metuchen, long actively connected with Church work, and of two devout women, Mrs. Mary Taylor, of Middletown, and Mrs. McKee Swift, of New Brunswick. In the way of advice to the clergy, the Bishop spoke of the increased offerings at Easter, and then went on to urge the rectors to impress upon their people even more, in the future, the necessity of systematic giving. He said that it was the plain duty of every Churchman to give a tenth of his income to the Church and to charitable objects, and that this duty could not be too strongly urged upon them. Reference was made to the passage of a State law permitting the holding of annual elections in the first week in Advent, instead of at Easter, and the address closed with heartfelt thanks to the clergy for their kindly messages to their Diocesan during his recent serious illness.

In the evening, a missionary meeting was held in St. Mary's, the rector reading Evensong. The annual reports of the deans of the two convocations were read. That of Dean Baker

showed that the Associate Mission was doing an effective work in the upper convocation, while reports from the settled missionaries were most encouraging; a number of mission stations had become self-supporting, and no longer required assistance in maintaining services. Moreover, at Monmouth Junction, Carteret, Sand Hills, Rahway, Wilton, Cadwalader, Point Pleasant, Manasquaw, and Matawan considerable sums have been secured towards building chapels or parish houses. For the Associate Mission \$1,552 have been received towards building a house for the clergy. The statistics showed 2,172 services, 102 Baptisms, and 26 Confirmations. Dean Perkins reported a really notable work, sustained without cost to the convocation, that of the Rev. P. W. Stryker, at Riverside, Fairview, and Shedaker, in Burlington Co. The convocation statistics are as follows: Sunday services, 937; other days, 493; infant Baptisms, 40; adult Baptisms, 18; visits, 1,405. Rev. Mr. Stryker's missions: Sunday services, 168; other days, 128; infant Baptisms, 15; adult Baptisms, 1; visits, 475.

The report of Mrs. Hattie P. Taggart, secretary of the New Jersey branch of the Woman's Auxiliary, spoke of the annual meeting in Trinity church, Trenton, at which addresses were made by the Rev. T. S. Tyng, missionary to China, and others. The Bishop, with Messrs. Edmunds and Olmsted, officiated at the services, and interesting reports were read by the different vice-presidents. The approximate amounts raised were as follows: For domestic missions, \$4,063; diocesan, \$1,055; foreign, \$800; Indian, \$1,367; Mexican, \$1,261; ten cent assessment, \$267; Junior Auxiliary, \$752. Three new branches have been organized during the year, and there has been an increased use of the missionary lending library. The most encouraging feature of the work has been the rapid spread of the "Babies' Branch." At the annual meeting of the auxiliary the old officers were re-elected. Following these canonical reports, and the others from the Associate Mission, and the Christian Knowledge Society, stirring missionary addresses were made by the Rev. R. Bowden Shepherd and the Rev. Martin Aigner.

On Wednesday, May 4th, the Holy Communion having been celebrated both at St. Mary's church and St. Barnabas, and Matins having been said at St. Mary's, the convention re-assembled. Much important business was transacted. The reports of the various officers and committees, presented the preceding day, showed the sound financial condition of the diocese. The treasurer's receipts were, for the Bishop's salary, \$4,825.46, leaving a balance of \$325.46, and for convention expenses \$3,077.86. The trustees of the Episcopal fund reported receipts of \$63,898.03, an increase of \$5,000. It is hoped that the fund will reach \$100,000 when the Bishop has completed the 25th year of his episcopate. The financial situation was so encouraging that the treasurer moved a resolution reducing the assessment for convention expenses from $2\frac{1}{2}$ to 2 per cent. Other reports were equally good.

The elections resulted as follows: *Standing Committee*.—The Rev. Messrs. A. B. Baker, D.D., H. H. Oberly, C. M. Perkins, R. G. Moses; Messrs. R. S. Conover, Howard Richards, E. R. Shubrick, and J. B. Woodward.

Deputies to General Convention.—The Rev. Messrs. A. B. Baker, D.D., O. A. Glazebrook, D.D., A. J. Miller, C. M. Perkins; Messrs. J. N. Carpender, J. H. Pugh, M. D., R. S. Conover, and E. R. Shubrick.

The Bishop appointed the following examining chaplains: Convocation of Burlington, the Rev. John F. Fenton, Ph. D., and the Rev. R. Bowden Shepherd; Convocation of New Brunswick, the Rev. A. J. Miller, Rev. E. B. Joyce, B. D., Rev. E. J. Knight, B. D.

On motion of the Rev. E. J. Knight, a committee was appointed to report at the next convention if it were possible to organize some plan of mutual fire insurance for the church property of the diocese. A resolution passed by a standing vote, offered the good wishes and congratulations of the convention to R. H. Living-

ston, of Christ church, Bordentown, who, with one or two exceptions, had been present at every annual convention since 1841, having 57 times been elected delegate. There was a considerable discussion on the proposition of the Rev. C. M. Rodman, altering the canon with regard to the election of rectors. The proposed canon empowered the bishop to present to the vestry of a vacant parish three names from which a rector might be elected. In case of failure to elect, the Bishop was to present other names, and so on until the vacancy were filled. The Rev. R. A. Rodrick and others argued against this, because it prevented the election of any one to whom a bishop might be personally opposed; and Mr. Rodrick offered an amendment providing that the bishop furnish names to the vestry, and that if the vestry elect any clergyman not so named, they be required to notify the bishop, and grant him the opportunity of presenting objections to the candidate before a call be extended. After a vigorous debate, both proposed canons were laid upon the table, there being questions as to the constitutional legality of either. The same course was taken with a proposal to allow women the right to vote at parish meetings—a canon that has been regularly presented and as regularly defeated for a number of years.

After the usual vote of thanks to the congregation and rector of St. Mary's, the convention adjourned.

Springfield

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

The Bishop has issued the following letter to the clergy and laity of the diocese:

DEAR BRETHREN: On account of the existence of a state of war between our beloved country and the Kingdom of Spain, your Bishop recommends that the following order of prayers be observed in all parishes and missions throughout the diocese:

1. That while Congress is in session the Prayer for Congress be said whenever public services are held; also, that while hostilities continue, there be said
2. The Prayer appointed to be used "In time of War and Tumults" (Prayer Bk., p. 40); also
3. "The Prayer to be said before a fight at sea against any enemy" (Prayer Bk., p. 307), but changing the phraseology thereof so as to read as follows:

"O most powerful and glorious Lord God the Lord of hosts, that rulest and commandest all things, and that sittest in the throne judging right, we make our address to Thy Divine Majesty in this, our necessity," etc.

Geo F. SEYMOUR,
Bishop of Springfield.

Florida

Edwin G. Weed, D. D., Bishop

The 55th annual council assembled in Christ church, Pensacola, May 5th. The Holy Eucharist was celebrated by the Bishop, and the sermon was preached by the Rev. C. C. Leman.

The clerical and lay deputies of the council assembled in a hall north of the church, and were called to order by the Bishop. The Rev. J. R. Bicknell was elected secretary for the ensuing year. The Bishop appointed the usual committees, and delivered his address, which showed gratifying results of the past year's work. On motion of Maj. G. R. Fairbanks, it was resolved that a memorial be sent to the House of Clerical and Lay Deputies of the next General Convention, asking for the repeal of that part of Title I., Canon 19, Section 3, Paragraph 1, which requires the consent of the Standing Committees for the consecration of a bishop-elect during a recess of the General Convention; also Title I., Canon 19, Section 2, Paragraph 1., which requires the consent of the House of Deputies during the meeting of the General Convention. The object of this is to leave the power of accepting or rejecting in the hands of the bishops alone.

A missionary meeting was held in Christ church at 8 o'clock in the evening, with addresses by Bishop Weed, Ven. B. G. White, and the Rev. V. W. Shields, D. D. Thursday morning, after devotional exercises, the council proceeded to the election of deputies to the General Convention, which resulted as follows: The Rev. Messrs. V. W. Shields, D. D., P. H. Whaley, G. H. Ward, and C. M. Sturgis;

Messrs. George R. Fairbanks, F. P. Fleming, W. W. Hampton, R. D. Knight.

The following officers and committees were elected: Raymond D. Knight, treasurer; *Standing Committee*: Rev. Messrs. V. W. Shields, D. D., W. H. Carter, D. D., L. L. D., G. H. Ward; Messrs. W. W. Hampton, H. E. Dotterer, and R. D. Knight; *Board of Missions*, the Rev. Messrs. V. W. Shields, D. D., Curtis Grubb, R. E. Grubb, and B. G. White; Messrs. W. W. Hampton, F. P. Fleming, Jr. and G. R. Fairbanks.

The afternoon was spent in a trip down Pensacola Bay to view the forts and fortifications which the government has recently erected at that place. The evening session assembled to hear the reports of committees and to complete unfinished business. A communication was received from the secretary of the missionary jurisdiction of Southern Florida, asking the co-operation of this diocese in petitioning the legislature of Florida for more stringent divorce laws. On account of the lateness of the hour, it was referred to the next council. After the singing of the *Gloria in Excelsis* and the concluding devotions, the council adjourned to meet at St. John's church, Jacksonville, on the first Wednesday in May, 1899.

Kansas

Frank R. Millsbaugh, D. D., Bishop

A prominent Congregational minister has applied to the Bishop for Orders in the Church.

The Kansas Theological School has just closed its Easter term. Nine students came up for the lectures and examination. Dean Sykes has been added to the faculty as a lecturer in homiletics and apologetics.

St. Paul's church, Coffeyville, the Rev. R. H. Barnes, deacon-in-charge, supports its rector for the first time in its history.

The corner-stone of the new stone church of Grace parish, Winfield, was laid by the Rev. C. B. Carpenter, the rector, last week. On the occasion he used the silver trowel and mallet loaned him by Bishop Millsbaugh who had received it as an heirloom from his father-in-law, the late Bishop Clarkson.

The Bishop was pleasantly surprised on his birthday by the visit, in a body, of the officers and vestry of the diocesan institutions and cathedral, who bestowed some complimentary words and tokens. The Bishop responded, transferring the compliments to his clergy and helpers.

Newark

Thomas Alfred Starkey, D. D., Bishop

The diocese of Newark has contributed two chaplains to the United States army—the Rev. John Keller, of Trinity mission, Arlington, and chaplain to the Bishop, is now chaplain of the First Regiment at Sea Girt, and the Rev. Dwight Galloupe, rector of St. Paul's church, Newark, has gone South as a post chaplain, with leave of absence from his parish.

St. John's church, Newark, has flags hung inside the church, where they are to remain until peace is declared.

The 50th anniversary of the ordination of Bishop Starkey is to be observed on May 21st, by a service in Christchurch, East Orange, followed by a public reception.

The will of the Rev. Horace S. Bishop, D. D., late rector of Christchurch, East Orange, leaves the sum of \$3,000 to the hospital of St. Barnabas, Newark, to endow a bed in memory of his wife.

The second annual graduation of nurses from the training school of the hospital of St. Barnabas, took place in the chapel on Tuesday, May 12th. Thirteen graduate nurses received their diplomas. An address was made by the Rev. George M. Christian, D. D. A social reception followed in the Nurses' Home.

The annual meeting of the Girls' Friendly Society was held in Trinity church, Bayonne, on May 12th. The sermon was preached by the Rev. G. H. Bottome, of New York.

At the April meeting of the Newark clericus, a paper on the so-called "Higher Criticism," was read by the Rev. Appleton Grannis.

North Carolina

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

The following special prayers are set forth by Bishop Cheshire for use in his diocese and in the jurisdiction of Asheville, during the continuance of the war. The clergy are also requested to use the collect for the 5th Sunday after Trinity before the final blessing on all occasions of public worship:

FOR THE ARMY AND NAVY

O Eternal God who alone spreadest out the heavens and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end; be pleased to receive into Thy almighty and most gracious protection the fleets and armies of our country, wheresoever they may be called to serve. Preserve them from the dangers of the sea and from the violence of the enemy; that they may be a safeguard to the honor and welfare of the United States of America, and set forward truth and justice in the earth; that the inhabitants thereof may in peace and quietness serve Thee, our God, and with a thankful remembrance of Thy mercies praise and glorify Thy Holy Name; through Jesus Christ our Lord. Amen.

FOR OUR SOLDIERS AND SAILORS

O Almighty God and Saviour, we implore Thy blessing upon our brethren who, in the service of our country, go forth against the enemy. Give them faith, courage, and endurance, patience, gentleness, and obedience. Preserve them in the midst of the temptations of the camp and of the field; from the perils of the ocean and of the land; from the pestilence that walketh in darkness, and from the sickness that destroyeth in the noonday. Keep them under the shadow of Thy wing, and restore them in safety to us. And to such as may fall in battle or by sickness, of our brethren or of our enemies, do Thou, O Lord, graciously grant the preparation of repentance unto life eternal; through the infinite love and merits of the Saviour of all men, Thy Son, Jesus Christ our Lord. Amen.

Tennessee

Thos. F. Gailor, D. D., Bishop

The 66th annual convention was held in Calvary church, Memphis, May 3-6, and was one of the best the diocese has ever had. Some important matters came up for consideration. It was feared that the financial report might not be favorable, as the diocese has found it difficult to meet its obligations during the past three or four years, but to every one's relief, the trustees reported more money raised last year than for years before, and the finances in better condition than they had been for some time. There is a small indebtedness to Bishop Quintard's estate, but that was easily provided for.

Another important matter was the revision of the canons, especially those bearing on mission work. The chairman of the committee, the Rev. Frederick P. Davenport, presented thereupon, and it was accepted by the convention and disposed of in a satisfactory manner.

The missionary meeting Thursday night was most successful, and the enthusiasm awakened was the keynote of the convention. The new pledges from parishes and individuals amounted to \$2,500, and the total amount for the year is \$4,300 to be used among the white people, and \$4,000 among the negroes. All this goes for work in this diocese. The missionary committee elected was the Rev. Messrs. F. P. Davenport, Stephen H. Green; Messrs. E. S. Prouditt and C. C. Currier.

The election of deputies to the General Convention was as follows: The Rev. F. P. Davenport, the Rev. Drs. Ringgold, Winchester, and the Rev. Thomas F. Martin; Judge Joshua W. Caldwell; Messrs. Edward G. Richmond, B. L. Wiggins, and George M. Darrow.

Bishop Gailor choosing Memphis as his home, made some changes in the officers of the diocese necessary. The Standing Committee now consists of the Rev. Dr. Patterson, the Rev. Messrs. Davenport and Green, and Messrs. M. B. Trezevant and Henry J. Lynn.

The convention passed resolutions on the death of the late Bishop Quintard, and ordered that the memorial services, and such other memorial matter as Bishop Gailor might select, be

published in a handsome memorial book for general distribution.

The corner-stone of the cathedral, described in THE LIVING CHURCH of April 30th, was laid on this occasion, and was, of course, an interesting ceremony.

The convention will assemble next May in St. Paul's church, Chattanooga.

North Dakota

Jas. D. Morrison, D. D., LL. D., Bishop in Charge

Bishop Morrison visited, on St. Mark's Day, the church of the Redeemer, Bathgate, and confirmed a class of eight. The Rev. D. H. Clarkson lately took charge of this point. He also holds services every Sunday at Neche and St. Thomas. The outlook is encouraging for aggressive work. At Bathgate a rectory will be built this summer. At St. Thomas it is expected that a church will be erected very shortly. The small but faithful band of Church people have worked for several years with this end in view, and now have one-half the amount required. With further contributions at home, and with some outside assistance, they expect to build the church, and hope to have it consecrated when it is opened for the first service.

FARGO.—The Rt. Rev. G. D. Morrison made his second visit to this parish on Sunday, May 1st, and confirmed a class of 18 persons, among them being one Roman Catholic. The Bishop expects to visit the parish again in July.

Michigan

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

On May 3d, the Southern convocation held its spring meeting in St. John's church, Clinton. There was a good attendance. At the Holy Eucharist, the preacher was the Rev. John C. H. Mockridge who gave an admirable sermon on the text, "Lord, what wilt Thou have me to do?" In the afternoon the Rev. R. B. Balcom read a paper on "Confirmation classes; how shall they be prepared?" The discussion that followed showed how loyal to the catechism the clergy are in the preparation of confirmees. At the evening missionary service, addresses were given by the Rev. Messrs. H. Horton and Wm. Gardam whose subjects were, "Giving" and "The Church's great mission."

CLINTON.—Church work is progressing in this parish excellently, though in its history experiences have been varied and discouragements many. But for the past 20 years a steady growth has pleased the hearts of the congregation. At one time there were but a single male communicant and a few ladies. Now the communicants' list numbers 116, 34 of whom are men and boys; a Confirmation class of 12 members is in preparation; a vested choir has lately been formed, to sing at Evensong each Sunday, and occasionally at the Holy Eucharist; an adult choir sings in the mornings. The Rev. W. R. Blachford is rector.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—Miss Dexter, the matron of the Church Home for Orphans and Destitute Children, has resigned, after a service of 26 years. Her diligence and efficiency in the training of children largely rescued from the street, and bringing them up in the ways of the Church, have indicated themselves in happy results. Two of these are now priests of the Church, one is a prominent lawyer, and others hold responsible positions in commercial life. Many a testimony is given, from her training, of what may be done to impress upon the tender mind the Church's teaching, and her withdrawal from the Home, on account of impaired health, is greatly to be deplored.

A large crucifix, the gift of those who attended the Mission held by Fr. Dolling, of England, in St. John the Evangelist's, was blessed May 5th. It is at the left of the altar, and the cross is ten feet high. Its material is mahogany, and the figure is of terra cotta.

St. Monica's Day was duly observed at St. Monica's Home, at 45 Joy st., where the Sisters of St. Margaret offer shelter and care to

colored women and children. The celebration of the day towards the afternoon was patriotic in its character, with decorations made of the Stars and Stripes and Union Jack. The reception room was made very attractive, and a large number of persons attended, bringing the little silk bags filled with the birthday toll; others responded through the mail. A good sum was raised in this way. The various rooms were made bright with tables laden with fancy articles and refreshments.

WINCHESTER.—The illness of the rector of the church of the Epiphany, the Rev. J. W. Suter, has caused much uneasiness among his parishioners and friends. The physicians have been unable to determine the nature of the malady, and this in itself has alarmed his family and others who are praying for his speedy recovery.

ATTLEBORO'.—"A bird carnival" was held in Bates Hall, for the benefit of All Saints' building fund, May 3d; 140 children were dressed in colors to represent New England birds. The rector's wife, Mrs. Tryon, is a recognized authority on birds.

NEWTONVILLE.—The prospects of building a church edifice at this place are increasing, and the interest of the people is very encouraging.

Vermont

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

The Bishop of the diocese has sent to each parish priest in Vermont this special prayer for use during the war:

O God who most govern all things in heaven and on earth, we beg Thy mercy and favor for our country in this time of need. We pray Thee, O Lord, to be with our soldiers and sailors; grant success to their endeavors, and a speedy end to the war, that all may enjoy the blessings of justice and peace. Restrain the evil passions of men; give wisdom to our rulers; comfort the suffering and the bereaved; and overrule all things to the advancement of Thy glory and the welfare of Thy people; through Jesus Christ our Lord. Amen.

Minnesota

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

Bishop Whipple asks the use of this prayer in the congregations of the diocese:

Almighty God, the Supreme Governor of all things, whose power no creature can resist; to whom it belongeth to punish sinners and to be merciful to those who truly repent; who hath led us in storm and sunshine and hath cemented the bonds of brotherhood in our nation; we come to Thee for Thy help and blessing. We ask Thy protection for our soldiers and sailors, that they, armed by Thy defence, maybe delivered from their enemies, and bring a just and righteous peace to us and to those whom we defend. We acknowledge our sins. Those things which we have no right to ask for our righteousness, we do ask for the merits of Jesus Christ, our Blessed Lord and Saviour. Amen.

ST. PAUL.—The victory at Manila was celebrated at the church of the Good Shepherd, the day after it occurred, at 9 o'clock Matins. The church-yard flag was run up, national hymns were sung, the Twentieth Selection and War Lessons were read, and the Thanksgiving for Victory was offered.

The rector of Christ church, the Rev. C. D. Andrews, has already begun making preparations for celebrating the jubilee of the church in 1900. The festivities will probably cover a whole week, when it is hoped the large bonded debt on the church will be wiped out entirely.

The Easter tide banquet and reception of the Church Club was held at Hotel Ryan; about 65 prominent clergy and laymen were present, Judge Nelson, president, presiding. Addresses were delivered by Bishop Whipple, the Rev. A. A. Butler, the Rev. James Dobbin, and others, upon the "Diocesan institutions of the Episcopal Church." Bishop Gilbert was unable to be present on account of illness. The Bishop, with his family, will reside at his summer home in Faribault.

The Shattuck School boys residing in Minnesota have tendered themselves to the Governor for services in the Cuban war.

The clericus of St. Paul and Minneapolis held their post-Lenten meeting at Messiah church. Nearly all the clergy were present. The meeting began with a celebration of the Holy Eucharist, followed by a luncheon in the guild room in the afternoon. A paper on "The clergyman as pastor and priest," was read by the Rev. Charles Holmes. The Rev. Mr. Sallinger gave a Bible exegesis. Bishop Whipple arrived during the afternoon and addressed the clericus. The Rev. Wm. Wilkinson delivered the sermon, selecting for his discourse, "The clergyman, a watchman and a prophet."

MINNEAPOLIS.—Efforts are being made by a Brotherhood man (colored) to organize a mission for colored people. He has found some 26 people formerly communicants of the Church. The mission will probably be located in St. Mark's parish.

Rhode Island

Thomas March Clark, D.D., LL. D., Bishop

PROVIDENCE.—The rectorship of All Saints' Memorial church, left vacant by the resignation of the Rev. Dr. Daniel Henshaw, has been permanently assumed by the Rev. Arthur M. Aucock, who has been his assistant for the past eight years. The resignation of the late rector went into effect Sunday morning, May 1st, when he delivered a short farewell sermon. Dr. Henshaw's life work has been at All Saints' church, he having been its rector for 44 years. The position the church occupies to-day as one of the largest and most important in the diocese, is largely the result of his devotion and earnest labor. At a recent meeting of the vestry, Dr. Henshaw was unanimously elected rector *emeritus*.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

The Rev. F. K. Raikes, late rector of the church of the Holy Cross, North-East, entered into rest on April 30th. The funeral was largely attended, friends coming from Sandusky, Emporium, Dunkirk, and other places. The service took place at St. Mary's church, Buffalo, Bishop Walker and seven other clergy taking part in the service. Mr. Raikes was in his 57th year, and had been in failing health for some weeks.

South Carolina

Ellison Capers, D.D., Bishop

CHARLESTOWN.—A very chaste and beautiful memorial window was unveiled in St. Michael's church on Easter Sunday, to the memory of Mrs. Sadie Simmons Simms. It is a reproduction of a painting by Alex Ender, a Norwegian artist, and represents the angel of the Resurrection seated on the stone which has been rolled from the tomb where Jesus lay. The figure of the angel is the embodiment of dignity and grace, while the face expresses much spiritual beauty; the right hand points upward, indicating He is risen. The tomb is in the centre of a rocky cavern; through the opening can be seen the distant spires of Jerusalem. Near it stands Mary Magdalene and Mary, the mother of James, while looking into the cavern is Salome. The coloring is rich and harmonious, and the delicate tints are well brought out by the band of golden opalescent glass which enriches the picture. On the octave of Easter, Bishop Capers confirmed in this church 25 candidates, most of whom were very youthful.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

The May meeting of the Clerical Brotherhood was held at Bishopstead, when the Rev. Harry Ransom read a paper on Confirmation.

The Rev. Chas. F. Spalding, D.D., has entered upon his duties as rector of Lanrel, by whose people he has been received most warmly and hospitably. He is also in charge of the mission at Delmar.

Work has been begun on a handsome rectory for St. John's church, Wilmington.

At Georgetown, the rector, the Rev. John Warnock, has trained and introduced a very

efficient vested choir of 30 voices, of both sexes; the women, however, not being vested in men's attire, as to which it is known that the Bishop has strong views.

It is hoped that before long work may be commenced on a permanent church building for the colored mission in Wilmington.

The rector of New Castle, the Rev. Dr. Munson, is with the Delaware Regiment as its regular chaplain, in camp near Middletown.

Dr. and Mrs. Moort's Work

DEAR LIVING CHURCH:—I would like to say something to the readers of your weekly journal about our work here in Africa, in order to encourage interest in this part of the mission field. It is a fact much to be deplored that the work of the African mission is so little known and spoken of in the American Church to-day, especially as it represents such a large part of Christ's kingdom yet to be garnered. The work is peculiar and, like all other of similar nature, needs stimulation and encouragement. The field is wide, having an area of about 150,000 square miles, with comparatively few workers.

The particular feature of the work to which I wish to call attention is that of industrial training for the youths of this country. The position of our native women to-day, compels me to make a plea in behalf of the girls. After strenuous effort, and with some degree of success, the "Girls' Graded Church School" has been opened, the cause of which has been so vigorously advocated by the Rev. Paulus Moort, M. D., and with hope for sympathy and aid in the undertaking, we make known what has been done and what are at present our pressing needs.

Immediately upon his return to this country, Dr. Moort began to secure articles with which to begin this work within the rectory of Trinity church. We can accommodate but a limited number of pupils, while we have applications for over fifty. It will be seen, therefore, that we need a building to accommodate those who are anxious to avail themselves of the advantages offered. Besides assisting in the general work of the house, the pupils are instructed in laundry work, sewing, and mending. Daily lessons are given in reading, spelling, geography, grammar, and arithmetic, as will be seen by the enclosed circular. Morning and Evening Prayers, with regular Scripture lessons, are conducted by Dr. Moort. Thus a familiarity with the Bible and Prayer Book is given. There are marked changes already in the habits and customs of the girls within our household, which are very encouraging to note. On Sunday last we presented four girls for baptism, two of whom have been rescued from paganism. It was an impressive sight. One native Kroo girl bears the disfiguring mark of her tribe, a broad, black stripe reaching from the top of the forehead to the nose, a mark which never can be effaced. Happily, it bears no significance to the marks of sin, which baptism in the blood of Jesus can for ever efface.

The necessity of such a course of training as mentioned above, for the native girls of this struggling republic, cannot but commend itself to a fair-minded public.

When we consider woman as an important factor in a community or nation, and the potency of the influence she is capable of wielding whether for good or evil, intelligently or ignorantly, our first care should be the training of the woman who influences the man, who in turn influences the nation.

During the past four years great strides have been made in America in establishing industrial schools, the importance of which is universally acknowledged.

How much more, then, the importance of such a course of training for those whom Christianity rescues from heathen worship, who have never dreamed of the careful home training of godly parents, or the blessing of a well ordered home, as many of us have inherited.

As the awakening of the inner spiritual life is felt, so the latent qualities of the material life

are stirred into action, and the two forces should be developed and nourished side by side. We must help our girls to see the good there is in life, and draw out and develop the best that is in them. Our influence should be exerted to arouse a longing for real, earnest living. Our young woman must be taught to make "home" the widest sphere of a woman's influence, and to adorn it with pure, womanly dignity, leading her husband with gentle power, and rearing her children in obedience and love.

We cannot hope to accomplish the results without strict disciplinary training, to overthrow the reign of centuries of superstition and paganism, but by the help of Almighty God we believe it possible, and, dear reader, is not the end sought for, worthy the gigantic effort and assistance needed?

The girls thus trained will become women of influence in the moral, social and religious life of Liberia, and throughout Africa, thus strengthening the Church and extending the kingdom of our dear Lord. You who have so much for your daughters, think of the millions of empty lives denied the blessings which a Christian land can give, and help us build the much needed hall.

The plan of the building shown on our circular, was gotten up by the late Hon. Orlando B. Potter, a dear friend and patron of Dr. Moort, who promised to give the same in memory of his wife, whenever the work here warranted the necessity of building. Owing to his sudden death and having left no will, we feel constrained to appeal to the benevolence of the American Church people and all well-wishers, for aid in the construction of a building which is now a necessity.

ELIZABETH M. MOORT.

March 7th, 1898.

Donations may be sent to the following addresses: THE CHURCH MISSIONS HOUSE, or to the REV. GEORGE C. HOUGHTON, D. D., Treas., 1 East 29th st., New York city, or to the REV. PAULUS MOORT, M. D., Monrovia, W. Africa.

Missions Among the Eskimo

BY THE BISHOP OF MACKENZIE RIVER

In continuation of my annual report, I must now, as promised, bring the northern missions under review.

As before mentioned, I visited Peel River in July, and had the pleasure of ordaining Mr. Whittaker, and of meeting and addressing the Indians and Eskimo.

Besides this, I had a most interesting interview with four of the Christian leaders. Each of them gave me a little account of his work, experience, etc., and they all seemed earnest and devoted, especially the youngest. One of them spoke of himself as being "thirsty for the work," and described the difficulties of teaching during the long, cold, dark, winter nights in a smoky camp, with no light but such as was given by the flickering fire, and often in the midst of great scarcity of food. Another said he used to feel, and still felt, like a little child learning to walk, and that the ministers, especially the archdeacon, picked him up, and helped him along. A third who, together with his party, had suffered severely from starvation, was thankful for the hard times, because it drew them nearer to God. The fourth had been in the work ten years. At first he taught only the children; then he held prayers on Sunday. He was always wishing to do more, and to know more. His desire was to do whatever is best and most likely to please God.

The native pastor and his party had also been in great straits. For days together they had been without food, and three men and eleven children had perished: In the spring, when the Indians began to assemble at the fort, scarlet fever broke out, but fortunately it was of such a mild type that although every native was attacked, only one death occurred. While it lasted Mr. and Mrs. Stringer were constantly engaged attending upon the sick, and the latter found her hospital experience of great service. School had to be suspended for a time, but in spite of

all drawbacks most of the scholars have made good progress, and the work generally has progressed favorably. One hundred and thirteen of the communicants assembled at the Lord's Table, and the offerings amounted to over \$50.

An account of Messrs. Stringer and Whittaker's work amongst the Eskimo has appeared in some of the Church papers, so I need give only a summary of it here; but I would call attention to the fact that Mr. and Mrs. Stringer and Mr. Young are now residing at Herschel Island, and ask special prayers for them in that trying position. It is the most northerly inhabited spot in the British Dominions, and perhaps the most inaccessible; a bleak, desolate, treeless island, ice-bound for nine months of the year, and surrounded by floating masses of it during the short summer.

A few lines from Mr. Whittaker's report will give some idea of the dangers and difficulties of carrying on the work in these high latitudes. Referring to his visit to the eastern village, Kittigagzooit, he says: "The Huskies received me kindly, holding a big reception in the young chief's house on my arrival, and talking long with and about me. I remained at the village just two weeks, and a most uncomfortable time it was; principally on account of the cold. They are all in snow houses now, and the temperature required to preserve a snow house will not conduce to a white man's comfort. I suffered constantly and almost unremittingly with cold hands and feet, and no amount of clothing would keep them warm. My blood appeared to stagnate and to afford me no heat. Consequently I did little teaching, although my ears and tongue being in good working order, I was able to learn and apply very many new words and usages, besides systematically augmenting our vocabulary. . . . The intense cold made me ravenously hungry, and although deer meat was plentiful, I craved fat, and at length was tempted to try some of the white whale, that had lain in the ground since summer. It was strong, even burning my throat, but after a little I ate it with relish. It is eaten about half frozen, raw, of course.

"Occasionally I held service, with singing and prayers, but the truth was I could think of hardly anything else but how to get warm. Therefore after two weeks I bade them good morning, and started for the island. No reference was made during my stay to the unpleasant episode of last summer. The chief was uniformly kind, and all the people friendly and courteous. In the house where I stayed were two Huskie families, seven of them and myself, all in one room, about the size of an ordinary bedroom. There we ate, drank, slept, and lived the daily round. The houses are just such as you may see in any pictures of Arctic scenes. There is no fire in them except the big seal oil lamp, over which they do much of their cooking."

After taking leave of the Eskimo he had to travel 150 miles to the nearest ship. On the third morning a storm blew up, and in the blinding drift they missed their camping place, traveled far out to sea, and, unable to find land, had to sleep on the ice. He says: "There on the bare ice, far from shore, the wind blowing a gale, with the temperature at 45 degrees below zero, we made what shelter we could with our sled and a big cotton sheet, spread our bedding on the ice, and crept in, pulling the dogs across our feet for their safety and ours. It was a question in my mind when we lay down, whether we should ever get up. We had run about 50 miles, and were very tired, and I really suffered more from cramp than cold; but, happily, slept fairly well." The next morning, after five hours hard traveling, they reached their destination in safety, with no greater mishap than a few frost bites and lameness in the knees, and were hospitably entertained by the captain of the ship. They had traveled 70 miles on foot, in 33 hours, had drunk nothing during that time, and had eaten but once! What a narrow escape they had may be gathered from the following: Proceeding from ship to ship along the shore, and staying awhile at each, they at length

reached the island. On March 6th, a most terrific gale came on suddenly, in the midst of a warm, beautiful day, and caught a great many men away from the ships, some hunting, others visiting ships at a distance. The result was that four seamen and two natives were frozen to death, all within a mile, and some within 200 yards of the ships! The bodies were recovered the next day, and buried the day following.

He stayed three weeks at the island, holding frequent services for the natives, and weekly ones for the whalers, and was "able to teach the people many things which they heard gladly, but may heed little." He reached home in the best of health, after three months' life under the above circumstances.

A few weeks later Mr. Stringer, accompanied by Mr. Young, retraced Mr. Whittaker's steps, and visited first the western, then the eastern Eskimo. Of the former he writes: "There is a growing eagerness to learn manifested by the western natives. Altogether the visit was quite encouraging—at least the Word was preached and listened to, and the work was more of a personal nature than heretofore." There were many natives at the island, as usual, with whom he held daily prayers. Amongst the eastern tribe, however, matters at first were not so satisfactory. Evil reports, as he at length discovered, spread by some of the ships' people to serve their own ends, had produced a decided coolness, which, however, gradually wore off, and many pleasant days were spent with them as they journeyed together up the river towards the fort. "The sons of old Ooblouk whom I have often mentioned before, were among the number, and were always most attentive. They nearly always have evening prayers, and ask a blessing before eating." Owing to the lateness of the season home was not reached until the 23d June, causing Mrs. Stringer no little anxiety.

The "unpleasant episode" referred to, occurred the previous summer when Mr. and Mrs. Stringer and Mr. Whittaker were at the eastern village. It was caused by a bottle of whiskey, of which the chief had partaken too freely. Taking offense at a little inadvertence, he flew into a rage, ordered the whole party to leave and never to return, and was with difficulty restrained from violence! Fortunately some of the men took a right view of the situation, seized and carried him off bodily, and in a short time the excitement calmed down and he returned and made it up by shaking hands all round. In how great peril their lives were He only knows who kept them from it.

I am thankful to learn that the liquor traffic amongst the Eskimo has very greatly abated, but sorry that its twin vice is as rampant as ever, "white children being the rule rather than the exception," at the island.

The discovery of gold on the upper Yukon has brought a number of gold seekers into this district who are endeavoring to make their way thither, and who have been frozen in at different points on the route. Hundreds, perhaps thousands more will be coming through after navigation opens; and there seems every probability that many will settle along the river, and search for the precious metal on this side the mountains, and perhaps start other industries.

In view of this, there seems an urgent call for more missionaries. There ought to be one at every post to look after the spiritual welfare of the incomers, and also for the protection of the natives.

If this commends itself to anyone I shall be glad to receive funds for the support of three or four more men. Prompt action ought to be taken, and the ground occupied as soon as possible.

Contributions for this purpose will be gladly received and acknowledged by H. G. MALAHER, Esq., 20 Compton Terrace, Islington, London, Eng; G. GRISDALE, Esq., Synod Office, Winnipeg, Canada; G. C. THOMAS, Esq., Church Missions House, New York, U. S. A., or may be paid into the Mackenzie River diocesan account, Imperial Bank, Winnipeg.

The Living Church

Chicago

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

GOOD FRIDAY in London, the English papers remark, is both better and worse observed than in years gone by. In spite of the fact that numberless churches were filled with devout, earnest congregations, the fact stares the observer in the face in all the great thoroughfares of the city that the church-goers are, after all, "but a small percentage of the population, and that the great mass is unaffected by the Church's efforts to keep religiously the most holy fast in her calendar." It is, however, an encouraging sign that so many churches were crowded during the day, as one service succeeded another. Another sign of the influence of the Church in the observance of Good Friday is the changed attitude of the Dissenters towards the day. "It is true that in no instance is it kept as a solemn fast, but the once familiar tea-fights and holiday-making are gradually giving way to, or at least accompanied by, more seemly religious services." Even the concert halls show a degree of respect for the day, by rendering, in whole or in part, the "Messiah," the "Crucifixion," Bach's Passion music, and similar works. There is room for question whether it does not signify as healthy a state of things, when the world continues to be frankly worldly without outward conformity to a religion of which it does not admit the inward reality and power, as when by restraint of external law, or social custom appealing to self-interest, it is compelled to show an outward respect it does not actually feel for sacred institutions. The true power of Christianity is in its moral force, and it is a better test of reality when people go to church because they desire to do so, than when their attendance is governed by social custom or any other species of external influence.

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The Vatican Council of 1870 and Afterwards

THE facts of history are very stubborn when they stand against and oppose lofty pretensions in Church or State. Events, also, sometimes move very rapidly, and it is difficult to keep pace with them and to mark their intimate bearing upon such pretensions. But if ever overweening assertions of authority were rebuked from above by the Divine ordering of human affairs, which is about the only way they are effectively rebuked nowadays, it looks as if the blasphemous Vatican Decree of 1870 were suffering such a condemnation.

The council had scarcely been suspended when the Franco-Russian War shattered the throne of Napoleon III., Rome's protector in Italy, and led to the establishment of a republic of France hostile to Rome, and to the success of the party of United Italy and the downfall of the temporal power of the Papacy. In Germany, the consolidated empire replied to the Vatican Decree by one of the most stringent persecutions of modern times, carried out under the forms of law. In France, the Roman Curia has wiped out all its ancient traditions, has thrown the monarchists overboard, and has openly supported the republic. In Germany, it has done better for itself, because it had the moral glory and strength which

belongs to the persecuted party. In Italy, it sees only a chaos which the Pope is as unable to prevent as he is to help bring into order, a fatal weakness in politics and religion, which must end in disaster. And now at last, the one country which was steadfastly devoted to the papal throne, which has never wavered in its loyalty, no matter what external or internal disasters it met with, is in a fair way to be reduced to impotence among the nations by war and by internal revolution. Spain is Rome's most faithful daughter, the only nation in Europe that remains thoroughly papal, and Spain is tottering to ruin. As for Austro-Hungary, it seems to be in the throes of internal dissolution. What support for infallibility is to be found among the nations? From the very moment the Vatican Decree was pronounced, the papal throne has been stripped of its supports on every hand. Is God speaking in human events and condemning those pretensions which trench upon His prerogatives and which virtually depose the Lord Jesus Christ from His headship over the Church and destroy the unity of His mystical Body?

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For What Does the Church Exist?

RECENT articles in *The Church Economist* have much to say of the influence exerted by the Church, especially in New York, for the benefit of "Labor." The Church Association for the Advancement of the Interests of Labor, of which Bishop Potter is honorary vice-president, appears to have been particularly active during the ten years of its existence. It has been constantly on the watch to let no opportunity pass where its intervention might be useful. In 1889 it headed a memorial urging fair treatment of retail saleswomen, especially during the holiday season. In 1890 it instituted public meetings in the interest of wage-earners, and of services for workmen the evening before Labor Day, rather oddly called "Labor Day Eve," as if it were in the Church calendar. In 1893 it set on foot a board of arbitration, now resolved into the New York Council of Mediation and Conciliation, which on one or two occasions has, by timely intervention, accomplished a great deal of good. This association is virtually endorsed by the Church, having forty bishops as honorary vice-presidents. The work in which it is engaged is undoubtedly a very praiseworthy kind of philanthropy, and it is well that the Church should be known as taking a leading and effective part in everything that tends to better the condition of all classes of society.

But, after all, such activities are not those for which the Church exists. There is a strong tendency at the present period to assume that the bettering of the temporal condition of people is the main purpose of the Church, and that unless it is fulfilling such a mission it is of no use in the world. It is necessary that such a position should be most emphatically rejected. It is closely connected with the prevalent materialism of the times. The underlying idea sometimes finds actual expression that, after all, this world is the only one we are sure of, and that the main object of existence is to attain to as great a degree of comfort and happiness as possible here and now, and let the world invisible take care of itself. The Church can never connive, even tacitly, at such a position as that without abdicating

her real mission which must always be to the souls of men, first of all. It is the great and eternal facts of the human heart and the world to come with which she has to do. We are, therefore, most concerned to know what the Church is doing for the spiritual good of the poor and struggling people with which she is surrounded. What is she doing to bring them to Him who invites, above all, those that labor and are heavy laden?

When we look at this side of the question, there is much food for reflection. Dr. Peters, of St. Michael's, New York, says that "the crucial point of the situation is the prevalence of the paid pew system in our churches. Out of every dozen churches, how many are so-called 'free' institutions? The paid pew is the bane of the workman, and the cause of many backward steps in the life of the Church." This must be evident to all who have considered the subject seriously. Dr. Peters finds some consolation in the increase of the number of free pews in various churches. It is doubtful, however, whether a plan which necessarily maintains distinctions in the House of God can ever go far towards solving the difficulty. He does not regard the mission chapel, maintained by the pewed church, as any other than a serious barrier between the rich and poor, and too often an insult to the Church. "The furnishings of the average mission chapel are not what they ought to be, and the place is somehow regarded as an overflow accommodation which must be tolerated for the easement of the soul and the incidental betterment of the workman." The fact is, but few of the self-respecting poor will connect themselves with an organization in which the element of condescending patronage is so marked as it must almost necessarily be in such chapels.

The prejudice against the endowed church dies hard, notwithstanding the lesson of Trinity church, New York, without which the Church in that city would never have been the power for good which it now is. The unendowed church disappears from the scene when the well-to-do who are able to support it move to a new district. Just at the time when the population is becoming more dense and the need of the Gospel is greatest, the church is removed, and the people are left destitute. This movement was going on in New York when Trinity came to the rescue. Through her means the Church has been maintained in efficiency and strength in many of the poorer districts. We believe that this is the only solution of the problem—the erection of adequately endowed churches in those regions where, in the nature of things, the people will never be able to support the institutions of religion for themselves.

It is very true that religion will be of little real value to those who do not or will not pay for it, but it is another thing to say that none shall enjoy its blessed privileges who are not able to pay all that is necessary in order to establish and maintain it. Something is most seriously wrong when the rich build and equip luxurious churches for themselves, and then take the position that their poorer neighbors may go without if they are not able to do the same. Every now and then we read of strong and substantial churches, with adequate support for the priests in charge, erected in the poorest and most forlorn districts of London, by the munificence of individuals, and we ask ourselves how long it is to be before such examples shall be followed on this side of the

Atlantic. We believe the time will come when Christian men will see that such a bestowal of the means with which God has blessed them will bring larger and more fruitful returns than any other. To endow a library or a college is doubtless a beneficent deed, but to endow an institution which shall in all time to come deliver to the poor the truth of God to elevate their lives and minister His grace to dying souls, is an infinitely greater thing.

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Five-Minute Talks

BY CLINTON LOCKE

CLIV.

I SAID in my last Talk that it was perfectly impossible for a man to know how we would appear in the other world, because all our ideas about it were entirely fashioned from our earthly experiences and limitations, and these could not apply to the conditions of another world. I once used that argument to a man, and he said: "Exactly so, and all that proves there is no other world. Since we cannot know about it, and understand it, it cannot be. I cannot believe in a thing that cannot be put before me except in mysterious words and dark similes." Now the old-fashioned preacher's reply to that assertion would be: "But the Bible says there is, and the Bible is God's Word." That reply is enough for you and me who believe firmly that God has given a revelation to the sons of men, and that we have that revelation; but it would not weigh a feather with many conscientious and upright people who do not attach the importance to the Bible that we do. There are other answers. Let us look at them. Is it not, in the first place, a very absurd argument that because you do not see or understand a thing therefore it cannot be? A greasy, naked African king might gather all his chiefs about him, as he sat on the log he called his throne, and a white traveler might stand up before them, and tell them that in his land a man could talk to another hundreds of miles away and hear every word he said. Even more, he could send him a photograph of himself which would come out on paper while he was talking. The king and chiefs and medicine men would say: "Impossible, one man can only hear another the distance his voice will carry; you are telling us lies, and our experience shows us the contrary." About as wise as that, it seems to me, is the assertion that because we do not know a thing, therefore it cannot be true.

But there are nobler arguments. It is a fact not to be gainsaid that all men everywhere, in all times and under all skies, and in every sort of environment, have pictured to themselves another world. The pictures have varied according to the tastes and surroundings of those who drew them, and the ideals have all been evolved from the highest ideals of earthly joy and beauty that the dreamers could conceive. Now does not this wonderful fact prove very strongly that there must be another world? Why should man have these ideals if the belief in another world was not part of the universal dower of all men, not the outcome of culture, not the product of progress, but just as vivid among savage tribes as among high civilizations? Can this thing be merely a vaporous nothing that has occupied such a vast place in the dreams, the aspirations,

the hopes, the fears, of the vast majority of men in all times?

I am well aware that a belief in a future world is not universal. I read the speech of some criminal who testified that he did not believe in a future world at all. I do not wonder that he did not. Another world would be a most uncomfortable place for him. I have heard gentlemen, after dinner, veiling their words in polite phrases, because I was a clergyman, let me clearly understand that to them the idea of a future state was absurd. If you put such gentlemen on a sinking ship, with the waves creeping over the deck and the grip of death at their throat, the experience is that they are very apt to change their tune, and to hear ringing in their ears the cry: "Fool, there is a world to come, and you must face it." The great bulk of the human race, however, has always believed in a future, although they have often acted as if there were none.

It is wonderful what efforts men have made to know that future. The history of every nation shows all sorts of pretenders offering to raise the curtain and let people see the beyond. Angels and devils have been invoked, and all manner of ghastly, weird contrivances employed. In the letters the Jesuit missionaries to the Canadian savages wrote home, they ask that some good, highly-colored pictures of devils jabbing sinners with pitchforks in the flames of hell be sent them, so that they can make the converts realize what hell is. The same sort of thing is going on now. For a quarter of a dollar there are "seances" where you can be made to feel dead little Johnny's hand on your head, and see the ghostly form of the departed Maria; but all such fakes bring right up against the Scripture words: "It doth not yet appear what we shall be."

You may say here: "I know that a perfectly clear and true idea of the other world is beyond the reach of men, but is there the least objection to my imagining what this future will be, and weaving pictures of it for myself?" Not at all. It often does a man the greatest good to have some splendid picture before his mind, even though it be a picture only. It refines him, it uplifts him, it gives him courage to support the real, which is often so lowering, so commonplace, so dusty, and so dry. True, the details are not revealed to us. It is not told us what we shall wear, what we shall eat, what air we shall breathe, how we shall communicate with each other. The geography, the flora and fauna, of Paradise is unknown, but it is our privilege and our pastime to imagine all these things. I only wish we were not so imbued with Miltonism that we must ever follow in his lead. Rest assured, our noblest, grandest, superbest pictures will fall far short of the reality. Believers in Christianity know that some things about the other world are not left to our fancy. It is clearly told us that such a state surely exists, and each man will certainly find his place there. It is told us that there are various mansions there, and we know there must be, for how can the liar, the libertine, the cruel, the selfish, find a congenial home in a state of greater purity and light and truth than we can even imagine here? The very glory of that state must intensify the bitter pains of those whose evil hearts must keep them away from it. For all those who, while they often stumble, still hold fast the hand of Christ, the other world will be a joy, a deliverance, a rest, a haven, and they will ex-

ult in those dear words of Scripture: "We shall be like Him, for we shall see Him as He is."

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Missions and Church Extension in the Diocese of Chicago

BY ARTHUR W. LITTLE, L.H.D.

DELIVERED BEFORE THE "BISHOP'S MEETING" OF THE WOMAN'S AUXILIARY IN CHICAGO, APRIL 21ST, 1898

The man who says he believes in Christianity but does not believe in missions, is a man who believes not in real Christianity, but in some pseudo Christianity, some false religion.

Church extension in every quarter of the globe is of interest to us. At the same time, I cannot help thinking that, just at present, Chicago is the most important, the most strategic, point in the missionary work of the whole Catholic Church. It behooves us to put forth here our best energies; first, because the Church here is still weak, with vast arrears to make up of lost opportunities and early neglect; and secondly, because Chicago is a mighty and dominant metropolis, and in religion, as in everything else, her influence and her example will be felt throughout the land.

In round numbers there are in this diocese 50 parishes and 50 missions, served by 78 clergymen and a number of lay-readers. Of the missions, 19 are in the see city, and the rest in the suburbs and smaller cities and towns.

But what, after all, is the difference between a parish and a mission? The difference is not great. In this diocese the parish has a legal corporation called the vestry, who are the trustees of the property, and who, with the approval of the bishop, have the right, in case of a vacancy, to elect the parish priest, and the parish priest has the title of rector.

A mission has no vestry; the property is vested in the bishop as trustee, and the bishop has the absolute appointment and removal of the mission clergy. But the "priest in charge" of a mission and the rector of a parish are equal in rank and jurisdiction, are alike pastors of their respective flocks, and have the same "cure of souls."

In this country all parishes are more or less missionary. As the vast majority of the population is not in communion with the Church, the rector of a parish cannot confine himself to the blessed work of ministering to the faithful; but must also, equally with the mission priest, do aggressive work in converting heathen and winning back erring Christians to their own true home.

Of our missions, properly so-called, the cathedral is first and foremost, for with all its dignity and honor as the centre of the diocese and the place of the bishop's throne, the cathedral of SS. Peter and Paul is a mission church in the slums of Chicago. It ought to have a large staff of clergy, and no lack of money, for the gracious and beneficent work which it has to do. Indeed it seems to me that the cathedral, with the associated work of the Sisters of St. Mary, in their mission house, their home for orphan children, their free dispensary, and their countless ministrations of mercy, is the most Christ-like work which is anywhere to be found in this great city.

Another mission of general importance is the City Mission. In it two faithful priests and one good woman minister to the souls and the bodies of the wicked and unfortunate ones—some wicked and all unfortunate—in the penal and charitable institutions of the city and the county, such as the jails, the Bridewell, the County Hospital, the Home for Incurables, and the like. This is a work difficult, trying, most needed, and most precious. The good woman who devotes her whole time to certain branches of this work is maintained by the Woman's Auxiliary. The women of the diocese ought to know what she is doing, with what womanly tenderness and sympathy she helps and comforts and cheers her

wayward and fallen and unhappy sisters, and how she is a friend to those who have no friend, and points them to that "Friend that sticketh closer than a brother."

Of our new mission to the Chinese in Chicago, it is too soon to speak. It is a mission to absolute heathen in our midst, and good results are hoped for.

I have said that we have fifty missions in the diocese. Statistics are sometimes dry, but we cannot appreciate this work unless we know the chief figures connected with it. In our fifty missions we have 1,824 families. Fully identified with our mission congregations are 7,600 souls. Last year there were 240 Baptisms and 267 Confirmations. There are 2,564 mission communicants—one-seventh of the communicants of the diocese.

One important feature of every mission congregation is the Sunday school. In it lies the future of the mission. The boys and girls now in these mission schools, if well grounded in Church principles—and there is no reason why they should not be well grounded—will in a few years be the substantial men and women of the mission; and the mission itself, in many cases, will by that time have become a flourishing and self-supporting parish. The Sunday school is an important arm of the Church so long as it be not made a substitute for the Church.

In this arm of the Church our missions are relatively much stronger than our parishes. They have 224 teachers and 2,588 scholars, which is one-third of the Sunday school scholars of the diocese. Observe, I beg of you, that while the missions comprise only one-seventh of the communicants of the diocese, they include one-third of the Sunday school scholars. This agrees with another fact (and is, perhaps, the cause of it); viz., that the number of Confirmations is relatively greater in the missions than in the parishes. Whatever such figures may mean to parishes, they are greatly to the credit of our missionary organization and methods, and are full of promise.

The figures which I have given thus far have reference to those who are already within the Church in these mission stations—the reapers and the few sheaves already gathered in. But what figures can adequately describe the fields white already to harvest, and into which the sickle of the Church has not yet been thrust? Of the souls whom it is the object of our 50 missions to reach, it is safe to say they number a million. "The harvest truly is great, but the laborers are few."

To sustain the missionary operations of the diocese there is a Board of Missions, consisting of thirty presbyters and laymen, under the presidency of the Bishop. From the business meetings of this Board may be drawn a lesson in loyal devotion to the cause. Here are busy priests, the rectors of some of the great city parishes, to whom every hour of the day is precious, but who freely give their time and their best thought to the business of the Board. Still more inspiring to me who have long had the honor to be a clerical member of the Board, is the example of the lay-members who leave their offices, their factories, their stores, for a whole afternoon at a time, besides doing frequent and arduous service on committees and sub-committees, often at great inconvenience, and bring to this cause not alone their time and their money, but their financial skill, their business experience, their religious enthusiasm, and their loyal devotion to the principles of the Church.

Through this Board of Missions the diocese gives about \$11,000 a year. It is not a large sum for such a work. Indeed, when I think of the financial resources of all the Churchmen of the diocese—making full allowance for the many calls that are made upon them—I am compelled to say it is a beggarly sum; it can be, and ought to be, greatly increased.

I ask your kind indulgence while I tell you what my own parishioners are doing in this matter. They number one-fortieth of the communicants of the diocese, and less than one-fortieth of the financial resources of the diocese, yet they contribute one-tenth of all that is con-

tributed to the Board of Missions, and have for several years done substantially the same. Doubtless there are other parishes that are doing relatively better still. But if all did proportionately, the Board would have four times its present income. I make no apology for telling you this. I take no credit to myself—I deserve none—but I want you to know that there are in my parish in Evanston a goodly number of good Churchmen, men and women who believe in the Church as God's supernatural kingdom of grace and of salvation, who love the Church, and who labor and pray that others may be brought to the same gracious and blessed privileges that they themselves enjoy. Let no man call himself a "good Churchman" unless he believes in missions, and helps them forward. Whatever else goes to make up that very desirable thing, good Churchmanship, I affirm that the missionary spirit is one of its most necessary constituents.

Eleven thousand dollars a year! Not a very large sum. We certainly are not going to pauperize our missions by too much help. Some people seem to think that the Board pays all the expenses of a mission. On the contrary, the Board helps those who help themselves. While most of our missions would have to be closed were it not for the help of the Board, there are some which have never received a dollar from the Board. What the Board gives is far less than what the missions themselves raise.

In round numbers, while the whole diocese, through the Board, gives \$11,000, the missions themselves, out of their penury, are giving \$47,000 a year. This is a fact which ought to be known.

The past three years have been years of great financial stringency, a triennium of lean kine and blasted ears; nevertheless, we have, during that period, built no less than six new mission churches; viz., at Grand Crossing, Humboldt Park, Glencoe, Fernwood, Park Ridge, and Western Springs. The church at Glencoe was opened on Christmas Day, and that mission will soon, I doubt not, be a strong and self-supporting parish.

Other new churches are in prospect. At Wilmette the corner stone of St. Augustine's church was laid on Palm Sunday. This mission has paid its own way, bought a lot, and is now building a \$4,000 church, the Board guaranteeing the interest on a mortgage for a term of years. Indeed, this year the Board is spending ten per cent. of its income in paying interest on loans for building purposes, the missions themselves being responsible for the principal. Small favors of this kind on the part of the Board stimulate the missions to exertions which would otherwise be impossible.

The prospects of our diocesan missions are on the whole bright and encouraging, not enough to make us proud, but quite enough to fill us with thankfulness and hope.

Moreover, it is now a general truth, at least in this diocese, that when the Episcopal Church rears the cross in a community, she rears it to stay. For a century past, when England has annexed islands or provinces to her colonial domain, she has kept them, and not, like Spain, lost them through misgovernment and oppression. Our missions are to the Church what new colonies are to England; and inheriting as we do the spirit of the old Catholic Church of the Anglo-Norman race, we hold for our King the conquests we have made in His name.

Finally, there is one factor in our mission work of which we need more, and of which we need to make more use, and that is the personal loyalty of Churchmen to the Church, and their individual influence upon their less fortunate brethren.

Many of us are (to borrow a political phrase) moss-back Churchmen. We do not stand by our colors. If we go to a community in which the true Church is not represented, we are content to compromise with error, to bow in the temples of Rimmon. I know how easy it is to excuse such a course; but what is the result? Why, we lose our grasp on the faith, the worship, the customs, of Holy Church; and our children

grow up in Nonconformity or Dissent. By and by when a mission is started, they are found to be permanently lost to the Church, or else have to be converted like others.

Through this process, the Church in the United States of America has lost, not thousands, but literally millions, of her children. It may, indeed, be easy to find excuses for such a course, at least at the start, "and yet show I unto you a more excellent way."

About sixty years ago a good layman of the Church in the State of New York moved to Illinois, and settled in a town not many miles from Chicago. There was no parish or mission of the Church in that town. The various religious bodies, with courtesy and "zeal but not according to knowledge," besought him to affiliate with them, as all the other "Episcopalians" (I can't call them Churchmen) who had ever come to that town had done. Nor could they understand him when he said with all courtesy: "Gentlemen, I thank you for your kindness, but that is not my religion." So every Sunday morning he assembled his household in his own parlor, and read Morning Prayer and litany, and a printed sermon.

Presently the rumor spread. Neighbors who knew nothing of the Church asked if they might come. At last these poor, timid, moss-back Churchmen who had not had the courage of their convictions—or rather, whose convictions were of a kind too feeble to beget courage—they dropped in, and "wept when they remembered Zion." Even the "Dearly beloved" brought tears to their eyes. The good man's house would not hold them. He hired a hall. He notified old Bishop Chase. A priest was sent. The Bishop came. A mission was started, and a church built which remains to this day, a witness to God, and a blessing to human souls.

And the good layman—did he have his reward? Well, he and his family were saved to the Church. Two of his sons took Holy Orders. One of them has been for many years the honored bishop of an eastern diocese; and another son is a devoted layman of the Church, of whom I have heard our own Bishop say that "not until the Day of Judgment will he know the goodness of that man."

Which is the more excellent way? Can there be any doubt about it? Believe me, if we had among us more men of that kind of honest and loyal Churchmanship, diocesan Boards of Missions would have but little to do.

It is my profound conviction that every well-instructed and loyal man and woman—yes, and child—in the Church who will earnestly endeavor to propagate the Catholic Faith among his relations and friends and neighbors, by wise and tactful conversation; by lending Church books and tracts; by inviting to church and Sunday school, and, above all, by setting a consistent example, can easily bring, on the average, one soul a year into full communion with the Holy Catholic and Apostolic Church; and that, without any breach of charity, but under the royal law of love. This is the best of all methods of Church extension, and would cost little or nothing, save the building and enlarging of churches to accommodate the congregations which would then be doubling, in geometrical ratio, every year.

God grant that all who hear my voice may take this to heart!

—X—

Letters to the Editor

THE PRAYER BOOK IN THE CONSTITUTION

To the Editor of *The Living Church*:

The thanks of all thoughtful Churchmen are due to *THE LIVING CHURCH* for the timely suggestion on "The Prayer Book in the Constitution." That conservator of sound doctrine cannot be too carefully safeguarded. How can any principle, doctrine, or truth be preserved except by being embodied in an institution? Hence the civil government by constitutions. Hence the Church itself, "the pillar and ground of the truth."

When the pulpit speaks, as it sometimes does, in a strange, or with uncertain, sound, the Prayer Book is Scriptural and clear and conservative. So precious a deposit of faith and teaching ought never to be exposed to the hazard of change or tampering by a scant majority in the closing hours of a thinned and wearied General Convention.

Alarm has often been expressed at the easy terms of admission into the sacred ministry of the Church on the part of ministers of other religious bodies, by the way sometimes called "The-back door short cut." Usually it has worked fairly well, and without very serious harm. Many faithful and thoroughly furnished workmen have so come to us. And so long as the Prayer Book, as it is, with its authoritative statements and explicit teachings as a "form of sound words," utters its clear voice, it furnishes a corrective of milk and water theology. Certainly our claim as a "hospitable Church" does not oblige us to turn it into a Hospital Church for the Incurables of all sorts. Let Dr. Davenport's proposed amendment to the Constitution be adopted, and then a wholesome medicine will be always available.

W. H. VAN ANTWERP.

A CORRECTION

To the Editor of *The Living Church*:

I have heard it said of some men that they are dead and do not know it. I object to being put in that category, and also to being mentioned in your edition of May 7th (in your account of the consecration of the new chancel of St. John's church, Carlisle, Pa.) as the "late" Mr. H. M. Congdon, no matter how complimentary the allusion, for it is an illusion also, as you will doubtless recognize by my signing myself as

HENRY M. CONGDON,
Architect.

New York, May 6th, 1898.

HALF-FARE RATES TO CLERGY

To the Editor of *The Living Church*:

In your issue of April 21st, Dr. Locke has a "Five-Minute Talk" on the subject of clerical half-fares on the railroads, which should have elicited a reply.

Dr. Locke begins by saying: "I wish to put entirely one side the particular case that called forth this discussion"; namely, that of the Rev. Wm. Bohler Walker, rector of Christ church, Joliet, who was refused the half-fare rate because he saw fit to criticise justly the railroads because they gave passes to the aldermen of his city; and that he would "exclude all personalities from a temperate consideration of the question." Justly might the Rev. Mr. Walker answer for himself, but since he refuses to do so, I ask space in your paper to say something on the subject.

Dr. Locke makes two points in his article; namely, 1st. That clergymen have the same right to half-fares as business men have to passes or reduced rates. While he did not express his argument just this way, that was his meaning; now my answer to this is,—business men have no right, legal or moral, to either passes or reduced rates. Any reduction of the published tariff for transportation of passengers or freight, is an advantage of the individual over his fellows that is unjust, illegal, and therefore wrong. Passes are not honestly given and taken. Business men know that, and the Doctor must seek some other ground to justify the clerical half-fare privilege. 2d. He said that the railroads were justified in refusing the half-rate to clergymen who abused them like a pickpocket, or words to that effect. I will quote his words: "Is it not natural that railroads should refuse half-fare to clergymen who preached against them?" Certainly, if the railroads give half-fare rates to those clergymen only who do not criticise them, and refuse them to those who do, the Doctor would have us believe that the clergymen who accept the half-fare should not criticise the railroads; that is unquestionably what the railroads would like; but the average American citizen would not

like to believe that any clergyman would surrender his right of free speech for the sake of half-fare rates; neither does he like to believe that any minister of the Gospel may be punished by any railroad corporation for refusing to surrender that right.

W. M. COCHRANE,
Senior warden, Christ church, Joliet.

Ascension

BY THE REV. JOHN POWER

Be ye lift up, ye heavenly portals;
Ye everlasting doors swing wide;
Pour forth, ye hosts of pure immortals,
To range you at your Monarch's side,
Who vanquisher of sin's dominion,
Shall reign in right forevermore;
To meet Him speed on flashing pinion;
Go, welcome home the Conqueror.

Yemen of every tribe and nation,
Beneath the heaven's mighty round,
With song and shout of exultation,
Now let the thrilling air resound;
With thankful hearts let all confess Him;
On every lip His praises be;
Let every tongue extol and bless Him
Who captive leads captivity.

O Christ, in Thee all might is centred;
In Thee is centred every grace;
Thou, with salvation clothed, hast entered,
To dwell in the most Holy Place;
Henceforth all creatures shall adore Thee,
Who dost eternally abide,
With pomp girt round and crowned with glory,
At Thy Almighty Father's side.

In bondage held by our transgression
Fast fettered by our sin are we;
Have pity on Thy own possession,
Unloose our bonds and set us free;
And, when,—the angel hosts attending,—
Thou comest in Thy Father's might,
Make us, we pray, of life unending,
Cohorters with saints in light.

Hastings, Neb.

Personal Mention

The Rev. F. H. Barton, general missionary of the archdeaconry of Buffalo, has resigned his position, and accepted the rectorship of St. John's church, Georgetown parish, Washington, to take effect Whit-sunday. Address, 3238 O st. N. W., Washington, D. C. The address of the Rev. Lawrence T. Cole is Crawfordsville, Ind.

The Rev. Joshua Cowpland has accepted charge of St. John's church, Concord, Pa., of which he was formerly rector.

The Rev. Wm. Taylor Douglas has accepted the curacy of Grace church, St. Francisville, La., and entered upon his duties.

The Rev. Robert Fletcher has temporary charge of Zion church, Charlestown, W. Va.

The Rev. Paul Rogers Fish is now curate of St. Barnabas', Brooklyn, diocese of Long Island.

The Rev. Chas. H. Gardiner will officiate at St. Luke's church, East Hampton, L. I., during the summer.

The Rev. Samuel Ebenezer Hanger, deacon, late of the diocese of Vermont, has entered on his duties as curate of Trinity church, Monroe, Wis.

The Rev. Hobart L. Marvin has accepted the rectorship of Christ church, Deposit, N. Y.

The Rev. Henry Mitchell has become a temporary assistant at St. Mark's parish, New York, working with the vicar, the Rev. Walter E. Bentley.

The address of the Rev. F. H. Potts is changed from Shakopee, Minn., to 128 Beacon st., S.E., Minneapolis, Minn.

The Rev. Canon Richey, rector of St. Stephen's, Milwaukee, has removed to his summer residence at Whitefish Bay, Wis. Address accordingly.

The Rev. Dr. Chas. N. Spalding has resigned the rectorship of Elkhorn, diocese of Milwaukee, and accepted the cure of the parish of St. Philip's, Laurel, diocese of Delaware.

The Rev. R. E. Scott has accepted summer charge of St. Mary's church, Shelter Island, N. Y.

The address of the Rev. Herbert Brown Trussell is changed from Monticello, Fla., to Millbury, Mass.

The Rev. R. C. Talbot, Jr., of Nebraska, has been called to the joint rectorship of Grace church, Winfield, and Trinity church, El Dorado, Kas. He will take charge June 1st.

To Correspondents

L. W. M.—"Jesu Mercie" (old English) is often found on ancient tombstones, and is frequently used at the present day. "Jesu Mercy" would doubtless be equally fitting. It is merely a matter of taste.

Official

ASSOCIATE ALUMNI GENERAL THEOLOGICAL SEMINARY

The annual meeting of the Associate Alumni, G. T. S., will be held on Tuesday, 24th May, 1898, at 10:30 A. M., in Sherred Hall, Chelsea Square, New York city. An essay will be read in the chapel by the Rev. Alban Richey, B. D., at 12 M. The Necrologist's Report will be presented by the Ven Joseph Carey, D.D. The luncheon will be served in Flouret's Cafe, 18th st. and Fifth ave., at 1:30 P. M. In order that adequate arrangements may be made for the luncheon, the alumni should procure tickets (price \$1.50) on or before Saturday, 21st May, from the treasurer, the REV. ALBAN RICHEY, 354 West 21st st., New York city.

JOHN KELLER, Secretary.
Arlington, N. J., 27th April, 1898.

Died

KELLOGG.—At Grand View, Lyons Plains, Fairfield Co., Conn., April 26th, 1898, Anne Adele Walton, wife of G. B. Kellogg, Esq., and eldest child of the Rev. Alexander Hamilton, of Norwalk, Conn. Interment, Immanuel church Cemetery, Lyons Plains.

PAGE.—At his late residence, 1143 New Hampshire ave., Washington, D. C., the Rev. James Jellis Page, in the 76th year of his age, and the 50th year of his ministry.

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 districts and forty-one 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-one bishops and stipends of 1,478 missionary workers, 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.

N. B.—Because of the growth of the work which is very marked in some localities, and the necessarily increased expenses, larger contributions than formerly are needed.

COMFORT BAGS FOR THE NAVY

WANTED immediately, for our United States navy men of war, one thousand comfort bags. Send cloth-drilling. Contents: Buttons, needles, wax-thread, Testament, linen, vaseline, cards, handkerchiefs, stationery. We would like the bags all prepared and filled. Send to Chaplain W. A. A. GARDNER, rector, 341 W. Houston st., New York City.

Church and Parish

IF any reader has a file of THE LIVING CHURCH to dispose of by gift or for sale, will he kindly communicate with BISHOP PERRY, Davenport, Iowa, stating terms, condition, and completeness of the file. Incomplete years will be acceptable.

EUCCHARISTIC WAFERS.—Priests' wafers, 1 ct.; people's wafers, 20 cts. per hundred. Plain sheets, 2 cts. ANNE G. BLOOMER, 26 South 7th Ave., Mt. Vernon, N. Y.

ORGANIST and choirmaster, thoroughly competent and experienced, is open to engagement, and is desirous of going out West or South. Unmarried (28). Expert trainer of voices. Organ recitals. Address, F. C. C. G., this office.

BISHOP PERRY (Davenport, Iowa,) needs a copy of each of the following issues of THE LIVING CHURCH to complete his file: 1879—July 17; December 4, 11, 18, 25. 1880—All before June 17; July 22, 29; August 5, 19; September 2, 9, 16, 30; October 6, 13. 1881—March 26; April 16, 30; June 11; July 2; September 10; October 15. 1882—May 6; July 1. 1884—December 6, 13, 20. 1885—January 3, 10, 17, 24; February 7; April 4, 11.

A BICYCLE is offered by THE LIVING CHURCH to any one sending a club of twenty subscriptions. Address for particulars, subscription department, THE LIVING CHURCH.

The Editor's Table

Kalendar, May, 1898

1. SS. PHILIP AND JAMES. 3rd Sunday after Easter.	Red.
8. 4th Sunday after Easter.	White.
15. 5th Sunday after Easter. (Rogation.)	White.
16. ROGATION DAY.	Violet.
17.	Violet.
18. " " Violet. (White at Evensong.)	Violet.
19. ASCENSION DAY.	White.
22. Sunday after Ascension.	White.
29. WHITSUNDAY.	Red.
30. Monday in Whitsun week.	Red.
31. Tuesday in Whitsun week.	Red.

Ascension Hymn

BY MARY ANN THOMSON

Alleluia! Alleluia!

Christ uplifts His hands to bless,
While in loving adoration,
Glad disciples round Him press.

Alleluia! Alleluia!

He hath ceased on earth to stand;
And a cloud His form is bearing
Upward to the far-off land.

Alleluia! Alleluia!

Two of His angelic train
Tell that as He went to heaven
So will He appear again.

Alleluia! Alleluia!

High above the stars He soars,
And uplifted to receive Him
Are the everlasting doors.

Alleluia! Alleluia!

He who did for sin atone,
Now with God the Father sitteth
On the rainbow-circled throne.

Alleluia! Alleluia!

'Tis our human flesh He wears:
In His body throned in glory
Marks of five dread wounds He bears.

Alleluia! Alleluia!

There He pleadeth for His own;
Christ who lives and reigns for ever,
Is a Priest upon His throne.

Alleluia! Alleluia!

Still in mysteries sublime,
Christ who reigns on high is with us
Always, to the end of time.

Alleluia! Alleluia!

Mindful of His last behest,
Teach we all on earth to know Him,
So may all in Him be blest.

Philadelphia, Ascensiontide, 1898.

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Thoughts for Holy Thursday

THURSDAY of next week is Holy Thursday, the day on which the Church celebrates the last, the crowning, event in her Lord's course on earth. "The facts of the Ascension are commemorated in the Epistle and Gospel; types of it form the subjects of the first lessons at Matins and Evensong,—Moses in the mount of God for forty days receiving the law, and Elijah ascending to heaven in a whirlwind. In the Psalms for the day, the Church celebrates the eternal victory of the King of Glory who had been made a little lower than the angels in the humiliation of His earthly life that He might be crowned with the glory and worship of all created things when seated, still in His human nature, on the throne of heaven. The festival concludes the yearly commemoration of our Blessed Lord's life and work, which thus leads upward from the cradle at Bethlehem, exhibiting before God and man the various stages of His redeeming work, and following Him step by step until we stand with the disciples gazing up after Him as He goes within the everlasting doors. And thus this half-yearly cycle of days presents the Holy Jesus to our devotions as perfect Man and perfect

God, the perfection of His manhood confirmed in the sorrows of Good Friday; the perfection of His divine nature in the triumph of Easter and the Ascension."

In these words, the author of The Annotated Book of Common Prayer tells how the Church commemorates the Ascension of her Blessed Lord. If from the fact we turn to the manifold meaning it has for us, we find no end of encouraging assurances and inspiring hopes. Our Lord Jesus Christ hath ascended with great triumph into His everlasting kingdom. The Son of Man reigns in glory, "Him to whom all power is given in heaven and earth." The destiny of this world—of all worlds—rests in human hands, the pierced hands of the glorified Son of Man. A human heart and mind are at the centre of all things. "The Word was God. And the Word was made flesh and dwelt among us." Not only was He made man, but He remains man still, and will for ever and ever. Therefore "we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are." "In that He Himself hath suffered being tempted, He is able to succor them that are tempted."

Then, too, we should remember to our comfort that the upward track of our risen ascended Lord sheds a flood of light upon the way whither we will also go. We have certain warrants of Holy Scripture that our particular humanity is united sacramentally by faith to the perfect humanity of our Lord Jesus Christ. What He did, therefore, He will do for us—in us. We die with Him; we rise with Him; we will ascend with Him. Not only "do we believe our Lord Jesus Christ ascended into the heavens," but ascended "to prepare a place for us, that where He is thither we might also ascend, and reign with Him in glory." To how many importunate questions it gives the only satisfying solution! What is the nature of the life of the world to come? Where are our dear ones, gone before? What are they doing in that mysterious other world? To what have they attained? To what may we, also, hope to attain when we shall go hence and are no more seen on earth? These, and many like, questions arise in the minds of us all. Much, indeed, is told us in Holy Scripture that sheds light upon our darkness. And however much we may reasonably infer, still we know that here we are living in a dimly lighted land. Even that highly favored Apostle who "was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter," was yet obliged to say: "Now we see through a glass, darkly, but then face to face; now I know in part, but then shall I know even as also I am known." The life of the world to come and its conditions lie in the beyond, outside our present knowledge and experience. An unborn child could no more imagine the glories of nature than can we now imagine the glories of the vast immensities of the life of the world to come. It must be enough for us now to know that the promise is: "Thine eyes shall see the King in His beauty, and behold the land that is very far off." Aye, the promises are more and greater far. If even the beloved disciple was obliged to say: "It doth not yet appear what we shall be," he was able to add triumphantly, to his great comfort and that of all believers, "but we know that when He shall appear we shall be like Him; for

we shall see Him as He is." It is enough for faith and hope and love; enough for the comfort now of those who know that soon—sooner it may be than they think—for them will be made good the assurance "that they shall be like Him," aye, like Him, the risen, ascended, glorified Son of Man—like Him in body, soul, and spirit. S.

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THERE are many heroic episodes in war times which do not go into history. An occurrence in Barcelona a day or two before the departure of the consul, was worthy of record. A mob of three or four thousand had gathered in the square, determined to tear down the eagle and shield of the consulate. The consul stood alone at the door, facing the mob. "I had hardly taken up my position," he says, "when I noticed a man as big as myself (Mr. Bowen is about six feet high) pushing through the crowd. He came and stood beside me, did not speak, but faced the crowd, which continued to threaten us. Fortunately, the mob had no leader; so for a quarter of an hour we two and the mob faced each other. Then the police and the soldiers arrived, and the mob melted away. I asked the stranger who he was, and he replied: 'I am Norman Harrington, of Chicago. This is my first day in Barcelona. It seemed to me as if there would be some trouble for the eagle up there, and I thought I'd take a bit of it.'"

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"THE Episcopalians, one and all," says the Presbyterian *Interior*, "from the most simple to the most learned, love and cherish their Prayer Book. It is a golden chain that binds them all together. In this they are as fortunate as we are unfortunate. Our Confession is as repellant to the mind which is untrained in theological distinctions as the Prayer Book is attractive. Ministers are usually careful to keep it out of the hands of applicants for membership. Where it is demanded, it usually results in turning the applicant away. The necessity for a new short evangelical creed is becoming each year more pressing, and we will have it much sooner than superficial observers expect."

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AT the conclusion of his first address on Good Friday, the Bishop of London said: "There is no story in history which more touchingly sets forth the power of the Cross than that of Giovanni Gualberto, the founder of the Order of Vallombrosa, who, when he was a young man, sought to avenge his brother's death who had been killed in a quarrel. Giovanni for some time sought his enemy in vain, until at last on one Good Friday morning, as he was riding up the steep, narrow, winding road which leads from one of the gates of Florence to the church of San Miniato-del-Monte, he suddenly came face to face with the man whom he had so long been seeking. He leapt from his horse, and drew his sword; and his enemy, who was entirely unarmed, could only fall on his knees and pray for mercy. As Gualberto was in the act of striking, he noticed a wayside crucifix which stood behind his prostrate foe, and the figure seemed to him to bow its head. He paused and drew back, then caught the meaning of the lesson; he sheathed his sword, flung his arms round his enemy's neck, and pardoned him. Together they swore eternal friendship, withdrew from the world, and founded

the great monastery of Vallombrosa. So in every age the pleading Figure of the Lord bids us lay aside all malice and ill-will. How can we gaze on the Cross of Christ and retain any uncharitableness in the presence of that boundless love?"

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THE *Driffield Parish Magazine* for February says: "We often see odd announcements taken from ancient Church accounts. We wonder what the people who live a century or two hence will think of the following from the Bishop Burton church improvement accounts for 1897: 'To killing worms in the bust of John Wesley, 15s.'"

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ARCHDEACON SINCLAIR contributes an interesting article in *Goodwill* on the Archbishop of Canterbury. A characteristic instance of his Grace's plainness of speech is narrated as follows: Once Dr. Temple was principal of the Training College at Kneller Hall, Hounslow. One afternoon when the principal was gardening, a deputation of the young schoolmasters attended him: "Sir," they said, "we have a grievance." "What is your grievance?" said the principal. "Sir," said the spokesman, "we have no social advantages in the neighborhood, we are not invited out, we are not entertained as gentlemen." "May I tell you why?" asked the principal who had scant sympathy with social ambition. "Because you're not." Very plain but not very soothing.

—x—

Harris Hall, Ann Arbor

BY THE REV. HENRY TATLOCK

II.

IF now it be asked, "What is the specific aim of this institution, what is the precise object toward the attainment of which its force is directed?" the answer can readily be given. Its purpose is to keep in vital union with the Church the young people who are already avowed members of her, and to bring into such union as many others as are willing to come within her fold.

There are assembled here, every year, hundreds of young men and young women who are baptized or confirmed members of the Church. They are away from the immediate influence of their homes. They have come into the exercise of personal liberty. They are in a new environment, and have taken up a new mode of life. Thus, from two sources, the source of their surroundings and the source of their occupation and personal life, new streams of influence are playing upon them. The problem is to keep these young Christians, thus placed and conditioned, faithful and true to their Christian obligations.

Hundreds of other young men and young women are annually assembled here who are religiously adrift. They are members of no Church, or have grown away from the Church to which they nominally belonged. To the historic Church they are strangers. In many cases they have grown up in towns or villages in which the Church is not established. Here they meet their first opportunity to hear the Gospel as the Church declares it. And the problem is so to lay hold of these young men and young women, that they shall come to the services of the Church, and place themselves under the influence of her worship and her teaching.

These are the two classes of persons among whom Harris Hall with its attending agencies is to do its work; and the definite object of that work is to help the Church in her effort to gather into her fold those who are without it, and in her effort to make those who are within that fold, faithful and earnest in their Christian calling. The institution centering in Harris Hall is distinctly an auxiliary to the Church, not a substitute for her.

It thus becomes evident that the use and power of this institution is largely dependent upon the activity and strength of the local Church and parish, which is here the representative of the one Catholic and Apostolic Church. It is through this local Church that the historic Church must speak her message. It is in the worship and work of this local Church that the religious life of the members of the Church who are here gathered, must be fed and exercised. In order that an institution like the Hobart Guild, with its Hall and lectureships, may be able to do a definite and useful work, it must act within the Church, must be a part of the moral and spiritual life of a particular congregation; and the more vigorous and full is the life of that particular congregation, the more effective will be the work of such an agency.

It is a cause of great thankfulness that St. Andrew's church is so strong and earnest. It was organized in 1828, within four years after the first settlement of the town. From the beginning, it has been blessed with the presence of intelligent, generous, and devout members; and among its pastors there have been men of rare wisdom, fidelity, and earnestness. The Church through all the years has steadily grown in strength and influence. Its congregation now comprises about one-tenth of the city's population, and the material agencies for its work are most admirably provided in its beautiful stone church, chapel, and rectory. But what is of infinitely greater importance, by God's blessing, the Church is animated, in large degree, with the spirit of Christian love and zeal.

While the Hobart Guild, with its Hall and lectureships, is an agency of great utility, it is St. Andrew's church which gives to the efforts of that institution their purpose and effectiveness. The guild is very helpful to the Church, but the Church is absolutely essential to the guild. The two institutions act and re-act upon each other. But the Church is the centre of influence; the other is an attendant agency of the Church.

The relation between the Church and the institution centering in Harris Hall has been emphasized, because in these days of multiplied organizations and agencies for Christian work, the place and function of the Church are sometimes overlooked. Letters of inquiry as to the work carried on by Harris Hall would indicate that, in some cases, the thought is entertained that such an institution may be wisely established in connection with a State university apart from the Church. There is nothing in the experience of Harris Hall to give support to such an idea. If, at a university centre, the Church is not established, or is weakly represented and maintained, it would seem that the first step to be taken with a view to influencing the university community, would be to establish or strengthen the Church, so that she may make her appeal and do her work in the normal way of her operation. When the necessary agencies have been

provided for the due maintenance of the Church's worship, the effective setting forth of her teaching, and the wise performance of her other ministrations, a hall to aid her in her work in the student community may be properly added.

From what has been said concerning the specific purpose of the Hobart Guild, with its Hall and lectureships, it will be evident that the real power by which it seeks to accomplish that purpose, is that of personal influence. The Hall, through its gymnasium and reading room, and the guild, through its social gatherings, serve immediate objects which are valuable. A direct benefit is received from physical exercise, good reading, and the right sort of social intercourse. But these activities of the institution serve an ulterior purpose which is of far greater importance. By bringing the students together in these natural ways, they give to those who have the supreme object of the institution at heart the best possible opportunity for doing their work. The clergy of the parish and earnest members of the guild, are thus enabled, easily and naturally and frequently, to come into personal contact with all the members of the organization; and it is through this steady and quiet work of personal influence that the ultimate object of the institution is promoted.

In this connection, it is proper to say that the students attending St. Andrew's church are ministered to with the same care as are the more permanent members of the parish. At the Church services they are not ushered to one side, but have access to all parts of the church in the same manner as the other members of the congregation (the church is a free church, and all the pews are absolutely free of private ownership or appropriation of any sort). Not only do the clergy systematically visit all the student members of the congregation, but some of the men and women of the congregation also engage in personal work among them; they attend the social gatherings of the guild; they invite the students to their homes; and some of the women visit the young women in their rooms. The success of the work of the Church and the Hall, among the students at Ann Arbor, is largely due to the hospitable welcome and friendly interest and devoted labors of the men and women of St. Andrew's parish.

There will undoubtedly arise in many minds the question: "What has been the result of the efforts made to bring the influence of the Church to bear upon the student community at Ann Arbor?" As is the case with all such efforts, the real and true results are invisible, because they are spiritual, and therefore are past the power of man to measure or estimate. But if the results of the work among the students here are expressed in the somewhat gross terms which are commonly used, it is to be said that the number of students attending the services of the Church, including those in the university, in the school of music, and in the high school, is at present 508, of whom 301 are communicants of the Church. The number of university students attending the Church is 406, of whom 226 are communicants. The proportion of university students connected with the Church is about one in seven. During the past eight years, 55 university students have been received into the Church through the rite of Baptism, and 145 have been presented for Confirmation.

Beautiful Nests

BY FRANK H. SWEET

WE are all familiar with the pensile nests of our own orioles, swaying far out on the drooping branches of the elm, birch, or willow; but to the crested orioles of the tropics must be given the palm for skill in nest building.

In constructing their nests, our orioles use the natural fibres of the silk weed, swamp-hollyhock, or bits of thread or ravelings, when they can be obtained. By means of these materials, they securely fasten their nests to the twigs, and form the outer texture of the superstructure. When this is completed, the interior is daintily finished with hair, lint, down of feathers, or other soft materials, leaving the walls of the nest with a thickness adapted to the climate in which the bird has chosen its home. In the warm South the oriole seeks protection from the excessive glare and heat of the sun by placing its nest on the north side of the tree on which it builds, while in the North it is located on the opposite exposure, to receive the benefit of the heat.

The crested oriole is not so handsome a bird as ours, being more like our common blackbird, with the addition of a small crest on the head; but its nest is a wonder of graceful fabrication. Its form is a flexible sack of two or three yards in length, suspended to the outermost twig of some tall tree by a single attachment. This position is wisely selected to preserve the eggs and young from the depredations of the mischievous monkeys that abound in its native woods. It is woven and platted with materials similar to those of our own orioles, but differs in having the entrance through a long slit in the side. Its depth is so great that the parent bird is wholly concealed while incubating her eggs.

On the shores of the Mediterranean Sea is a bird called the fan-tailed warbler, which builds a nest that is a marvel of skill and taste. These birds select a thick bunch of grass or reeds, puncture the opposite edges of the leaves, sew them together by threads made from lint, and continue the process until a little basket is formed. Into this the proper nest is placed, made of soft materials very daintily arranged, and making a cosy receptacle for four pale-blue eggs. The curious little "tailor-birds" of India are also interesting nest builders. One species of these birds takes a large leaf and neatly sews its two edges together, forming a long sack to hold its eggs and young. Another, more dainty and skillful, chooses several long, pointed leaves, like those of the willow, stitching them successively together, and suspends its nest in the pocket thus formed. These nests are always hung on the extremities of the slender twigs, to place them safe from the depredations of the monkeys and other enemies, showing the birds to be gifted with great prudence as well as skill.

In East India there is a small bird known as the baya, whose nest is made as compact as felt, with a long rope-like neck, which is attached to the limb by a skillful knot. The entrance and exit are by two holes in the bottom of the nest. The apartment for the brooding process is in the centre of the structure, making as dainty a home as a little bird may choose to enjoy. Another Eastern bird which has peculiar claims for our admiration, is the social grosbeak. This

bird is an inhabitant of Africa, where its huge clusters of nests have excited the wonder and admiration of travelers. The bird itself is small and brown in color, much like one of our sparrows, and is in no wise particularly attractive, but the nests are marvels of size and construction. A colony of these birds select a large spreading tree—generally one of the acacia variety, a tree which yields the gum arabic of commerce—and then they obtain a species of long, tough, wiry grass which grows near by. This they fasten together at the top of the limbs and let the nest hang down, like the thatch on a Dutch barn or the roof of an English cottage. The fibres are more or less woven together, making the structure strong and safe. This process is repeated until sufficient dimensions are obtained; then the nests proper are placed under this broad roofing, each pair of birds having a separate apartment. As the birds will not use the same nest a second year, every season a new series must be added; and as the colony is constantly increasing in population, the whole tree in a few years is surrounded by an immense thatching; and, indeed, is often mistaken for the abode of man, so nearly does it resemble the grass house of the natives of the country when seen from a distance.

In our own country we have familiar examples of elaborate or dainty nest building in the vireos, and pewees, and humming birds; though none of them, perhaps, expend quite so much time and skill upon their homes as the beautiful Baltimore orioles.



Book Reviews and Notices

Dictionary of the Bible. Dealing with its Language, Literature, and Contents, including the Biblical Theology. Edited by James Hastings, M. A., D. D., etc. Four volumes. Vol. 1, A-Feasts. New York: Charles Scribner's Sons. By subscription, \$6 per volume.

Doubtless there is very much needed an adequate dictionary of the Bible which shall exhibit not only diligence and industry on the part of the compilers, but shall also adequately represent the best learning of the day. It has been the purpose of the editors and publishers of the volume before us to produce such a work, as is evident from the array of distinguished writers and scholars shown in the list of contributors. It is in many respects a monumental work, and presents the results of recent investigation and scholarship in the field of Biblical criticism, archaeology, history, geography, etc. It is published in London by Messrs. T. & T. Clark, of Edinburgh, and in this country by Messrs. Charles Scribner's Sons.

The prospectus claims that a careful editing has given to this work a strong tone of dignified conservatism, and that a scrupulous restraint is guaranteed by the fact that the principal articles are signed by the authors. We scarcely see the value of this guarantee. The names of certain authors, on the contrary, are a guarantee that there will be no restraint at all in the assumption that their so-called criticisms are established conclusions, and that the last word has been said upon the subjects which they discuss. One has but to look over the list of authors to see what to expect. The New Testament is treated with rather more respect and conservatism than the Old Testament; but such articles as "Church History," "Church Government," "Confirmation," "Communion," etc., are entirely misleading from the Churchman's point of view. These objections, however, will not greatly lessen the value of this encyclopedic dictionary to the clergy who are able to discriminate between these unchurchly theories and the truth. The book is everything that could be desired in the way of mechanical ex-

cellence and arrangement of material. There are valuable aids in the way of illustrations, maps, cross references, etc. The completed work will comprise four imperial octavo volumes of nearly 900 pages each. They are sold only by subscription, and in sets. We note that the publishers make a special offer for a time, to deliver the first volume on the receipt of \$2, and \$1 a month for four months.

The Twentieth Century City. By the Rev. Josiah Strong, D. D. New York: Baker & Taylor Company. Price, paper, 25c.; cloth, 50c.

There are but few reading Americans who are not familiar with Dr. Strong's "Our Country." There had not been ever before so startling a portrayal of our religious, social, and economic conditions. Many a preacher has adorned his sermon with its pointed sentences. It is certain, then, that Dr. Strong's new book, "The Twentieth Century City," will not want for readers. It will repay the time given to its perusal. Of course the writer has his hobby-horse, and it is the same bestridden so often by the lamented Bishop Coxe; *i. e.*, the influence of Romanism on our republic, but you can skip all that, if you like, and find plenty of interesting reading. Dr. Strong shows plainly that we are becoming a nation of cities, and he traces clearly the natural causes which have led to that result. "A city," he says, "is not necessarily materialistic because it is rich and splendid (*vide* the New Jerusalem), but because its intellectual and moral developments are not commensurate with its physical growth." That defect is only too evident in our cities, and as we follow Dr. Strong's powerful argument, we are prepared for his plain words: "The American city is becoming a menace to State and nation, because as it grows more powerful it is becoming less capable of self-government. Indeed, so general has become the distrust of the cities that we rely on the country vote to save the State and nation." But Dr. Strong does not despair. He sees a new patriotism developing itself, a patriotism that is civil, not military, that rallies around the ballot box quite as much as it rallies around the flag, and is willing to live for its country, which is a good deal harder thing to do than dying for it. We are getting to have a social conscience, and to believe that no class has been doomed to perpetual want and ignorance. The author says, with great force, that this new social ideal must not remain a mere millenium of creature comfort, but must be elevated, illuminated, and glorified by Christ's social ideal, and that is one in which absolute obedience is rendered to every law of our being, physical, social, mental, spiritual. The last page of this timely and noble little book is prophetic: "The city is to control the nation. Christianity must control the city, and it will. The first city was built by the first murderer, and crime and vice and wretchedness have festered in it ever since. But into the last city shall enter nothing that defileth, neither shall there be any more sorrow or agony, for the former things shall have passed away."

The Herods. By F. W. Farrar, D. D., F. R. S. New York: E. R. Herrick & Co. Price, \$1.

His worst enemy cannot say of Dean Farrar that he is not industrious. Work after work pours forth from his facile and brilliant pen, and not one of the many books is dull, or wanting in power. The present one, "The Herods," is a spirited history of a most interesting period, and, like all its predecessors, a glittering mosaic of apt quotations. It has also this merit, that it does not afford as frequent an opportunity for getting in a whack at the Church that has been such a generous mother to the author, as some of his other books do. Our Lord lived under three Herodian princes. The great Herod ordered the massacre at Bethlehem; Archelaus, his successor, inspired such dread in the Holy Family that it sent them to Nazareth, and Antipas, the third Herod, murdered John Baptist and took part in the mockery of our Redeemer. Then it was the fourth Herod who imprisoned and murdered our Lord's chief Apostles. These facts must make the lives of the

Herodian family interesting. What monsters they were! What cruelty, what utter barbarity, this little volume shows! And yet Herod the Great stood high among men for energy, subtleness, marked daring, political ability, magnificence, personal beauty, and singular powers of fascination. In the study of our Lord's life, happily now so common, this book will supply a needed want.

Selfhood and Service. The Relation of Christian Personality to Wealth and Social Redemption. By David Beaton. Chicago: Fleming H. Revell Company. Price, \$1.

As a contribution to the important question of social economics, this book of Mr. Beaton's is a valuable one. There has been too much said of the injustice of the rich and the monopolist, and too little of the right of the rich man to the enjoyment and use of his wealth. Our author corrects this one-sided view of the question by a fearless and justifiable argument in favor of the accumulation of wealth; at the same time he points out in the strongest possible language the importance of a right use of money. He shows conclusively that rich men have ever had a place in religion, that they have been honored by God as the instruments for the building and endowment of churches, hospitals, and other beneficent institutions. He therefore urges personal service and the consecration of all talents to the uplifting of mankind as the surest solution of social questions so long as such service is inspired with the life and example of the Saviour of the world. We cannot commend the book too highly, for we believe that a wide use of the author's views will prove of lasting benefit to the human family.

Aids to the Devout Life. Reprinted from *The Outlook*. New York: Longmans, Green & Co. Pp. 80. Price, 50 cts.

This is not a book of devotion, but a series of short critical essays about books of devotion. Dr. John Brown writes of "The Pilgrim's Progress," Bishop Huntington, of "The Imitation of Christ"; Dr. Amory H. Bradford, of "Holy Living and Dying"; Hamilton W. Mabie, of Browning's "Saul," and Dr. Henry Van Dyke, of "The Christian Year." Being written for *The Outlook*, these essays are presumably intended to arouse the interest of Protestant Christians in these standard books. Written from such a point of view, they are hardly calculated to be of interest or benefit to the devout Churchman. In at least one instance (namely Dr. Van Dyke's essay on Keble's "Christian Year") the writer is decidedly out of sympathy with his subject, and incapable, from sectarian bias, of appreciating the poet's finer points. It seems a pity that some one could not have been found who would have done less scanty and grudging justice to this immortal work. But with any one who intently knows and loves these great works, the hasty, and perhaps prejudiced, verdict of a magazine writer will have but small weight. The devout reader will judge and choose for himself.

Spun-Yarn. Sea Stories. By Morgan Robertson. Illustrated. New York: Harper & Brothers. Price, \$1.25.

Spun-Yarn consists of five stories told by a sailor who adds to his knowledge of sea and ships an insight into human nature, some acquaintance with science, and a fertile imagination. There is something out of the ordinary in each of these tales—some incident of a startling and novel character. Mr. Robertson's introduction is not the least odd or interesting part of his volume, and would insure consideration for his stories. The character studies are curious and strong; the tales are a unique and interesting collection.

Young Blood. By E. W. Hornung. New York: Charles Scribner's Sons. Price, \$1.25.

An ingenious and interesting story of the struggles and vicissitudes of a young man who, born to affluence, is plunged into poverty and disgrace upon attaining his majority. Mr. Hornung's work is somewhat in the poster line; he likes vivid colors and striking contrasts. His

villain would suit the most exacting melodrama; his sketch of a private school shows, if it be at all real, that Dotheboys Halls still exist in England. There is the thread of a pretty love story running through the book, which helps us to rejoice when the villain is foiled and virtue triumphs. While the plot of the tale is hardly original, some of the details are strikingly so, and one or two of the characters are very cleverly drawn.

The Construction of the Bible. By Walter F. Adeney, M. A., Professor of New Testament Exegesis, History, and Criticism, New College, London. New York: Thomas Whittaker. Cloth boards. Pp. 86. Price, 50c.

This useful book is made up of two lectures which were given by Prof. Adeney last summer at the Chautauqua in Matlock. By the "Construction of the Bible" is meant, of course, not so much the origin of its contents in the minds of the writers—a subject which would open up the great question of inspiration with its mode and method—as the putting together of the several Scriptures in one volume. Hence the story of "construction" must be wholly literary and historical as it is here treated. And the treatment of it is very cautiously and interestingly given, as all those would expect who have read the author's former little work on the subject, "How to Read the Bible."

Periodicals

In its issue for May 28, *The Living Age* will begin the publication of the most striking English serial of the year, "John Splendid," by Neil Munro, now in course of publication in *Blackwood's Magazine*. *The Living Age* has bought the right to print this story from the owners of the American copyright, and will continue its publication in weekly installments until it is completed.

Naturally our war with Spain occupies a leading position in *The Review of Reviews* for May. In connection with this subject there is an article entitled "Two Great American Treaties," by W. Martin Jones. There is a valuable account of "Kuropatkin: War Lord of Russia," who was appointed acting minister of war in Russia, on New Year's Day, and who has won great military distinction. The late Anton Seidl and George Muller are each the subject of special papers.

The Cosmopolitan appears in a new dress of type which gives it a very neat appearance but is not so pleasant for reading, being smaller than formerly. The principal articles in the May issue are "On the Great Lakes"; "The Wistaria Shrine of Kameido"; "A Family of Engineers"; "The Coronation of Wilhelmina of Holland"; "The Wilderness we Bought from France"—all illustrated. There are two practical and instructive papers, entitled "The Profession of Motherhood," and "Regarding the Voice in Conversation."

The May number of *The Preacher's Magazine* contains a plentiful supply of pulpit matter, relating to the approaching annual commemoration—Decoration Day. The Rev. F. C. Inglehart's sermon on Memorial Day contains many beautiful thoughts expressed in fitting language. A picture of the author is appended to the discourse. Mr. Meyer's sermon on "The Child Samuel," is worthy of notice. Mr. J. A. Clapperton continues his instructive articles on "Pitfalls in Bible English." "The Strength and Weakness of Present Day Preaching," contains some excellent remarks on the length of sermons. There is much other useful material in this magazine that preachers may find useful in sermon preparation.

"CHORISTERS at Work and Play," is the attractive title of an article in *The Quiver* for May. The boys referred to are those in the famous cathedral choir schools of England. "The Queen's Maundy Gifts," is the account of the quaint customs connected with Maundy Thursday in London. Several illustrations are given. "Romantic Stories of Bible Translations" take us back to the days of Wyclif, Tyndale, and

Coverdale, and we learn how much it cost some men to put the Bible into the hands of the many who had never read it.

Opinions of the Press

The Commercial Advertiser

A DISINTERESTED WAR.—It is curious to note that the war is nearly or quite without precedent. By the President's message and the resolutions of April 19, the war is put officially on the ground of relieving the people of Cuba. There is, perhaps, no instance on record of a war being undertaken solely for delivering subjects of another nation from oppression by their own government. Although Europe does not believe it, the United States is not after one inch of territory, and is not fighting to advance its own interests in any particular. Wars have been undertaken under benevolent pretenses, like the Russo-Turkish War of 1877, but they were always for ulterior national advantages, as was well understood. Nicholas I. intervened with an army to help Austria crush the Hungarian insurrection, but where does history show a disinterested intervention on the other side?

The Interior (Presbyterian)

PERFUNCTORY WORSHIP.—A correspondent rebukes us for saying that spirituality is needed in the Episcopal Church—says that such a remark is uncharitable. Probably our correspondent is right and we were wrong. The impression may have been made in this way: The Episcopal ritual is remarkable for its reverence, dignity, and devotion. We would say in an effort to describe it, that it breathes a noble and sincere humility, and stands solitary in its appropriateness to the worship of God, among the litanies. Its effect upon one who only at long intervals hears it properly read is one of profound reverence. Now we cannot speak of what is usual, but only of what we have observed, that the service is read in a spirit of utter perfunctoriness—a task which has neither meaning nor purpose other than to be gotten rid of slightly and rapidly. This is proof of an entire absence of spirituality. It is a treatment that would be impossible to a devout and reverent soul. This would be unjust if applied to many Episcopal ministers; then let it stand as a notice of a defect which needs remedy wherever it appears.

The Lutheran

SHOULD THE DEAF GO TO CHURCH?—A pastor writes that he has two deaf people in his congregation. One is old, and gets to church about once a month; the other is young, recently married, and gets to church about twice a year. Neither of them can get much out of the sermon, if anything, and by common worldly consent might easily be excused from attendance. Is that a sufficient ground for absence from the house of God? Hardly. In the first place, to seek God's Presence in that special, sacred place "where His honor dwelleth," will surely be attended with a blessing, whether we be blind or deaf or dumb. We catch the spirit of worship by meeting with others who worship. In the second place, we owe a duty to others as well as to ourselves. The deaf man who goes to church preaches, more powerfully than any other member, on the text, "Neglect not the assembling of yourselves together." He sets an example which many a careless one is likely to follow. In the third place, we owe a duty to the cause of Christ. As Christians, we must be careful not to cast the weight of our influence against the Church. This is easily done by leaving our pews empty. Nothing discourages the work of the Lord more effectually than poorly attended services. A well-filled church increases the zeal of pastor and people, and makes them a power in the community; an empty church proves to the public in general, and the scoffers in particular, that Christianity is a lifeless, inert thing, and does not deserve much patronage. No amount of reasoning will change this view of the world; but a full church will. If a deaf man can help do this much for the Church, why should he not do it?

The Household

Manila

BY THE REV. JOHN ANNETTELL

Beneath the tropic sky,
Where Spain's eastern islands lie.
Came proudly steaming o'er the China sea
The flag that never fails,
And the heart that never quails,
Of the Yankee tar, the guardian of the free!

In the blackness of the night,
When Olympia showed its light,
Flashed back brave Dewey's signal to the fleet;
"Steam ahead and follow me!"
O'er the billows of the sea,
To glory, or the ocean's winding sheet.

There the dastard ships of Spain,
The assassin of the Maine,
Lay crouched below the batteries of the shore;
Though Rulocabilla roared,
And its worthless gun-shots poured,
All the Spanish fame and glory were no more.

For the reckoning day had come;
And while pealed from fife and drum
"Dixie," and "The Banner" of our Stripes and Stars;
"Remember our lost Maine!"
Rang aloud, and yet again,
Till Manila lay the spoil of Yankee tars.

Here's three cheers for Dewey's crew,
And our English cousins, too,
And the Anglo-Saxon race throughout the world;
Let the Spaniard fight his bulls,
While the Yankee sailor pulls:
To the mast his flag of victory—never furled
Walden, N. Y.

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE
GERMAN OF PASTOR FRIBS

BY MARY E. IRELAND

CHAPTER VIII.—CONCLUDED

A LESSON FROM "FOR THINE IS THE KING-
DOM AND THE POWER AND THE GLORY,
FOR EVER, AMEN."

THIS was the first time that August accompanied Samuel to the church on Saturday afternoon, but it was not the last. He was always on the watch about that time, and Samuel never refused his request to accompany him; in truth, it was as much pleasure to him as to August.

When his duties to the clock were completed, they always trod the dim aisle of the church, and unlocking the door of the little room, sat down upon the pulpit steps and looked at the picture. Then would Samuel give his youthful companion chronicles of the village of Schafhausen from the time it commenced to claim the title of village. He told of the pious fathers who planned and built the church and were now resting in its shadow; and to the history of each and all, August listened eagerly.

Thus the years passed, and the picture had made an impression upon the boy that Samuel had not foreseen. It suggested to his mind the longing to become an artist; and he and Samuel discussed ways and means whereby it might be accomplished. Samuel went a step beyond that; he spoke to his granddaughter Hannah about it, and the next morning she was seen, dressed in her black merino dress, walking to Kramerhof, to have a conversation with its mistress. The subject was the desire of August Wagner to become an artist.

"If the means are all that stand in his way, Fraulein Hannah, they will be forthcoming," answered Frau Kramer promptly. "I will advance the money as quickly for Frau Wagner's son as if he were my own."

"I was sure of it," replied Fraulein Han-

nah, her eyes filling with tears of joy; "grandfather has set his heart upon it, for he loves the boy."

"He can go to Dusseldorf and study with the best masters there," continued Frau Kramer, "and if it be decided that he has talent, and wishes to continue his studies, Herr Kramer and myself will furnish the funds to send him to Italy, to remain as long as he wishes."

It appeared to August, when he heard this message, that life offered a long vista of happiness for him. His parents had given glad consent, rejoicing that he had such an opportunity, and the next Saturday afternoon he and Samuel had much to talk of, for it was decided that he was to go the following week to Dusseldorf.

Sometimes, during the autumns and winters, the sun had set too early, or was obscured by clouds, and they could not view the picture by its light. They then placed the lamp where its rays could fall upon the loved scene. The church, too, was sometimes too cool for them to remain long, but they never failed to go, no matter how limited their stay.

But now it was the beautiful summer; the days were long and bright, and the rosy beams came through the stained glass window as upon the first day that August had seen the picture. And as ever, they sat upon the pulpit steps and conversed in subdued tones, as befitted the place. They could hear the rumbling of wheels in the street, the shouts of children at play, the swallows chattering in the tower, and August sat as if in thought, and his companion did not disturb him.

"Father Samuel," said he at length, "now that I am really going away, I cannot tell why it is that my heart is so heavy at times that I could weep; and yet I long to go; why is it?"

The old man laid his hand upon the boy's shoulder, and his eyes filled in tears of sympathy for him.

"My boy, that is the way with young hearts," he said. "When the door is opened into the world, when they must leave the old home for the new, when the future reaches out its hand to them, they at times draw back affrighted. Perhaps there is no one but feels this way; perhaps it is best for them that they should; I am sure it is, or it would not be. And, my boy, I must again

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warn you not to make your art your god. The very first hour that you looked upon that painting I saw the future artist. God forgive me if through me you be tempted in the least measure to place any god between yourself and your Maker. Enjoy your art as a gift of God, but do not worship it. Perhaps, as this may be the last time that we will be together here, a reminiscence from my own life may be of use to you."

August lifted his head and looked eagerly upon the face of his old friend. "Yes, I would love to hear anything you choose to tell me," he said.

"Have you never wondered where my early life was spent?" asked Samuel, "never thought of my youth, and in what manner my days were passed before I grew so aged as to be unable to do anything except to attend to the clock?"

August shook his head; he had never thought of Samuel except as an old man.

"You may be surprised to know that I was once a soldier, an officer in the hussars; that my heart was filled with a longing for war and victory, that I fought under the banner of the great Frederick. I was in every fibre of my being, a soldier. There was no stream I would not cross; no height I would not venture to scale; I would have gone into the very jaws of death. We were in many battles, the ranks of our regiment were being thinned at times, but no thought

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of death ever came to me. I went to battle with the same buoyancy that I went to parade, and when I saw the long trenches in which were placed the bodies of my fallen comrades, the only thought that came to me was the wish to die a soldier's death, and fill a soldier's grave. I never considered that it was a serious thing to pass from time to eternity, and to stand in the presence of the Great Judge of the universe.

"The first event that called my attention to such thoughts, was having my horse shot under me, and I, following on foot, was struck by a ball, and fell wounded among the dead and dying, bleeding, and after a time, unconscious. When I revived, I found that it was night, and there was no moon to light the field of battle. Men and horses lay about me silent in death. I was weary and faint; the earth had revived me with its cool, moist breath, but I was parched with thirst. I heard a distant clock strike; it wanted an hour to midnight. Persons upon sick beds think the night long; but a wounded man upon a battlefield, without a physician, without help of any kind, is in a desolate position, and the hours seem unending.

"During that dreary night my whole life passed before me. I thought of my early home, of my father and mother, of my friends and acquaintances; and at length my Maker came into my thoughts. The prayers of my childhood came to my lips, my soul was lifted to my Heavenly Father for pity and help in that, the most trying time of my life. I was young and in robust health, yet in the early part of the night I had longed for death. Now the thought filled my mind that I was totally unprepared to enter the presence of my gracious and merciful but just God, and I prayed to live, that I might lead a better life.

"At length the long night was passed, it began to grow light, and I consoled myself with the thought that they would come to bury the dead, and carry the wounded to a place of safety. A few minutes after, I heard the tread of footsteps and the sound of voices, and raised my arm to let those whom I took to be friends know that I was alive and needed attention. But to my horror, I found that instead of my comrades, they were those wretched creatures who follow in the wake of a battle to rob the wounded and dead. Weak as I was, my warlike spirit was aroused, and I raised my sword to defend myself, when two of them rushed to me, and wrenched it from my hand.

"So you were going to show fight, were you?" exclaimed one of them angrily "well, we will attend to you first, and as you will not need the fine uniform on the journey we are intending to send you, we will take charge of it!" They stripped me of the uniform of which I was so proud, not leaving even my boots.

"Now, Ulrich, you can finish him, and there will be one less traitor in the world," said the man who had wrenched my sword from me.

"I thought my time had come, and in my anguish I cried: 'Lord, be merciful to me, a sinner!'"

"At that moment the morning bell from a distant church pealed out, and instantly the men took off their caps, their lips moving in prayer. I, too, was praying: 'Heavenly Father, be gracious to me, a sinner, for Thine is the kingdom; deliver me out of the hands of these men, for Thine is the power;

and if it is not Thy will that I shall live, take me to dwell with Thee forever, for Thine is the glory.' Before the last sound of the bell vibrated on the air, a party of hussars came riding at full speed toward us. The robbers fled like rabbits when the hounds are in pursuit, leaving their booty behind them, and with it, my uniform.

"Thanks to your good fortune that you are alive, comrade," said a young officer throwing himself from his horse and kneeling beside me. "We came in search of you, and reached here in the nick of time, or those wretches would have finished you." He commanded his men to put some army blankets around me, and gently lift me into the ambulance, which came up at the moment, and I was taken to a hospital.

"My wounds would not have been dangerous had they been attended to immediately after I received them, but lacking that, and the injury done me by being moved so much, and above all, my anxiety of mind, brought on a fever, and I lay for months upon a bed of sickness. I recovered, but was never able to be again upon a field of battle, so returned to my home. My ambition was to become a renowned soldier. I had made a god of war, and worshiped it as the stepping stone to greatness. But God has said: 'Thou shalt have no other gods before me.' He brought me low, and out of a proud, high-spirited warrior, he made a clock-cleaner, but praise be to His holy Name, he has made at the same time a happy Christian."

The lesson Samuel wished to teach was given; his story was ended. They were silent for a time, then arose, August casting a long, last look upon the picture, then left the church, Samuel locking the door behind them, each taking his separate way to his humble but happy home.

(The end.)

CANON TRAVERS SMITH, of St. Bartholomew's, Dublin, has just lost his favorite dog "Spot." The following description of this celebrated animal appeared in last week's *Church Bells*: "He was a fox-terrier of the most wonderful sagacity and cleverness, and many people used to aver that his next exploit would be to talk; as it was, he apparently knew everything that was said to him. Among his many tricks was that of opening and shutting doors, and on one occasion when a visitor was shown into the vicarage library, Spot who was dozing by the fire, instantly rose and, going to a bundle of appeals for funds in aid of some mission, and seizing one of the leaflets in his mouth, brought it over to the visitor. It was, moreover, said that he would not take a biscuit from any one of unorthodox views. On one occasion, when the late Archbishop Plunket was present, Spot was told that he was only to take a biscuit from the Archbishop. After a long string of names was pronounced, when the Archbishop was mentioned the biscuit disappeared!" Spot was about 18 years of age at the time of his death.

That Tired Feeling

What does it mean? As tired in the morning as at night, can't get rested, nervous, sleepless, dull, languid.

It means that the blood is poor. Muscles cannot be elastic and strong, nerves cannot be steady, energy and vigor cannot be felt when the blood is impure, impoverished, without nourishing power.

Hood's Sarsaparilla imparts to the blood the qualities it lacks when that tired feeling troubles you. It makes the blood rich, pure, full of vitality. It cures spring languor, and eradicates all foul taints from the blood, thus guarding against future danger from fevers, malaria, and other serious illness.

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WHO HAS THE OLDEST SEWING MACHINE?

The advertisement with the above caption is familiar to most of our readers. It appeared in our columns in January and February of this year as part of the yearly advertising plan of The Singer Manufacturing Co., and the results have been of such a phenomenal nature that a few words regarding them may prove of interest.

Before March 1st, two hundred and six thousand seven hundred and fifteen (206,715) applications were received that complied with the conditions of the offer. There were also received too late for consideration some ten thousand more, making a total number of replies at this writing of over 216,000 postals.

In selecting the 100 oldest, the age of each machine was computed from the year it was made, as shown by its factory number or other conclusive evidence. More than one-half of these old machines were Singers; Wheeler & Wilson and Howe followed, these two making together about one quarter of the whole, while numerous other makes in small numbers are included in the fourth quarter. About 50,000 of these old machines were less than 20 years old, nearly 140,000 were between 20 and 30 years old; some 36,000 were between 30 and 40 years old; more than 2,000 were over 40 years old, while the remainder lacked sufficient information to determine the age.

The large number of machines entered in competition made a vast amount of work necessary, but the work has been done and the awards have been made.

It will be seen that over two thousand are reported as forty years old and over, and it would seem at first thought that the selection of the 100 oldest would be a simple matter of comparison. On the contrary, most of the machines of this class have been personally examined by agents of the company to determine accurately the age before an award was made, the thoroughness of the plan being exemplified by a letter from a Western agent explaining his delay in sending in his returns, by the fact that there had been heavy rains, making the roads impassable and the roads so heavy that his horse could not get him out into the country where the contestants lived.

To every one of the 216,000 competitors has been mailed a circular giving the names of the one hundred successful contestants and all the other results of the plan—incidentally something as to the good qualities of the Singer Machine.

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Children's Hour

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

The Broken Calla

"WHEN sister does anything, she does it," Joe was in the habit of saying; "therefore, when she reads her Bible, she reads it; so many chapters to the half-hour, you know. Now with grandmother it's quite another thing; she can dawdle over one verse a whole morning."

Perhaps if Joe had seen his sister to-day, he might have felt some doubt as to the un-failing accuracy of his statement. For, though Katrina's Bible was open before her, she had not looked at it for twenty minutes.

What she was really looking at—with her eyes fixed on the blank wall opposite her chair—was the exquisite calla lily downstairs in the bay window of the parlor.

The lily had been sent as a delightful surprise to Katrina a week ago, that she "might," as the donor said, "see it get ready for Easter." And Katrina's rapture over the gift had known no bounds.

"Nothing could have pleased me more!" she cried, over and over again. "To think of my having it for my very own—the dear, sweet, lovely thing! Why, mother, just think of poor folks like us with such an out-and-out luxury!"

"Yes," said Joe, "generally our æsthetics have to be of the kind that are 'good for the money, and will wear.' Not that it bothers me much; you know you cannot eat decorations."

"Nor play foot ball with them," said Katrina.

"True. But still in the way of rejoicing with those that rejoice, I am glad for you to have what pleases you."

As Katrina lay back in her chair, with her Bible open before her, and her eyes staring through the wall at the lily downstairs, she was hearing what the preacher had said in his sermon last night.

"What does it mean," he had asked, "for us to 'provide things honest in the sight of all men?' A great deal more, you may be sure, than the word represents to our English ears in these days. St. Paul never intended to lower the standard of his Master's religion to what we understand by honesty. Plenty of men are honest who are very far away indeed from the mind that was in Jesus. You have all seen one of these wonderful white lilies which are called calla. There you have the very Greek word used by St. Paul, and it means beautiful! We are to live not only honestly, worthily, highly, but we must live sweetly, graciously, beautifully, in the sight of all. Perhaps some of the souls dearest to you on earth are still outside the Father's household. Then, for Christ's sake, live beautifully before them; let your religion be a handsome thing in their eyes, pure and lovely and lovable, a thing to be desired above all desirable things."

Katrina's face was very grave as she remembered.

"I'm afraid," she confided to herself, "I am dreadfully afraid, that my religion hasn't been like that. I try to be good, but I am not sweet a bit. I hurry so much, and I worry so much; and then it doesn't seem as if just being pleasant to people was worth

while, when the main thing is to get them to heaven. Joe doesn't profess to care at all for religion, but when anything nice happens to any of us he can always stop, as he says, to rejoice with those that rejoice. And the children go to him with their woes. He laughs and jokes over them, but he sympathizes, too; they feel it. It's a better way than mine, I guess; twice as—well as Christian, I suppose the preacher would say."

Twenty more minutes went by before Katrina shut the Bible. When she did it, she said aloud, with much emphasis, and with great apparent clearness of meaning to herself:

"I haven't, but I will."

Her first duty for the day was to stop at her mother's room, and get the orders for marketing. These she wrote down carefully in her usual capable, business-like way. But then, instead of hurrying off as usual, she waited long enough to lay her strong young hand for an instant on her mother's thin one, and to say heartily:

"I suppose there must be uncomfortable mothers that have nerves, and fume and fret. What do people do with them? What could we do if ours wasn't so dear and satisfactory, like sunshine and fresh air, and a right spirit delightfully mixed?"

As Katrina went downstairs, the glow of pleasure on her mother's face was decidedly an agreeable image to carry with her.

"Bridget," she said, as she hunted the grocer's book in the kitchen, "those muffins at breakfast were the best yet. Your cooking improves all the time. You are fast turning into a Parisian chef."

If Bridget did not know what a chef was, she could guess, and she was still smiling

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Edited by

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among her pots and pans when Katrina was half-way down town. This took somewhat longer than common, too, for there had to be a stop at the gate to admire the thriving metropolis which Dan and Dolly were building in the gutter, and to suggest the exciting expedient of making bits of stick serve for their men and women inhabitants.

In the evening, after supper, Katrina was once more alone in her room, ruminating upon the events of the day.

"They were all very, very little things," she was thinking; "too little to be worth doing, I should have thought a week ago. But at least they didn't take much time, and if the others liked them as much as I did, they were a grand success. I guess giving yourself leisure to be human and to enjoy things, and say so, is a means of grace personally anyway."

Meantime, down in the hall, two small figures were standing close together in the bay window, and two dismayed countenances stared blankly at each other.

"Oh, dear!" wailed Dolly, "what shall I do? Sister will be so sorry, and so cross! I'm afraid to tell her."

And the poor child hid her face in her hands, and sobbed aloud.

"Never mind; don't cry," said Dan, weakly, longing to comfort her, but at his wits' end to know how. "You didn't mean to do it."

"No, I didn't. I thought it was a great deal limberer than it was; I didn't s'pose it was so stiff. And when I pushed it a little, it just broke right off, dear me!"

"Don't cry," said Dan again, urged by his compassion to great lengths of self-denial; "I'll tell her about it."

But Dolly, in spite of her tears, was too stout-hearted a little woman to accept this magnanimous offer.

"No, I shan't let you. Its cowardly to have other people confess your faults for you. I'll tell her myself; only I don't see how I ever can say it in the world. It's so very awful."

"I'll tell you," said Dan; "just take it in your hand, and walk into the room with it, and sister will see it and know, and you'll not need to say anything. Come on, I'll go with you."

A minute later Katrina, interrupted in her pleasant musings, lifted her eyes first to the two scared faces in the doorway; then her glance fell upon the half opened lily in Dolly's hand. There was a pause, dreadful to the children, as they watched her wrath gather; then she sprang to her feet.

"Dolly Morgan!" she cried, angrily, "what have you done? You meddling little—"

The sentence was not finished. Katrina stretched out her hand dumbly for the flower, which Dolly gave her without a word. For a moment she held fast to it, as though she steadied herself by the pretty, fragile thing; then she said quite cheerfully:

"But it was an accident, wasn't it? You didn't mean to be careless."

Dan's and Dolly's tongues were loosed, and they plunged into eager explanations. In the midst of these, somebody coming along the passage stopped, and looked into the room over their heads.

"Whew! What is this?" asked Joe's voice. "They did play foot-ball with it after all, did they?"

"We have had a misfortune," said Katrina. "But we are not going to be unhappy about it any more. So you musn't look so

woeful, Dolly. You know that was given to us for an Easter flower, and it would never do to mope over it. We shall just have to keep our Easter a little early."

She stroked the curls away from Dolly's hot face, and then with a hand on each of the children's shoulders, said:

"I don't know whether to be prouder of my little sister, who came and told what she had done, like a heroine, when there was great danger of bringing the roof about her ears, or of my little brother, who stood by his sister in her calamity like a gentleman of the old school, when he might have skulked off into the background, as plenty of bigger gentlemen have done on other occasions."

Joe and Katrina laughed. So did Dan and Dolly. And peace was restored.

"I should say," remarked Joe, before continuing his journey downstairs, "that we were keeping Easter; and a pretty first-class celebration, too, it strikes me."

One day, weeks later, Katrina and Joe, sitting on the back porch, overheard Dan and Dolly talking together in the yard.

"Say, Doll," said Dan, "sister is awfully good, isn't she? She's better than she used to be."

"I don't know whether she's any better," responded Dolly, judicially; "she was 'most always good. But she's nicer now."

"Lots," said Dan.

"And when anybody is good and nice both," Dolly went on, "it makes you feel anxious for goodness yourself, doesn't it?"

Joe looked over at Katrina and laughed.

"'Out of the mouths of babes,'" he said.—

Sally Campbell in Forward.

FROM NEBRASKA.—"THE LIVING CHURCH is one of the best—indeed, in my opinion, the best—of papers devoted to the interests of the Church, in this or any other country. It is essentially a religious newspaper, an eminently safe paper."

CORRECT BRAIN CELLS

There comes times in one's life when it well repays to take a personal inventory to see what is necessary to make life more of a success. It is frequently found that some physical disability stands in the way and robs us of the exercise of our powers. This is particularly true of the brain, whose delicate mechanism is easily affected by certain habits of food or drink. Coffee, for instance, is a peculiar narcotic drug, and directly affects the heart, stomach, and brain in a detrimental manner, as any skilled physician will attest.

The delicate brain cells upon which we depend for skillful thinking and planning, cannot proceed properly with their work if interfered with and improperly nourished. Postum Food Coffee furnishes the food elements needed to rebuild the gray matter in brain and nerve cells. If it is properly boiled full 15 minutes after boiling commences it is delicious. Persons who decline to leave off the use of coffee entirely will find much benefit arise from using half Postum in their coffee, and are generally won over to Postum entirely, when the result in bodily and mental vigor is observed.

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Household Hints

THE common habit of crossing the legs at the knees when sitting is earnestly protested against by a writer quoted in *The Health Magazine*. It is claimed that this habit "is at least one cause of cold feet, headache, varicose veins, ulcers, and other troubles due to poor circulation in the lower limbs. The reason of this lies in the fact that just under the knee, where the greatest pressure comes in this position, there are large veins, arteries, and nerves whose walls are pressed together, thus interfering more or less with the circulation and the sensation. It is said that women are more liable to acquire the habit than men, and it may be added that doubtless one reason for this is the height of ordinary chair seats. Will not some one please invent a chair—a common chair—with an adjustable seat, so that whatever the height of the person, the chair can be made comfortable? For what is more uncomfortable than to be obliged to sit for an hour or more in a straight-backed chair with a seat so high that the toes can barely touch the floor? Small wonder that some relief is sought by crossing the legs. It is noticeable that when low chairs, adapted to the height of the person, are furnished, the legs usually remain straight and the feet firmly on the floor.

DANGER IN TIN CANS.—Open a can of peaches, apricots, cherries, or other fruit—for all fruit is acidulous—let it stand for some time, and the fruit acids and the tin are ready to do their work of poisoning. A chemical knowledge that tells just how the dangerous compound is created is unnecessary to an avoidance of the peril. The rule to follow is never to make lemonade or other acidulated drinks in a tin bucket, nor allow them to stand in a vessel of tin; and in the case of canned fruits or fish, immediately upon opening the can, turn the contents out upon an earthenware plate, or into a dish that is made of earthenware or glass. Fruits in hermetically sealed cans, if properly prepared, generate no poison. As soon as opened the action of the acid in the tin, with the aid of the atmosphere, begins, and in a short time the result is a deadly poison. This brief treatment of the question should be remembered by every one, and its instructions followed. The general press also should aid in disseminating this simple knowledge.—*Popular Science News*.

DRINKING CONTAMINATED WATER.—Water that is left standing in the kitchen or bedroom, and, above all in the sickroom, over night is liable to contamination by the absorption of impurities afloat in the air in such rooms, and to be wholly unfit for use. No matter that the water is cold even to near freezing; it is so much the more liable to absorb and hold in solution the foul gases and organic particles to which it has been exposed. It is dangerous to use such water. Water should not be so left; but if it should by chance so be, it should be thrown away. Freshly drawn water only should be used for culinary purposes, as well as for drinking, whenever practicable. Moreover, the faucets over sinks and wash basins are always more or less liable to contamination, hence the first water that flows on opening them after they have been left all night without use should always be let flow away—it is dangerous to drink, and unfit for the teakettle or for cooking water; even boiled disease germs are unwholesome.—*Sanitarian*.

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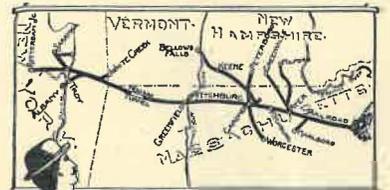
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