

The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVII. No. 29

Chicago, Saturday, October 20, 1894

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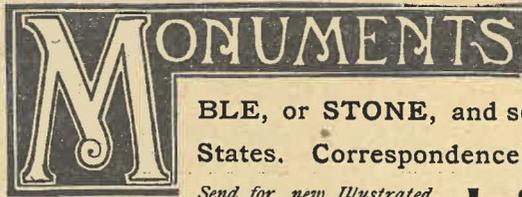
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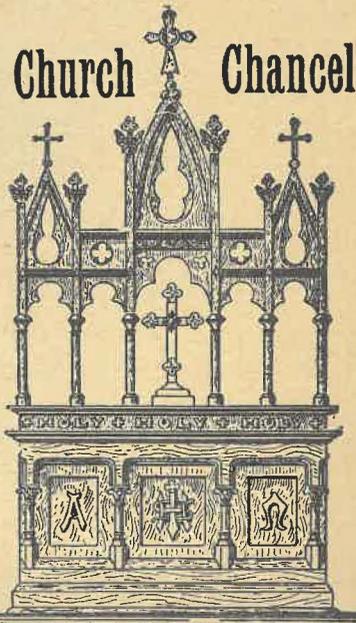
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The Living Church

Saturday, October 20, 1894

The Convention of the Brotherhood of St. Andrew

THE QUIET DAY

The exercises of the "Quiet Day" preliminary to the 9th annual convention of the Brotherhood of St. Andrew, were conducted by Bishop Hall, of Vermont, in Christ church, Georgetown, D. C., on Wednesday, Oct. 10th. At 9:30 A. M., Morning Prayer was said, followed by a meditation on the general topic of our Lord's example in the different departments of human life. Christ shows to us what God is; He also shows what man should be:

1st. In the family—the domestic relation. Our Lord's life began in the family, in a human family, the "Son of Mary." So with us our every organization in one sense is a development of the family relation. The Church, Society, and the State, are all expansions of this. If we would stand by our country we shall better serve her as we strive to promote the dignity and the purity of the family relation. In the Gospel record the first virtue attributed to our Lord was that He was "subject to His parents." And He was so even to the end—to the last scene on Calvary. So we never outgrow filial respect, and love and care. At Cana, when our Lord asks: "Woman, what have I to do with thee?" or later when He asks: "Who is My mother and who are My brethren?" and adds, "He that doeth the will of My Father the same is My sister, and mother, and brother," the intimation is, that in the doing of His appointed work there is a recognition of these same earthly relationships infinitely higher.

2nd. Among friends—in the social relation. We see our Lord at Cana and at Bethany, in the house of feasting, and the house of mourning. So we at our Cana and our Bethany, at our friends' Cana and our friends' Bethany, are to rejoice with those that do rejoice, and weep with those that weep. When to the Twelve our Lord says: "Ye are they which have continued with Me in My temptations," He is really declaring His need of earthly friends, for He was true man. We are to thank God for our friendships, and for all that has come to us by them. Take care then of these tender associations. Don't be too gushing. Don't pour out everything. There are some things that belong only to the intercourse of each soul with its God. Remember the attitude of our Lord towards Judas and towards St. Peter when they had turned away from Him, so plainly did He long to draw them back. But with us how common to say: "Oh, I have done so much for that man, and this now is the requital." Hold on still. You are dealing, working, with unseen forces. The result is not yet. You must not give up. Then think of our Lord's faithfulness and impartiality with His friends. His standard was never lowered to theirs. St. Peter, after his confession, reproves Christ for foretelling His coming Passion, but our Lord says to him: "Get thee behind Me, Satan, thou art an offense unto Me." St. Peter must rise to Christ's standard. So, too, when James and John would call down fire, or when they made the request that they might sit in our Lord's kingdom, His word again is: "Ye know not what ye ask," ye must rise to My standard. How often we fail in just this, and say what savors not of the things that be of God, but of the things that be of men.

3rd. Our Lord in His work. This divides naturally into the work of His private life and His public ministrations. His private life closed when His ministry began. Consider it first as to its time. For 18 years was our Lord a layman. For three years only was He engaged in public work. By this He teaches us first to be and then to do. Our work is largely determined by our character.

At this point Bishop Hall strongly urged the men of the Brotherhood to support the clergy in pressing for the proper fitting of candidates for Orders. Our Lord did not enter on His ministry till 30 years of preparation had passed. We are too apt to reverse that order, and ask for three years of preparation for 30 years of work.

Then our Lord's private life as to its place. He lived at Nazareth. It was not one of the chief centres. It was quite out of the way. "Can any good thing come out of Nazareth?" We are so apt to attribute our every failure to adverse circumstances. But think of our Lord and His circumstances at Nazareth. We are not to be the creatures of circumstances. We must be the architect of circumstances. The one perfect life this world has seen was lived in the despised Nazareth.

Our Lord's private life in its employment. He worked with Joseph, the foster-father. His work was not professional nor scientific. It was simply the mechanical work of a carpenter, and therein did Christ dignify the mean things

of this world. Our Lord earned His livelihood, and we may be very sure He gave a full day's labor. No one has a right to eat who does not work. We sometimes seem to think that our work has got to be done. This is a wrong conception. Work, like temptation, is a law of our life. Are we faithful, diligent, honest in our work?

Secondly. Our Lord's public work. First, its toilsomeness. We see Christ at the well of Samaria. He is famished and weak. Yet He says even there, "My meat is to do the will of Him that sent Me." The disciples carry Him across the lake when He is worn out with His teaching for that teaching cost something. So with us. Our work must cost us something. It must be stamped with the Cross. We take up the work impetuously perhaps, but a social engagement comes or a political meeting, and we fail. Is our work toilsome as His was?

Then the compassionateness of Christ's work. We see this at Nain. We see it when He would care for the fainting multitudes in the wilderness. Unlike the disciples, our Lord was not willing to "send them away." Such was His sympathy. And so He sanctifies philanthropy. And we should claim to do it also because of our membership in Him. Don't leave philanthropy to the unbelievers. Is anything more horrible than the mechanical administration of charities? And pray against simply routine work even in the Brotherhood.

Christ's impartiality in His public work. "I came not to call the righteous but sinners." Go then to those who need you. Lay out your work there. "They that are whole need not a physician."

And our Lord's obedience. In the Divine Prayer recorded by St. Luke, Christ says: "I have glorified Thee on the earth." But men were about to crucify Him. How had He glorified God? "I have finished My work which Thou gavest Me to do." Success or failure here by our present standards is nothing. "Of those that Thou gavest Me I have lost nothing." Can we say that?

Lastly our Lord's example in prayer. We have the account of 18 distinct occasions when Christ prayed. He prayed not as the Son of God but as the Son of Man. Christ took human nature in its integrity. As true man He could pray; as real man He must pray. He took human nature subject to growth and development, advancing not from imperfection to perfection, but from the perfectness of one stage to the perfectness of the succeeding stage. And Christ's praying is still a model for us, beyond us indeed, but still our pattern. (a) Our Lord had special places to pray. He retired and went apart for prayer. He withdrew Himself. He felt the need of this. (b) He had times for prayer. He made His times. He "rose a great while before day." How often we say, "I haven't time. My engagements are such." Our Lord prayed in the midst of His work. On that Sabbath whose most perfect record is given us, prayer was its beginning and prayer its ending. So in Brotherhood work don't trust to your past success, to numbers, or enthusiasm, or organization, or corporate sympathy. Remember that Our Lord ever prayed before His miracles and greater works of mercy, *a. g.*, before the feeding of the 5,000; when He took the dumb man aside from the multitude and sighed; at the grave of Lazarus. By imitating our Lord in the spirit of this act we, for what we do, first hold Communion with God.

The beautiful Christ church in Georgetown was quite filled by Brotherhood men during the exercises, whose outline is here presented. At several points space was given for appropriate prayers and self-examination. Luncheon was served at noon in the Masonic Hall near by, where the rule of silence was observed for devotional reading. At 4:15 P. M., the metrical Litany was sung, followed by Evensong at 5 o'clock, which was the final service of the day.

BISHOP PARET'S ADDRESS

The opening session of the 9th annual convention of the Brotherhood was held in the church of the Epiphany, Thursday morning. The church was filled by delegates and members, and the Brotherhood felt the inspiring impulse in response and upraised hymn. The address of welcome and the charge were delivered by Bishop Paret, of Maryland.

The Bishop began by asking if it were probable that this organization should be alive and active in the year 1950. If so, what was to be its probable change, its history, its fruits? We are to prepare for that future, and for the fu-

ture beyond that. To deny this is utterly selfish. It is against the law of Christ to say that the future must take care of itself. So far as we hold the present in our hands we hold the future also. If we want our lives to be true (and that means God-like), we must live then with a thought of the future, and with a sense of our responsibility. When thousands of men organize for a great purpose of life—of the Christian life—the same thing is true. Of only one organization can we assuredly say: "It shall endure." Of the Church of Christ did He himself say: "The gates of hell shall not prevail against her." Other organizations shall endure only so long as God may want them.

The Bishop proceeded to discuss the work of the Brotherhood under the four heads following:

1. Its definite and sufficient purpose.
2. Personal devotion and persistent effort.
3. Its organization.
4. Its harmonious relations with the Church at large.

Under the second head, the Bishop said he thought the Brotherhood just now was in a process of serious change. This may be for good or for evil. True growth is much more than mere advance in bulk. This Brotherhood had a simple beginning—in a Bible class—in the story of St. Andrew, in the desire to do St. Andrew's work in St. Andrew's way. But in this society we are called to regard St. Andrew not as the apostle, not as the martyr, but Andrew the fisherman, the humble, private believer in Christ, who went forth to call his brother. In Bishop Paret's judgment, the Brotherhood would be strengthened if the society were composed of laymen exclusively, and if its efforts were strictly limited in the terms of its constitution to the gathering of young men. When in this organization we are tempted to ask when, where, how, shall we go to our work, let Andrew the fisherman be our answer. He doubtless met and passed many on the road, but he sought only Simon, his brother. "I ask you," said the Bishop, "to face this issue and meet it in the magnificent simplicity of your first efforts. Be not tempted aside by anything that is apparently greater or grander in the way of missionary, or parochial, or diocesan, work. Do your original work. Think how God loves individual souls; how Christ called men one by one; how He healed by the personal touch, given individually. May not the Church to-day be losing somewhat of this power? She is dealing now with classes, congregations, societies. May it not be the force and deep meaning of this Brotherhood to recover for the Church the sense of the priceless value of a single soul, and the power of the individual call? And this element affects, too, the delivery of the message. So much of our preaching fails because of the sense of its being the utterance of an organization. Your law is simply the law of personal effort. This Brotherhood is simply to hold the workers together, to guide and to stimulate them. At the first, it deliberately turned to the idea of personal effort. Keep it in its place. Make it your servant and not your master; and keep ever loyal to the Church and her authorities. Remember the society of the Jesuits began with a motive like yours, but men lost their love for it, and came to fear it. You smile; but I refer again to my opening question: In 1950 what will this Brotherhood and its fruits be? Will the result be expressed in numbers only? Cannot each active member bring three men in a whole year to Christ? You have a mighty mission. Launch out into the deep for a draught."

ORGANIZATION

At 11:30 A. M. the convention was formally organized in Metzert Hall, wherein all the business sessions were appointed to be held. An address of welcome was delivered by Hon. John W. Ross, chairman of the Board of District Commissioners, who spoke of the universality of the Christian faith having no limits and knowing no geographical bounds, so that delegates even from foreign lands are brethren in the common cause. He referred to the work of the Brotherhood as of the greatest interest and importance to every municipality as tending to lessen crime and upbuild a better citizenship. Mr. Ross spoke of the hopeful augury in the steady growth of the Brotherhood, and gracefully closed by wishing the members, in behalf of the city of Washington, such an experience as would give them lasting and happy memories.

Mr. Ross was followed by the Rev. Dr. McKim, rector of the church of the Epiphany, who welcomed the convention to the city, to the homes and to the hearts of Washington. "You are here for no selfish purpose. You are here to combat the heresy that spiritual things are committed solely to the clergy. You are here to refute the notion that Christianity is a gift to the individual man, and not a trust sim-

ply to be by Him given again. In this life no man can hire his brother to love his fellow-man. In the war of Christianity no man can hire a substitute to do his own fighting. There is enough salt in the world, perhaps, but it is too much barreled up. We are looking to see your prayers answered. It is not chiefly by intellectual force, but by moral, that the world is urged forward. It is by the altruistic principle found in the Brotherhood."

A suitable and eulogistic response to these addresses of welcome was made in behalf of the Brotherhood by Mr. G. Harry Davis, of Philadelphia, vice-president.

The roll of the brethren who have died in the last year was read by the secretary, Mr. Wood, and appropriate devotions were conducted by the Rev. Mr. Tomkins, of Providence. Reports from the different sections were made. Mr. C. B. Satterlee, of Atlanta, for the South reported "development and progress;" Bible lessons at the beginning of business meetings, and the great work of lay readers in weak mission stations. There were some failures, too, but the balance-sheet showed great gains on the whole—nothing for boastfulness, but enough for confidence.

Mr. J. Le B. Johnson, of Tacoma, spoke for the far West. He referred to the vast field west of the Rocky Mountains, into which thousands of young men annually take their way, far from any home restraints; and read a letter from the secretary in San Francisco, giving a generally hopeful account of the Brotherhood in California. In closing he asked a prayer for blessing on this little band of Christian workers in the far West. And all the hundreds of delegates knelt with him for a few moments of silent prayer.

Mr. H. S. MacDonald, of Brockville, reported for Canada; 1,000 members of the order now in the Dominion; 13 new chapters were organized in the last year.

For Scotland, report was made by Mr. Arthur Giles, of St. Mary's, Edinburgh. A storm of applause greeted this speaker. He spoke of the spread of the Brotherhood idea in Scotland and the new chapters recently formed. He also brought fraternal greetings from the Bishop of St. Andrew's, Scotland, and from the Bishop of Glasgow.

The report of the committee on permanent organization was received. By acclamation and unanimously, the following officers were elected for the coming year:

President, Jas. L. Houghteling, St. James', Chicago.
Vice-presidents: Geo. C. Thomas, Holy Apostles', Philadelphia; Jas. L. Rogers, St. John's, Detroit; John R. Neal, St. Paul's, Boston.

Secretary, Duff G. Maynard, Grace, New York.
Assistant secretaries: W. E. Manning, St. John's, Youngstown, Ohio; H. H. Little, St. Luke's, Norfolk, Va.; C. W. Bittman, St. George's, St. Louis, Mo.

At the afternoon session the reports of various committees were read and the report of the Council. There are now in the Society 1,034 active chapters. The offerings of the self denial week were \$1,567.32. In the Boys' Department there are 75 chapters.

PRAYER AND SERVICE

On the adjournment of the business session a conference was held on "Prayer and Service," the General Secretary, Mr. J. W. Wood, presiding. In introducing the first speaker, Mr. Wood said: "Whether this Brotherhood lives till the year 1950 is a small thing. Whether or no we are to have a Church of consecrated, aggressive laymen is not a small thing."

The first address was a most remarkable one, of which a brief abstract can give little idea. The speaker was Mr. W. C. Sturges, of New Haven, and his subject was, "The Motive of Prayer." A necessary, and a continually necessary question is, Why do we pray? What motive have I for praying? It all turns on our conception of the attributes of God. We must go then to revelation. We have to clothe our conception of God in figures intelligible to finite minds. The first manifestation of God to His chosen people was one of fear. To Moses God revealed Himself as the great "I Am"—a term whose height and depth and breadth are of infinite meaning. And the fear of God is really at the foundation of all prayer. Only as we grasp that conception shall we truly find this motive of prayer. But further, in Solomon's wonderful prayer of the dedication we see that this thought of fear has quite gone out of the man. Reverential love has come in. This, then, for a second motive.

"I can not," said the speaker, "pray to Matthew Arnold's 'Motive of Tendancies'. I want a personality." But again. There was another revelation to Moses. "And the Lord passed by before him, the Lord God, long-suffering and abundant in goodness and truth." So always man must throw himself into the dust before God for the mercy of God. It is a motive which has its root in manifestation, in confession, in humility, in adoration. "Come, now, and let us reason together." "Like as a father pitieth his children, so is the Lord merciful unto them that fear Him." No man could have dreamed that who had in thought these attributes of God.

Finally, in the house of Nicodemus at the Man of men, and into the darkness of that house and of that heart came the Light—"God so loved the world that He gave His Son." Nothing in the Old Testament compares with this. Or at the well in Samaria—"Woman, believe me, the hour

is coming, and now is." Here is a conception not found out by any man, by any process of our reasoning. The speaker in closing referred to the need of human nature as witnessed by figure in the developing child. At the last he simply sits content and happy to be with the Father, not to ask the further supplying of his wants, but to feel and recognize his longing to know the will of God; to come into fellowship with God. He himself is a living prayer. "And truly our fellowship is with the Father and with his Son, Jesus Christ."

"How to Pray" was the topic assigned to Bishop Hall. "Definitions," said the Bishop, "are always valuable—even in the negative form. Now, a prayer need not be uttered at all. It need not be vocal. It is really the lifting up of the heart to God. We must have times for prayer and rules for prayer; for morning prayer as well as night prayer; for our Sunday prayers—yes, and our Friday prayers and forms of prayer." The Bishop urged the use of books of devotion. "But use your book of devotion so as to get out of the need for its use just as soon as possible. Use it, but don't be used by it." "I like," said Bishop Hall, "to see a book of devotions that has been marked and interlined and filled with marginal readings by pen or pencil." The necessity of private prayer was dwelt on, and family prayer, and the need that our prayers be uttered in filial confidence and reverence and fraternal sympathy. What you pray for for yourself you must pray for others. It is "Our Father," not my Father, to whom we pray in our great pattern of all prayers.

"The call to service," was the subject of Mr. A. W. White, of Boston.

Side by side with the call to prayer is the call to service. Many a man is kept from joining the Brotherhood by a sense of weakness and unworthiness. Yet being a man still let him regard his capabilities. What does it mean to you to receive your Lord's Body and Blood to-morrow in the Holy Communion but that purity and strength and hope and trust and love are coming in upon you? If you approach that Sacrament rightly you must believe more in yourself. "The survival of the fittest." No, the fitting of the man to survive. The noblest thing this world has is man. To man you are to go with Christ's call. "My God, my God, why hast Thou forsaken me?" Have we not all had experiences when we could make that cry? Ah, there is a sadder one still, "My God, why have I forsaken Thee?" "I do not believe," said the speaker, "that the Brotherhood man is or ought to be 'a marked man.' If he is marked at all he was marked at his Baptism."

An address followed by Mr. Silas McBee, of Sewanee, Tenn., on "A Life of Work and Worship." The true development of man is not from the gymnasium, nor from books. It is from mind upon mind, life against life. Perhaps in the past the laity have not been called on as now they are. This is why we are seeing what now we do see. It is the development of life by life. It is one life working after and for and with another. Livingstone in the heart of Africa could say and did say: "I am not mine own", and this whether he was engaged in shooting buffalo or taking an astronomical observation.

Thursday evening a series of meditations and devotions in preparation for the corporate Communion of the Brotherhood was conducted by Dr. Dix, of Trinity church, New York. The delegates now registered to the number of 965, filled the church. The responses and singing were impressive beyond words. Dr. Dix pointed out some of the dangers necessarily incident to such an organization as the Brotherhood of St. Andrew, the need of constant self-examination as to the keeping of pledges and vows. The tendency of this age to experiment and trifle even with spiritual things, to deny sin and its effects, to ignore the penitential seasons and the fasts of the Church. Of all troubles here in this life sin is the cause. "We are all children before God." There is no place in His kingdom for pride and self-will. There are modern philosophers and reformers and schemers and dreamers who go about with their plans to ameliorate the world but they never see Lazarus right here at the door. "The love of Christ constraineth us," not the love of humanity. "I was an hungred, athirst, a stranger, naked, sick in prison, and ye ministered unto Me." The world has no such language as that.

The leader interspersed the meditations with most appropriate devotions, and the spirit of earnest spiritual effort was plainly to be seen in the great throng of praying men.

The service of the Corporate Communion of the Brotherhood of St. Andrew was held in the church of the Epiphany, Friday morning at 7 o'clock, the Rev. Dr. Dix being Celebrant. The great church was filled by the men, a thousand or more in number. The sight and the volume of sound in response and hymn were thrilling to the highest degree.

At the business session of the morning, the first matter considered was the place of the next annual meeting. Invitations were received from the cities of Buffalo, Chicago, Louisville, and Augusta, Ga., and the claims and the needs of each section were eloquently presented before the convention. The place finally recommended to the council was Louisville, Ky.

A resolution introduced by W. R. Stirling of Chicago, and heartily seconded and approved, requested the president of this convention to convey the respectful greetings of this body to the President of our beloved Republic.

BOYS' WORK

A conference on Boys' Work followed, Mr. W. C. Sturges in the chair. Mr. Sturges spoke of boys' work as an already accomplished fact. Objections to boys' work have been answered by facts. The work among boys has grown, but grown with a blessed slowness. In some places our boys are putting our men to shame. How can we best do the boys' work?

Mr. R. G. Leyppoldt, of St. George's, New York, read the first paper. Boys' work is essentially simple. A boy must have something to do. When you organize your boys' chapter make some man, presumably a Brotherhood man, the director of the boys' chapter; make a boy its secretary. Hold meetings regularly. Once a week is not too often. A wide-awake boy is the best invitation possible to another boy. Send a boy after a boy at the drifting period. Interesting instances of this work were given. You look on your neighbor's boy as a nuisance. Look on him as a power, and work for him and pray for him.

A paper was read by Mr. W. Tyler Page, of St. George's, Baltimore, on "The Men's Chapter and the Boys' Chapter." The writer deprecated hasty initiation of either men or boys. But boys' work is a necessity. The twig must be bent. The Church has never developed the material of the Sunday school as she might and ought. The boy needs you now. You will need him in a little while. Help is mutual. Begin your chapter with a small number. Hints were given on the making the sessions of interest to boys. Bible study could be taken up, Church history, or even elementary instruction on what a good citizen is. Encourage these boys.

The Rev. Robert Kell of Cuyahoga Falls, Ohio, spoke upon the subject of "The Rector and the Boys' Chapter." He said: "Give me the boy till he is 12, and I don't care to whom you give him after that. Prevention is better than cure. Form the boy or you will have to reform the man. If you all did your full duty to the boys there would soon be no need for the senior organization."

An earnest discussion followed for a quarter of an hour. It was claimed that work among boys was the very keynote of the convention. Enough young men attain their majority each year to determine the presidential election. Of all the criminals in the United States to-day four-fifths are under 19 years of age.

On Friday afternoon, at the opening of the session, the proposed memorial to Chas. Jas. Wills was again considered, and after a most impassioned and moving appeal, which was seconded by the Bishop of New York, steps were taken towards raising the amount thought necessary.

ADDRESS BY BISHOP POTTER

The first address of the afternoon was by Bishop Potter of New York, on "The City and the Nation." He drew a lesson from the buildings and monuments of Washington, and the spirit for which they stand. For what does this Brotherhood stand? What is its spirit? And how can that spirit be made most effective? And so how again shall the higher life of this nation be conserved? In modern times the city seems to be the unit of effort and achievement. In 1800, only one-twenty-fifth of our population were living in cities. In 1880 the proportion had risen to one-fourth. The increase in city population between 1880 and 1890 was 7,000,000. In these days people flock into the cities with ever-increasing desire. As one has said: "People are more company than stumps." There is an insatiable hunger in human hearts for contact with each other. We can safely say the average of intelligence has been raised by the influence of our cities; but when we turn to the moral side we have a darker picture, and when we turn to the spiritual it is darkest of all. Two points: The life of the Church in our great cities has not met with active sympathy for the ameliorating the conditions of those who toil. As an illustration, the Bishop spoke of the Baker's Union in New York and Brooklyn, which tried to get relief for its members from really needless work on Sunday in those places which often are but cellars. Their secretary sent 500 circulars to the clergy of the two cities, and got but six acknowledgments of their receipt. Secondly, institutionalism. The disposition of our time is, for each one to hire some one else to do his work. Our Lord did not send St. Peter to touch the leper, and give him a denarius for doing it. He touched Him Himself. The Bishop's reference to the active agencies now at work in New York, towards reform, was quickly appreciated, and the applause which greeted his mention of Dr. Parkhurst's work was overwhelming. A man recently said to the Bishop: "But is this a clergyman's business?" "Yes," said he, "it is a clergyman's business until men like you go and do it." The greatest power we have is the power of man upon man. Remember the power of a man in a city, even to the saving of a nation.

THE CLERGY AND THE BROTHERHOOD

In the conference following on "What do the clergy expect from the Brotherhood," the first speaker, Dr. Upjohn, of Germantown, Pa., said they expected from the men of the Brotherhood exactly what they expected from themselves, no less, no more. "The disciple is not above his Master." The clergy must not expect fully developed characters now. St. Andrew and St. Philip were not at first. And so the

Brotherhood is not to expect too much. The question really is not what I want to do, but what do I want to be. And, we expect a sense of responsibility and of fellowship. The Church has been too much isolated from the people. The Brotherhood is overcoming this, and fellowship is the most potent of created agencies.

The next speaker was the Rev. J. H. Hopkins, of Atchison, Kan. He said: "We are not surprised at what we heard in laymen's sermons yesterday, or what we are seeing here to-day. We clergy expect you to treat us as men—no more nor less than men—men of like passions with you. Secondly, we want you to speak of the Church and what you have found therein. In the confession: 'We have found the Messiah,' there was packed the history of 4,000 years of Church life. We want and expect you to say that we Churchmen only can fearlessly appeal to the verdict of 19 centuries past. We want you to know the claim of the old creeds. We want you to say what King Henry VIII might not have done, could not have done, would not have done, and should not have done. We want you to be enthralled by the very spirit of Christ. We want your devotional life—your life touched and sanctified by the Master in His sacramental presence at the altar. We want so much, we expect so much. Why? Because you have received so much."

Bishop Dudley followed in a powerful appeal. The clergy expect every man to do his duty, to emphasize and make real the ruling motive of his life as a Christian man. This is of the essence. Think of the call of Andrew; of the scene at the well in Samaria. As it was then, so it is now. If they believed Christ, the Apostles could not help preaching Christ. Can we say that our Lord was born of the Blessed Virgin Mary, and then say we don't know whether He was or not? Even your boys' department is to be the very nursery of the priesthood.

A general discussion followed, participated in only by the clergy. The speakers were: Dr. McKim, Bishop Gilbert, the Rev. G. A. Carstensen, the Rev. T. Cole, Bishop Penick, Dr. Grammar, and Bishop Paret. Some of the thoughts expressed were these: "When God will save a man, He does it by way of man;" "If need be, when the vestry is inert, let the Brotherhood men prod the vestry;" "In God's arithmetic, twice one makes ten;" "I am not afraid of more life in the Church, I am afraid of more death;" "Pray for us, no man can pray long for his pastor without loving him;" "Like men for like men—doctors for doctors, lawyers for lawyers. Andrew was a fisherman, and he went for his fisherman brother." The closing words of Bishop Paret were: "Mind your own business, and do it thoroughly and well."

After the general conference, the convention divided into sectional conferences and considered the following subjects: Boys' Work, Bible classes, Chapter Committees, Hospitality, Visiting, Distributing, Hotel, Printer's Ink in Church Work. The enthusiasm of the day seemed to be a consecrated enthusiasm—each man going about manifestly with the hope and intent to get direction and help in his own personal Brotherhood work.

On Friday evening, service was held in the church of the Epiphany, which was filled of course. The service was an inspiring one. Bishop Potter, of New York, presided, and in his opening address referred to the true Brotherhood work as marked by candor, modesty, humility, and high-minded loyalty. The Bishop gave to the convention a note of warning, not to trust too strongly in mechanism alone, however fair its promise.

THE PAST, PRESENT, AND FUTURE

On the subject of "The Past and its Lessons," the first vice-president, Mr. G. Harry Davis, of Philadelphia, spoke. What has been the motive of the Brotherhood for these 11 years? It started in November, 1883. "God has used the weak things of the earth to confound the mighty." It started in Chicago but Chicago could not hold nor confine it. Now there are 1,000 chapters and a membership of 11,500 men. In Canada we have 150 chapters with 1,800 men, and our society exists in Scotland, in England, and the isles of the sea. *Gloria in Excelsis*. The men of the Church have risen to the conception of the power of individual Christian lives. The lessons of this past? (a) Caution. We are to beware lest in the gladness of our hearts we be led away after that which shall prove false. (b) Loyalty to the Church and all her teachings, loyalty to her history and traditions, her sacraments and creeds, loyalty to the clergy. It is natural to put blame or failure on another, and these clergy can not retaliate. We must stand behind them and support them. (c) Purity of life. The past is teaching us that before we can do we must be.

To the subject, "The present and its opportunities," Mr. Jas. L. Houghteling, president of the Brotherhood spoke. He said: "These are glorious times for brave men but terrible times for a coward. The gates are open to us now. One great mark of the present which is our opportunity is discontent; discontent of the poor; discontent of the rich (they are beginning to apologize); discontent of the wise with their wisdom; with the State; with the Church; more than ever with sin. Think of our modern literature and its prevailing character. Can we not go to any man and say: 'You are discontented and I am discontented. We are brothers in our discontent.' We can go right on this ground. And there never before was a time of such ready recognition of our appeal."

Bishop Coleman, of Delaware, was the last speaker and his subject was "The future and its possibilities." The Bishop began by remarking that the certainties were the grace of God and the sinfulness of man. One possibility was that this great Brotherhood might cease to exist. If so it will be because it is no longer needed, because all members of the Church have awakened to a sense of their power and their responsibility. This will mean that every man goes to church, and when he goes is sure he is welcome. It will mean no further dread of a mutilated service or a perverted faith, that the clergy are able to live on the stipends

given them. It will mean a substantially uniform service and uniform teaching. It may mean the visible and organic unity of all Christians. Already we are asking not simply, "Why may we not be one?" but "How may we become one?" "In 1844," said the Bishop, "this Church of ours in this country had 80,000 communicants, relative to the population 1:300. In 1894 we have 600,000 communicants or 1:100 of the population. In these 50 years our population has increased 3½ times, but our communicants have increased sevenfold. Ours may be then the Church of America. It may mean that our elections shall be pure and honest, and men only elected who are clean and of unquestioned record." The Bishop made a final appeal for the right use of life and its powers.

Saturday morning there was a celebration of the Holy Communion in each of the Washington churches at 7 o'clock. Hundreds of delegates were at these services.

At the business session on Saturday morning, reports were received from a large number of standing committees. The Committee on College Work recommended the formation of chapters in all our Church colleges. This committee was increased in membership and continued.

A motion to incorporate into the Brotherhood an element of life insurance for members was reported on adversely, as was also the proposal that all lay readers, members of the Brotherhood, should wear a red St. Andrew's Cross above their collar when vested for public service.

The memorial to Chas. Jas Wills was considered, and from the floor of the convention, on motion, the delegates contributed either 50 cents or \$1 each to the increasing of the fund.

A most interesting feature of the session was the formal introduction to the convention, from the platform, of four Brotherhood men wearing the badge, who are full-blooded Sioux Indians from South Dakota and Minnesota. They were affectingly introduced by Bishop Gilbert. A brief address in the Dakotah tongue was made by Wabasha, interpreted by Clark Spotted Bull. For the Brotherhood, response was made by Mr. G. C. Thomas, and in further recognition of the work among these Indians it was ordered that the Brotherhood manual be printed in the Dakotah tongue.

Action was taken by the convention looking to the more general observance of the self-denial week in Advent.

CHAPTER MEETINGS.

A general conference on Chapter meetings followed. A paper was read by Mr. C. M. Curtis, of Wilmington, Del. He said, among other things: It is easier to idealize the real than to realize the ideal. Yet why may we not in our Brotherhood work reach a still higher plane of effort and achievement? On practical points the writer urged promptness in opening and closing meetings; that a weekly meeting should be held in every chapter when possible. What is success in our chapter meetings? It is comparatively easy to make them interesting. They will be so if the members themselves are interested. But interested in what? Not simply in the study of the Bible or Prayer Book or Church History. It is the heart that must be interested. Let the meetings be simple and direct. Bring out the best that is in the heart of every man. And let the meetings be cheerful always. It is a good plan to call on every member to give his experience in personal work.

A second paper was read by Mr. Jas. C. Sellers, of Westchester, Pa., on "Local Assemblies." In the local assemblies of the chapters should reappear the spirit of this great assemblage. And the local assembly is within the reach of all. The local assembly affects parishes and chapters, and shows somewhat the comprehensiveness of the Church. Practical questions were: How often to be held? As often as possible. The monthly rule is perhaps most generally feasible. What should be their character? They should give opportunity for devotion and for discussion. One sermon or two addresses (which are better) by a clergyman or by a layman. Assign subject to each speaker. Our local assemblies seem to have an ever increasing spirit of devotion and power to influence.

In the discussion which followed, Mr. John P. Faure urged that every secretary of a chapter always keep four complete lists of members—one in the chapter records; one at his home; one at his place of business, and one in his pocket for ready and instant use at any moment.

The Rev. J. H. Hopkins, of Kansas, advised the holding of a union meeting of Brotherhood chapters in connection with the diocesan conventions of the Church, in order effectively to advertise the work and methods of the order.

One member, speaking on the subject of young working men, asked if the influence of the Brotherhood was really being felt among such. A delegate from Pennsylvania sprang to his feet with the answer: "Here are three miners on my right."

At 11:30 A. M. Saturday, the convention resolved itself into sectional conferences on the following topics: "Chapter and Local Assembly Officers," "Travelling Men," "Parochial Missions."

At the business session on Saturday afternoon, the claims of the work among the great class of traveling men were fully and ably presented, as also was the matter of support of *St. Andrew's Cross* by the efficient secretary, Mr. Wood. The report of the Committee on the State of the Brotherhood seemed to the convention to express so clearly and effectively many of the salient points brought out in conference and discussion, that it was voted as the special message of the convention through *The Cross* to the chapters.

The Rev. Canon Du Moulin, of Canada, was introduced, and addressed the convention. He said among other things:

"You have beaten the politicians. You have annexed Canada from Nova Scotia to the Pacific."

In the conference following, the subject was "Wanted, Men."

WANTED, MEN

Bishop Jackson, of Alabama, considered the subject under the head of sex first, men in distinction from women. It is said that two-thirds of the Church visible are women, and it is whispered that ninety-nine one hundredths of the Church invisible are women. We all believe the Brotherhood is the herald star of a better era. *True men, real men.* Assuredly the service of God is worthy the best that is in us. We want the best men in the ministry. The savage idea of man was of man physical. The later Greek idea was of man intellectual. With the age of chivalry came virtue, and honor, and hospitality. But the Christian ideal is even higher. We want men *spiritual*. And we are sent forth. "It is expedient for you that I go away." Why? For one thing, that the sense of this responsibility should be devolved on those disciples. The Bishop closed with a fervid appeal for personal consecration.

He was followed by the Rev. F. J. Murdoch, of North Carolina. Our duty, he said, is to support missions by sympathy, prayers, and money. *1st. Sympathy.* The true idea of organism is that each part works for the general good. The eye does not work for itself alone. So in the ceaseless worship of the Church. It is not for self but for God. In a human organization, what do you think of a member who has no sympathy with the *general* object, or in a political party. So in the Church whose object is to make known God's truth and saving health among all nations. *2nd. Prayer.* If he has sympathy the man must pray. In any perplexity God still has a way of relief. Sometimes from the foreign mission field, a telegram from under the sea has stimulated and inspired our home work. But we have a better method by way of the skies. *3rd. Money.* "Then every man according to his ability determined to send relief." Think—"Them," without delay, while they were still considering that case of need. "Every man." Could every man in this hall be gotten now to subscribe to any object under the sun? "According to his ability." We give so often not according to our means but our meanness. And here it seems as though St. Luke hardly expected us to credit this statement, for he gives the names of witnesses, "by the hands of Barnabas and Saul." Christ demands the whole of a man. And of Himself shall we all receive. "Of His fullness have we received and grace for grace." May He be eternally your own.

The next speaker was Mr. John R. Mott, of the Students Volunteer Movement in New York. He said most societies of young men were hardly for missions so much as omissions. Yet it has been said that the non-missionary religion is dying or dead. That must be literally true. Unless you believe in missions you must apologize for the Bible, for the Apostles' Creed, for all that is best and strongest in our civilization. Missions are the business of the Church, not a circumstance of it. But what young men are wanted. Those who are anywhere in the world. Missions have always depended on efforts of young men. St. Timothy, St. Columba, St. Patrick, Henry Martyn, John Wilson, Livingstone, Hannington, all young men. If the young men before us have done all this, shall we step back now? But present needs impel us as young men. At this point the speaker in a most remarkable and striking way, recited facts and statistics regarding the needs of the heathen world and the pitifully small efforts the Christian Church is able in our time to put forth in foreign fields. "Go ye into all the world." Does go mean stay. Does "ye" mean only the men of Samaria and Galilee in the time our Lord was on earth? As he went forth to his work Henry Martyn said: "Now to burn out for God." But to-day young men by the thousand and by the hundreds of thousands are burning out for lust and for passion.

In the discussion following, Mr. Wood, of Philadelphia, made a most impassioned appeal, as did Major Stiles, of Richmond, Va. These are some of the thoughts uttered: "It is not science nor art nor philosophy, but individual righteousness that shall exalt this nation." In the revelation of the great city of God on high it is even declared to be "according to the measure of a man." "Men are more affected and developed by impressions from without than by study from within. The former is God's way. He brings these forces upon us from without, from Himself."

THE CHURCH AND THE TEMPORAL WELFARE OF THE PEOPLE

The Saturday night session was held in Metzert Hall, the subject of discussion being "How far should the Church concern herself with the temporal welfare of the people?" It was noteworthy that a burning question of the day—perhaps the question of the day—should be discussed temperately and fairly by two clergymen and two laymen, one of the latter himself at the head of one of the largest manufacturing enterprises in the land, and the other a labor agitator, and that they all substantially agreed. The first speaker was Dr. Jas. S. Stone, of Philadelphia. He said the Church had in the past founded great beneficent societies, charitable homes and hospitals, but it had not reached out as it ought to have done. The Church had no concern with conflicts resulting from unrest and the complications of capital and labor. The Church, of course, had no sympathy with anarchy, but when men become insane with passion resulting from such causes, the Church must take care of them. It is easy to see the evils, hard to point out practical remedies. There were two great hindrances in the way in the fact of denominationalism, and the further fact that so many congregations are simply religious clubs failing entirely to rise to the dignity and the duties of true religion. As remedies, Dr. Stone suggested: *1st.* A true realization of the brotherhood of man, and *2nd.* a reaching forth of Christ's Church to the ranks of the poor and the unclean with a personal loving message. The slums of our downtown wards are not far off from God. Our very Prayer Book opens its first service: "Dearly beloved brethren." The worst possible witness the Church could give to-day, and one of the most dangerous in its effects to herself, was to be seen in some of our larger cities when the Church

lows the rich when they move to a new section, and seems to forget or ignore the poor. 3rd. On the divine gift of the Episcopate, the speaker believed, we had reason to rely. We need our bishops as leaders. We need to give them power and means to lead with, and the host will follow. "If you want cedars," said the speaker, "plant them not in flower pots." Whatever the Church touches she makes holy. "I would have men told that making a road or a drain was a divine thing." Angels worked. Our Lord toiled. "I would have the Church even affect politics—teach that every man has a duty to vote. Consecrate the polls. The Church can do even that."

The next speaker, Mr. W. R. Stirling, of Chicago, said there existed great difference of opinion on the question. He had heard rectors say, "It is our business to preach principles. It is your business" (meaning the congregation) "to put these principles into execution." He did not take this view. The present unrest in the State could be overcome if the Church lived up to her responsibilities and duties. The Church ought to prevent sin, and not give all her time and effort to rescue him who does unlawful acts. The speaker believed the Church truly had the power to make sin uncomfortable, unprofitable, and unfashionable. And whatever the laws of the community may be on prohibition, labor, or what not, Mr. Stirling held it was the duty of each Church society to see that these laws were enforced. The Church's message was to "all sorts and conditions of men." She should let her influence be felt for righteousness, for right thinking, for right living.

The next speaker, Mr. Henry Lloyd, of Boston, the well-known labor-leader, created a profound sensation. After his third sentence it was easy to see that in his great auditory of 1,500 men there was much of sympathy for the man and his message. The personal interest of the occasion was not lessened when the speaker, early in his address, affirmed that he was a laboring-man himself, and that, though born in this country, he began toil at eight years of age, standing by the loom beside his young mother in one of our manufacturing cities. He would criticize the Church, but speak the truth. The working-classes were not infidels, but weep as often as any other people at the name of the Galilean Carpenter. The speaker thought the question should read: "If Christ were here to-night what would He do for the temporal welfare of the people." The speaker believed there was meaning in the old words, "Thou shalt not steal." "Suffer the little children to come unto Me." In England the speaker had recently found leading clergymen working and discoursing on the labor problem. Canon Farrar, Cardinal Manning, and three labor agitators, had settled the great dock labor strike in London, concerning which Gladstone had said that they had done more to educate the laboring people as to their responsibility than all legislation for a century back. In the English churches, churches of the Establishment, collections were taken to support those striking laboring people. London had 18,000 men, women and children, who slept each night like rats on the docks. The Lord's Prayer said "Our Father," not merely the millionaire's Father. The Church said much about man in the hereafter, but Christ, the Church's Head, gave blessings to man here. "If," said the speaker, "we had the Church of my boyhood, this Church, and the Brotherhood of St. Andrew, standing alongside the patriotic laboring men, we would create a peaceful revolution without firing a shot or turning a hair." Mr. Lloyd said he left the Church 17 years ago, because what he saw and heard did not meet his case. The golden streets of the upper city did not seem so bright to him when he saw men starving to death—to suicide and death—on the streets of his own city. The working-men were out of the Church because the front pews were taken by men who lived by the sweat of their children—men who paid sewing girls, with their long hours, \$2 and \$3 per week. It was because they saw the Church condemning the Louisiana lottery, but giving praise to the man who cornered wheat. "I would have the Church strive to take 2,000,000 children in this land from the looms where they are to-day and fill their places with 2,000,000 men who tramp the streets in their search for work. The Church should terrorize political corruption, and the ministry should show they have a mission and not a muzzle."

The last speaker, Bishop Sessums, spoke upon the all-sufficiency of the Christian faith. The same prelate at 9:30 A. M. on Sunday, delivered the anniversary sermon before the Brotherhood in the church of the Epiphany. His text was "Art Thou a King then." On each occasion he poured forth upon his great auditory a flood of eloquence of which here no abstract is attempted.

SUNDAY SERVICES

In all the Washington churches, sermons were delivered by various visiting delegates at the 11 o'clock service. At 3:30 P. M., in Convention Hall, which seats 6,000 people, was held a great and most inspiring public service; 1,100 men of the Brotherhood were in solid body at the front, and all other seats in the building were occupied by visitors. The singing of the old hymns of the Church, "Onward, Christian soldiers," "Jesus shall reign," and other hymns was, as might have been expected, most moving and uplifting. The subjects for consideration were: Why we have bishops; Why we have a Prayer Book; Why we build cathedrals. Bishop Dudley, who presided, said the assembly would be addressed by the "Whys" men, and, first, all bishops present or absent would be accounted for.

The first speaker was Mr. Silas McBee, of Sewanee, Tenn. He said: "Facts precede dogma and theory. Creation and the Resurrection were facts before there was any theory about them. So the Church existed before there was any record of the Church, and the Christian Church existed 300 years before the Canon of Scripture was finally fixed. Its organization was episcopal, and continued to be so everywhere for 1,500 years without break, and under the power of such organization Christianity moved through the ages as a unit. To-day 86 out of every 100 believers favor Episcopacy, 3 out of 100 favor Congregationalism, 11 out of 100 favor Presbyterianism. In order to meet the needs of the heathen world, and the needs, too, of our own land, the

forces of Christ should be united as once they were. A moving appeal closed this effective address.

The second speaker was Dr. R. S. Barrett, of Augusta, Ga., who spoke on the use of the Prayer Book. He referred to the Presbyterian testimony to the use of a Prayer Book, given by Drs. Hopkins and Shields, and, above all, to the example of our Lord Himself in giving a form of prayer to the disciples. We use the Prayer Book because: 1. We want to learn to pray. This book shows how it is a reality. 2. We learn hereby the effects of prayer on our own hearts and lives. The Prayer Book is full of witness to this. 3. Because of its sound doctrine. The mother, after all, is the best teacher. 4. Because we would worship our great King with becoming awe and reverence. Convince men they are worshiping God and not an audience, striving to please Him and not man, and they will be thankful for the book. Let us use it aright.

Bishop Doane spoke last, on "Why we build cathedrals." He said: 25 years ago cathedral builders were looked upon almost as the mound builders. But perhaps there is some gain since. The Bishop found sufficient reason to build cathedrals: a. To the greater glory of God; b. As a protest against parochialism; c. that the Bishop may have his own place, as every priest wants his, to exercise his priestly office; d. for the centre and heart of the diocese, and as a representative and reminder of the diocese; e. As administrative centre of the educational, charitable, and missionary work of the Church; f. As a place where the bishop can establish and maintain that order of public ritual which he would desire as an ideal kept before all churches in his charge.

The final service of the convention was held Sunday evening in the church of the Epiphany. Many were unable to secure admission. Bishop Paret presided and addresses were delivered by the Rev. F. W. Tomkins, Jr., of Providence, on "The Salt of the Earth;" by Bishop Gilbert, of Minnesota, on "Not peace but a sword," and by Bishop Dudley, on "The Net cast into the sea."

The after devotional meeting was conducted by Mr. Tomkins, and the final blessing given by Bishop Paret.

Notes of the Convention

From the top of the Ebbitt House, the official headquarters, there floated during the sessions of the convention an enormous white flag bearing the red cross of St. Andrew. It was seen far and wide, and excited much favorable remark.

It goes without saying that the local committee of the Washington Brotherhood were most efficient in their arduous labors. Nothing could exceed the kindness and hospitality of the Washington people. The press of the city gave columns each day to their reports of the convention proceedings, and printed also in the editorial column, much that was pleasant and significant to see. As one of the papers said: "The only trouble is that Washington will now always want the yearly convention of this Brotherhood, and Washington can't always have it."

Up to Friday afternoon there had been registered 1,230 delegates, a much larger number than in attendance at any previous convention of the order.

Among the delegates present were three full-blooded Indians from South Dakota; one of these is a son of the noted chief, Sitting Bull.

Arrangements have been made for a large number of the delegates to make a visit to Mt. Vernon and Alexandria, on Monday, at the latter place visiting old Christ church, wherein Washington used to worship.

Canada

The ordination announced to be held by the Bishop of Toronto on the 23d, took place in St. Alban's cathedral, Toronto. The special jubilee services in St. George's church, Grafton, were held on the 16th to commemorate the first opening of the church in 1844. They were very successful, large congregations being present on each occasion. The church was beautifully decorated with the harvest fruits, and the offerings were very good. At a well-attended meeting, held on an evening in the following week, an interesting paper was read by Col. Rogers, giving an exhaustive history of the parish during the last 50 years. The bell now in use has been nearly that period of time in its present position in the tower. There are some very encouraging features of the Church's work in the parish of Penetanguishene. Up to 1890 the parish, in which there are three churches, was dependent, to some extent, on the mission fund of the diocese, but since then has become self-supporting. In order to accomplish this, members of the congregation have voluntarily undertaken such work as sweeping and dusting the church, ringing the bell, and other duties of the same nature, while a lady has the whole charge of the chancel, so that no paid help is needed. The choir and organist's work is also voluntary, and six boys take it in turn to pump the organ. All Saints', the church in the town, is lighted with electric light, and a new parsonage has been recently built close to it. The seats in all three churches of the parish are free. The last meeting of the rural deanery of Durham and Victoria was at Millbrook, on Sept. 2d and 3d. The parish of Christ church, Whitfield, held a combined Sunday school festival and harvest home on the 16th and 17th. Special music by the choir was very well rendered. A great many improvements have been

made in St. Paul's church, Beeton, of late. A new furnace has been put in and a fine bell placed in the tower. Stained glass has been put into the west window, and a new lectern given. A meeting of the rural deanery of South Simcoe was held at Beeton in the end of August. A number of the clergy were present, and a choral union for the deanery was decided upon and organized. The fall meeting of the deanery of West Simcoe was held at Duntroon on the 4th and 5th. The subject of prison reform was one of the matters discussed by the chapter. It has been stated that until a successor to the Rev. Dr. Body has been chosen, the Rev. Prof. Jones has been appointed to fill the position of Provost at Trinity College *pro tem*.

St. Matthew's church, Florence, was beautifully decorated on the occasion of the harvest thanksgiving service on the 9th. A special visit was made to the parish of Watford, diocese of Huron, by the Bishop on the 18th. He was accompanied by Mrs. Baldwin, and both made addresses to the Woman's Auxiliary branch in the parish, in the afternoon. A Mission was commenced in St. James' church, in this parish, on Oct. 1st, conducted by the Rev. F. E. Howitt, of Hamilton. A number of the clergy were present at a service of the church of St. Charles, Dereham, to celebrate the 50th anniversary of the parish. The Bishop was the preacher on the occasion. The church was called St. Charles, out of respect to the man who first organized the mission, the Rt. Rev. Charles James Stuart, Bishop of Quebec. A tablet has been erected in the church to his memory. It has been found necessary to issue a third edition of the Ojibway Hymnal, prepared by the Rev. Mr. Jacobs, of Walpole Island, the two first editions having been entirely exhausted. Although only originally intended for the Indian congregations in his immediate neighborhood, it obtained a very wide circulation, orders being sent for it from many places all over Canada and the United States. The Smithsonian Institute, Washington, applied for copies of it, and have adopted it as the standard for the spelling of the Ojibway language, which is a great compliment to Mr. Jacob's translation. The Bishop of the diocese and the Bishop of Toronto are expected to take part in the services to celebrate the 60th anniversary of Old St. Paul's, Woodstock, Huron diocese, to be held in November. An elaborate octave of services has been planned for the occasion. At a vestry meeting at Appin lately, a committee was appointed to take steps towards building a church there.

A new church, St. John's, Virgil, diocese of Niagara, was opened on the 2d. It is a neat building of brick, in Gothic style. It is thought that it will supply a great want in Niagara township. St. James' church, Guelph, held the annual Thanksgiving service Oct. 4th, when the Rev. Arthur Baldwin, rector of All Saints' church, Toronto, preached the sermon.

New York City

The Board of Missions has just received a legacy of \$500 for the work in foreign fields, from the estate of the late Harrison Earl.

The annual business meeting of the Society of St. Luke's Hospital was held at that institution on the evening of St. Luke's Day, Oct. 18th.

At an early October meeting of the Churchmen's Association, a paper was read on "The Spiritual Problem in Manufacturing Towns," by the Rev. Prescott Evarts.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the new choir boys' school is well under way, and is filled to its utmost capacity. The boys have for week days, a military uniform, and are ranked according to proficiency in music. The course of study is arranged to fit them to enter the College of the City of New York.

At St. Michael's church, the Rev. Dr. Peters, rector, special missionary services were held on Sunday, Oct. 14th. In the morning an address was made by the Rev. Jules L. Provost, missionary to Alaska, and in the evening, the Bishop of Georgia spoke on the "Negro Question."

An occasion of special interest marked Monday, Oct. 15th, at the Church Missions House. At the hour of noon missionary prayer, there was a gathering of the friends of missions in the chapel. An address was made by the Rev. Yung Kiung Yen, of Shanghai, the senior priest of our missions in China. It is over 30 years since this native clergyman was in America.

A special committee of the Brotherhood of St. Andrew has arranged plans for a series of services to commemorate the 10th anniversary of Avenue A mission. The services will continue four nights, and will begin Sunday, Oct. 21st. The Bishop is expected to take part. The Rev. Dr. Rainsford will preach one night; another will be given to addresses by former mission workers, and still another to a children's service.

The Local Assembly of the Brotherhood of St. Andrew, met last week and elected officers for the ensuing year: President, Mr. Duff G. Maynard, of Grace church; vice-president, Mr. Geo. Zabriskie, of Calvary church; secretary, Mr. W. C. Austin, of the church of the Beloved Disciple; treasurer, Mr. Frederick W. Perry, of St. Matthew's church. A executive committee was also chosen. An interesting address was made by Mr. G. Harry Davis, of Philadelphia.

The 20th Sunday after Trinity, Oct. 7th, was the annual festival service of the church of the Transfiguration. It commemorated the initial service held by the Rev. Dr. Geo. H. Houghton in founding the parish, and the advance on churchly lines which has marked the parochial history. Many present and former parishioners received the Blessed Sacrament at the services of the morning. A considerable increase was made to the endowment fund, and offerings were made additionally, which will complete payment on the new organ. The rector preached a noteworthy sermon, reviewing the work accomplished and the principles upon which it had been carried on.

The House of Bishops met at the Church Missions House, Wednesday, Oct. 17th. On this first occasion of such a session in the new centre of the Church's work, an interesting incident occurred. At the request of the Rev. Dr. Langford, the Rev. Dr. C. Ellis Stevens, with permission of his vestry, loaned the venerable chair, carefully preserved at historic Christ church, Philadelphia, in which Bishop White was accustomed to preside over the Board of Missions. This old chair, bearing a silver inscription, is intimately associated with the founding of the missionary work of the American Church. It was used on the present occasion as the chair of the Bishop presiding over the session of the House of Bishops at the first election of a missionary bishop held in the Missions House. The interesting item may be added, that the first missionary bishop of the American Church, the apostolic Kemper, was an assistant minister of the old parish of which Bishop White was rector, and was consecrated by him.

At the General Theological Seminary, the middle and junior classes have organized for the year, with class officers. The first meeting of the missionary society for the new year was held Tuesday of last week. An address on the work and aims of the society was delivered by the executive. It was decided that the society should take an active part in city mission work during the winter. The contributions received will be given to the work of one of the recent graduates of the seminary, in mission fields. The officers for the coming year are: President, *ex-officio*, the Dean of the seminary; executive, Henry W. Mizner; vice-president, W. T. Brown; secretary, Erskine Wright. The senior and middle classes have just given a reception to the new students in the refectory. The Rev. Prof. Walpole has delivered an interesting lecture to the students on "Seminary Life." Besides the choral Matins and Evensong sung daily in the chapel, the offices of Sext and Compline are also said, the latter in the different halls. These latter offices are conducted by the students. The junior class has registered 43 men. The matriculation ceremonies will take place at a choral celebration on the eve of All Saints' Day, Oct. 31st.

St. Ann's free church, W. 18th st., which specially ministers to deaf-mutes, observed its 42nd anniversary, Sunday, Oct. 7th. The rector, the Rev. Dr. Krans, preached in the morning. The rector *emeritus*, the Rev. Dr. Gallaudet, preached in signs to the deaf-mutes in the afternoon, and also at the evening service. The total receipts from Oct. 1st to May 1st—7 months—were \$8,044.30, and the amount expended was the same. An appeal was made to friends within and without the parish for offerings to make up a deficit which remains. Offerings and legacies were also asked for the Endowment Fund, which is urgently needed for effective work, and to enable the parish to hold its ground amid the changes that are taking place in the neighborhood. Dr. Krans said that if St. Ann's ever moved, it would be for the sole reason that it could not, with its double mission, resist the pressure to which its situation and other circumstances make it subject. For 42 years, without pew rents, or a wealthy congregation, and with a burden of debt, it has done a creditable work for hearing and speaking people, and for an afflicted class; but in the changed conditions which time has brought, an endowment is indispensable, if the church is to continue where it is. There continues the need also of a parish building, work now having to be done in dark rooms, and the deaf-mute men, for want of a pleasant room connected with their church, in which to meet, have for several years after their sign service resorted to the bar-room of a neighboring hotel—not a very cheerful room either—the proprietor kindly allowing them this privilege.

Philadelphia

The Philadelphia Divinity School opened on the 4th inst. After Evening Prayer the Rev. Dr. Fleming James preached the sermon.

The Rev. Dr. C. Ellis Stevens, on Sunday, the 14th inst., began a series of sermons at Old Christ church on "A Present day view of the Ten Commandments."

At the opening of the Advent term of the Church Training School and Deaconess' House, on the 3d inst., Bishop Whittaker admitted three students as candidates for the office of deaconess, and made an address. Bishop Garrett, of Northern Texas, also delivered an address.

There has been a steady and marked improvement in the choir of the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, under the direction of Mr. Julius G. Bierck, the efficient organist and choirmaster. The Sunday evening service is entirely choral.

The chancel of St. Matthew's church, the Rev. R. W. Forsyth, rector, has been greatly improved. The rail has been set back, the old pulpit and lectern replaced by a fine brass and walnut pulpit, and a brass lectern. Walnut stalls have been placed on each side of the chancel, and the church has been newly carpeted.

Although the Drexel Institute is non-sectarian, yet it owes its origin and endowment to a very noted Churchman, and at its annual meeting held on the 9th inst., eight members of the board of directors whose terms had expired were re-elected for the term of three years. These were the Rev. Dr. W. B. Bodine and several laymen, all well-known Churchmen. The whole number of students registering this year exceeds 1,900. An annex building is being equipped to accommodate the overflow.

The students' Sunday evening theatre services, which were so very successful last winter, commenced on the 14th inst. at the Walnut Street Theatre, the opening address being delivered by the Rev. Dr. Arthur Brooks, of New York City. Mrs. Charles Wevill is to sing regularly, as she did last year. A large student chorus has been organized and college quartettes will also sing during the present course. The services are open to all, but a special invitation is extended to non-church-goers.

For several weeks past, improvements have been in progress at St. John's free church, the Rev. Edward G. Knight, rector. The Sunday school building has been altered so as to accommodate several classes more, as the school, which numbers nearly 700 scholars, made such a change necessary. The church walls have been re-painted and decorated, while the walls and ceiling of the chancel have been decorated in keeping with the rest of the building; a new carpet also adds to its beauty. The exterior of the edifice has likewise been painted.

The first public organ recital of the second series was given on the evening of the 10th inst. at St. Luke's church, Germantown, the Rev. Dr. S. Upjohn, rector, by Prof. George Alex. A. West, F. R. C. O., organist and choir-master. There were about 1,500 persons present. After a brief devotional service, which included Mendelssohn's "Hear My Prayer," sung by Master Arthur Widdowson and the vested choir of 35 voices, selections were rendered from compositions by Guilment, Best, Lemore, Hesse, and Wesley. The other recitals will be given on every Monday evening until Advent, and will include celebrated organists from this and other cities.

The Rev. Stewart Stone, rector of the memorial Church of the Holy Comforter, who returned on the 6th inst. from England, on the "Etruria," had a stormy passage, the vessel having been tossed about for four days in the cyclone. A welcome-home reception was tendered him on Tuesday evening, the 9th inst., in the parish house. The rooms were beautifully decorated with palms and American flags, and about 700 persons were present. The address of welcome was made by Mr. John V. Hood, the superintendent. This parish is out of debt and in a highly prosperous condition.

A special service was held in St. Michael's church, Germantown, on Thursday evening, the 11th inst., the occasion being the 21st anniversary of the Guild of St. Michael. The service was in charge of the rector, the Rev. Dr. J. K. Murphy, and the Rev. Geo. Bringham, of the House of Prayer, Branchtown, preached the sermon. A reception was given in the parish building to delegations of young men from the guilds of St. John Baptist, St. Peter's and Calvary, Germantown; St. Timothy's, Roxboro; House of Prayer, Branchtown; Old St. Peter's, St. Barnabas, and the Ascension, Philadelphia.

Sundry improvements have been made at Holy Trinity Memorial chapel, and comprise, in addition to those mentioned in our issue of Sept. 1st, the cementing and ceiling of the cellar and the tiling of the vestibule. Under the supervision of Mr. Burns, the architect, the interior has been tastefully decorated, the prevailing effect in the church proper and the chancel being terra cotta, which gives a rich warm coloring. A new system of lighting has been introduced; also new carpets and cushions. The music is to be rendered by a double quartette, assisted by a chorus of volunteers.

The annual meeting of the directors of the Kensington Hospital for Women was held on the 8th inst. at the Episcopal rooms, Bishop Whitaker, president, in the chair. The report of the surgeon-in-chief showed that the hospital has cared for 410 women this year, as compared with 337 last year and 130 two years ago. The capacity of the hospital has been increased from 15 to 25 beds. All the old officers were re-elected, also Dr. Chas. P. Noble, the surgeon-in-chief. Although this institution is strictly non-sectarian, yet Churchmen are largely interested in the management. It is the oldest hospital in the city for the treatment of the special diseases of women exclusively.

Near the beginning of the present autumnal season, an earnest young woman, a member of Christ church mission, Franklinville, started (with the consent of the Rev. Thomas J. Taylor) a mission Sunday school near the drove yard, on the north Pennsylvania branch of the Reading railroad. It proved a success from the very commencement, but hav-

ing been crowded out of the room in which it had begun, a disused "election booth," made of corrugated iron, was purchased, placed on a lot at the corner of Sixth and Bristol streets, and treated externally to a coat of paint, which vastly improved its appearance. On the peak of the roof at the eastern end a cross has been placed, which is directly over the altar. A lectern and prayer desk have likewise been placed in the chancel. On Sunday, the 7th inst., being the Sunday within the octave of St. Faith's Day, this mission chapel of St. Faith was formally opened and dedicated by the Rev. T. J. Taylor, priest in charge of Christ church mission. The little chapel was crowded and a large number who could not gain admittance stood outside.

Chicago

On account of the illness of the Rev. F. B. Dunham, rector of the church of the Redeemer, the Rev. J. M. D. Davidson, of Burlington, Ia., has accepted a call to take charge of the parish for the winter.

On Sunday, Oct. 7th, the 100th anniversary of the planting of the holy Eastern Church on this continent, was celebrated at the Russian chapel, 21 S. Centre ave. The feast of St. Sergius, one of the early apostles of Russia, who is most highly venerated by the Russian people, fell on the same day. Mass was said partly in Slavonic, partly in Greek, and partly in English, the responses being, however, all in Slavonic. The Rev. Fr. Flambolis, priest of the Greek chapel, said the Mass, assisted by the Rev. Fr. Vrettas, of the Russian chapel. The lower floor of the house, which is fitted up as a chapel, was crowded. It is perhaps not generally known that there are no seats in an Orthodox Eastern church, and on this occasion standing room even was hard to obtain. After Mass a procession was formed, headed by a band, followed by banners, processional crosses, the Rev. Sergius Sokaloff, the "Psalm reader," and choir, the two priests fully vested, and men carrying the sacred "ikons" of our Lord, St. Mary, and the Apostles. The band played airs from the Liturgy of St. James, the choir in the intervals singing the popular hymns of the Church. The clergy intended to have performed the office of the "Benediction of the Waters" in Jefferson Park, but were refused admission. The procession numbered between 200 and 300, and was watched with much interest as it passed through the streets. The two Orthodox congregations, Greek and Russian, are small, but have faithful priests, devoted people, and all the elements of growth.

Diocesan News

Massachusetts

William Lawrence, S.T.D., Bishop

WORCESTER.—The Episcopal Club of this city recently gave a dinner, at which there was an attendance of over 200. The Rev. E. N. Potter, D. D., president of Hobart College, delivered an address on the "Church University Board of Regents." He was followed by Senator G. F. Hoar and President Hall of Clark University. Dr. Potter will address the Church Club of Boston, at their first meeting.

LEE.—Bishop Lawrence recently administered the rite of Confirmation to four candidates in St. George's church. The Rev. Dr. Newton and the Rev. W. Grosvenor took part in the service.

SOUTHBOROUGH.—The annual harvest thanksgiving service in St. Mark's church was held on the evening of Oct. 11th. The Rev. A. St. John Chambre, D. D., archdeacon of Lowell, preached the sermon. There are 17 boys singing in the choir from St. Mark's School, and three from the Fay School.

OTIS.—Sept. 29th was a gala day for the people of St. Paul's, the occasion being a visit from the Rev. R. E. Bennett, of Lee, who has charge of this parish. Divine service was held in the afternoon in the old church building, which was beautifully decorated with evergreens, clematis, and flowers. An informal meeting of the parishioners was held in the evening, when addresses were made by Mr. Bennett and others. Holy Communion is celebrated in this church at 8 A. M., once a month, and in order to accomplish this, the rector leaves at 5:30 A. M., Sunday morning from his home at Lee, and drives a distance of 13 miles, returning in time for the morning service at Lee. After the afternoon service, he drives to South Lee and holds Evening Prayer there at 7 P. M.

MILLBURY.—The energetic rector of St. John's, Wilkinsonville, has resumed Church services in this village. They are held in the Congregational place of worship and are very well attended. Seventeen years ago, services were held in this place, but were relinquished about seven years ago. The town numbers about 6,000 people and there are 30 communicants of the Church.

BOSTON.—At the funeral of Dr. O. W. Holmes in King's chapel, Dr. E. E. Hale, clad in a silk gown, met the remains at the entrance, and read the sentences of the Burial service of the Church, and throughout it, adhered to it closely. There was no address.

A reception was given to Father Field upon his return. The Religious Art exhibition, under his management, will

give a display of the Fitzroy pictures, largely used for educational purposes, during the sessions of the Church Congress. There will be, also, a special Morris exhibition showing his beautiful designs in a variety of ways.

St. Augustine's church needs a heating arrangement, and probably \$1,000 will be required for this purpose.

For the Church Congress, which convenes Nov. 13th, and continues for three days, each committee is active in promoting its own object, and there is every sign of increasing interest. The homes of the Churchmen will welcome many a visitor. The music will be more elaborate than has ever been attempted at any of the previous sessions. It is intended to have a choir of over 100 choristers for the opening service in Trinity church. For the evening meetings in Music Hall, there will be a separate choir every evening under its own leader. In addition to the organ and cornet, the voices will be supplemented by instrumental music. About 250 singers will take part in the different choruses.

Virginia

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

The Theological Seminary at Alexandria began its sessions Sept. 26th, with 40 students in the three classes. The preparatory department was abolished last June. The Seminary has just received a gift of \$2,000. This is to be invested, and the proceeds to constitute a prize to the best extemporaneous preacher in each senior class.

Western New York

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

The first grand choral harvest festival took place on Sunday, at St. Bartholomew's, Buffalo. There was a celebration of the Holy Eucharist at 7:30 A. M., and a special harvest sermon to the children at 10:30 A. M. The church was elaborately decorated with all kinds of fruits, flowers, vegetables, and corn. At 8 P. M., full choral Evensong was sung by the full re-organised choir, and the singing was of a most hearty character. The Rev. H. E. Bowers, M. A. (Oxon), rector, was the preacher. After the benediction, the whole choir, facing the altar, sang "God bless our native land." St. Bartholomew's has recently been painted and decorated; since the Rev. H. E. Bowers took charge the congregation has doubled in numbers. This young parish has just sent its energetic lay-reader, Mr. G. W. L. Coulter, to the Western Theological Seminary, at Chicago, prepare for the priesthood.

GENEVA.—The septuagesimal year of Hobart College has just opened, with a larger number of applications for admission than in any preceding year. The Rev. Dr. E. N. Potter, president of the college, returned from a four months' trip abroad, the special object of which was study of some of the leading educational institutions in England and on the continent. Prof. Turk, of the English department, also spent vacation abroad, collecting material for a book he has in preparation. Prof. Rose, the head of the department of modern languages, is absent on leave in Germany for a year. Work on the new Damarest library building, which will duplicate the present Merritt library building, and is an extension of it, is going on rapidly. It is expected that the structure will be enclosed early in November.

Tennessee

Chas. Todd Quintard, D.D., LL.D., Bishop
Thos. F. Gallor, D.D., Assistant-Bishop

The congregation of the church of the Advent, Nashville has for some time been discussing the advisability of moving their parish church to the "West End." There are some objections to the plan, for while it is admitted that the possible limit of growth has been reached in its present location, still the location is there, and all the needed parochial machinery for a large parish. While, however, the present edifice seats 450 people, and the communicant list is about 260 the church is seldom full, and there is every reason to suppose that with the church removed to the West End, the communicant list would, in a short time, be doubled, and the average attendance at least trebled.

The Convocation of Nashville assembled in Emmanuel church, Gallatin, Oct. 2—3d. The convocation sermon was delivered by the Rev. A. A. Benton, D. D., of Sewanee. The sermon was based on Phil. ii: 17. The subject for discussion was, "How to reach the people with the Christian religion." This was most interesting. The principal conclusions were more sympathetic relations between clergy and laity, the clergy to learn that formalities must not stiffen and chill, and the laity to learn their own personal power and office. A committee was formed to secure a general missionary for the convocation. The Rev. Geo. F. Degen read an essay on the "Symbolism of Church architecture." At the request of convocation he is to enlarge the paper and publish it in the *Diocese of Tennessee*. The missionary meeting was held on Wednesday evening; the Rev. Messrs. Winchester, Ramage, and Scully spoke on the work in general, the work among the colored people, and the work of organizations. Mr. Fusch, a layman, spoke on

the work of the Brotherhood of St. Andrew. A noticeable feature of this convocation was that simultaneous meetings were held among the colored people in St. Cyprian's chapel by the Rev. A. A. Roberts, archdeacon of the colored work.

New Jersey

John Scarborough, D.D., Bishop

The Convocation of New Brunswick held its quarterly meeting in Grace church, Plainfield, on Tuesday, the 2nd inst. There was an early celebration of the Holy Communion at 7:30 A. M., by the rector, the Rev. E. M. Rodman. At the second service, the Bishop of Western Texas was the Celebrant. The sermon was preached by the Rev. H. L. Phillips. About 40 of the clergy of the convocation were present. Reports were read by the dean, treasurer, and secretary. A bountiful luncheon was prepared by the women of the parish guild, which was greatly enjoyed by the clergy and others. At 2:30 business was resumed, and the subject "endowment" was presented in an essay by the Rev. H. M. Barbour, and discussed by other members of the convocation. At the close of the session, the rector invited the guests to take a stage ride around the city. Scott's press and Muhlenberg Hospital were visited and hastily inspected. The missionary meeting was held in the evening, and addresses made by the Rev. E. J. Knight, head of the Mission House in Trenton, the Rev. E. B. Joyce, and the Rev. H. M. H. Pearse, the dean presiding. Deep regret was felt at the absence of the Bishop, detained at home on account of illness, for the first time in the 19 years of his episcopate, from a meeting of convocation.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

ARDMORE.—A mission has been started from St. Mary's most active and energetic parish, at Toddtown, a distance of three and one-half miles from Ardmore. A house was secured and fitted up, and services were held during the summer every Sunday by two lay readers, Mr. W. V. Williamson, and Mr. T. E. Baird. The attendance has averaged over 50, and the house proving too small for the congregation, it has become necessary to fit up a room in the neighboring mill. A temporary chapel will be there arranged until spring, when, if a satisfactory piece of ground can be purchased a permanent building will be erected. Mothers' meetings have been held on Thursdays during the summer, and the rector of St. Mary's has baptized 23 children within three months at the mission.

In order to provide work for the worthy poor in the neighborhood, St. Mary's congregation have rented a house in Ardmore, engaged skillful women to direct the work, and opened a laundry. This laundry will provide employment for eight or ten women two or three days each, in every week. This is an adjunct to the Employment Bureau, or Dorcas Society of St. Mary's, which provides sewing for poor women.

BRYN MAWR.—The annual meeting of the Woman's Auxiliary of the convocation of Chester was held on the 4th inst. in the parish building of the church of the Redeemer, the Rev. James Haughton, rector. There were 125 delegates present, representing 26 parishes. Mrs. James Little, one of the vice-presidents, occupied the chair during the morning session, and the Rev. John Bolton, dean of the convocation, presided in the afternoon. The treasurer reported that \$397.06 had been received, and \$326 expended. Addresses were made by Mrs. Twing and Mrs. Neilson. The following officers were elected: Vice-presidents, Mrs. G. Field, of Coatesville, and Mrs. James Little, of Wallingford; secretary, Miss J. E. Ringwalt, of Downingtown; treasurer, Mrs. G. H. Davie, of Wynnewood; executive committee, Mrs. G. F. Curwen, of Villanova, Mrs. Joseph Rhoads, of Bala, and Miss Gorgas, of West Chester. It was decided that the appropriation for this year be given to St. Paul's church, West Whiteland. The spring meeting will be held at St. John's church, New London, in May.

Southern Ohio

Boyd Vincent, D.D., Bishop

The Rev. J. de B. Kaye, the rector of the church of the Resurrection, Fern Bank, has started a mission at Home City. There are about ten Church families in the place. A room has been secured in the Auditorium building, and fitted up for the purpose. The first service was held on Sunday evening, Sept. 30th. There was a congregation of over 100 present. It is purposed to start a Sunday school in connection with the mission in a few weeks. Mr. Kaye will hold service at the mission every Sunday evening.

Archdeacon Edwards opened a new mission at New Lexington on Sunday, Sept. 30th. Both morning and evening service was held. On both occasions the hall was crowded. While there is only one communicant in the place, the archdeacon thinks the outlook most encouraging. Already a number have signified their desire to be confirmed. The archdeacon will have charge of the work for some time to come, and will officiate there every other Sunday.

The Rev. Alexander C. McCabe, of Geneva, O., has accepted the charge of Christ church, Springfield, for six

months. He entered upon the work Oct. 7th. The Rev. Edward S. Cross, who has been officiating at Christ church for the past six weeks, has accepted a charge in New Mexico, where he was formerly located.

The debt on St. John's church, Cambridge, has now been paid, Bishop Vincent having placed the matter in the hands of Archdeacon Edwards, who secured \$130 subscriptions additional to the \$600 already in hand, and gave \$200, thus making up the total of \$930 necessary for the cancellation of the mortgage. The archdeacon held a service on Wednesday, Sept. 26th, on which occasion the people returned thanks to God for all his kindness.

A very interesting and profitable meeting of the Cincinnati clericus was held Oct. 1st at Fern Bank. After the celebration of the Holy Communion, the Rev. David W. Cox read an excellent essay on the subject of the "Ethics of Subscription," wherein he treated of the tendency on the part of some to evade the plain meaning of the rubrics, and also the doctrines of the Church. A very general wish was expressed by all present that the essay be published.

The Rev. Cassius M. Roberts, who was dangerously ill for some six weeks, has recovered his health, and has resumed the services in his church.

New York

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

TARRYTOWN.—St. Mark's church is to be handsomely decorated by Mr. E. J. Neville Stent, of New York. During the process of the work, which will probably take until Advent, the church will be closed, the congregation joining in worship with the neighboring parish.

Central New York

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

The 8th annual festival of the vested male choir guild of the diocese was held in Grace church, Utica, Thursday, Oct. 4th. There was a celebration of the Holy Communion at 11 o'clock, and Evensong at 7:30. The music rendered was by Woodward, Le Jeune, Tallis, Tours, Barnby, etc.

St. John's church, Auburn, has just secured a parish house. A conveniently arranged dwelling house, situated directly opposite the church, has been rented, and the lower part is to be used for the meeting of the various parish societies, the upper part being occupied by a family who will have the care of the building. A reading room will be maintained, and a men's club is to be organized.

A meeting of the 4th district convocation was held Oct. 2nd and 3rd, at Trinity church, Fayetteville, the Rev. A. W. Ebersole, rector. At the Tuesday evening service, the dean, the Rev. P. N. Meade, reported the missionary work done in the district during the last six months, and addresses were made by the Rev. Wm. D. L. Wilson on "Church Journalism," and by the Rev. A. George E. Jenner on "Parish Papers." A business meeting was held Wednesday morning after Morning Prayer, and at 11:45 o'clock the Holy Communion was celebrated by the Bishop, and a missionary sermon was preached by the Rev. R. G. Quennell. In the afternoon, the members of the convocation gathered in the rector's study, and listened to an essay on "Schopenhauer and Pessimism," by the Rev. John T. Rose. The Woman's Auxiliary of the district, and the Junior Auxiliary met in Trinity church Wednesday afternoon, Mrs. C. P. Fuller presiding. The usual reports were made, pledges were secured for various objects, and addresses were delivered by the Bishop and the Rev. R. G. Quennell. All the services and meetings were well attended, and the session was an exceptionally enjoyable and profitable one.

Iowa

Wm. Stevens Perry, D.D., D. C. L., Bishop

Confirmations by the Bishop of Iowa recently have been as follows: Oct. 3rd, Iowa City, 12; 4th, Farley, 32; 4th, Independence, 7; 5th, Nashua, 5; 7th, Emmetsburg, 4.

Albany

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

Oct. 1st and 2nd, the annual, and 49th regular, meeting of the archdeaconry of Albany was held in St. Barnabas' church, Stottville, the Rev. Wm. H. A. Hall, rector. Monday evening, at a missionary service, addresses were made by the Ven. Archdeacon Sill, Dr. Battershall, and the Bishop. The first service, on Tuesday, was a celebration of the Holy Communion by the rector of the parish, at which a very large proportion of the lay communicants were present. At 10:30 the Bishop consecrated the new church. His address was especially happy and forceful in the three-fold thought of the "intention, consecration, and use of holy things." In the afternoon, an essay on "Conscience" was read by the Rev. Dr. Battershall, and a review of the Rev. Mr. Webb's book, "The Cure of Souls," was presented by the Rev. J. W. Smith. Archdeacon Sill was renominated to the Bishop to serve during the ensuing year; and the Rev. Dr. Shreve and the Rev. E. B. Smith were re-elected, respectively, secretary and treasurer. It is much to the credit of the Rev. Mr. Hall and people that the site which

but a few months ago lay bared by fire in the destruction of the former church, should so soon be crowned with a church free from debt, and consecrated to the worship of God. Full and sincere congratulations from the archdeaconry were given accordingly.

ALBANY.—Ground has been broken by Grace church parish, the Rev. Dr. Silliman, rector, for a parish hall, which the workers hope to occupy before winter is over.

COHOES.—In the early morning of Thursday, Sept. 6th, St. John's church was destroyed by fire. It was built by the late Bishop Brown, of Fond du Lac, during his rectorship. The present rector, Archdeacon Sill, succeeded only last summer in paying off the debt and having the church consecrated. The rector and parishioners have decided to rebuild at once, and plans are being prepared. A parish house will now also be added.

COXSACKIE.—Oct. 1st, the Bishop confirmed a class of 12 at Christ church, and held a service of Benediction of a rectory and parish house built near the church. The property is now valuable as well as beautiful. A few years ago this mission was virtually abandoned, but the earnest labors of the Rev. Mr. Tompkins are bearing good fruit.

Vermont

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

The 16th annual Choir Festival of the Vermont Church Choir Guild, which was held in St. Luke's church, St. Albans, Oct. 3rd and 4th, proved a most successful and satisfactory affair. Prof. S. B. Whitney, from the church of the Advent, Boston, was conductor, with Mr. B. B. Gillette, of Lynn, Mass., acting as organist. Thursday, at 7:30 a. m., Bishop Hall celebrated Holy Communion. At this service, which was full choral, a large number were present, and the altar was glorious with its festal hangings, flowers, and many lights. At noon the Bishop held a Confirmation service, and at night came full choral Evensong. The music throughout the festival proved most inspiring. The address by Bishop Hall was to the point in the matter of counsel and encouragement for the choirs of the diocese. There were about 300 singers. St. Luke's parish gave a reception at which visitors and members of choir had the opportunity of meeting the Bishop, clergy, and friends from all parts of the diocese. At the business meeting the Bishop was elected honorary president *ex-officio* of the Choir Guild.

Maryland

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

Bishop Paret and family, who have been residing on the Joppa road, near Towson, during the summer and fall, will remove to the episcopal residence, 1110 Madison ave., Baltimore, on or about Nov. 1st.

Six young men of this diocese have entered the Theological Seminary of Virginia.

Thursday, Sept. 27th, at Grace church, Baltimore. There was Holy Communion and an address by the Bishop. The class numbers 18, six of whom are new students. The instructors this year are the Rev. Messrs. C. Ernest Smith, C. George Currie, and E. T. Lawrence.

The Bishop's theological class began its winter work on Towson.—The Bishop visited Trinity church, Sunday evening, Sept. 30th, and confirmed nine persons. The rector the Rev. W. H. H. Powers, assisted in the services.

WASHINGTON, D. C.—St. Matthew's chapel, a mission of Christ church, East Washington, recently celebrated the first anniversary of the laying of its corner stone. Archdeacon Gilbert F. Williams and the Rev. John M. E. McKee, assistant rector of the parish, had charge of the exercises. The clergy present were the Rev. Messrs. W. G. Davenport, Chas. Buck, Thos. O. Tongue, and Dr. Thos. G. Addison. These clergymen in the order named, delivered earnest addresses, and the Rev. Thos. Addison, in particular, paid a glowing tribute to the clergy of the parish, and to Archdeacon Williams, for his energy and zeal in accomplishing the erection of the mission.

WORTHINGTON VALLEY.—The Ladies' Aid Society of St. John's church held a lawn fete recently, and realized a good sum towards paying for improvements to the rectory.

HARRISONVILLE.—The Rev. A. M. Rich, rector of St. Luke's chapel, preached his farewell sermon recently to a large congregation. Mr. Rich has accepted a call to New York.

Long Island

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

The feast of St. Michael and All Angels was celebrated by a series of special festal services at St. Michael's church, Brooklyn, E. D., extending from the eve of the feast through the Sunday within the octave. On Friday, Sept. 28, choral Evensong was followed by congratulatory addresses by the Rev. Drs. Haskins, Krans, and Bunn. On St. Michael's Day, there was a celebration of the Holy Eucharist, and an address by the rector. Sunday, there were two Celebrations, the rector being celebrant at the first, at which a large number of the parishioners received. At 10 o'clock Matins were said, and at the High Celebra-

tion at 10:45 the rector preached an anniversary sermon, in which a warm tribute was paid to the loyalty and co-operation which the parishioners had given him. The celebrant at the service was the Rev. Fr. Simpson, of New York City. At 7:45, there was a special musical service, Evensong being followed by a rendition of Stainer's sacred cantata, "The Daughter of Jairus." On Monday evening there was a parish supper to the parish workers and invited guests, when the Rev. Dr. H. H. Morrison, the archdeacon of Northern Brooklyn, the Rev. Dr. Haskins, and others gave addresses, which were heartily enjoyed. The festival was also the anniversary of the present rectorate, and marked a year of new growth and prosperity of the work. The church has been rendered more beautiful and fit for the worship of Almighty God during the past year by the addition of a handsome new altar in carved oak, together with new ornaments for the altar, and in other and various ways greatly improved.

Michigan

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

The Rev. M. M. Goodwin, of St. Luke's church, Ypsilanti, who accepted a chaplaincy in the U. S. Navy, in May last, has resigned his commission and returned to the active duties of his rectorship, to the deep satisfaction of his many friends within and without St. Luke's parish. During the time of his naval service Mr. Goodwin was stationed at the Navy Yard in Philadelphia, and at Bluefields, Nicaragua.

At a meeting of St. Philip's mission, Detroit, on Saturday evening, Oct. 6th, Mr. Hervey C. Parke, through the Rev. Dr. Prall, of St. John's church, made the generous gift to the mission, of all the accrued interest on a mortgage held by Mr. Parke on the mission, together with \$1,000 of the principal, or a sum in all amounting to about \$2,000. This leaves but \$1,000 of indebtedness on a property in every way equipped now for aggressive Church work. St. Philip's chapel is a modest but very Churchly frame structure, and its commodious parish house adjoining was described in these columns a few months ago on the occasion of its formal opening. St. Philip's is now a parochial mission of St. John's church, and under the energetic charge of the Rev. W. S. Sayres, is rapidly developing strength.

Northern Michigan

The Rt. Rev. Francis Key Brooke, D.D., Missionary Bishop of Oklahoma, acting under a commission from the Presiding Bishop, has just finished a thorough visitation of Northern Michigan. He began at Wilson on Aug. 31st, confirming 11, then at Escanaba, confirming 15, of whom one was from Gladstone mission. Then followed Confirmations in this order: Marquette, two visits, 16; Bay Mills, 17; Sault Ste Marie, 1 (a very large class having been confirmed there in April); St. Ignace, 1; Manistique, 4; Ishpeming, 4; Negaunee 7; Iron Mountain, 4; Iron River, 4; Ironwood, 3; Ewen, 9; Ontonagon, 11; Houghton, 16; Calumet, 4; Menominee, 3; total 130. He also visited without Confirmations Seney, Grand Marais, Newberry, Detour, Lake Linden, L'Anse, Bessemer, baptized four infants and three adults, and admitted one candidate for priest's orders, Mr. Henry James Purdue; and two for deacon's orders only, Messrs. Charles John Shaddick, of St. Stephen's church, Escanaba, and Mr. Herbert Steele Blankley, of St. Paul's church, Marquette. The Bishop expressed himself as pleased with the general condition of everything considering the hard times.

A new church and mission has been begun at Grand Marais. The mill belonging to Alger, Smith & Co., formerly at East Tawas, has been removed to that point, and with it has come a large installment of good Churchmen of the Rev. R. T. W. Webb's old congregation at that point. The town is growing, lots have been secured, and a church building is immediately to be erected. Work has been begun and it will be used before winter.

The long delayed church at Ewen is now in evidence and work will be pressed as fast as possible. There will be an enormous cut of logs in the neighborhood this winter, as over 100,000,000 feet of standing pine belonging to the Diamond Match Company alone in that section was damaged by fire, and must be cut or ruined by the borers next year.

The jurisdiction is indebted to the Rev. Dr. Wright, of Milwaukee, and the Rev. J. N. Chennutt, of Albion, Ill., for valuable services during the summer.

Columbia College

The new year at Columbia College begun Monday, Oct. 1st. Since last year several changes have been made in the faculties of the various departments, and also in the structural arrangements of the college buildings. The faculty of the school of arts has been made larger by the addition of several professors from the faculties of the departments, in which courses have been opened to the academic students. Messrs. H. P. Starbuck and G. L. Canfield, both lecturers last year, have become professors of law, and admitted to the law faculty. The department of romance languages has a range for a series of lectures on popular subjects to be delivered in Hamilton Hall, beginning Oct. 18th. The lectures will be free to all students of the university, of Bar-

nard College, the Teachers' College, and the General Theological Seminary. Large additions of shelves have been made in the library. The number of volumes is now \$180,000. The chaplain, the Rev. Dr. Van DeWater, has arranged a series of addresses for students. The seasons of the Church year will be noted, and the themes will be aimed to promote manliness and Christian character among the young men. At the beginning of the course will be a discussion of the chief religious systems of the world, Brahminism, Buddhism, Confucianism, Judaism, and then Christianity and the Church. The year of the college just opened is the 141st. President Low's efforts to stop cane rushing seem to have attained success, as there was greater quiet in the assembling of students, than in many years past, and the freshmen were not molested. An unusually large number of students were present at chapel exercises, which were conducted by the chaplain, the Rev. Dr. G. R. Van DeWater. President Low made a short address, and announced that the authorities had obtained title to the new grounds Oct. 1st, instead of being obliged to wait till January, as had been anticipated. He said he intended to present to the next meeting of the board of trustees plans for the improvement of the grounds, and that unless he was disappointed, the present sophomores would be the first class to graduate on the new site, in the spring of 1897.

The formal opening of Barnard College took place on the same day, with an attendance of 80. Of these, 28 young women were admitted to full entrance. A business meeting of the faculty was held in the afternoon, and arrangements made with reference to changes in the corps of instructors.

The Alumni Association of Columbia College held its annual meeting for the election of officers, Monday, Oct. 1st. Mr. Geo. G. DeWitt was chosen president; Mr. Wm. G. Lathrop, vice-president; Mr. Wm. S. Sloan, secretary; and Mr. Alexander B. Simonds, treasurer. After considerable discussions, a resolution was adopted, urging the trustees to provide for dormitory buildings on the new site, for use of the undergraduate department. The action was unanimous, and expressed an earnest conviction of the college graduates that "college feeling" and the prosperity of the college department will be greatly promoted by such structures.

The first meeting of the Columbia trustees for the new session was held the same afternoon. President Low made his report for the year just completed. He mentioned that a memorial to the late Secretary Fish had been established to be called the Hamilton Fish professorship of International Law and Diplomacy. The chapel at Sheffield, Mass., begun more than a year ago as a memorial of the late Rev. Dr. Barnard, president of the college, has been completed. The sum of \$50,000 left to the college by the late Secretary Fish, has been added to the fund for the purchase of the new site. A fellowship in Classical Philology has been established in commemoration of the long services of Prof. Henry Drisler, and also a Henry Drisler fund of \$10,000, for the purchase of equipment for the departments of Greek and Latin. Prof. Abraham Jacobi, of the medical department, has been invited to a professorship in the University of Berlin. The gains in the number of students in attendance at the university are encouraging, and are as follows: 1891-92, 1,573; 1892-93, 1,641; 1893-94, 1,805. Another fact of encouragement is the increase in the number of students from different parts of the Union, indicating the spread of Columbia's reputation. In the college proper, the attendance has slightly decreased. President Low reported further that the growth of the library showed 51,161 volumes added. Gifts for the purchase of books amounted \$37,634 69. Of this the largest gift \$20,000 was from an anonymous giver. Various gifts for general purposes of university work had amounted to \$83,125 27. For the purchase of the new site Mr. Cornelius Vanderbilt had given \$35,000; Mr. J. Pierpont Morgan, \$33,333.33; Mr. D. Willis James, \$16,666.67; Mr. R. Fulton Cutting, \$10,000; the estate of the late A. A. Low, the president's father, \$5,000; and President Low himself, \$1,000, making \$151,000. It should be stated that President Low was also the giver of the Drisler fund of \$10,000. The college completed the payment of the \$1,000,000 for the new site on July 1st, but to make the last payment, was obliged to borrow \$200,000. This debt will soon be cleared off by legacies due the college, so that it will be able to obtain the ground without touching its annual income. It is hoped that if the present site sells for what it is considered to be worth, sufficient funds will be procured to meet the expenses of moving and of fitting up the grounds for temporary use. The buildings, President Low hopes, will come to the university as individual gifts from friends; and although it is expected to utilize for a time the structures now on the grounds, the new buildings are necessary, especially a fire-proof library and museum.

On Monday, Oct 1st, was formally opened the new buildings of the Teachers' College, part of the university organization of Columbia College. Although the big structure is not yet complete, the expenditure has thus far been in the neighborhood of \$700,000, and it is expected that the western wing and the improvement of the remainder of the present buildings will cost about \$300,000 more. Dormitories are being erected, but can hardly be ready under a year, and temporary use will be made of the old buildings on the new site of Columbia, directly opposite. The Macy Manual Arts building, which has been given by Mrs. Caroline Macy in memory of her husband, is considered the finest structure devoted to art education and instruction in manual arts, in the world.

The Living Church

Chicago, October 20, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

THE LIVING CHURCH, last week, gave a brief account of the report adopted last June by the Commission on the Constitution and Canons, the editor not knowing that the Commission had decided to withhold it from publication until after the meeting in October. He desires to disclaim any intention of interfering with the plan of the Commission. While our comments, no doubt, represent nearly the final form of the portion of the report with which they were concerned, there are likely to be some verbal changes, and as, in such a matter, even verbal changes are of importance, further criticism in detail at this stage might, obviously, be confusing. But the question whether a preamble attempting to define the Church is a desirable addition to the Constitution, would seem a fit subject of discussion, irrespective of the precise form in which it may be cast.

A CORRESPONDENT, referring to a recent paragraph in THE LIVING CHURCH calling attention to the revival of the order of readers, reminds us of Dean Restarick's "Lay Readers, their History, Organization, and Work," as being a most valuable book for distribution among laymen who have the will and the gift to do missionary work. Of this book we gave a hearty commendation a few weeks ago. It is published by Mr. Whittaker. Among its contents is an office for the authorizing of readers, as set forth by the Bishop of Pittsburgh. The Bishop of Milwaukee has also an office for this purpose, in his Book of Offices published by the Young Churchman Co. The Bishop of London and other English bishops use an ancient form for the admission of readers.

ANOTHER POINT in the same paragraph seems to have attracted the attention of some one in Philadelphia, who clips and returns it ingeniously marked to indicate that the editor is inconsistent. The point in question was the incongruity of a person in Holy Orders "continuing to be engaged in business;" and there, at the head of the column, is the name of a clergyman as editor and proprietor of THE LIVING CHURCH, a business in which many thousands of dollars are collected and expended every year! But it is the business of the Church, not of the world, and is not carried on "for profit only." The proprietor has less to do with the details of the business than rectors and bishops generally have with matters of business pertaining to their jurisdiction. It is deplorable that financial matters have to be thought of at all by those who are ordained to minister in spiritual things, but as the world is constituted nearly all have to do it. Even in religious orders the head is necessarily a business manager, and must make a great sacrifice of spiritual exercise, that others may be able to enjoy it. The business involved in the management of Church and charitable work, though it should be done by laymen "where they may be had," is not inconsistent with the office of deacon, priest, or bishop.

IN THE recently published life of Dean Stanley, mention is made of his aim to make Westminster Abbey a centre of the most comprehensive Christianity. He asked men of every school to preach there. Among others Pusey and Liddon were invited, but understanding that they were to be exploited as illustrations of the Dean's liberality, they both declined. Liddon wrote as follows: "Is not the practical question this—whether the Church of Christ is to be viewed as a mere literary society, or

as a home and mother of dying souls? If the former, then the greater divergence of "views" the better, because such divergence is a proof of intellectual movement, to say the least. If the latter, then fixed doctrines are necessary, and it is a mere question of fact and degree when divergence of opinion is tolerable." The dean's liberality, however, had its limitations, as was seen in 1867, when he refused to allow the Lambeth Conference, composed of most of the bishops of Anglican Christendom, to hold a public service in the Abbey. One writer commenting on all this, says that Stanley's ideal, however glorious it might seem, was impracticable. It failed to hold earnest men.

AN EVENT almost unprecedented within the memory of man, is reported from a neighboring diocese, the defection of one of our clergy who has gone to the Methodists; and it is a curious coincidence that in the same week we have received as a candidate for Orders, a Methodist minister prominent in Ohio. Perhaps the most impressive fact in this connection is, that a priest of the Catholic Church has renounced his ordination vows on account of "the growing ritualism of the Church," by which he was "hampered;" which may account for his not having any parochial charge for two years past, in a diocese where "ritualism" has not a single representative, so far as we have heard. On the other hand, the convert from Methodism comes to us because he has "a love for the ritualistic services and Prayer Book of the Church, and its reverent forms of worship." He comes to us believing in "the historic continuity of the Apostolic Church," and of our Orders as conferred by Apostolic Succession; believing in the sacraments "as channels of saving grace to the believing soul," and dissatisfied with the Methodist polity and methods of work. We welcome Mr. Barkdull of Toledo, to our communion. May he find in our branch of the Catholic Church a haven of rest for his soul and a service that will be most fruitful in the salvation of other souls.

It is a common notion, we had almost said superstition, that much learning and high education tend to make a man incapable of dealing with practical affairs, and of coming into touch with his fellow-men. It is probable that the opposite statement is nearer the truth. Half trained men, or those of one-sided education, may exemplify the old saying about the danger of "a little learning;" but we believe it is in general true that the fully developed gentleman and scholar is the most adaptable of men. True learning taking effect upon a well-balanced mind produces humility and enlarges the sympathies. Bishop Westcott, of Durham, is a notable example. Most of his life has been spent within the walls of a university, and his name is known wherever English theological scholarship is appreciated. Yet his diocesan administration is already celebrated. He has impressed the practical working people beyond any of his predecessors in that ancient see. The pitmen are greatly struck by his wonderful interest in all labor questions, and the fact that a strike should have been terminated through his intervention. The Bishop, on a recent occasion, went to the remote colliery village of Ludworth, to administer Confirmation to two bed-ridden persons. No bishop had ever visited this particular village before, and the people were greatly impressed by Dr. Westcott's kindness.

CARDINAL VAUGHAN, head of the "Italian Mission" in England, recently delivered himself on the subject of the re-union of Christendom. Of course he assumed that the Roman Church and the Catholic Church are synonymous terms. In the course of his speech, however, he bears noteworthy testimony to the Oxford movement. The remarkable

thing about it, he says, is that it "has been stronger than the rankest Protestantism, stronger than the bishops, stronger than the lawyers and the legislature. A spasmodic protest, a useless prosecution, a Delphic judgment, and the movement continues and spreads, lodging itself in Anglican homes and convents, in schools, churches, and even cathedrals, until it is rapidly covering the country. Has there ever been a more marvelous change, and this within half a century!" Yet the Cardinal has no love for the movement. Curiously enough, he does not regard it, as some of our own writers are accustomed to do, as next door to Rome, its votaries "Romanists in disguise." On the contrary, he regards it with deep hostility as the worst foe of Roman influence. His speech is chiefly directed against it. The trouble is, as *The Church Review* says, the English Church is exactly in the same position as when it was in communion with the Papal see—always protesting against the encroachments of Rome. "England was always a thorn in the side of the Holy See." The Catholic movement, by attesting the fact that the Church of England is a living member of the Catholic Church, is the greatest obstacle to the spread of Roman influence.

Country Funerals

It has long been a wonder to us that people in rural neighborhoods, where the cemetery is at no great distance from the church, should persist in bearing their dead to the grave in a wagon called a "hearse." The absurd custom is so prevalent that such a thing as a bier is unknown in most of our small towns. Even the remains of little children are carried in this way, instead of being tenderly borne by loving friends. There is something very unpleasant, not to say revolting, in the sight of a funeral procession on wheels, with a glittering and plumed chariot in front, jolting over frozen roads or dragging through the mud. When the cemetery is at a distance, this is unavoidable, but for most of our rural parishes it is as inconvenient as it is senseless. Far simpler and more appropriate was the old custom of bearing the dead to their last resting-place upon a bier. If a man has made no friends who will do this kind office for him after death, perhaps he deserves to be driven to his grave by the undertaker.

Another feature of country funerals we deplore; that is, the sermon. We have to yield, sometimes, to the tradition of "preaching the funeral," but we think it is time that our Church people had returned to the more excellent way. It is the Church that buries our dead, as she baptizes and marries our living; and the sermon is no more in place at one service than at the other. There is nothing that human tongue can utter, at such a time, which can add to the solemnity of the occasion or to the comfort of Holy Scripture and the service of Mother Church. Whenever anything more is attempted, it is an impertinence or a distressing failure. It is alike distasteful, or should be, to the mourners and to the congregation.

It would hardly seem necessary to remind our readers that the funeral service should be at the church and at the grave, as it is appointed in the Prayer Book; yet, in some places, the custom is so established of burying the dead from private houses, that the clergyman is constrained to submit to it. It is no time then to argue the point. He must consult the wishes of the mourners, and consent to the awkward and absurd arrangement of holding the service in the parlor. One would think that the instincts of our "common Christianity" would cry out against it; but instinct is smothered by grief, and "fashion" prevails, even when hearts are breaking.

To change these wretched customs, we need an enlightened public opinion, and we write this in the hope of aiding our brethren to bring this about.

News and Notes

THE REV. G. A. LEFROY, of the Cambridge mission to Delhi, thinks he might as well abandon his title, "Head of the Mission," in favor of something more precisely descriptive—"Universal Provider," for instance. An illustration of the functions he is expected to fulfill is the receipt of a postal card from a native expressing a wish "to marry some Stephen's mission-educated girl." It is supposed that "some Stephen's" is Baboo English for St. Stephen's. The writer stated that he had "an earnest desire to get myself baptized," but wanted the wife first, as he added, "As soon as I am satisfied to get that (*i. e.*, the wife), immediately I will be a Christian."

THE LATEST from Mexico! The *Buena Lid*, of Oct. 1st, says: "At length the Church of San Francisco, where lately a schismatic worship [Bishop Riley's] has been maintained, has passed into the hands of the Roman clergy. All know to what to attribute this event, and we may be excused for saying that it is very far from signifying any weakness on the part of the Mexican Episcopal Church, which now more than ever gives tokens of vitality, since it has entered on a new path of order and true Catholicity. The Permanent Commission of the *Cuerpo Ecclesiastico*, to guard its responsibility, has entered an energetic protest against the alienation of the church."

THE CONVENTION of the St. Andrew's Brotherhood was fitly opened by a "Quiet Day" in Christ church, Georgetown, conducted by Bishop Hall, of Vermont. It is of great importance that this great society should be strongly directed toward the duty of self-oblation to Almighty God as the necessary preliminary and foundation of a life of service to our fellow-men. From this comes true earnestness. It is only through a deep sense of what God has done for us that any burning eagerness can come to benefit the souls of others. The church was filled with devout members of the Brotherhood, and the usual rules of a retreat were carefully adhered to. At the first regular session, in the church of the Epiphany, an address of welcome was delivered by Bishop Paret. The papers state that nearly a thousand men were in attendance. The growth of the organization from its small beginning in Chicago a few years ago, has been marvelous for its rapidity and the steadiness with which its original purpose and character have been maintained. There are now reported as existing in this country considerably more than a thousand chapters, with a membership of 11,500 men. In Canada there are 150 chapters, containing 1,800 men. The society has spread to Scotland, and is attracting attention in England. Whatever fears may have been entertained at any time as to the possible shape the organization might assume, have been measurably dispelled by its loyal and steadfast record, and to those who look back to the time when it was rare even to see a young man in regular attendance at church, it can only be a cause of devout thankfulness to behold this great army springing up, pledged to bring home to all within the reach of their influence the principles of the Gospel as this Church has received the same. The full reports of our correspondent indicate that the late convention has been fully equal to its predecessors. The members will return to their parishes at home, more than ever strengthened in their zeal for Christ and His Church.

Preaching and the Preparation for It

FROM THE ANNUAL ADDRESS OF THE RT. REV. JOHN SPALDING, D. D., BISHOP OF COLORADO

It is the verdict of experience that times of great financial depression are, if duly improved, harvest times for Christ and the Church. There should be more diligent and faithful pastoral visiting, more painstaking efforts with individual souls. There should be more frequent services. Preaching should be more evangelical and scriptural, more carefully prepared for, more pointed and heart searching. There should be more active use of all approved agencies for reaching the people and winning souls. Each pastor can ordinarily tend best his own flock. But there are doubtless cases in such times especially, when it may be profitable to

call in the aid of an experienced teacher from without, to hold a Quiet Day, a Retreat, or a Mission, the most careful preparation having been made, and the utmost pains being taken afterwards to hold any advantage gained or good results achieved.

The Church is if anything, a teaching Church. Rightly understood, the highest function of her clergy is to teach. All other duties may be performed, and are in danger of being performed, perfunctorily. Teaching can not. For it carelessly done, it is not done at all; it is not teaching, and fails utterly of its end. It is a fortunate thing that our clergy must teach through the services, the lessons of God's word read, and the offices of the Prayer Book. But this teaching, though all-important, is incidental. They must do much more. They are required to be men of liberal education. They must spend some three years in special studies, preparatory to ordination as priests. So careful is the Church to train her clergy, that they may be qualified as teachers of the people. They must know the Holy Scriptures critically, and the contents of all their several books, given in different times, under divers portions and manners, and all those branches of study that help to understand them. They must know the theology of the Bible and the Church, the unchanging Faith given once for all, and the history of its developments, by the meeting of heretical perversions, and its necessary adaptations to various peoples in their state of civilization and grades of culture. They must be intimately acquainted with the history of the Church and of Christianity, so as to fully appreciate how the cross has triumphed over heathenism, how a purer, higher civilization has resulted, how souls have been won to Christ, how barbarism has receded, how Christ in His person and work has been magnified, and His Gospel has proved itself the power of God unto salvation to them that have believed. They must know the Prayer Book in its origins, and history, and significance, and uses, and the whole science of liturgiology and the facts in liturgics, and what can be taught of pastoral theology.

They must know the evidences of Christianity, generally, and as appealing to recent thought. They must be familiar with general and Christian ethics, with the doctrine of morals and its applications. They must know the biblical and historical teaching of the polity of the Church, the facts of the Historical Episcopate, and its relations to the preservation of pure doctrine and the restoration of Christian unity. They must also be familiar with our canon law, and something of ecclesiastical law, and of the relations of the common to civil law in England, and the basis of Roman ecclesiastical law in the false decretals. And what they have learned in our seminaries or in private study before ordination, is but the beginning and the foundation for future research and study. Why is all this required of those who would be the ministers of Christ and stewards of the mysteries of God? It is because they are to be teachers. It is through them to a large extent that the present teaching Church fulfills this, her high function. Their teaching is concerning the highest and most engrossing problems that can exercise the intellect or appeal to the mind and heart of man.

Learn, my dear brethren of the clergy, from what the Church requires of you in your studies, the mastering of which was the prerequisite to your being ordained, how great are the qualifications expected in her authorized teachers. And comparing her requirements with your present attainments, and noting your deficiencies, resolve to give yourselves henceforth, more earnestly and devotedly to sacred study. Read the Ordinal of the priesthood, and see how the importance and necessity of study is emphasized. How can the clergyman who does not study, teach? You cannot in such times as these, depend upon your past attainments. You must be ever freshening your minds and memories. You must be ever adding to your stores of sacred knowledge, and building upon the foundations laid. You must, beyond all others, be ever ready to give a reason for the hope that is in you, and to apply and defend the Faith against its ever-varying perversions, banishing and driving away from the Church all erroneous and strange doctrines contrary to God's Word, and building up your people, by the strong robust teaching, which is unto edification.

Besides the teaching of the Holy Scriptures and the great facts underlying Christianity, and the doctrines agreeable to the same, or that may be proved thereby, thus making intelligent Christians, there is particular

need of teaching about the Church. The world wants now the whole Gospel of the Kingdom of Christ, the King who demands loyalty and fidelity. The great need of organic, living, growing, corporate Christianity, inward and outward, of a soul and a body, the life of the Spirit in the Body of Christ. To that earnest and devoted love of the Church, which is essential to strong efforts for its extension, there must be added an intimate understanding of its polity as well as doctrines. There must be full understanding of the grounds of steadfastly continuing in the Apostles' doctrine and fellowship, in the breaking of bread, and the prayers. The veriest child, however ignorant, nurtured in the Roman system, will quote texts: "Thou art Peter, and upon this Rock;" "Feed My sheep;" "Strengthen the brethren." Every adherent of one sect will say to you: Baptism is immersion, "Be immersed for the remission of sins." Another will quote to you: "Whom He did foreknow, them He did also predestinate." And another stands on the one article, "He shall come again to judge the quick and the dead." We need a watchword. It is the Historic Episcopate. It means the episcopate in history, the order of bishops historically continued, the Apostolic Succession, the teaching of the facts set forth in the preface to the Ordinal, the ministry of bishops as successors of the Apostles in the oversight and government of the Church, and of the priests and deacons, as well as the "royal priesthood" of the brethren. Everybody should be made to know our distinctive principles, and the grounds of our receiving and insisting upon them. None whom we habitually instruct should be so ignorant as to believe that "one way is as good as another," that "all are right who are sincere," that "all are aiming at the same end and striving for the same goal," and are therefore equally in the safe way of salvation; or, that the true Church, of which we are to be members, is "invisible," and therefore it is optional whether to obey the Apostles and "be baptized for the remission of sins," and be the organs of Christ's humanity in His body, the Church, for the accomplishing in the world of "all which Christ began to do and to teach," in Judea, Samaria, and Galilee, "until the day in which He was taken up," and "sat on the right hand of God," to fulfill His great promise. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me."

I need not go on to speak of the many other subjects with which in these days the clergy must be conversant for their own good, for the better understanding of the doctrines of Christ, and the duties of the Church on behalf of all sorts and conditions of men. There are other exceedingly important subjects of study in these times, though there are few that should venture to preach upon them; such as the principles of sociology, Christian Socialism so-called; something of the true relations of Capital and Labor, and the grounds of the promotion of harmonious relations and co-operation; the circumstances justifying strikes; the possibilities and ways of arranging terms of wise and fair arbitration.

I am only suggesting some branches of the studies of the clergy, some glimpses of the wide scope of the horizon of the knowledge which is desirable or necessary for the representatives of the Church in teaching.

The mentally indolent, those who are selfish in pleasure seeking, they who aim as their chief end at social or other amusements, and whose intercourse with the people is but social, and who cannot therefore give some of the fresh hours of every working day to hard strenuous studies, are not and cannot be Christian teachers. Are you, dear brethren of the clergy, such teachers of the people as the Church now requires? God help us all whereina soever we are deficient to amend.

This great function I am trying to emphasize, involves the most careful honest preparation for preaching, whether sermons be written or extempore. I beg of you to give much time, study, and thought, to your sermons and lectures. It is inexcusably culpable to go into the pulpit without a very clear and definite knowledge of precisely what you intend to say, and the feeling that what you are about to deliver is what at the time your people specially need, and what is best for them; and without previous prayer that God the Holy Spirit will so impress upon them what He inspires you to preach, that it may tend to their edification, holiness of life, and the fulfillment of their vocation and ministry.

Letters to the Editor

CONVERTS TO ROME

To the Editor of The Living Church:

Anent the subject of "Roman Converts" in your issue of Sept. 29th, I desire a favor of the correspondent referred to as writing in your issue of Oct. 14th, 1893.

Having stated to a friend my belief from observation, not record, that we had gained more clergy from than lost to the Italian mission, I inquire not to be confirmed but to be set right with the facts.

I want to know, if the information is to be had, how many of our clergy in the United States have perverted to Rome and how many have been converted to the American Catholic Church within five, ten, or twenty-five years.

C. K. NELSON.

Atlanta, Ga., Oct. 5, 1894.

SILENCE SOMETIMES IS GOLDEN

To the Editor of The Living Church:

The italics, ours, in the following extract from a former parishioner's letter, contain a lesson that some of our progressive clergy might study to their own personal advantage as well as to the edification of their flocks:

"The Rev. Mr. Blank does not lay claim to being a very good Churchman, at least not Churchman enough to believe in Apostolic Succession. I do not know that this would matter, if he did not tell us about it, but it is really very unpleasant to have him announcing it from the pulpit."

N. O. M.

CORRESPONDENCE DESIRED

To the Editor of The Living Church:

The Choir Guild of the diocese of Massachusetts is the outcome of a custom of holding annual festivals of parish choirs, which has prevailed in this diocese since 1876. In 1890 a guild was organized to be composed of vested male choirs. Beginning in the latter year with a membership of ten choirs, it now numbers twenty-nine with about nine hundred active, and three hundred associate, members. It holds a festival in the spring of each year, and other meetings for the presentation and discussion of papers on Church music, etc. The guild would be glad to correspond with other choir guilds throughout the country, with a view to exchanging festival books and learning the work and methods of them, and thus perhaps helping the cause of Church music.

CHAS. G. SAUNDERS,

Secretary.

95 Milk St., Boston, Oct. 5, 1894.

"THE SWINE MIRACLE" ONCE MORE

To the Editor of The Living Church:

I noticed the comments and suggestions made by both your correspondents upon Mr. Warring's article, and feel that I must dissent from them. Both writers suggest that the keepers of the swine were Jews, and therefore engaged in an unlawful business. Ergo: the Saviour meted out just punishment to them. If this be true it would be the only instance in the Gospel narrative where He acted as judge and executioner, whereas He distinctly declares that He came not to judge.* But there is no evidence whatever that those men were Jews, while there is great probability that they were not. Riehm in his *Handwörterbuch* says that Gadara had a population predominantly heathen.

The fact to be kept to the fore is, that He who gave permission to the demons to enter into the swine was not a mere man, but God who has absolute rule over all things and all men. And it is not for any fallible man to say what moral right He had to do as He pleased with any part of His creation. He can slay and make alive according to His good pleasure.

Of course Mr. Huxley denies our Lord's divinity, and therefore denies what is here argued. The trouble with him is he approaches the subject from the wrong standpoint. He is forever demanding certificates and testimonials of the Saviour to show that He is honest and of good moral character before He will admit Him to his house, instead of taking and believing the testimony which He bears of Himself and then let the miracles serve for corroboration. For miracles were not intended to convince the unbelieving, nor were they used that way by Christ, but to strengthen the faithful.

Supposing Mr. Huxley had been present at that miracle and in tones of high moral indignation, turned upon the Christ with: "Sir, by what right do you dare destroy other people's property?" Would our Lord have answered: "These people, the owners and keepers of these swine are Jews, who are disobeying the law of Moses?" Would He not rather have said: "Have I not right to do as I will with mine own?"

GEO. H. MUELLER.

Moorhead, Minn.

* St. John xiii: 47.

SKEPTICISM IN THE AIR

To the Editor of The Living Church:

You are correct in estimating the heresy among the clergy of Massachusetts. The air which they breathe is poisoned with rationalism. Prayer is ridiculed among the descend-

ants of the Puritans. Sacred things are treated with irony. Holy days, like Fast Day, Thanksgiving Day, and Day of Prayer for Colleges, are neglected, and turned into holidays for base-ball, foot-ball, and horse racing. Houses of prayer are used for amusements and suppers. The outward symbols of our Holy Feasts evergreens, and flowers, are adopted by them as mere vain shows—Flower Day, Children's Day, etc. One ex-preacher jocosely remarked to a devout Churchwoman, "We beat you, keeping Good Friday on Thursday evening at prayer-meeting." The same successor of Demas, for he is a banker, offered a rector money if he would bring rain by prayer!

Now, this is the air the clergy of Massachusetts have to breathe, and it is little wonder if they fall into heresy on the divine truths of the Incarnation, the Sacrifice for sin, and Inspiration by the Holy Ghost. Philosophy, or science, falsely so-called, is at the root of the tree. Herbert Spencer is the saint of more people than George Herbert. Darwin is a doctor to more minds than St. Bernard of Clairvaux. Evolution is a hobby which has been ridden to the brink of atheism. The "e" is overlooked and the "volution" is glorified as an eternal or perpetual motion. Out of what the creation springs and rolls itself into a higher form, they do not perceive or state. The word "Nature," too, is misused, and the becoming is contounded with the being. They fail to see the sophistry of a becoming without a pre-existent eternal Being. *Natura*, which signifies a process of birth going on everywhere, surely implies a parent, and the coming-to-be implies a Being for which the coming begins, and to which it tends.

Language fails to adapt itself to their denial of the Alpha and Omega, whom we have learned to know and adore as Jehovah, Who was, and is, and is to come—the Eternal Word, Who was made flesh of the Virgin Mary.

East Hampton, Mass.

W. A. HOLBROOK.

THE DECLARATION AND ANGLICAN DOCTRINE

To the Editor of The Living Church:

In your issue of Sept. 22nd, "A New Yorker" with great assurance makes the following positive assertion in regard to "non-communicating attendance":

This is also a statement away beyond Anglican teaching, practice, or tradition. Surely we all know that if there is any one thing ingrained in the vast body of Anglicans of to-day, it is that they have no business to be present at Celebrations unless they are then and there to receive. This is the result of all the teaching of the past, and is most certainly a distinctive "Reformation Settlement."

That he is completely mistaken as to the facts in the case, the following extract from a sermon by the Rev. J. Going, delivered at a meeting of the West Dorset Clerical Society, will prove. Anyone desiring a full copy of the sermon can obtain one by writing to the undersigned.

JOSEPH F. JOWITT.

Trinity Rectory, Schaghticoke, N. Y.

NON-COMMUNICATING ATTENDANCE

** I believe that nothing has tended to bring about this state of things so much as our custom of turning out from our churches, before the celebration of Holy Communion, all those people who are not going to communicate. Everybody knows that in the Primitive Church it was only the unbaptized and the excommunicate that were warned to leave the church before the Celebration, but among us the custom has grown up for everybody to leave the church who is not going to communicate. It is a custom which has no sanction whatever from the usage of the Primitive Church, or from the Prayer Book or Canons of the Church of England.

The Church of Rome, wise in her generation, has never ceased to permit and encourage all Christian people to remain in the church and worship with the communicants, though they did not intend at that time to communicate. She was far too wise and too far-seeing to turn out her future communicants, just at the very time when they were most likely to be attracted to her altars. But the Puritans, blinded by their rabid fear of superstition, and desiring to differ as widely as possible from the Church of Rome, rejected this custom of the Primitive Church; and in order to obtain legal sanction for the practice which they had already introduced, they endeavored, in the year 1563, to get a canon passed through convocation to the following effect:—"That no person abide within the church during the time of the Communion unless he do communicate; that is, that they shall depart immediately after the Exhortation be ended, and before the confession of the communicants." Had this custom been part of the Reformation Settlement, as some people seem to suppose, there had been no need of a new canon to sanction it. However, convocation rejected the proposed canon, but, nevertheless, the custom it was intended to sanction spread as Puritanism spread. Alas! this was only one of the many instances in which then, as now, the law of the Church was one way, the popular practice another. The Puritans carried their point with the people, though they could not do so with convocation, and thus a custom entirely new to the Church of England, and indeed to the Church of Christ, was surreptitiously introduced into our churches, notwithstanding the refusal of convocation to sanction it.

In the following year (1564) Bishop Jewel wrote his reply to the Jesuit Harding. Harding had alleged among other things that the Bishop had taught that "all the people ought to receive or be driven out of the Church." Jewel's reply was as follows: "O Mr. Harding, how long will you thus wilfully pervert the ways of the Lord? You know this is neither the doctrine nor the practice of our Church." (Works, p. 186, Parker Society Edition.

MR. GLADSTONE AND THE SAMARITANS

To the Editor of The Living Church:

I would like to call attention to a very important mistake made by the late English prime minister in his remarkable article in *The Nineteenth Century*. He attempts to show that, while the first authors of heresy and schism were in early times always recognized and punished, their descendants and followers in these things were, in some degree at least, excused.

"The motley nation of the Samaritans," he says, as being successor to the ten tribes of Israel separated under Jeroboam, "continued to be the object of the tender regards of our Lord. It still remained, either collectively or individually, within the fence of the vineyard once planted on a very fruitful hill."

It seems a puzzling thing to know how the illustrious writer makes this out. There is very commonly a great deal of stress laid on the fact that a certain Samaritan, styled by the writers "good," is reported in one of our Lord's parables to the Jewish priests as "pouring oil and wine" into the wounds of an unfortunate traveler, while the representatives of these priests "passed by on the other side." But the Samaritan, while he was shown to be a "neighbor" of the traveler, was surely not excused for being a Samaritan. The Aaronical priests might be the wicked enemies of their Lord, they were yet true priests, and the Samaritan schismatic was inexcusable.

It is recorded (St. Luke ix) that when our Lord was passing through the Samaritan country, "they refused to receive Him, because His face was set to go to Jerusalem," where were the true temple, and the true priests. He would not "call down fire from heaven to consume them," but He still refused to recognize their schismatical priesthood and worship. But there comes now an instance mentioned in St. Luke x, where a Samaritan is required himself to draw this same line. A Samaritan leper is directed, in order to be healed, to show himself "to the priests," along with other Jewish lepers, unquestionably to the same priests to whom they were sent. The act was, of course, a more difficult one for him than for them, but apparently his reward was proportionately greater than theirs. He returned to give Him thanks, leading our Lord to wonder where were "the other nine."

Once more, we have that interesting case of the Samaritan woman, to whom, as well as to others of her city, our Lord referred in His words, "I have meat to eat that ye know not of," and, "the fields are already white to the harvest." Though he held that long conversation at the well (St. John iv), and abode with the Samaritans afterwards two days, He was careful to keep the important distinction between Jews and Samaritans ever in view. "Ye worship (ye Samaritans) ye know not what; salvation is of the Jews," though Jeroboam, "who made Israel to sin," had been in his grave nearly a thousand years.

The Samaritans were not, indeed, subjected to the terrible punishment of Korah, Dathan, and Abiram, but their schism was most certainly not lightly viewed. And it would be difficult to show that it should be any differently regarded by us than by St. Jude, one of the latest writers of the New Testament, (see St. Jude, verse 10).

It is to be remembered that our Lord's remarkable words (St. Mark xiii: 22), "False Christs and false prophets shall rise, and shall shew signs and wonders to seduce, if it were possible, the very elect," have reference, not to Christ the Head, who has "ascended into heaven," but to Christ the Body, which, inspired by God, the Holy Ghost, is still with us here. Time and familiarity change not the character of schism. "If any one follows him that makes a schism in the Church," says Ignatius, "he shall not inherit the kingdom of God."

H. C. RANDALL.

Essex, Conn., Sept. 24, 1894.

Personal Mention

The Rev. E. P. Green, lately resigned from Grace church, Morgantown, N. C., is in temporary charge of Emmanuel church, Warrenton, N. C.

The Rev. Wm. T. Fitch has taken temporary charge of St. Augustine's church, Brooklyn.

The Rev. Warren Hastings has resigned the rectorship of St. Stephen's church, Milwaukee, Wis.

The Rev. Reuben Kidner has relinquished summer charge of St. Andrew's church, Dublin, N.H., and returned to St. Andrew's church, Boston.

The Rev. A. T. Sharp has accepted the rectorship of the church of the Good Shepherd, Augusta, Ga.

The Rev. Edward W. Babcock has consented to remain rector of Calvary church, Stonington, Conn.

The Rev. R. H. Weller, D. D., has taken temporary charge of St. Stephen's church, Jacksonville, Fla.

The Bishop of Delaware is taking a vacation in the mountains of Virginia.

The Rev. P. W. Fauntleroy has resigned the rectorship of St. James' church, St. Louis, Mo., and accepted that of Mt. Calvary church, in the same city.

The address of the Rev. A. W. Mann is 878 Logan Ave., Cleveland, Ohio.

The Bishop of Virginia has returned from a long sojourn in the mountains of Virginia, but is not restored to health.

The Rev. C. G. Currie, D. D., of Christ church, Baltimore, will aid this season in the work of the Maryland Theological class.

The Rev. C. C. Leman has accepted the charge of Trinity church, Gainesville, Fla.

The Bishop of Western Colorado, has completed his visitation of the missionary jurisdiction of Olympia.

The Rev. Wm. P. Painter has entered on his duties as chaplain of Hannah More Academy, Maryland.

The Rev. D. G. Mackinnon has been in temporary charge of the church of the Holy Communion, Tacoma, Wash.

The Rev. E. D. Cooper, D. D., returned from Europe on the steamship "New York," Friday Oct. 5th.

The Rev. W. M. Lane has resigned the rectorship of All Saints' church, Spokane, Wash.

The Rev. Max Kellner, Ph. D., of Cambridge, returned from abroad, Sept. 26th, in the White Star steamer, "Majestic."

The Rev. J. S. Hartzell has taken charge of St. John's church, Berkeley, S. C.

The Rev. Edwin B. Rice, of Tarrytown, N. Y., is about to make a tour of California.

The Rev. W. L. Githens has accepted the rectorship of the church of Our Saviour, Mandarin, Fla.

The Rev. Vincent C. Lacey should be addressed at St. Luke's church, Russell Ave., Milwaukee, Wis.

The Rev. Beverly Warner, of New Orleans, has returned to his duties at Trinity church, in that city.

The Rev. Henry Mitchell has entered upon the rectorship of the church of Our Saviour, Plainville, Conn.

The Rev. David L. Fleming has resigned the rectorship of St. Barnabas' church, Brooklyn, N. Y., and accepted that of St. George's church, Leadville, Colo.

The Rev. Irving Johnson has resigned the charge of St. Andrew's church, Omaha, and accepted that of St. Martin's church, South Omaha, Neb.

The Rev. James Slidel has returned to St. John's church, Milwaukee, Wis., from a visit to England.

The Rev. W. T. Manning has resigned his connection with the Theological Department of the University of the South, Seawane, Tenn.

The Rev. J. Drayton Grimke has entered on his duties as rector of St. Michael's church, Charleston, S. C.

The Rev. A. T. Sharp has resigned the rectorship of Trinity church, Gainesville, Fla.

The Rev. C. Ernest Smith, will be of the teaching staff of the Theological class, Baltimore.

The Rev. Frank Appleton is taking a belated vacation in Massachusetts.

The Rev. Kinlock Nelson, D. D., is well enough to re-enter upon his duties as professor in the Theological Seminary, Alexandria, Va.

The Rev. Newland Maynard, D. D., has returned from Europe.

The Rev. Floyd W. Tomkins, Jr., of Providence, has returned from abroad.

The Rev. A. H. Brown has taken charge of mission work at North Yakima, missionary jurisdiction of Spokane.

The Rev. Erastus J. Van Deerlin has accepted appointment as assistant minister of Trinity church, Tacoma missionary jurisdiction of Olympia.

The Rev. B. M. Randolph, of Emmanuel church, Henrico Parish, Virginia, is recovering slowly from severe illness.

The Rev. T. S. Richey, of Chippewa Falls, Wis., has accepted the rectorship of St. Stephen's church, Milwaukee.

The Bishop of New Jersey has been suffering from serious illness.

The Rev. Robert R. Graham has returned from Europe, and resumed his duties at the church of the Good Shepherd, Columbus, Ohio.

The Rev. H. W. Cunningham has returned from Canada, and resumed his duties at Elkhart, Ill.

The Rev. Z. S. Farland has entered on his duties as assistant minister of St. Paul's church, Richmond, Va.

The Rev. Jno. B. Linn, late of St. Augustine, Fla., having regained his health, has accepted a charge in South Fla. His address is Bartow, Fla.

The Rev. M. T. Turner, lately in charge of St. Stephen's, Eutaw, St. Mark's, Boligee, and St. James', Livingstone, Ala., has resigned the charge of those churches, and is at present in Richmond, Va.

The Rev. J. M. Benedict has resigned the charge of St. Paul's, Whistler, and St. Peter's, Bon Secour, Ala., having been called North by the illness of his father.

The address of the Rev. Dr. Grammer is changed to Matthews Court House, Va.

The Rev. George C. Abbit, rector of St. Mark's church, Richmond, was recently stricken with typhoid fever, and now lies critically ill at his father's residence at Appamattox Court House, Va.

The Rev. Montgomery H. Throop should be addressed at 444 Jersey Ave., Jersey City, N. J.

The Rev. J. N. Chesnutt, B. D., has been appointed by the Bishop of Pittsburgh, priest of Trinity church, Johnsonburg, with charge of the mission at Mt. Jewitt. Please address Johnsonburg, Pa.

The address of the Rev. J. O. Ferris is 4364 Forest ave., Station "Y.," Chicago, Ill.

The Rev. R. O. Cooper, for the last six years rector of Emmanuel church, Detroit, Mich., has accepted a call to St. Mark's church, Toledo, O., and will shortly enter upon his duties there.

The Rev. J. Holmes McGuinness is now assistant at Grace church, Sandusky, O., and should be addressed at "The Sloane."

The Rev. C. B. Frankel has taken charge of Christ church, Carlyle, Ill.

The Rev. D. C. Millett, D. D., has just retired from the rectorship of Emmanuel church, Holmesburg, Pa., having completed 30 years of active service.

The Rev. Herbert B. Trussell, of Wilkinsonville, Mass., will spend a few weeks of vacation in Vermont.

The Rev. H. Cresser, of Lake City, Fla., has returned from a visit to England.

The Rev. Wm. McGarvey, B. D., of Philadelphia, has taken temporarily the duties of the professorship of Biblical Literature, Exegesis, and Hebrew, in Nashotah Theological Seminary.

The Rev. Dr. J. H. Elliott, of Washington, D. C., returned from Europe Sept. 24th, in the steamship, "California."

The Rev. Dr. Chas. D. Cooper has become rector emeritus of the church of the Holy Apostles, Philadelphia.

The Rev. Percival H. Hickman has taken the duty of Professor of Ecclesiastical History at Nashotah Theological Seminary.

The Rev. J. E. Johnson will resume theatre services in Philadelphia during the winter.

The Rev. J. K. Brennan has entered on his duties as assistant minister of the church of the Holy Communion, St. Louis, Mo.

Ordinations

On the morning of the 20th Sunday after Trinity, Bishop Potter, in Grace church, New York City, admitted to the priesthood the Rev. Dr. Nicholas, and the Rev. Ralph H. Baldwin.

Oct. 2d in Trinity church, Troy, Ohio, Bishop Vincent ordained to the diaconate, Mr. Wm. R. McCutcheon, formerly a Lutheran clergyman. The Rev. Edward P. Cross preached the sermon and presented the candidate.

Oct. 1st, Bishop Randolph ordained to the diaconate in Grace church, Norfolk, S. Va., Mr. G. D. Phillips and Mr. John C. Dennis. The candidates were presented by the Rev. Beverly D. Tucker, and the sermon was preached by Archdeacon Russell.

At Emmetsburg, Iowa, 20th Sunday after Trinity, Oct. 7th, the Bishop ordained to the priesthood Mr. Taylor Jackson, Ph. D., rector of Trinity church, Emmetsburg. The sermon was preached by the Rev. Dr. Watson. The Bishop has appointed Dr. Jackson one of the examining chaplains of the diocese.

On Sunday, Oct. 7th, the Bishop ordained to the diaconate Mr. Reuben Meredith, at St. Paul's church, Norfolk. The Rev. Beverly D. Tucker presented the candidate, and preached the sermon. Mr. Meredith will take charge of the church at Wakefield, which was formerly served by his brother, the Rev. J. S. Meredith, who has recently gone to Bristol, Tenn.

On Sunday, Sept. 23rd, at All Saints' cathedral, Milwaukee, by the Bishop of the diocese, Mr. Francis Milton Banfil, A. B. (Dartmouth College), and Mr. Frederic Constable Roberts, late of Victoria, B. C., were ordained to the diaconate. The sermon was preached by the Rev. Canon St. George, who also presented the candidates. Mr. Banfil is placed as missionary at Brodhead, and Mr. Roberts at Black River Falls, in the diocese of Milwaukee.

On Tuesday, Oct. 9th, in St. Matthew's church, Horseheads, N. Y., the Rev. David L. Ferris was ordained to the priesthood by Bishop Huntington. The Rev. Robert G. Quennell preached the sermon. The Bishop was the celebrant in the Holy Communion. The candidate was presented by the Rev. G. H. McKnight, D. D. The music rendered by the united choirs of Trinity, Elmira, and St. Matthew's, Horseheads, was exceptionally fine. Mr. Ferris will remain as rector of St. Matthew's, where he has been deacon in charge.

At Christ church, South Amboy, N. J., on Michaelmas Day, the Bishop of Wyoming and Idaho, acting for the Bishop of New Jersey, admitted to the diaconate Mr. Thos. A. Conover, B. A., a graduate from the General Theological Seminary. The candidate was presented by the rector, the Rev. H. M. P. Pearse, and the Rev. Prescott M. Evarts, of Wappinger's Falls, N. Y., preached the sermon. The newly ordained deacon enters at once upon his duties as a member of the associate mission of the convocation of New Brunswick.

To Correspondents

A. C. S.—The address of the secretary-general of the Fraternity of the Blessed Sacrament of the Body and the Blood of Christ is the Rev. E. B. Taylor, Fond du Lac, Wis. The report can doubtless be obtained from him.

Official

The Ohio State Archæological and Historical Society has just elected the Rev. William Copley Winslow, Sc. D., of Boston, to honorary membership.

THE 32nd anniversary of the Evangelical Education Society will be held Sunday evening, Oct. 21st, at 7:30 o'clock, in St. Andrew's church, Philadelphia, the Rt. Rev. George W. Peterkin, D. D., of West Virginia, preaching on "The Unchangeableness of Evangelical Truth." Annual business meeting at the office, 1224 Chestnut st., Thursday, Oct. 18th, 3 o'clock.

THE speaker at the Missionary Council, for the American Church Missionary Society, at the meeting beginning at 10:30 A. M., on Tuesday, Oct. 23rd, will be the Rt. Rev. Geo. W. Peterkin, D. D., LL. D., who will give an outline of the general work, with special reference to his recent visit to Brazil.

WILLIAM A. NEWBOLD,
General Secretary.

DAUGHTERS OF THE KING

There will be a conference of the Local Assembly of the Daughters of the King in the diocese of New York, at Trinity church, Mt. Vernon, N. Y., on the feast of St. Simon and St. Jude, Oct. 27th. On Oct. 30th and 31st, the second annual convention of the order will be held in Baltimore.

Notices

Notices of Deaths free. Marriage Notices one dollar. Obituary Notices, Resolutions, Appeals, and similar matter, three cents a word, prepaid.

Died

DAVIS.—At his residence in Englewood, Ill., on the 9th day of October, Mr. Wm. H. Davis, aged 57 years. Burial at Annandale, N. Y., on Friday, Oct. 12th.

BEEBE.—At Swanton, Vt., Oct. 8th, 1894, Emily Olive, aged 36 years, daughter of Henry Martyn and Olive Barker Stone, and wife of Gaylord W. Beebe.

"Grant to her eternal rest and let light perpetual shine upon her."

CARTER.—Entered into rest, on Thursday, Oct. 4th, in the 56th year of his age, Charles Cullen Carter, son of the late Rev. Lawson Carter, sometime rector of Grace church, Cleveland, Ohio. Interment at Cleveland. "Grant him, O Lord, eternal rest, and may light perpetual shine upon him."

VAN DEUSEN.—At the rectory of St. Paul's parish, Ashippun, Wis., on the morning of the feast of St. Michael and All Angels, Anna Jereisen Townsend, daughter of the late Jens Jereisen, of Alderley, Wis., and wife of the Rev. H. H. Van Deusen, rector of the parish, aged 31 years.

BURTON.—Entered into the rest of Paradise, from his home, 350 Franklin ave., Cleveland, Ohio, Tuesday, Oct. 9th, 1894, in his 80th year, the Rev. Lewis Burton, D. D., rector emeritus of St. Mark's church. The burial took place from St. Mark's church, and at Lake View Cemetery, on Friday, Oct. 12th. "He fed them with a faithful and true heart; and ruled them prudently with all his power."

Appeals

The building of mission churches in Northern Wisconsin has been stopped by the autumn fires, droughts, and hard times. With the aid of \$5,000 given immediately the money already subscribed can be saved and the churches completed. Wealth from our forests and mines has poured into the East and elsewhere. Will not Churchmen give this amount to us in our time of need?

The VEN. W. T. SCHEPELER,
Archdeacon of Wausau.

Wausau, Wis.

I endorse, approve, and commend the above.

(Signed) CHAS. C. GRAFTON,
Bishop of Fond du Lac.

GREATLY NEEDED

Any thing in the way of church or chancel furniture, organ, lamps, altar hangings, etc., by a poor little struggling mission about to begin services in its new chapel. Address REV. C. F. DRAKE, priest in charge of St. Alban's mission, Manistique, Mich.

BUILDING FUND SUNDAY,
Comes this year on Nov. 11th.

Recommended by over ninety bishops for the annual offering for the Church Building Fund.

It is hoped that no clergyman will forget it, but to avoid the possibility, will not earnest laymen everywhere remind their rectors.

WHO WILL HELP!

A struggling mission in a factory district needs an organ and other requisites. The people are poor, but give of their means as they are able. Contributions from those who may desire to help, however small, will be gratefully received and acknowledged by

FREDERICK SELLICK,
Lay Reader in charge Trinity Mission,
Owosso, Mich.

MISSIONS IN BRAZIL AND CUBA.

The American Church Missionary Society, auxiliary to the Board of Missions, Room 33, Church Missions House, 22nd and 4th ave., New York.

We publish *The Echo*, an illustrated monthly, 8 mos., with information about the above and domestic work. One copy, 50 cts.; one hundred, \$8.00.

H. A. OAKLEY, Treas.
WILLIAM A. NEWBOLD, Gen. Sec.

Church and Parish

WANTED, by a young lady wishing to go South, a position as companion to a lady. Address MISS M. COTTER, Cayuga, Ontario.

WANTED.—An excellent opening for two young Catholic priests in an associated mission in the diocese of Fond du Lac. Address ARCHDEACON SCHEPELER, Wausau, Wis.

YOUNG lady (communicant) desires position as stenographer with private party or in Church institution. References as to character, ability. Address Q., care LIVING CHURCH.

WANTED.—An earnest, spiritual-minded, Catholic priest (unmarried preferred), to minister to small, but active and loyal parish. Healthfulness unsurpassed. For particulars write F. P. HUNTER, Warrenton, N. C.

**The Guild of All Souls.—Founded
A. D. 1873**

OBJECTS.—1st. Intercessory prayer—i. For the living; ii. For the Repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints," and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the objects of the Guild. The Guild consists of members of the Anglican Church and the Churches in open communion with her. For further information address the secretary and treasurer,

MR. EDWARD O. HUBBARD,
P. O. Box 185, Chicago, Ill.

The Editor's Table

An Ancient Parliament of Religions

BY E. MURRAY

The Emperor, tolerant,
With condescending grace,
Flung back the toga's purple folds,
And spoke from his high place.

The while, with eager ear,
To every word attent,
Courtier and senator around
The knee in homage bent.

And circling, rank on rank,
Victor and warrior there,
Guarded the throne with ready ax,
With flashing sword and spear.

He spoke—a group of men,
Christians, before him there
Stood, silently and steadfastly,
Ready the worst to dare.

White was each priestly robe,
And calm each priestly eye,
While, true as steel, their people near
Waited, with them to die.

The Emperor graciously
Spoke—"Broad and wide my aim,
For every rite my people love,
An equal worth I claim.

"Perfect in Grecian art,
Enlarged by Roman strength,
A temple, new and wonderful,
Completed stands at length.

"Go, find amid your folk
Some artist, skilled to trace
On whitest marble, without flaw,
Your Master's worshiped face.

"Shadow with falling hair
The brow of power divine,
And round the mighty head, let rays
Of gold, like glories shine.

"Carve eyes, whose look would check
A lion in his spring,
And lips, to which a babe might lift
Its own in welcoming.

"Then let the strong right hand
The sunbeams fling abroad,
And every line of face and form
Proclaim a present God.

"And, high among the gods
Gathered from every land,
Yea, next our Roman Jupiter
Your Christ shall take His stand."

"The bishop, hoary haired,
Stepped forward from his place,
And bowed; "We thank our Emperor
For his intended grace.

"But by the vow we vowed,
We dare not lower thus
The Majesty that from His heaven
Stooped down to succor us.

"He who created man,
Yea, He for man who died,
He reigns alone in love and power,
No other by His side.

"As His the throne in heaven,
His own the fane must be;
And all men own Him God alone
Through all eternity.

"Forgive that we refuse."
The Emperor silent gazed
As by some new and wondrous thought
O'erpowered and amazed,

Till by a sign dismissed,
The Christians backward drew;
That night in hidden catacomb
Their song rose up anew:

"Thou only art the Lord,
The Father's holy Son,
Thou only art, oh Christ, Most High,
With God the Father, One."

A recent paragraph in our "News and Notes" has attracted the attention of *The Canadian Churchman*. It gives us pleasure to reprint the note of our honored contemporary, only regretting that no mention was made of THE LIVING CHURCH, from which the letter was quoted. The "little U. S. boy" is the son of one of the editors of this journal:

"Don't say that again in school, please." With these words ends one of the most (spiritually) pathetic appeals we have ever read from a child. It is a letter from a little U. S. "Protestant Episcopal" boy to his teacher, written as an expostulation against her statement in school that "the

Church of England is not Catholic." Says the brave little fellow, "It is Catholic, and always has been. . . . Our Church was not founded by man, but by our Lord, on Whitsunday. . . . Please don't say that again in school." Well done, George M. I wish there were more like you, not only in the State of Illinois, but all over America. We need 100,000 of such boys—and girls. From some words in the letter it appears that "papa" was George's inspiration in this case. Fathers, hearken!

It is not always that the editor is commended by correspondents. He is often blamed; sometimes he deserves it, doubtless, but in other cases, as in the following, he is unjustly censured. A rector of a parish in New York, being asked a favor by a representative of THE LIVING CHURCH, replied: "My sympathies are not with the paper. Its abuse of Bishop Brooks was such that I then resolved to have nothing to do with it." Our brother is mistaken. He is quite right in declining to aid a paper with which he has no sympathy, but he has forgotten, or at the time he overlooked, the distinction which THE LIVING CHURCH made, during the controversy to which he refers, between the person and the Church, principles which were at stake. Neither Dr. Brooks before consecration nor Bishop Brooks after consecration was "abused" in these columns. It was the "Unitarian Episcopalism" (we thank *The Boston Transcript* for teaching us that word) which Dr. Brooks had encouraged, and his general disagreement with the distinctive doctrines and usages of "this Church," without which it has no right to exist, to which this journal called attention, and upon the ground of which it opposed his consecration. Recent developments in Massachusetts completely vindicate the position then taken by THE LIVING CHURCH. Of course, those who are in sympathy with "Unitarian Episcopalism" will have "nothing to do" with a paper that exists for the defence of Evangelical truth and Apostolic order.

Discussing in a confidential way the perplexities that come to the Table, may the editor be allowed to present the following extracts from letters received almost in the same mail? Look on this picture:

I am beginning to fear that any communication whose object is to expose the extreme ritualists may expect little favor in your columns. In this fear I have a large number of subscribers with me.

And on this:

Please take my name off your list. Your action in regard to the "Declaration," to my mind, is intended to harass a good, faithful priest, than whom no more devoted can be found.

Here we have a fine contrast: a subscriber in Iowa accusing us of favoring the "extreme ritualists," and one in New York ordering discontinuance because we commend a declaration by the strongest men of the Catholic school, tending to restrain the "extreme ritualists." Well, it is amusing, yet at the same time it is serious. If one did not know that the Church had survived dangers far greater than her present distractions, one might be discouraged; as indeed we hear, now and then, that a priest has accepted the position of a layman in the Roman obedience, rather than to endure the contradictions of sinners in that part of the Holy Catholic Church in which he was called and commissioned to minister. The Table does not quake or shake at the reports of controversy, even of perversions. The Church has always been militant, and her most dangerous foes have been those of her own household.

Now let us conclude our symposium with some encouraging letters from Massachusetts. A correspondent in that diocese writes:

In passing may I say that I greatly appreciate your editorial on "Unitarian Episcopalism." It is a great comfort to feel sure of one organ of the Church.

In all the fifteen years that the Editor's Table has been spread for the reception and distribution of the thought, the news, and the work of the Church, nothing that has come to our hospitable board has given more satisfaction and encouragement than a letter from Cambridge, Mass., written by an eminent priest, not then a subscriber, from which we quote:

I have read your editorial on the Massachusetts Case with deep interest and lively satisfaction. Conversant as I am with the facts in this case, at first hand, from the very initial step to the present hour, I cannot forbear writing to express that satisfaction to you in direct terms. You have written with moderation, dignity, and candor; with a mas-

tery of self and a reserve of strength, with a consciousness of being in the right and of confiding in the truth, which makes what you say exceedingly impressive. Your words will go a great way. Your statements of fact are well inside the limits of truth in this painful matter, the end of which is not yet. For one, I am extremely grateful to you for your utterance. Its tone and temper deserve, in my judgment, the highest praise.

The Editor thanks *The Diocese of Springfield* for the following kind explanation and commendation:

An article entitled "Advice to Stebbins," which appeared in our columns a few months ago, and which has been credited to *The Diocese of Springfield*, first appeared in THE LIVING CHURCH some years ago. We were not aware of the source of the article when we printed it, and gladly give THE LIVING CHURCH credit not only for it, but for countless other good and bright things which, during its useful career as our leading Church paper, it has given to the Church.

It is really a matter of very little consequence that we should fail to receive credit, but to have it given to some other paper is a little aggravating. There is another case of the kind just at hand. *The Church Messenger* credits to *The Church Standard* "Rollo's Mistake," which THE LIVING CHURCH published as an original contribution.

The Training of Vested Choirs

II

The cardinal rule should be kept in view that a choir, to be properly constructed, must be built from the bottom up, never from the top down. The number of voices on each part depends upon the number (or power) of the basses. The strength of all the other parts should be adjusted to that of the bass. This is easy enough to accomplish where there is a fair appropriation and the supply of voices is abundant, but it is much more difficult in parishes where voluntary material must be relied upon. It sometimes (though seldom) happens that more tenors than basses are to be found in a town or parish. Where this is the case, care should be taken to extend invitations judiciously, so that the high voices may not preponderate disagreeably, and destroy the true balance of the parts. It is impossible to lay down a fixed rule for determining the number of voices on each part, but the following will be found a safe working formula:

The altos, tenors, and basses should have equal representation.

The number of trebles should never exceed twice that of the other voices collectively.

To put this into practical application, let us suppose that there be but one bass available—an extreme case, of course. Unless this one voice be of uncommon depth and power, the formation of the choir would be: One bass, 1 tenor, 2 altos (if boys, 1 if a counter-tenor), 8 trebles—total, 12 voices.

If two basses are to be had, the proportion would be thus: Two basses, 2 tenors, 2 altos (this part here returns to equal representation), 12 trebles—total, 18.

If there are three basses, the parts would stand: Three basses, 3 tenors, 3 altos, 18 trebles—total, 27. This form of choir is not a desirable one, as it compels an unequal distribution of parts between the decani and cantoris sides. In cities where good treble voices can be had, the number may be somewhat smaller in proportion to the strength of the lower parts, but the above rules will hold good in most localities.

Now, there is probably not one country parish in a hundred which gives any consideration to this matter when it sets about the introduction of a vested choir, and yet it is at the very foundation of the whole structure. The usual plan is to collect a class of boys—the larger the better—and when they have been brought into some sort of musical form and comeliness, to look about for tenors and basses, which is directly contrary to all sound judgment. And it is of the first importance that this matter of proper proportion be looked to at the beginning, for it is just as easy to start a choir in the right way as in the wrong, while, if once set going wrongly, it is next to impossible to put it right, and particularly if it be a voluntary organization. For this reason it is the part of wisdom to adopt at the beginning a rule which may be formulated somewhat in this wise: "Never invite any one into the choir simply because he can sing." In other words, do not destroy balance for the sake of acquiring even a fine voice. Whatever is apparently gained will be more than offset by the annoying overweight of one part. Nothing

is so easy as to invite people into a choir; nothing is of such insurmountable difficulty as to invite them out of one. Even rectors and vestrymen may suffer the word of exhortation on this point, for they are prone to lay hands on any one who says he can sing, and when he has been safely landed in the choir and is found to be more of a hindrance than a help, the duty of getting rid of him gracefully devolves upon the choirmaster, who, if he essay the undertaking, usually succeeds in acquiring the cordial ill-will of the offended vocalist and his friends.

The writer once took charge of a newly-formed choir of men and boys, who had been selected and partly organized by another person, but had never sung in church. At his first rehearsal he discovered among the basses a young man whose vocal accomplishments were limited to one note—a deep and cavernous growl. His idea of tune consisted in growling louder as the voices ascended in the scale, and less violently as they descended. The distressing effect of this unintentional "pedal point" may be imagined. Of course, anything which could even by courtesy be called music, was out of the question while this hideous grumbling went on; so the chairman of the music committee was consulted, with the suggestion that the offender be retired to private life. "Oh, no," said the worthy vestryman, "that young man is the son of Mr. So-and-so, one of our richest men." So the youth stayed and growled, to the utter ruin of much really creditable work done by the choir, for a year or two, when a merciful Providence removed him to another sphere of action. How many organists have had similar, or worse, experiences, simply because of heedless and ill-judged action in the first organization of their choirs, for which they themselves were in no way responsible.

It is submitted that the proper person to select the members of a choir is that person who is in future to be placed in control, and who is to be held accountable for the success of the undertaking. If the organist is allowed to choose his own singers, he can be held strictly chargeable if they do not work as they should, while if he is hampered in the exercise of his judgment he can always, when musical disasters happen, screen himself behind the excuse that the material is not of his selection.

To sum up, then: the points for which we plead, before passing to another subject, are that surpliced choirs should, generally, be smaller, with some reference to the size of the buildings which they are called upon to fill; that they should be organized with due reference to rules of proportion; that the organist should possess either the sole power of selection, or a veto power to guard against the introduction of undesirable material.

(To be continued)

Mahommedanism and Christianity

In the religious *Review of Reviews* an article appears from the pen of a convert from Mahommedanism, B. I. Rahim, in answer to the recent article by Prof. Max Muller in *The Nineteenth Century*, entitled "Mahommedanism and Christianity," in which the professor maintains that Moslems excel Christians in sobriety and purity. Mr. Rahim states that he was brought up among the Mahommedans of Persia and those of Turkey, and has had four years' theological training in an English University College. His own experience on the question raised by Prof. Max Muller, is as follows:

"I must now pass on to the next question, namely, whether Moslems excel us in morality.

"Before I enter into this second question let me beg my readers to bear in mind the fact that there are many, or, I should say with much emphasis, innumerable instances of vices with which all ranks of Moslem society are infected, which I could bring forward to support the point in discussion, were they fit to be named or mentioned—too shameful to be expressed in words, or read by the public. Vices which may not even be named are practised with impunity and almost without reproach. In all ranks of Moslem society the degradation of morals is most apparent. On the whole the state of things is far from being hopeful. No remedy can be discerned for the reigning evil.

"I have traveled in the East and West, and I have not yet found any nation more degraded, more sensual,

more subject to vices and licentiousness, than the Moslems; and yet the learned Prof. Max Muller says in his article that they excel the Christians!

"Though there is much to lament and to make us feel sad at the drunkenness and immorality which exist amongst our Christian communities, yet, when compared with that which exists in Moslem society, the Christians far excel the Moslems. But if what the venerable professor says of the moral character of the Christian be true, then I think it is quite time for us Christians to wake up, and to carry on a work of reformation among ourselves; or at least to make our moral standard far higher than that of these degraded Mahommedans. I am induced to believe, from what my Turkish friend and I know of the moral and social life of Mahommedans, from our own personal knowledge, and observation, and experience, that if the learned professor had gone to Turkey as a Turk, and not as a Frangi or as a Sahib, and had associated with Moslems of all ranks in society, and had lived as they live, conforming with their general habits, he would have formed a different judgment of their moral life from that presented to us in his most surprising article."

Church Growth in New York

FROM *The (N. Y.) Tribune*

The convention of the Episcopal diocese of New York, which was held in this city last week, will call general attention to the steady growth and prosperity of the Episcopal Church in this, its greatest diocese. A non-Episcopal religious journal a few months ago declared that no other denomination was growing so fast in this city as the Episcopal Church; and though many may be disposed to question this statement, it is undoubtedly true that in membership, wealth, and influence, it has made remarkable strides during the last twenty years. Various reasons will, of course, be given to account for this fact, the more noteworthy because Episcopacy in New York after the Revolution had to fight its way to the front against a wide-spread popular prejudice that was not altogether undeserved. The rigid High Churchman will say that it is the result of the Church's claim to be the only divinely authorized society in the country. Broad Churchmen will say, on the contrary, that the virtual abandonment of that exclusive theory by so many Church leaders has promoted its growth. Outsiders who dislike Episcopacy, will repeat the old sneer that the Church of Pusey and Colenso is popular in these days of individualism, because it does not interfere with a man's religion or politics; while men of the world, who are swayed by neither likes nor dislikes, will explain the fact by saying that the Episcopal Church, more than any other denomination, has learned to put itself in right relations with the world as it is. Its corporate life is analogous to that of a well-managed business house, and its numerous diocesan and parochial activities are conceived and carried out on exactly the same lines that shrewd and hard-headed business man would adopt.

As a matter of fact, however, no one of these explanations embodies the whole truth. The Episcopal Church flourishes in this city because it has shown itself to be a working Church. That is the whole story in a nutshell. * * * Not only has the Episcopal Church in this city organized an army of workers, both men and women, among its laity, but it has also produced men among its clergy who have the gift of leadership. Few of the Episcopal clergy in this city are men of profound learning or great oratorical power in the pulpit. But nearly every one of them is a good parish organizer and worker; or, if he is not, he does not long hold his place. Moreover, all the large parishes have a staff of clergy, a fact to which they owe much of their success. And finally, in Bishop Henry C. Potter the diocese of New York has a leader who possesses at once high religious ideals, practical common-sense, and the most exquisite tact. To his wisdom and executive ability much of the recent growth of the Church in this diocese is due.

Book Notices

Little Miss Faith. The Story of a Country Week at Falcon's-Height. By Grace Le Baron. Boston: Lee & Shepard. 75 cts.

Little Miss Faith is the story of the holiday lives of two little girls, one being the guest of the other at the latter's country home, and is, as its second name indicates, the story of a summer week; showing how much of real pleasure can be gained by, and given to, a little city child in seven days, amid trees, and flowers, and birds. It will appeal to

that large society interested in finding summer homes for children.

Sweet Alyssum. Poems by Margaret A. Logan. Buffalo: Charles Wells Moulton, 1894. Price, \$1.00.

A small volume, very prettily gotten up, of domestic and religious poetry. The authoress never reaches a high pitch of excellence, and some of the poems, such as "The Steamboat Race" and "The Juggling Board," are quite unworthy to have appeared in print. In fact, the whole collection would be more correctly described as "verses" than as poetry, if one is to speak impartially.

The Political Economy of Natural Law. By Henry Wood. Boston: Lee & Shepard. Price, \$1.25.

The writer of this book is, we believe, one of the apostles of the Christian science fad of to-day. He writes in a polished and interesting style, and attempts to outline a political economy which shall be natural and practical, rather than artificial and theoretical. The present volume is really an enlargement of one written some years ago, under the title of "Natural Law in the Business World." It deals with a wide range of subjects, giving considerable space to the relations of labor and capital, socialism, corporations, railroads, and industrial education. This last he considers of prime importance from the point of view of political economy, and says of it as follows: "In seeking for remedial agencies for the vast amount of social and economic infelicity of the present time, there is nothing so promising, and which contains such grand possibilities, as industrial training. It should become as universal as the present intellectual courses of instruction. To co-educate the head and hands is advantageous for both. If every common school in the land could have an annex, used for the cultivation of manual dexterity, it would be a long step towards the elimination of the prevailing sociological ills."

The Abraham Lincoln Myth; an Essay in Higher Criticism. By Bocardo Bramantip, Huxleyan Professor of Dialectics in the University of Congo. From the Thirty-seventh Century Magazine of April, A. D. 3663. New York: Mascot Publishing Co. Price, 25c.

An African critic of the 37th century is aroused by the unveiling on the banks of the Victoria-Nyanza of the statue of "Lincoln signing the Emancipation Proclamation." His pride is galled at being told that his "brethren in America were indebted for their freedom to a white man—one of the degenerate Caucasian race." He and the "advanced thinkers" of his age regard this notion as a myth of the Dark Ages, i. e., the 19th and 20th centuries. He therefore proceeds to examine critically the popular tradition, and concludes that "the legend of the life and death of Abraham Lincoln is un-historic." He subjects the Proclamation to a critical examination, and triumphantly vindicates the theory of the celebrated Timbuctoo School, that it is a forgery of the 20th century, a masterpiece of political strategy, devised to secure the election of a descendant of Lincoln to the presidency of the United States. The book is a keen and clever satire upon the methods of the "higher critics" of to-day.

The Cook and the Captive; or, Attalus the Hostage. By Charlotte M. Yonge, author of "The Constable's Tower," "The Slaves of Sabinus," etc. Illustrated by W. S. Stacey. New York: Thomas Whittaker. \$1.25.

One always feels glad to see still another book fresh from the hands of Miss Yonge. This, too, as so many others of her later works, is specially designed for the good instruction, with entertainment, of our young people. And it is an entrancing story. It carries us back into the early days of Christianity, the sixth century, the times of King Clovis and St. Remi (Remigius), introducing us among Franks, Burgundians, Goths, and to a Greek deacon and Celtic pilgrim, and altogether making both pagan and Christian life of the period very vivid to the youthful apprehension. The interest of the story revolves around the fortunes of the youth Attalus (which, so far as it relates to him and his captivity, Miss Yonge says, is in its main incidents historically true), a grandson and ward of Bishop Gregory, and himself Roman-born. It is the fate of Attalus to be surrendered necessarily by the Bishop as a hostage to King Hildebert of the Western Franks, and son of Clovis; and the delightfully wrought story goes on to tell how he fared in his captivity, the stirring things that befell him, and how he helped to make Christ known. His escape and return home to the ward and shelter of Bishop Gregory, with all that followed, winds up the pretty story. Of course, after Miss Yonge's own healthful fashion, there is a little commingling of human love with the narrative movements, which finds development happily near the close. It is a book to be desired for both girls and boys.

Character Studies, with some Personal Recollections. By the author of "Salad for the Solitary and the Social," "Pastime Papers," etc. New York: Thomas Whittaker. Pp. 177. Price, \$1.00.

From the chastened and fascinating pen of Mr. Frederick Saunders, of the Astor Library, we are given in these pages some personal recollections of six distinguished persons of this age with whom Mr. Saunders has had some acquaintance, or even an esteemed friendship, namely: Edward Irving, founder of the religious body commonly called the "Irvingites," Anna Jameson, Washington Irving, Henry Wadsworth Longfellow, William Cullen Bryant, and Joseph Green Cogswell; the latter gentleman having been the earliest occupant of the position now filled by Mr. Saunders at

the Astor Library. The paper concerning Dr. Cogswell was first prepared at the request of the International Conference of Librarians, by Mr. Saunders, and read before them in the autumn of 1887, being afterwards printed in their *Literary Journal*. Each one of these papers is, by design of the author, rather a memorial sketch than an attempt at complete portraiture of its eminent subject. The volume will be found of rare attractive quality to every refined and cultivated mind. And inasmuch as its pages record in considerable measure, facts and reflections which proceed out of Mr. Saunders' personal acquaintanceship with the subjects of these sketches, his quiet studies of their character and works will be a vantage point for new information concerning them, and must serve to introduce his readers to a fresh appreciation of the distinguished personages with each of whom he was more or less familiar. The publisher has produced the volume creditably and with taste. Reading men will be pleased with the full margins.

The Book of Chronicles. By W. H. Bennett, M.A. New York: A. C. Armstrong & Son. 1894. Price, \$1.50.

This is an interesting contribution to the Expositor's Bible, edited by the Rev. W. Robertson Nicoll, M.A., LL.D., the various volumes of which we have noticed from time to time. The style is clear, and the spirit excellent. But we object, none the less, to its point of view, as unfolded in the Introduction. This point of view is that of the higher critics, whose latest conclusions are assumed as proved. The Book of Chronicles is treated too elaborately on its human side, in view of the fact that the author is writing for the preacher. Waiving the doubtfulness of such an assertion, why should a preacher be told that the atmosphere of the Chronicles was one in which men had been led "very widely astray as to the ancient history of Israel? A later generation naturally assumed (as if they were mistaken in the assumption) that the good kings must have kept this law (of Moses), and that the sin of the bad kings was their failure to observe its ordinances." Surely it will not favor an appreciation of the value of the Chronicles as an organic portion of the very Word of God to be told that a new school had triumphed in imposing upon the Jews a new system (the law now accepted and *Biblically stated* to be Mosaic), and in making them believe in a fiction as to its source and Divine authority (p. 10). The apology that "the literary conscience was not yet aware of the sin of plagiarism" (p. 19), is both uncalled for and misleading. It is a gross aspersion, unintentional, of course, upon the spirit of Holy Scripture to imply, as such a sentence does, that any "sin" whatever—even though a sin of ignorance merely—can be associated with the composition of portions of the Word of God. The time will come, very soon, perhaps, when the present tendency of Biblical commentators to take such large account of critical results (1) as yet in solution and altogether lacking the necessary test of time, will be regarded with amazement as unscientific and even childish. After such remarks, we owe it to the author to say that the body of his work contains much of suggestive comment which will be useful to a discriminating student.

Book of Needs of the Holy Orthodox Church. Done into English by G. V. Shann. London: David Nutt.

The book which appears under this curious title is so called because it contains provisions for the spiritual needs of a Christian from the cradle to the grave. It is a translation of a Slavonic office book now in use in the Russian Church. There are some twenty offices and a number of benedictions and special prayers. It is interesting to note that the office for "Making of a Catechumen" is still in use in the conservative Orthodox Church of Russia, vestiges of which, as liturgical scholars know, are embodied in our own Office of Holy Baptism. The benediction of the font which precedes Baptism, is lengthy and elaborate. The Confirmation, on the other hand, which follows, is exceedingly brief. Nothing is said of the laying on of hands. In the office of Confession, we observe that a mandatory form of Absolution is employed: "I, an unworthy priest, by the power that is given unto me, forgive thee and loosen thee from all thy sins, in the Name," etc. In the "Order of Betrothal," rings are interchanged, but at the actual marriage the bridegroom and bride are crowned, whence the office is called "The Coronation." It seems all but incredible that the Order of Holy Unction, which fills forty pages of this book, can often be used in the case of one who is seriously ill. Of course, it is well known that Unction is not in the Orthodox Church, as commonly in the Roman, confined to those who are thought to be at the point of death; indeed, it is assumed in the order here given that the sick person may be able to walk about and even to attend church. It is interesting to find among the rest an Office for the "Burial of a Babe," as well as a special Order for the "Burial of Priests," and an Order for "Burial in Eastertide," strongly modified by the season. An appendix contains offices for the ordination of readers, sub-deacons, deacons, and presbyters, with the orders for making an archdeacon, a proto-presbyter, an abbot, and an archimandrite. It is noticeable that in the ordination of a presbyter or priest, while the candidate is vested, there is no delivery of the instruments. In a valuable body of notes, some useful definitions and explanations are given. The book is an important contribution towards a better knowledge of the liturgical usages of the

Russo-Greek Church. The translator has "done" the original into very smooth and satisfactory English. It is extremely literal, but in general this only serves to bring out something of the poetic spirit of the Slavonic forms. There is a mine of rare liturgical wealth and beauty in these offices, and the student will recognize much material derived from early sources, and, however remoulded, retaining all the marks of venerable antiquity.

Two new theological works by clergymen of the American Church will be published during October by Thomas Whittaker. One is entitled "Oblation and Invocation, an Inquiry into their History and Purpose," by the Rev. R. B. Fairbairn, D. D., warden of Stephen's College; the other "Outlines of Christian Theology," by the Rev. Cornelius Walker, D. D., of the Theological Seminary of Virginia.

The Catholic World continues the interesting series on "Glimpses of Life in an Anglican Seminary," written by the Rev. Clarence A. Walworth, who was a student at the General Seminary and afterwards became a Roman priest. The papers are inoffensive in tone and give a good idea of the times, being written in the early forties. Ward's "Ideal of the Christian Church," seems to have had a great influence in taking many out of the Oxford Movement into the Communion of Rome. The October issue also contains, with other good things not strictly Roman, an admirable paper by Dr. Hewitt on "The Immoral Use and Sale of Intoxicants."

"The Book of the Fair" (The Bancroft Company, Auditorium, Chicago), seems to increase in interest and value as time dims the memory of the marvelous scenes within the White City. In its matchless pages one may study at leisure the complications of machinery and the beauty of decorations, of which, in the bewildering hours of sight-seeing, he got but a confused idea. In Part IX the wonders of mechanical invention are further illustrated, and the chapter on agriculture is begun. To many this will prove the most delightful part of the work, and all must be surprised when they come to study calmly the exceeding beauty of the building and the displays. So are the commonest things of earth shown to be among the most comely.

Books Received

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

HARPER & BROS

Wealth and Commonwealth. By Henry Demarest Lloyd. \$2.50.
The Boy Travelers in the Levant. By Thos. W. Knox. \$3.00.
Bible Stories. \$1.00.
Sir Robert's Fortune. By Mrs. Oliphant. \$1.50.

HOUGHTON, MIFFLIN & CO

The Chase of Sait-Castin and others. By Mary Hartwell Catherwood. \$1.25.
The Florida Sketch Book. By Bradford Torrey. \$1.25.

CHAS. SCRIBNER'S SONS

Raven Shoe. By Henry Kingsley. (2 vols.) \$2.00.
Czar and Sultan. By Archibald Forbes. \$2.00.
Costumes of Colonial Times. By Alice Morse Earle. \$1.25.
Chafing-Dish Supper. By Christine Terhune Herrick. 75c.
In the Heart of the Rockies. By G. A. Henty. \$1.50.
When London Burned. " " \$1.50.
Wulf the Saxon. " " \$1.50.
William Shakespeare. By Barrett Wendell. \$1.75.
Norseland Tales. By Hjalmar Hjorth Boyesen. \$1.25.
Genesis and Semitic Tradition. By John D. David, Ph.D. \$1.50.
Life and Letters of Erasmus. By J. A. Froude. \$2.50.
The Woman's Book. Dealing Practically with the Modern Conditions of Home-Life, Self-Support, Education, Opportunities, and Every-Day Problems. 2 Vols. With 400 Illustrations. \$7.50.

THOMAS WHITTAKER, New York

Character Studies, with some Personal Recollections. By Frederick Saunders. \$1.00.
Alexander Mackay, Missionary Hero of Uganda. By the author of "The Story of Stanley." Cloth, 50c.
The Heresy of Cain (volume of sermons). By George Hodges, Dean of the Cambridge Theological School. \$1.00.

JAS. H. WEST, Boston.

In Love with Love. Four Life-Studies. By Jas. H. West. 50c.
"As Natural as Life." Studies of the Inner Kingdom. By Chas. G. Ames. 50c.

A. D. WORTHINGTON & CO., Hartford, Conn.

Our Journey Around the World. An Illustrated Record of a Year's Travel. By Rev. Francis E. Clark, D.D. With Glimpses of Life in Far Off Lands as seen through a Woman's Eyes. By Mrs. Harriet E. Clark. Sold only by subscription.

PARISH CHOIR, Boston.

The Chant and Service Book. Edited by the Rev. C. L. Hutchins.

THE GILBERT ELLIOTT LAW CO.

Attorneys and Agencies Association. Legal Directory. Special paper bound edition. Vol. III. September, 1894.

A. C. MCCLURG & CO., Chicago.

Tales from the Ægean. By Demetrios Bikelas. Translated by Leonard Eckstein Opdycke. With an Introduction by Henry Alonzo Huntington. \$1.00.
The Price of Peace. A Story of the Times of Ahab, King of Israel. By A. W. Ackerman. \$1.25.

THE BAKER & TAYLOR CO.

The College Women. By Charles Franklin Thwing, LL.D. \$1.

THOS. NELSON & SONS.

The Tom Thumb Prayer Book.

THE CENTURY CO.

P'tit Matinic', and Other Monotones. By George Wharton Edwards. \$1.25.
Five Books of Song. By Richard Watson Gilder. \$1.50.
Toinette's Philip. By Mrs. C. V. Jamison. \$1.50.
The Century Book for Young Americans. By Elbridge S. Brooks. \$1.50.
The Mountains of California. By John Muir. \$1.50.
Across Asia on a Bicycle. The Journey of two American Students from Constantinople to Peking. By Thos. Gaske Allen, Jr., and Wm. Lewis Sachtleben. \$1.50.
When Life is Young. A Collection of Verse for Boys and Girls. By Mary Mapes Dodge. \$1.25.
The Man Who Married the Moon, and Other Pueblo Indian Folk-Stories. By Chas. F. Lummis. \$1.50.

Opinions of the Press

The Churchman

THE ORGANIST.—The organist, as chief musician in the church, should show himself an example of proper behavior during the hour of worship. The Bishop of Exeter recently assembled in his cathedral some five hundred organists of his diocese, and impressed upon them their duty in this particular. An organist who lolls about during prayers, lessons, and sermon, who whispers with unnecessary frequency, who never kneels, who shows himself utterly forgetful of the solemnity of the place and of the worship which is going on there, is distinctly a stumbling block to choir and congregation. Better to have no music at all than to put it in charge of an irreverent or badly behaved organist. His dizziness infects the choir, and the beauty of holiness in church and sanctuary is marred and destroyed. There is no reason ordinarily why an organist should not be to the choir a pattern of gesture, attitude, and seriousness of deportment. If he acts like a profane person, it is profanation to allow him to take the place of chief musician in the House of God. On the other hand, as the Bishop of Exeter remarked, "the devout organist produces devoutness in his choir, and through the choir devoutness is produced in the congregation."

The Church Times

A WARNING TOO LATE.—Archbishop Plunket has at last replied to the protest of the Bishop of Maryland against the consecration of a bishop for the Spanish reformers. Bishop Paret reminded the Archbishop of Dublin of the "unhappy experience" of the American Church in the case of the episcopate so "hastily given" to the reformers in Mexico. The result of giving it, as Bishop Paret observed, "has been the withdrawal of the episcopate thus hastily given, so far as withdrawal was in the power of the American Church." Archbishop Plunket, however, is inflexible. He is deaf to Lord Nelson's contention that to consecrate a bishop for Spain is "to stereotype a new schism." He declines to be guided by the Lambeth Synod. He cares nothing for the distress manifested by English Churchmen at home and abroad. The Bishop of Gibraltar is opposed to him; Bishop Wilkinson (of Northern and Central Europe) counsels delay till the Lambeth Synod has met again. The Archbishop is still obdurate. Is there no voice to which he will listen? Has he no fear of imperiling the inter-communion of the Churches of England and Ireland? no doubt as to his going dangerously near to schism? We know it is useless for ourselves to appeal to him, for his Grace has said as much. Nevertheless, we can assure him that others beside ourselves look forward with dismay to the prospect of being associated, however remotely, with the Spanish reformers through his Grace's self-willed actions.

The Interior.

JAPAN'S PROGRESS.—Japan's blue book for the year 1892, just issued, gives some facts of special interest in view of the war she is now waging against her populous neighbor. The population of the empire is something over 41,000,000, with a total of less than 40,000 Japanese residents abroad, showing that the Japanese, like the French and the Swiss, prefer their own country to any other. The urban population of Japan is distributed in 111 towns of from ten thousand to thirty thousand inhabitants; thirty-six, which have over thirty thousand; and three, Osaka, Kioto, and the capital, which have over three hundred thousand. The cultivated lands scarcely equal one-eighth of the total area of the country, yet this comparatively small area furnishes the food for the whole country. Of the 11,390,000 acres of arable land, 6,813,000 acres are devoted to rice, the main yield of which is about thirty bushels to the acre. Here, as in China, every portion of food is economized, though the people of Japan live better than the Chinese, where among the poorer classes, it is said, a Chinaman can live fairly well on five cents a day. A fact of considerable interest as showing Japan's trade relations is that while America is Japan's best customer, Japan herself imports from England more than from any other nation. The progress in Japan since the adoption of her new constitution has been more marked than in any other nation, and should she emerge successful from the present war, her future will be still closer allied with Western progress and civilization.

The Household

Abbie's Lover

A Story of the Poor

BY MRS. J. D. H. BROWNE

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CHAPTEK III—Continued

While Abbie sat beside her mother, there came a tap at the door, and Miss Leighton's sweet face looked in like a sunbeam.

"You see I have found you, Abbie," she said, as the girl rose hurriedly to meet her; "and this is mother," she went on, coming to the bedside and taking the old woman's hand in hers with that tender deference for age which is one of the characteristics of the Christian. "Abbie has told me about you."

"It's Miss Dora, mother, Miss Dora who has been so kind."

"Aye, I knew it was the lady who sent the flowers," said the mother, looking into Dora's face with a sort of tender recognition. "Abbie said maybe you'd come some day. I'm glad."

"Yes," said Dora, "I have wanted to see Abbie's mother, and how pleased I am to find you in such a pleasant, cozy room," she added.

"All Abbie's doing," whispered the old woman, "I tell her it's too good for us poor people, but she earned it all, and she says we've a right to it."

She looked with innocent pride about the room, at the square of carpet and the chair, that wonderful arm-chair, the little table with a book or two upon it, the freshly painted floor, the little fireplace with its tiny coal fire, the fresh curtains, while in the background, rubbed and polished to look their very best, were the few scanty belongings which had constituted the furniture of the old room.

"So neat and cozy," said Miss Leighton; "Abbie was quite right. Of course it is well to think of the future, but after all we live in the present, and you will both be happier for this cheerful room."

"Yes," said the mother, confidentially, "I couldn't tell you, my dear young lady, what good it does me. It makes me think of a home we had. Abbie, she don't remember. We had them flowers you sent me growing there," she added.

The tears came into Miss Leighton's eyes, but she smiled them away. There was to her something unspeakably pathetic in this thankful joy in little things, which is the heritage and compensation of the poor. But besides this, the cause of her coming to find Abbie to-day, was one which had moved her not a little.

She chatted with the mother for a while, and Abbie, sitting a little apart, listened with a softened look in her large eyes and a faint smile on her lips.

"I shall come for a longer visit soon," said Miss Leighton, as she rose to go; "walk a little way with me, Abbie, I have something to tell you."

CHAPTER IV.

HUGH

Abbie was right in believing that in spite of Hugh Marston's fall into evil ways, and his conduct to herself, his affection for her still existed. It was the consciousness of having forfeited her good opinion of him, the belief that though she had tried to save him from his wretched life she could never again feel for him as before, which made him utterly reckless; added to which, the jeers and mockery of his companions and the fatal

ease with which one bad step leads to another, had brought him to a pass which was lamentable indeed.

A weak, unmanly character, you will say, yet not more weak or unmanly than most men may easily become if they have never learned that Christian principle is the one stay and safeguard among the thousand snares and pitfalls which the world, the flesh, and the devil, prepare for the unwary.

Hugh had months before lost his regular employment, and led the hand-to-mouth life of his associates. The skillful, industrious workman of a year or so ago was rapidly degenerating into a shabby, shifty-looking fellow, whom respectable people would hesitate about employing, and whose young face began to wear the impress which the drunkard's life stamps upon its wretched votaries.

Hugh had reached the border-land, that narrow border-land, by which men pass from a life of degradation to a life of crime.

Whoever has visited one of our prisons must have noticed how large a proportion of the inmates have young and not evil faces, not the faces of criminals. These prisoners, for whom the heart aches with unavailing sympathy, are such men as Hugh Marston, men who might have led useful, happy, self-respecting, and respected lives, had they but learned to seek the strength which can alone avail us in temptation.

The weather was growing colder; a light fall of snow had been succeeded by a sharp frost, delightfully exhilarating perhaps to the well clothed and fed and housed, but a bitter enemy to the poor.

While Abbie, smitten with a sudden sense of her lack of thoughtfulness for her aged mother, had launched into such unprecedented expenditure, Hugh Marston, poorly clad and worse housed, was beginning to feel a dull hopelessness take possession of him. A few days before Dora Leighton's visit to Abbie and her mother, he had returned from a fruitless search for work to the wretched room which he shared with two or three others. He found these men crouching about a handful of fire in a rusty grate waiting for him.

"Any luck, Hugh?" asked one of them.

Hugh shook his head, and throwing himself on the mattress which served as his bed, drew such covering as there was about him. He was tired out, chilled through, and his head ached desperately.

"We've none of us had any luck," said another, "but we ain't goin' to give up. If there isn't work to be had, there's other ways of makin' money. We ain't goin' to starve while there's lots of folks as have more than they know what to do with. Come, lads, let's go down to the 'Royal.' We'll be warm there anyway, and they'll trust us for one drink more."

Hugh staggered up from the mattress and followed them, though he would rather have remained where he was.

Abbie was a little late that evening. She had been working all day at the house of a small tradesman, whose wife had so many little ones that she was obliged to get help in her sewing. It was one of Abbie's hardest "places," and she was glad to get out into the open air, though it was so sharply cold that she shivered and drew her well-worn shawl tightly across her chest. She had nearly a mile to walk and set out at a rapid pace, bending her face from the frosty wind. As she came into the neighborhood of the "Royal," with the thought of Hugh ever uppermost, she anxiously scanned the knot of men gathered as usual near the brightly lighted

doorway, but she had not noticed a little while before, in passing the entrance to an alley, a group of slouching figures in the shadow of the houses. The lamps were lighted by this time and she was passing under one at that moment. Her own face, with the unwonted color which the keen wind had given it, the sad lips and the anxious eyes, were never more distinctly seen than at that moment by Hugh Marston, as he shrank back into the shadow. He felt at the moment as if she had seen him as plainly and had passed without recognition. Why should she not? Had he not roughly told her more than once that he would not be interfered with? True, he had been half drunk at the time, but now he was sober

enough, now he felt for one despairing moment, as she passed on and out of sight, as if he must rush after her, and ask her to forgive him, to say one kind word for the sake of old times. But Abbie went on unconscious, and having passed the neighborhood of the "Royal," hastened home.

Two or three hours later on that same evening it happened, surely not by chance, that the rector of St. Peter's was going homeward from a service at a little chapel which he had succeeded in building in the roughest part of Eastfields.

It had grown colder still by this time; the sky was all a-sparkle with keen stars, and the frost was busy silvering the roofs of houses or any little patch of grass or

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Nothing could settle so decisively the immeasurable superiority of Dr. Price's over all other powders as the great honor bestowed at Chicago.

garden, and making icicles wherever it could.

A lovely night, thought Mr. Leighton, but a bitter one for the poor, and he lost himself as he walked briskly on, in calculations as to how far certain moneys of which he had control would go in the matter of food and fuel.

There were few people in the streets, and those, like Mr. Leighton, were walking rapidly. It was not a night to linger out of doors. Houses were jealously shut to keep out the cold, and an unusual quiet pervaded even the most populous places.

As the rector approached the "Royal," however, his ears were assailed by loud and angry voices, which, as he passed the entrance, had risen into shouts and oaths. Evidently a drunken quarrel of a serious nature was going on. At the moment when Mr. Leighton paused, debating whether he might avert some mischief, two men rushed out, one, a huge, heavy-built fellow, grappling with a much younger and much slighter man. A number of the half or wholly intoxicated frequenters of the place poured out into the street after them, but none interfered in the very unequal struggle.

Mr. Leighton sprang forward to part the infuriated men, but before he could reach them the slighter of the two was flung heavily to the ground and lay there motionless.

The reaction which always follows such a scene was instantaneous. Most of the onlookers disappeared as rapidly as possible. The victor stood stupidly looking at the fallen man, and muttering to himself; the landlord, who had been in the background, now came forward, and when he saw the rector of St. Peter's kneeling beside the prostrate form, with his hand on the man's heart, assumed much righteous indignation at what had occurred.

For a few moments the clergyman feared that death had been beforehand with him, and a thrill of horror passed through him at the thought of this swift and dreadful ending to a young, mis-spent life. But, to his unspeakable relief, he felt the heart beat feebly under his touch, though the man was utterly unconscious.

"He is not dead," he said, turning to the victor in the struggle, who seemed to be growing sober at the sight of the prostrate figure. "You may thank God that you have not his death upon your conscience. Who is he?" he continued sternly, addressing the landlord. "Where are his friends?"

"His name," said the landlord, who would have liked to disclaim all knowledge of the man he had helped to ruin, but did not dare to equivocate under the rector's eye, "is Hugh Marston, leastways I think it is. "Do any of you know where his friends are, lads?" he asked, turning to the diminished group of his clients.

"Hasn't got none as I knows on," said one hoarse voice, "he's bin livin with some of his chums down in Jakese's Alley the last month or so."

Hugh Marston? In an instant it flashed across the rector's mind that Hugh Marston was the man of whom his sister had told him in connection with poor Abbie Plumley's story. Dora Leighton in her warm

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sympathy with the young seamstress had urged her brother to try to find this Hugh Marston, and save him if possible. He had made more than one effort to find him, but without success. And here, here at his feet, as if God had led his servant to the spot, lay this very man, helpless and friendless.

After a moment's silence, in which an unuttered prayer had gone up to the Throne of Mercy, Mr. Leighton turned to the men.

"Which of you will get me a cab, as quickly as it can be brought here? I will take him to a doctor," and one young fellow darted off at full speed. "Help me to carry him in out of the cold."

The landlord, looking cowed and shamefaced, helped to lift the unconscious burden, and Hugh was carried into the bar-room, and laid upon a bench, until the cab should arrive.

It was the first time in its evil history that a minister of God had stood within those walls. Mr. Leighton glanced at his surroundings, then at the faces of the men, and a great pity took possession of him.

He said a few gentle, earnest words to them, words which some of them at least did not forget, and the landlord, more and more ill at ease, was relieved to hear the cab drive noisily up the deserted street to the door of the "Royal."

Hugh was carried out and lifted into it, and Mr. Leighton taking his seat, supported him in his arms. The doctor lived within a few doors of St. Peter's rectory, and having stopped a moment to ask him to follow him immediately, the rector drove on to his own door.

There was a room at the rectory always in readiness for such emergencies as may well occur in a poor, densely peopled parish, and thither the unconscious Hugh was taken, quickly followed by the doctor.

To be continued.

Children's Hour

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

"Pass it on"

Once when I was a school boy going home for the holidays, I had a long way to go to reach the far-away little town in which I dwelt. I arrived at Bristol, and got on board the steamer with just money enough to pay my fare, and that being settled, I thought in my innocence I had paid for everything I needed in the way of meals. I had what I wanted as long as we were in smooth water; then came the rough Atlantic, and the need of nothing more. I had been lying in my berth for hours wretchedly ill, and past caring for anything, when there came the steward, and stood beside me.

"Your bill, sir," said he, holding out a piece of paper.

"I have no money," I said in my wretchedness.

"Then I shall keep your luggage. What is your name and address?"

I told him. Immediately he took off the cap he wore, with a gilt band about it, and held out his hand.

"I should like to shake hands with you," he said.

I gave him my hand, and shook his as well as I could. Then came the explanation, how that, some years before, some little kindness had been shown his mo-

ther by my father in the sorrow of her widowhood.

"I never thought the chance would come for me to repay it," said he, pleasantly, "but I am glad it has."

"So am I," said I.

As soon as I got ashore, I told my father what had happened.

"Ah!" said he, "see how a bit of kindness lives? Now he has passed it on to you. Remember, if you meet anybody who needs a friendly hand, you must pass it on to him."

Years had gone by; I had grown up, and quite forgotten it all, until one day I had to go to the station of one of our main lines. I was just going to take my ticket when I saw a little lad crying—a thorough gentleman he was, trying to keep back the troublesome tears as he pleaded with the booking clerk.

"What is the matter, my lad?" I asked. "If you please, sir, I haven't enough money to pay my fare. I have all I want but a few pence, and I tell the clerk if he will trust me, I will be sure to pay him."

Instantly flashed upon me the forgotten story of long ago. Here, then, was my chance to pass it on. I gave him the sum needed, and then got into the carriage with him. Then I told the little fellow of the story of long ago, and of the steward's kindness to me.

"Now, to-day," I said, "I pass it on to you; and remember, that if you meet anyone who needs a kindly hand, you must pass it on to him."

"I will, sir; I will," cried the lad, as he took my hand, and his eyes flashed with earnestness.

"I am sure you will," I answered. I reached my destination, and left my little friend. The last sign I had of him was the handkerchief fluttering from the window of the carriage, as if to say: "It's all right, sir; I will pass it on."—*Exchange.*

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- "SHIPMAN" (Chicago).
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- "RED SEAL" (St. Louis).

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Making Old Clothes New

FROM Ladies' Home Journal

We hear the old expression, "almaist as gude as new," often with doubt, but when applied to cleaning and remodeling clothes it sometimes surprises its warmest advocates. Before commencing to rip up and clean any of your goods or gowns, settle one fact in your mind clearly, and that is, that it must be done with care, or your labor will simply be thrown away. It is a clear case of being worth doing well if worth doing at all. Do not waste your time, patience, and strength on completely worn out clothes, as no possible process will make them even presentable.

First rip your garments, using small, pointed scissors or a penknife for this purpose. Do not give the work to a child to do, who may cut the goods. Pick out the threads, and then shake each piece well. If of silk, brush off the rest of the dust with a piece of old soft silk, like a handkerchief, but if of woolen materials, use a good, stiff whisk broom on every portion of the dress or whatever the garment may be. Cotton goods do not easily collect dust, but they should also be well shaken. Divide all your material, putting ribbons in a box, the laces together, passementerie and such trimmings in another, and the silk, woolen, and cotton pieces in separate packages; cut off all good buttons, hooks and eyes; keep your dress stays of whalebone and arm shields to renovate, and thus prepare all the goods to be cleaned before beginning any remaking. Get the task of cleaning out of the way, and after a survey of the results, you can better judge what new articles are needed, and the requisite quantity. Good material is always worth cleaning. When either naphtha or benzine is used, remember they are very explosive, and should not be used in a room where there is a fire or light. Alcohol is also explosive, but only when brought in contact with fire or light. After using such fluids for cleaning purposes, hang the materials that have been thus cleaned in the air until all the disagreeable odor disappears.

There are many receipts for renovating black silk, but the following I have seen tried successfully. Place each piece on a smooth, clean table, using a wad of the material you are cleaning, for a sponge, and rub with this dipped in the cleaning fluid, in downward strokes until each piece is well wet. The fluid may be equal parts of alcohol and luke-warm water; it may be cold coffee well strained, or water in which an old black glove kid glove has been boiled. This latter mixture is a glove put into a pint of water and boiled down to a half pint, or two gloves in a quart of water. Each and every one of these fluids are excellent in effect. Sponge the goods on what will be the right side when made up, assume silks can be turned after being worn. Hang each piece on a line to drip; when nearly dry, but still quite damp, iron with a moderately warm iron on the wrong side, placing a piece of soft, black cambric or crinoline between the iron and the goods, and ironing each piece until it is perfectly dry. Then lay away the pieces without folding them. If the selvage edges seem to draw after the silk is wet, cut them here and there to give a leeway. Some persons do not iron silk, thinking that, as it drips dry over the line, it will be perfectly smooth, but this does not give as handsome an appearance as ironing. The ironing must always be done on the wrong side, and over a second fabric, which must be black if the material is dark colored. If there are any grease spots on the silk, remove them with naphtha—rubbing it on with a piece of the silk—or with French chalk. The latter is scraped on the spot, left there over night, and brushed off in the morning; if the spot remains, try the chalk again. This must be done before the silk is cleaned. French chalk can be had from the druggist's, and may be used on any fabric or color. Benzine will remove paint, but it sometimes leaves a stain like water, which may be removed with French chalk. Another plan to remove grease from silk is to rub a lump of wet magnesia over the spot, allowing it to dry, and then brushing off the powder. No matter what material is being cleaned, use a piece of the same color and fabric to do the rubbing with.

(To be continued.)

A LATE BREAKFAST

is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Cream in the house, and avoid such annoyances.

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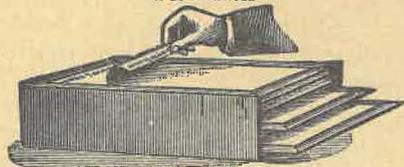
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SAPOLIO

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