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Chicago, Saturday, November 3, 1894

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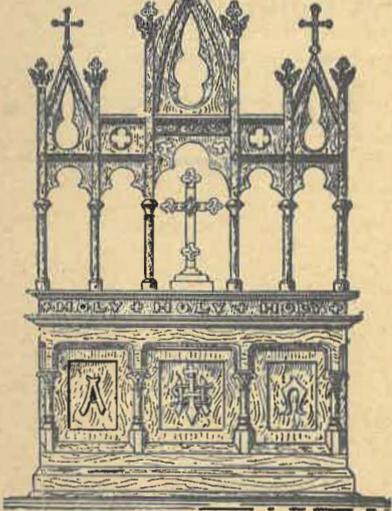
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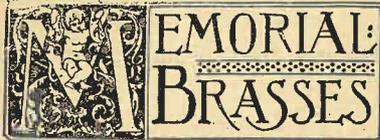
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The Living Church

Saturday, November 3, 1894

The Missionary Council and Woman's Auxiliary

THE CHILDREN'S MEETING

"Footguard Hall," Hartford, on Sunday afternoon, Oct. 21st, was the place of gathering of a thousand children of the Church, the van guard of the missionary host that was marching on the old New England town. The autumn splendors of field and forest in which this gem of municipality is set, were not more charming to the eye of poet and philosopher, than the beauty that beamed from the fair faces and bright eyes of the girls and boys who rallied under their banners and sang songs to prepare the way for a greater work in which they are preparing to participate. The choirs of several churches united to make the occasion memorable for its excellent music. The Rt. Rev. Dr. Rulison, Assistant-bishop of Central Pennsylvania, presided, and opened the meeting with a stirring address. He said that Shakespeare had sung about everything grand and noble on earth, and Milton had sung of the glories of heaven, but neither of them had sung of children. It was Christ Himself who saw that something in child life was akin to the life of angels, and had taught the world that to lift them up was to better the world. There was something in children to be revered. He said that Bishop Coleman, of Delaware, had been detained, and he introduced John C. Thomas, of Philadelphia, a layman.

Mr. Thomas reminded the boys and girls that they were soldiers in the Christian army, inasmuch as when they were baptized they were consecrated to maintain the faith. We all love the flag of our country. No matter how far from home we may be, when we see that flag we say: "That's mine." There was only one thing to be placed higher than the love of country, and that was the cross of Christ. He was frequently interrupted with applause.

The Rev. Kiung Yen, of Shanghai, China, who appeared in his native costume, spoke for half an hour, and was listened to with the greatest interest. His English was faultless, his voice melodious, and he had the charm of eloquence. He spoke of the 250,000,000 population in his country, and said the people of America were on the mountain top of God's sunshine, while his countrymen were below in the midst of darkened heathenism. But the Church of God was universal, and Christ cared for one nationality as much as for another. Souls were all of one color before God. He spoke of the difficulties attending the work of the missionaries, particularly of the fear of the parents that if their children became Christians they would no longer pray for the repose of their souls after they (the parents) were dead.

The Rev. Jules L. Prevost, of the Alaskan mission, told of the work in his mission field, which covered more territory than all New England; of the life of the Indians in their underground houses, their journeying about in dog sleds, their great skill in fishing, their eagerness to accept the advances of civilization, and the urgent need that they should be taught the difference between the good and the bad civilization which comes to them.

SUNDAY EVENING, OCT. 21

The opening service of the council was held in Christ church, Hartford, the Rev. L. W. Saltonstall, rector, where an immense congregation assembled. It was said that as many people went away as gained entrance. The galleries and aisles were filled. After a hearty missionary service, in which the surpliced choir led the congregational singing most admirably, the Rt. Rev. Dr. Williams, Bishop of Connecticut, and Presiding Bishop, made a brief address of welcome, in which he said:

It is my duty and privilege to welcome you here, dear brethren, to this Missionary Council. I have within my memory a missionary meeting held in this church so long ago as when we had only two missionary bishops in this Church, one for the vast Northwest and one for the South. Behold, what changes, what progress! "Not unto us, O Lord, but unto Thy Name give the praise." It has also come to my mind that the first movement towards awakening the interest of Churchmen in foreign missions originated with a student of our dear old Trinity College. He died before he was permitted to enter upon the missionary

life that he contemplated, but his thought did not die. May God send such blessing upon this Council that its influence may be to the Church as the dews of heaven upon the hill of Hermon.

The Rt. Rev. Dr. Tuttle, Bishop of Missouri, responded:

He would try to express, he said, the feelings that possessed the hearts of all assembled in this Missionary Council—feelings of great fullness and warm appreciation of the grandeur of the welcome they had received from the clergy and the people of this capital city. There had been nothing but kindly greeting from eyes and hands and hearts. Our hopes for the results of the Council are great and strong. The Church in Connecticut is the ground of that hope. The deepest roots of the Church in this country have struck into the soil of conservative Connecticut. Here is the missionary spirit that has gone out into all the world. From the time of the concordat with Bishop Seabury, this has been the head and centre of the missionary spirit. And here we come from all the great dioceses of the Church, from far North and West and South, to little Connecticut, to get new inspiration for our missionary work. And the holy women are here also to get new impulse for their blessed and indispensable service. The sky over us is bright. This Council shall accomplish more than has ever been done before for Christ and the Church. It shall go forth "clear as the sun and terrible as an army with banners." We thank you for your welcome and aid.

The sermon was preached by the Rev. Dr. Randolph, Bishop of Southern Virginia. He took for his text the passage in St. Paul's Epistle to the Romans, xv: 4, which reads:

Whatsoever things were written aforetime were written for our learning, . . . that we might have hope.

A great work has drawn us together, the preacher said, and it is founded upon a great truth. Many things affecting the welfare of man have had their origin in his inventive and progressive thought. There are institutions of society, of science, of humanitarian import; all represent some idea of salvation, a very imperfect and limited salvation. But look at Christianity! The idea of salvation that it enshrines has never before been found in the institutions of men. To save men from sin, and to lead them to everlasting life—such an idea had never been found among the religions of the world. None of them are like the religion of Christ. Did the representatives of the heathen religions at the World's Fair really represent the dead religions of paganism? They no more represented them than did Marcus Aurelius, a noble Roman, represent the religion that Paul preached. Islam claims to be missionary, but it is only by the power of the sword. Christianity stands alone in its passion for redeeming men, in its estimation of the worth of the soul, of its boundless hopes and possibilities.

St. Paul takes strong hold of hope, here in the text and elsewhere. Hope ranks with faith and charity. It takes hold of the future, and helps us to rise above the present. Why does Christianity make so much of hope? We sometimes see those who have faith without hope; they try to believe; they try to do their duty, but faith cries out in the dark. Christianity is something better than a hopeless faith. Hope is the atmosphere of the Christian. Hope is no dream. Hope is the highest courage. It refuses to be put down. The people of God never for a moment give up hope. Read the lesson of it in the history of the Church. Over the wide waste of heathenism the Church sent her forces. The spell of evil was broken by Christ. The martyrs witnessed to a glorious hope as well as to an unshaken faith. The masses saw that a new power had entered into the world; it was the power in Christ that overcame the old world. The hope of Christianity to-day is the hope of the world. What is the ground of that hope? Christian nations are better off to-day than ever before, yet there is a feeling of discontent. Heathen nations are indifferent. They are satisfied. They have no ideals. But there is an aroused conscience among Christian nations, a higher standard. There is a sense of evil, of responsibility, a quickening of conscience.

In society and in the State, reform must be founded upon gospel principles. Shall we then have "politics in the pulpit?" No. But the Church has in her keeping the conscience of the people. Wherever there is hatred, or wrong, or impurity, or injustice, the spirit of Christ is rousing the conscience. So there is light in our darkness. We note other grounds of hope and encouragement, in the attitude of the dominant races towards the inferior; *e. g.*, of the whites

towards the Indian and the negro, and of the English in India. Our Southern people are spending millions to educate colored children. God bless the Christian people of the North who are helping us. And what a work is being done by such organizations as the Brotherhood of St. Andrew and the Woman's Auxiliary, inspired by the Christian spirit of hope.

The Church is the centre of life and hope to the world. The spirit that emanates from the Church is the one power that can resist the secularity of the age. We may need changes in method to meet the needs of the time; we certainly do need more spirituality that speaks out of the depths of experience. Let us pray that God will give to His Church more of the Holy Ghost, more of the hope that is born of faith and love.

MONDAY, OCT. 22

The Holy Communion was celebrated at 9 o'clock, the Rt. Rev. Dr. Coxe, Bishop of Western New York, being the preacher. The text was from Zach. iv: 7, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." The thought of the address was the faith which makes all things possible to the missionary.

The calling of the roll, at the meeting for organization, showed a good representation even from distant dioceses. Bishop Williams presided. Secretary Langford presented the published reports of all departments of the domestic and foreign work. A minute was read by Mr. Kimber, referring to the death of Bishops Lyman and Paddock. Report was made upon the Church Missions House and its dedication; upon the distribution of the Prayer Book; upon the work among colored people; upon the Missionary Conference in London, which was attended by representatives of our Missionary Board, and the custom of our Council, of prayers at mid-day, was adopted. The report upon the relations of the English and American episcopate in Japan showed a satisfactory arrangement entered upon by placing Osaka under Bishop Bickersteth, and Tokio under our own Bishop McKim. It was noted that the system of mite-boxes for the children had been used so much for local purposes as to interfere materially with the receipts of the Board from that source.

RECEIPTS OF THE SOCIETY

The gross receipts of the society for the fiscal year, including those for "specials" and for miscellaneous purposes, amounted to \$837,899.83.

The contributions for the work of the society were \$370,174.05; the analysis being as follows: For Domestic Missions (including work among the Indians and work among the colored people), \$152,201.62; for Foreign Missions, \$99,172.11; for general missions; *i. e.*, at the discretion of the Board and by it equally divided between Domestic and Foreign Missions, \$118,800.32. Of the amount received from legacies \$32,953.60 were by the terms of the will applied to Domestic Missions, \$5,181.85 to Foreign Missions, and \$47,620.64 were designated simply for the uses of the society. The Board of Managers applied this last sum in equal portions towards making up the deficiency in meeting the appropriations for Domestic and Foreign Missions. The total amount at the discretion of the Board towards meeting its appropriations was, therefore, \$455,930.14. Legacies amounting to \$48,016.97 were also received for investment. The arrearage on Sept. 1st, was \$35,855.39 (of which \$10,638.36 remained of the deficit of the year before).

The number of parishes and missions on the Board's books is 5,724. Of these 2,832 (242 less than the last report) have contributed to the work of this society during the fiscal year. The cost of administering the affairs of the society and of making the work known to the Church, was a little more than seven per cent. of the receipts for missions, or a little more than five per cent. of all the receipts by the treasurer, including subscriptions for the stated publications and the receipts for miscellaneous purposes.

The names of those who have left legacies to the Board during the past year were read, the council rising, and at the close was sung the hymn, "For all the saints who from their labors rest."

After the reference of reports to various committees, the subject of discussion, "Anglican Missionary Conference in London," was introduced by Bishop Hall. He explained the missionary work of the Church of England under its two great societies, and the difficulties involved by a more or less partisan spirit which prevailed. To aid in unifying the work, the Conference was called, and representatives were invited from all parts of the world. The Bishop had been able to report upon the methods of the American Church. All subjects relating to missions were discussed with ability by experts. The Conference was a great success. The mother can, in this matter, learn from the child. "Study the American Church," he had said to an English

bishop. Missions can be carried on without partisan societies.

Bishop Neely took the chair, and called upon Bishop Talbot, who was humorous, as usual. He thought the Conference in London was very dull, really a dismal failure. Nobody would care to read the big report of it, though his speeches were in it, and he was not very proud of them. Why was it a failure? Little zeal or interest in it. People don't like to pay admission; a great blunder. Here in Hartford you can afford to let us in without taxing us, and Hartford isn't near as big as London! Then there was very little advertising of the Conference. Even the clergy over there knew very little of it. The Conference almost ignored the great societies; even the president of the S. P. G. was not seen at the meetings. The missionary spirit is not widely extended. England uses a thousand pounds for religion at home for every sixpence sent out. Yet that is a large amount in the aggregate. The Church of England sends out some of her best men, and they are doing a grand work. The speaker described an interview with an English gentleman who congratulated him on the great resources of our country, where we are able to choose for our bishops men of such large wealth that they are all independent of salaries! He told a story of a boy in a school he visited, who answered to the question: "What is a diocese?" "A diocese," said the little fellow, "is a tract of land with a bishop on top and the clergy underneath!" Bishop Talbot thought it was sometimes the other way.

Bishop Walker followed, and told some amusing stories to illustrate the fact that he did not always agree with the Bishop of Wyoming. He thought the Conference was a great movement towards the realization of the principle that Baptism is the pledge of every Christian to missions. The Briton may be slow to adopt new ideas, but he has begun to appreciate this principle of missions. The Conference was a great occasion when heroes from the field came together and gave tone and power to those meetings.

At 12 o'clock the Council was called to prayer by the chairman.

Bishop Perry continued the discussion. He spoke strongly of the value of the Conference report. It was a great privilege to hear such discussions. The noon call to prayer by the Archbishop was very impressive. The speaker also had his story, showing why English bishops should not be expected to come to America, after hearing Bishop Talbot's stories of hair-breadth escapes. They would expect to be "held up." We may take new courage from the examples of England's grand missionaries, and go forward with the old Gospel of the Incarnation to carry it around the world.

Bishop Tuttle was the first volunteer speaker. The missionary societies of England are supported, he said, by systematic offerings, regular gifts, year by year. That is what we can learn from them. Are our clergy doing their duty in training the people to this?

Dr. Langford, by special request, spoke on the Conference. He sympathized with Bishop Talbot in his paying admissions for himself and family, to every meeting. The speaker thought there might have been greater interest evolved if the managers had had more experience. The season was not propitious nor were the methods well chosen.

Bishop Doane eloquently introduced the Rev. Yung Kiung Yen. This Chinese priest spoke with clear tones and good English. He was educated in part in this country, at Kenyon College. Deep emotion, he said, filled his mind, as he came before the Council. He had been a slave to idolatry. Under God's blessing he had become free and was a worker for Christ. He described the missionary work in Shanghai. He is the second native priest of our mission in China. Mr. Wong was the first.

The Rev. J. L. Prevost, by special invitation, gave some account of what he called "our Presbyterian mission" in Alaska. The Jesuits, it seems, are hostile to our work there and taking away our people. Shall we give them up, or increase our force there? For a thousand miles along the mighty Yukon help is needed. We are sending missionaries to Mexico and Brazil, to do just the work that needs to be done for our own people. The speaker pointed out the special needs at one place and another, and pleaded for help for "poor, neglected Alaska."

An invitation was read from the president and trustees of Trinity College, for Tuesday P. M.

THE WOMAN'S AUXILIARY

In the afternoon, a meeting was held in the chapel of Trinity church. Bishop Neely led in devotions; the hymn, "I love Thy kingdom, Lord," was sung with beautiful effect by the large congregation, mostly women. The Bishop, taking the chair, opened the meeting with some explanatory remarks. He referred to the discussion of the morning, and called attention to the fact that the English missionary societies have no grand auxiliary like our woman's organization. Miss Emery pleasantly thanked the Bishop for his kindness in coming to the meeting.

Dr. Langford said there was something grand in this gathering of so many representative women from all over the land. The Conference in London had been a help and a stimulus to him. He had gone to it weary and worn, and had come away refreshed; and brought home strength and

courage from it. It was a success in that way, a help to all who attended. The women of England took an interest in it, though they have no general organization. They have local societies, and there is the same spirit and love among them. It was interesting to note the way some of them occupied their hands with work as they sat listening to the speeches. Several grand papers were read by English Churchwomen. One word he would say to our own devoted women: "Be ye engaged in this great work!" Let there be no parish or diocesan boundaries, but let it extend out all over the world, to be a light to lighten the Gentiles.

Miss Emery, the secretary, took the chair, and explained that this was a meeting of the diocesan officers of the Auxiliary. She read a note informing the meeting of a general missionary society of the women of the Church in Scotland. Miss Emery nominated as presiding officer for the day, Mrs. Culp, president of the Auxiliary of Connecticut. Mrs. Culp, on taking the chair, extended a welcome to all from the Churchwomen of the diocese, and read a paper relating to the extent and needs of the field in which their work was called for.

The roll was called, the officers of each diocese and jurisdiction rising as it was called. No one responded from Alaska!

Miss Emery read the Annual Report. The sum total of contributions in money and boxes amounted to \$370,000. The Auxiliary has now a permanent home in the Missions House. It has furnished the chapel of the House, and has sent out and supported several missionaries. A strong appeal was made for trained workers in the missionary field, and for contributions. Even among the officers of the Auxiliary, there seems too little interest and intelligence. Not one half of them subscribed for *The Spirit of Missions*. The relations of the Junior Auxiliary were discussed by the secretary, and suggestions were made looking to some changes which may possibly be needed. The names of diocesan officers deceased were read, the members standing. The death of the late Mrs. Vail was especially noted, and a beautiful tribute to her memory was read.

The Honorary Secretary, Mrs. Twing, addressed the meeting in what she called "Notes of work done and to be done." She had been requested to prepare a hand-book, and desired suggestions from all, after giving her ideas as to the work. Mrs. Twing also spoke of the proposed training house for deaconesses, so much needed. She offered a resolution urging the Auxiliary to provide for a Deaconess Home in China.

Miss Dodson, missionary from China, was introduced and read an interesting paper. Several pledges for the Home were made before she began to speak. Fifty dollars has been given by our mission in Shanghai, the first gift for the Home. Miss Dodson made an earnest plea for educated Christian women to work in China. It is fifty years since our first missionary bishop (Boone) was sent to China. Shall we not mark the jubilee year by building this Deaconess Home?

Several questions were asked by ladies present, which Miss Dodson answered. Only \$2,000 is asked for. It was thought to be too little. Miss Dodson was induced to make the estimate higher! Pledges were handed in, up to \$2,500, the Indian women of Niobrara and Minnesota, and several societies of colored women, being represented among the pledges.

A resolution was passed approving the publication of a hand-book and appointing a committee to provide funds.

Miss Coles, of Philadelphia, by request, spoke of her visit to the London Conference. Her impression about it was very favorable, and the published report she considered valuable. She gave the outline of the discussions, which no speaker of the morning had done.

A committee was appointed to correspond with Mrs. Palgrave, of an English missionary society, hoping that near relations may be established between the Churchwomen of England and America.

Miss Ives, secretary of the Niobrara Deanery, addressed the ladies upon work among the Indians. They are taught to work and give for missions. The incidents and accounts of the work at the various agencies were very interesting. The difficulty of getting Indian women to carry on work for their own people is that under their tradition they must all marry.

Dean Millsbaugh, of the Topeka cathedral, spoke of the work of the Auxiliary in his diocese, and the growing interest in it wherever it was introduced.

MONDAY EVENING

Bishop Tuttle led in the devotions, and called upon Bishop Gilbert to open the discussion of "Domestic Missions." This the latter did in a way to enlist the sympathy of the congregation. He indorsed the speakers who were to follow him, as experts in missionary work. He thought the ideal work would be done when we did not discriminate between home missionary and foreign missionary, but when it was all known as general missionary work. There is but one thing for the Church to do, and that is to plant the flag of the Church first in the field wherever there are souls to be saved. We should take no backward step. Bishop Gilbert introduced the Rt. Rev. Wm. Morris Barker, D. D., Bishop of Western Colorado, as one of Minnesota's trusted men.

Bishop Barker said that God reveals great things to every generation, for the blessing of mankind. His great revelation was in the Incarnation of the Son of God, and that blessing the Church is to hand down and carry into all the world. But the missionaries of the Church are sorely hindered for lack of means. If they stay by their work they must be set down as failures; if they leave their work to beg money they are blamed for "loitering in the East." They may take their choice. He would put more business and less exhortation into the missionary work. Give the bishops material to work with, more money, tracts, books, that will teach through the eye.

The Rt. Rev. Dr. Cleland Kinlock Nelson, Bishop of Georgia, said that he had been termed the father of the colored work of the South, but was content to be considered the step-father. He discussed the difficult problem of missions among the negro population, and the colonization of the negro, which he considered an impossibility. The only way of solving the problem is by segregation, separation of the white from the colored race, in social and ecclesiastical organizations. But there are many difficulties. The principal troubles with the colored people are animalism and pauperism. The speaker thought that the progress of the negro race in the past 20 years was remarkable, and quoted figures in support of the assertion. The Church is doing too little for the negro. The speaker closed with an earnest plea for help for the colored people. There were calls to "go on," when the time was up, so deeply was the audience interested.

The Rt. Rev. Henry Melville Jackson, Assistant-Bishop of Alabama, was the next speaker. Dr. Jackson said that he supposed every Churchman was pleased at the development of missionary work in the United States the past few years. He considered every baptized man a missionary, with the bishops as apostles. The words of the Divine Master were applied to every man and woman, not exclusively to the apostles. We are all a priesthood. Those engaged in missionary enterprises need money. Give them money and they will get men; they will take possession of the land. He believed that the time of great triumphs in the South was approaching, and quoted facts showing that the Church was growing rapidly among the colored people in Alabama. He agreed with the Bishop of Georgia that the colored race was advancing rapidly, improving in every respect year by year. Why, said he, the truth has recently dawned upon them that it is honorable to pay debts, and they are taking pride in "owing no man anything." When they get an idea they carry it out. Soon it will be a disgrace for a negro to be in debt; he will be ostracised. The "black belt" in Alabama was the safest place he knew in all the world for person and property. No doors were locked in all that region.

Bishop Nelson was appointed chairman of the committee on work among the colored people.

The Rev. F. W. Oakes, of Denver, advocated the establishment of a Church home for consumptives, and said that he had yesterday received a pledge of \$15,000 for one of the buildings. A like amount had been previously pledged.

Bishop C. Clifton Penick, formerly Bishop of Cape Palmas, discussed the problem of educating the 7,500,000 colored people—one-ninth of the population of the country. The Episcopal Church had done something for the colored people, and wherever it reached them crime largely decreased. The Southern people are giving \$5,250,000 per year for the education of the negro. What is this Church giving to evangelize them? About one cent a month for each communicant! The Bishop made an impassioned plea for these people, that among all the present and pressing needs of the Church in every locality, they should not be overlooked.

TUESDAY MORNING

After Holy Communion and sermon by Bishop Whitaker, the Presiding Bishop called the Council to order and called Bishop Neely to the chair. The subject of associate missions was presented in a practicable way by Bishop Worthington of Nebraska, in whose diocese such a work is being successfully conducted. He said that the great centres should be chosen where the varied interests of the Church may best be served, and various works may be grouped. The speaker emphasized the advantage of community life, its hopefulness and cheer, its common prayer, the daily offering of the Memorial Sacrifice, the common work in sympathy and nearness, the cheapness and efficiency of the service. Three missionaries in one such organization in Omaha were carrying on, he said, several works of education and charity at a cost of \$125 a month. Such missions give work to useful men who are not adapted to parochial life, and provide good training for deacons.

The Bishop of Missouri continued the discussion. He had seen many difficulties besetting such missions. The preceding speaker was really describing his cathedral system in Omaha, and he is working out an American cathedral system from the starting point of an associate mission. The rural work cannot be done in this way. Constant friction must result. Only when close to a wise bishop do we find unity. Even the Apostles didn't always agree. Or, on the other hand, men become too narrow; *ipse dixit!* Some one dominates, and others become mere followers. We want individuality. Moreover, said Bishop Tuttle, this thing

squints toward celibacy of the clergy. That may be a special sacrifice if made for the higher good, but let us beware of drifting towards this as a system. Another objection is, it is un-American to send men around that way. Our people want their own pastor. The pastoral work and not the priestly work is to bring this American people into this Prayer Book Church of ours. Shall we be building up a mediæval "regular" clergy? Shall we have the old fight continued between the regulars and seculars? The American way is to begin as pastor and end as priest. Take hold of the sinners; they belong to the Episcopal Church! They are not good enough for the Methodists and Presbyterians. But they are ours to be led to Christ.

Bishop Thomas, speaking upon "Lay Helpers and Missions," described the extensive course of study in a western theological school of the Roman Church. The Bishop pictured the condition of his great diocese of Kansas, and the work that some lay-readers were doing. In two months he had sought out and licensed forty readers. He had advised them to copy sermons, if the people didn't want sermons read out of a book, and to wear the cassock and cotta. Several men desired to enter the ministry: but what could he do to educate them? A divinity school had to be started, and carried on by the best help he could get near home. He has now 15 preparing for the ministry.

Bishop Johnston, of Western Texas, thought that this Church was destined to dominate the religious life and thought of the country. How shall we be able to bring this about? We must show that we can minister to all classes. The next move should be a sweeping rubric permitting every congregation to worship without the Prayer Book, provided the Sacraments be duly celebrated, and the Creed, the Lord's Prayer, and the Ten Commandments be used in the service. The next step is that we provide a simple form of hypothetical ordination to meet the case of ministers who have been ordained outside the Church. When we do this, the question of lay helpers will come up. Then turn St. Andrew's Brotherhood loose, and let those who have the gift become lay preachers with all the liberty they want. Let the bishops keep one eye shut and one ear closed. There is no danger that the High Church party would freeze out such a movement if it were headed by the bishops. Our efforts at Church unity have been sneered at, but under the plan referred to, a great rallying would result. Sick and tired, he was, said the Bishop of Western Texas, going into little western towns, rent by a dozen sects, and laying his hands on the heads of giddy girls who want to join the Episcopal Church because it allows dancing!

Bishop Gilbert was a volunteer speaker. He was not in favor of a perpetual diaconate when the deacons could get into a parish as pastors. It was good if only the deacons would continue in business and support themselves. He spoke with enthusiasm of the work some of his lay readers were doing.

Mr. Geo. Thomas thought the Brotherhood of St. Andrew ought to be brought forward in this connection. He told something of the missionary work it was doing in the general field as well as in its local activities. It is intensely loyal, it will not presume to interfere with the clergy. He told what had been done by one layman who wore the cross.

Bishop Lawrence of Massachusetts said he could trust his clergy with both eyes open. If we are not to follow the Prayer Book, why does the General Convention spend its time legislating over it? We are a constitutional body. He hoped the lay readers who copied their sermons told the congregations what sermons they were reading. Clergy have their special work, and laymen have theirs, and they cannot well do each other's work to any great extent. The age and the country need an educated clergy.

Mr. Barker entered a protest against some things he had heard. We want the Gospel, pure and simple. The preacher may go all wrong when he speaks for himself, but when he reads to the people from the Prayer Book, they know they are listening to the truth. We don't want the clergy to have any more liberty as to the use of the Prayer Book. They must stand by that.

Presiding Bishop Williams bade the Council to prayer at noon, and "Tell it out" was sung with great spirit, a beautiful solo voice leading.

Bishop Thomas explained that he suggested to his readers to copy sermons, not to deceive any one, but to read them better.

"Recognized Auxiliaries" was the next subject, and Bishop Garrett opened the discussion relating to the Woman's Auxiliary. He referred to the powerful influence of womanhood. The education of the race depends on the women. All progress must begin with them, or their children will not be benefited and the race will not be uplifted. The Woman's Auxiliary is the strongest help in advancing the missionary work. Right nobly has it done its work during its 22 years. Keep on! There is no danger of pauperizing the missionaries by sending them too much. But something more—you must furnish missionary sons and daughters; give the best to the Lord. That was a grand work you did yesterday in pledging a Deaconess Home to the heathen. There is need also of your help in Christian education. It

is a reproach to us that we are doing less for education than any other large religious body. What provision is made for most of our children in religious training, beyond an hour of Sunday school? We want the auxiliary to furnish us teachers, trained teachers, and help to pay their salaries.

The Bishop of Kentucky, as was most fitting, represented the Commission for Work among the Colored People. He said he was always put up to talk about the negroes. But what an honor! To plead for the poorest and most helpless of our brethren. He knew something of their supreme need. With all they have done and have had done for them, they have such great need. They are not aliens. Banish them? They were born here, have the same right here as we have. If we shall not lift them up they shall drag us down. And there is great encouragement. In no outlay of missionary effort have there been such results as in this. But we should be ashamed at the little we have done. As to methods? Heart is more than method. Preach as to the whites. The policy of segregation needs to be qualified. The Church is for all men. Of course there are social lines, and difference of taste. Congregations may be separate, but not diocesan organizations. The bishop must be over all the flock. There can be no compromise here. The colored priest must have his place in the diocese. Is it only money we need? Nay! the heart and soul of our people must be roused. We must realize what we are responsible for.

Bishop Talbot spoke for the American Church Building Fund, Gov. Prince not being present. The Fund has now over \$260,000. It has aided in building 271 churches. The money is handled most prudently, and continues to be used over and over, most of it being loaned to churches at six per cent. interest. The Fund has been able this year to give over \$4,000 outright, and as the Fund increases it will do more in that way. The Bishop of Wyoming then referred to the discussions of yesterday upon the Conference in London. He thought the speakers mistook his meaning as reflecting upon the great Church of England and her noble missionary enterprises. He had the most grateful appreciation, love, and admiration for the Mother Church.

Bishop Peterkin spoke of the Church Missionary Society. His remarks were in defense of the policy of sending missionaries to countries like Cuba and Brazil, in which the Roman Church has for ages been organized. As the hour was late, there was some confusion of conversation and moving about, and the writer of this report failed to get a full hearing of the address. The speaker was emphatic in his opinion that the Church ought to send a bishop to Brazil.

Bishop Coxe spoke feelingly of work among the Jews. Neglect of that work tends to deprive us of a grand evidence of the truth and power of the Gospel. Those precious arms stretched out on the cross were for embracing His kindred. What can we do? They are a rich, strong people, bankers of the world. Pray for them. Make any possible sacrifice to reach them. How precious is the prayer of the Church on Good Friday! The Bishop said he was not discouraged. Europe is expelling the Jews, and the gates of Palestine are opening. One hundred thousand Jews have been converted, among them four have become bishops. How dear to Christians should be the conversion of a single Jew! The venerable speaker closed with an impressive recitation of one of Crowell's beautiful poems. The tender tones of his voice, the expression of his face so full of light and love, his grace of gesture, the profound sincerity and earnestness of his manner, all deeply impressed the large congregation, which breathlessly listened to his words.

Generous provision was made on this, as on other days, by the Committee of Hospitality, for the noon repast of guests who were quartered at distant points.

THE TRINITY COLLEGE RECEPTION

During the afternoon of Tuesday, most of the members of the Council and several hundred guests, repaired to the college, which is beautifully situated on high land overlooking the city, and commanding views on either side, of great extent and beauty. The glory of the New England autumn was rolling over the hills in seas of crimson and gold, and flooding the valleys with waves of violet and amber. Yet one must not linger long even amidst landscapes the most lovely, on such crowded days as these. The guests were received in Alumni Hall by Dr. Williamson Smith, the president, and his wife, all the details being most admirably managed. Beautiful decorations and delicate refreshments were provided by the ladies of the institution, who added their gracious presence to the charming occasion. The college boys were in attendance to make the guests at home on the campus and in the buildings, and many were the comments of praise for their manly bearing and courtesy. Trinity College may be proud of its boys, and we are pleased to note that the boys are loyal to Alma Mater and devoted to its welfare. There are great needs, great opportunities, staring every observant visitor in the face. What a grand beginning! And how many years must it be a beginning? Yet after half a century it is scarcely more than that, compared with Yale and Harvard. To be sure, Trinity has gathered many treasures during these years, which money cannot buy; but she is "cribbed, cabined, and confined," while the richest "denomination" in the State seems to have no idea of the splendid opportunity

here presented for a great Church college. There is needed, and needed at once, a fire-proof library, a museum, and a noble chapel wherein the dignity of the service and the symbolism of the Church may be fittingly set forth. There is needed, sorely needed, endowment of scholarships and lectureships. There is needed more than can be written here. Let Connecticut Churchmen take the lead, and we think there will be help from other dioceses.

So much as has been written above is from the mind and heart of the writer, without suggestion from any one connected with the college. Perhaps it was pleasanter for the guests to have no formal exercises at the reception, but some would gladly have heard an address or two in the interest of the work. It may be, it ought to be, that the visit of the Council will widely extend and largely increase interest in the college; that it will result in a large gain of students, and this will be the best argument that can be advanced for the increase of advantages in all directions.

TUESDAY EVENING—BISHOP LEONARD PRESIDING

"Missions to the Heathens" was introduced by our Chinese priest, in a speech which would do credit to any of ours, and greatly interested the congregation, though somewhat too long. There were fears and sorrows in the work, which the Chinaman pictured in a graphic way. Long live the emperor, he said. If our Church could worship the statue of the emperor, upon the altar, there would be no fears and sorrows. The devotions of the Chinese heathen priests are a mockery. "How much do you get for preaching?" the people ask, for they have no idea of service given for love. The speaker told of the sorrows, the troubles that come to missionaries working among people whose moral standard is low. Society is on a different basis in China, and men and women do not meet in a social way. The converted Chinaman has no companionship in religion with his unconverted wife. He has to contend with social and family influences which are all against him. Many incidents were related to illustrate the difficulties of the situation and the need of courage and sacrifice to overcome them. We must have more men. We must appeal to the English-speaking race.

Bishop Doane read a letter from Japan, from the retired Bishop in his old age, relating to the ruin by earthquake of the old church which he had built.

Bishop Brooke, of Oklahoma, spoke upon Indian missions. A part of his title, he said, had been cut off. He was elected as Bishop of Oklahoma and the Indian Territory. People seem to forget that there are any Indians left. Nothing funny ever happens to him out there. It is all very serious and some of it is very sad. There are 60,000 "civilized" Indians, and perhaps 20,000 "blanket" Indians. There are 27 different languages. The greater tribes were named and characterized. The Bishop said he had no Indian missions for he has no means. But he was going to try to do something, and did not reproach the Board for not doing what it could not do. Many do not realize what interesting people these Indians are. They are much intermarried with white people of the South, from where they were removed to the Territory. They are real "nations," and have more "politics" to the square mile than can be found elsewhere. Four thousand Chickasaws make laws to govern four times as many white men living on their lands. Of course there was much unwise legislation, some corruption. We owe something to these Indians. The time is coming when they must become citizens. We must help to bring that about peacefully and righteously. We cannot much longer tolerate the Indian Territory as a menace to civilization, a refuge for bad white men. It must be a State where the original citizen of America rules under our law and Constitution.

Bishop Leonard, of Utah, continued the discussion. There are more than 5,000 Indians in his jurisdiction. The whole field should be considered, he said, in deciding what should be done. He knew two tribes that have had no Christian teaching except from himself. It was a strange experience to preach to heathen who had never heard of Christ. "Jim Blaine and Jeff Davis" were his organists, two brothers. How are we to help these wild people? We must live with them, have training schools among them, support Christian women to teach and lead them. Patience and love will bring results.

Bishop Walker, of North Dakota, was introduced as one who does know something of Indian missions. He told of the work that the Reservation schools are doing. The Indians are beginning to realize the fact that they must conform to the progress of civilization or they will starve. His heart had been torn by sights of suffering among them, of starving women with children in their arms. They are human and need our care. The Government is paying out a half a cent a day for each Indian. Bishop Walker said he would go to Washington and appeal to the Government for further aid.

The service closed with the singing of "Greenland's icy mountains."

WEDNESDAY MORNING

After Holy Communion and sermon by the Bishop of New York, prayer being the offered for the Emperor of Russia, and "our brethren of the Eastern Church," the presiding Bishop called the Council to order. The church was well

filled, several hundred people being present besides members of the Council.

The Rev. Dr. Alsop, of Brooklyn, opened the discussion of "Missions in Cities." He thought it the most important work that the Church had to do. The tendency to crowd into cities is world wide. The social instinct brings men together. There is scarcely any limit, under our modern methods, to the growth of cities. As they grow, danger grows. Is the Church keeping up with this growth? Scarcely one-half our city population is touched by Christian ministrations. We do all we can to attract the people, but we do not reach them. We must go to them. It is not enough to invite them to come to us. The clergy are going out to take hold of the people, so far as they can, but they cannot begin to meet the needs. The laity must come to the rescue, and show that they are followers of Christ, whose gospel is love.

Bishop Hall said that the stream was continually flowing to the cities, and so city missions are a concern to those who live in the country. Concentration of effort and elasticity of method, would sum up his idea of mission work in cities. Have a large church, easy of access, a large staff of clergy—what can one poor "city missionary" do with all the multiplicity of work upon him? D. visions of labor is needed. An associate mission may, as the Bishop of Missouri says, "squint towards celibacy," but the American Church can stand a slight infusion of that without danger of going over to the Pope! Let the great Church have frequent services, and all sorts of services to suit all sorts of people, and let a clergyman be always there to minister in every possible way to all who may need. Do the work on a large scale in a large way.

The Rev. Sidney Jeffords, of Peoria, Ill., spoke upon the subject of Indian missions, discussed last evening, when there was no time for volunteer speakers. The Roman Church, he said, had taken advantage of the situation to get larger grants from the Government. Our people do not know, generally, that we have relinquished Government aid, and must depend upon our own money to sustain our schools.

The Rev. Mr. Forrester interpreted the remarks of the Rev. Senor Carion, who spoke in beautiful Spanish. He saluted the American Church in the name of the Church in Mexico. The cloud that hung over their horizon has disappeared. The *Cuerpo Ecclesiastico* takes no steps without the consent of our presiding bishop. The Roman Church in Mexico is not the same as here. It has produced most lamentable fruits in all classes of society. Mr. Forrester continued the subject of missionary work in Mexico. He said that this Church is in honor bound to stand by the work we began there. These men had responded to our call, and were going on in good faith, trusting in the Church here to stand by its former action. Let the past go! We have our duty for the present. The work is now on a good and safe basis, he said. The appeal is from the weak to the strong. The Methodists in Mexico had done more than the Romanists to injure this movement. It is for the reform of religion in Mexico, not to set up a foreign Church there.

The Rev. Dr. Satterlee offered a resolution that the Council commends the work in Mexico to the people of this Church.

Bishop Hall read the report of the committee on the Annual Report. It congratulated the managers on the financial showing in a year of such depression; exhorted the clergy to be more diligent in circulating information about missions, which might do away with the necessity of missionary bishops soliciting special offerings; encouraged children to make their offerings in common during Lent; favored more liberal Prayer Book distribution; called attention to the fact that Alaska is not under any Episcopal oversight whatever; advocated the devotion of more time to business and deliberation in future meetings of the Council.

Bishop Tuttle hoped the men of the Church would not go to sleep and leave the women and children to do it all. Bishop Johnston moved that, where practicable, the Church bells should be sounded at the noon hour every day, to remind the people to lift up a prayer. Bishop Cox said we should have an Angelus that meant something if this usage should prevail. A layman called attention to the fact that the Prayer Book provides for daily Morning and Evening Prayer.

Bishop Gilbert read the report of the Committee on the Woman's Auxiliary. The splendid financial results of the year of depression was noted, and congratulations were offered upon the growth of the Junior Auxiliary.

Bishop Talbot urged the establishment of a Bureau of Information and Church work.

Bishop Nelson reported on Work among the Colored People, showing good ground for encouragement. The funds have been admirably managed. The plan of having a paid agent did not seem to be a good one. The appointment of one or more colored clergy on the Commission was recommended. The needs of the work were eloquently urged. Resolutions were adopted as to the importance of Christian education for the negroes.

Bishop Coleman strongly advocated the motion commending this work to a more generous support. He thought the general agent was an important factor in awakening interest.

The Rev. Mr. Cook said no voice had been lifted for this cause, in his diocese, until he got the general agent to come

there. He was doing an immense amount of good. He would have six more like him if they could be found.

Bishop Nelson explained the situation, on behalf of the committee, and it was further discussed. A motion to lay upon the table the resolution dispensing with the services of a special agent, was carried.

The Council, after some debate, approved the suggestion of the committee to place a colored man upon the Commission for Work among the Colored people. It rests with the Board of Managers to carry this out or to ignore it.

Bishop Hale read an encouraging report on the Church Building Fund. The council accepted the invitation of Mr. J. J. Goodwin to a reception. Thanks were heartily voted to the Churchmen of Hartford for unbounded hospitality. A resolution was passed against further misappropriation of public money by grants to religious denominations in support of schools.

The subject of equalizing the privileges of domestic and foreign missionaries was introduced by the Rev. Dr. Law, and referred to the Board of Managers.

The Rev. Henry S. McDuffey, colored priest of North Carolina, made a stirring address in behalf of his colored brethren.

The Board of Managers was recommended to improve the *Spirit of Missions*, and many resolutions of practical value were rapidly adopted as the morning session neared its close. Evidently, too little time has been given by the council to business, and too much to formal addresses.

THE WOMAN'S AUXILIARY

St. John's church was well filled by an attentive congregation at 2:30 P. M., and after the short service Miss Emery explained that a half hour would be given to each of the four committees, the chairman of each presiding in turn. The first committee was upon "Systematic Giving." The chairman introduced the subject, and called for a paper to be read by one of the members. It was the primitive plan, she said, to lay by an offering each week. If we wish to make our giving an act of worship and to glorify God, we must set apart and regularly give a due proportion of our income. All other systems of collecting money should be subordinate to this.

Another member gave some facts about the raising of money in a systematic way. A society was formed of the ladies of the parish, and the parish was regularly visited, not only to collect money but to give information. A thousand dollars was collected in a year, mostly from regular contributors.

A member from Minnesota told how systematic giving is done there. The mite-box system works well. More and more is collected every year. By the use of this plan many become interested in a larger way.

A paper forwarded by a lady in Missouri was read. Personal presentation is necessary, she said, to secure good results in raising money. Appoint a suitable person to go around and see the people and talk to them about missions. Interest them in individual cases, and they will come to be interested in all the work.

A lady of South Dakota described the methods among the Indian missions. The introduction of mite-boxes for missions had really increased the offerings for home work.

A member from Ohio presented a paper on "United offering," which was read by Miss Beach. This is a special offering on occasion of the assembling of the Auxiliary. The time allowed for the papers seemed to be inadequate, as all of them were cut short by the bell.

Mrs. Girault presided, when the committee on publications came to the front. She read some letters. One writer thought they had enough publications, if they only knew how to use them. One writer proposed to have classes formed in the parishes for the study of missions. Such classes are being successfully conducted. Some good suggestions were made as to the editing of a missionary journal.

Mrs. Tuttle, of Missouri, read a paper. She commended the hand-book now in preparation by Mrs. Twing. It will give definite information that is much needed. Mrs. Tuttle thought that some one short prayer should be provided for the Auxiliary. The prayer now in use is too long for the purpose of a collect. Several inquiries were made by ladies present, as to the hand-book.

The committee on missionary workers was next heard from, Mrs. Cox presiding. The secretary read a paper. She emphasized the importance of wise and careful training. There are on file 45 applications, six have been sent out as missionaries.

One of the missionaries from South Dakota described the kind of people wanted in the work among the Indians, and the necessary qualifications. Those who have failed in everything else need not expect to make successful missionaries.

A lady from Virginia told of the kind of training that was desirable. The revival of the order of deaconesses, and the opening of houses for them, affords the best opportunity for preparing women for the mission field.

The relations of the committee to the Juniors, was the subject of a five-minute address. The speaker referred to the remark of one of the bishops yesterday about "giddy girls." That reproach should not be allowed to rest upon us. Churchwomen must see to it that the young are guided and

guarded. And it is also true, she said, that the belle of the ball-room might be a leader in all good works. She might be a first-rate Sunday school teacher.

The Junior Department was the last subject discussed, Mrs. Jarvis presiding. A paper was read by Mrs. Whittaker, of Philadelphia, giving an account of the organization. It was intended to embrace all the children of the Church, and to inform them about missions.

Mrs. Macauley, of Michigan, read a paper on relations to foreign missions; a report was read of the proceedings of the committee during the year; a paper was read upon the subject of altar guilds. In Massachusetts the guild has grown and extended to many parishes, having 150 workers. All kinds of vestments are made, and help is given where most needed. Miss Taylor, of Virginia, discussed the relations of the older and the junior organizations. A paper by Miss Beach, on the circulation of missionary literature, was read. It set forth the work of the Junior Auxiliary Publishing Society, and gave evidence of very good management of the business. Mrs. Jarvis closed with a few well chosen words.

Mrs. Hunter, from St. Augustine's School for colored people, made a brief but very effective speech about the work and needs of the institution. The most impressive address of the meeting was that of Miss Sibyl Carter, concerning her work in the Indian Territory. The Indians gave her the name of Tawashiwasti, woman-with-a-good-will, because she tried to do them good.

The mere enumeration of the subjects discussed, which is about all our space permits, shows that the Auxiliary is thoroughly alive and in earnest. It is doing a grand work.

WEDNESDAY EVENING

The closing session of the Missionary Council was attended by a large congregation. A procession of bishops and clergy, led by the choir singing a processional hymn, marched up the north aisle and down the centre aisle to the chancel. After a shortened Evening Prayer, with hearty congregational singing, Bishop Williams introduced Admiral George E. Belknap of the United States Navy, as the first speaker, the topic being "The Aggressive work of the Church." Admiral Belknap began by quoting the words of the late Admiral Foote, which he heard him utter on board the Portsmouth in Siamese waters many years ago: "Every Christian is a missionary." It was Admiral Foote's regular habit in whatever part of the world he was, to put himself in touch with the aggressive work of the missionaries of all Oriental countries. Japan offers the best field for missionary work to-day. This is owing to the progress of the country towards European civilization. She is beginning to assert herself as a military and naval power. Her recent operations in the war with China are proof of the way she has nurtured and trained her forces. No nation can rise to prominence among the nations except through the influence of Christianity. Japan until about thirty years ago persecuted Christians, in spite of which, when the country was opened in 1865, Christian communities of about 4,000 souls were found in Japan, foreshadowing the final triumph of the cross of Christ in that country. Three years later Japan again adopted the policy of regression but the persecution of Christians ceased in 1873. A year before, the Mikado, who previous to 1868 had not been visible to Europeans, accepted the gift of a Bible. To day the flags of all Christendom crowd the ports of Japan. At many ports churches, colleges and schools have been organized. There are now upwards of 650 Christian congregations in Japan. Some unbelievers will tell you that nothing has been accomplished toward Christianity in the Orient. Many of these are already reaping the indirect benefit of Christianity in their association with their fellows, through the great work and influence of the American missionary. The Japanese and Chinese know that the United States has no designs upon their territory and, therefore, the American missionary is well regarded. The greatest marvel of the century is the opening of Japan to civilization and the subsequent development. The spirit of liberty inspired by Christian example is working wonders in that beautiful land.

The Rt. Rev. Dr. William Crowell Doane, Bishop of Albany, spoke of the responsibility he felt when called upon to speak the last word to such a gathering as had met within the walls of Christ church for four days. "The Missionary Council is in a way a novelty, but cannot be considered an experiment," said Bishop Doane. He eulogized the Woman's Auxiliary, the spirit which prompted the women to help in the grand work of missions for Christ. The self-sacrificing work among the Indians and the negroes was also commended as the highest type of work for the Master. Let us learn, said the bishop, that there is no crevice or corner in the land that loving faith and hope of the Church cannot reach. In spite of the business depression of the past year the contributions for mission work have been larger than ever before in any year for seventeen years. There are to-day 658 workers in the mission field.

Bishop Williams closed the proceedings of the council in the following words:

"This Missionary Council, beloved brethren, is now closed, and I desire to say for my diocese that I thank you for your presence here. You will leave behind you many precious memories, and we trust that you will carry away with you

some kindly feelings. But the question is: What shall be the outcome of the mission work? It extends far beyond the matter of friendly greetings and kindly feelings. We in this country have got in the habit of having earnest spiritual meetings and then letting them go. I pray God that we may go to our dioceses, our parishes, our homes, and translate our feelings into actions for the good of the Master's kingdom. Dearly beloved in God, I bid you an affectionate farewell."

A resolution presented by Dr. Hoffman, dean of the General Theological Seminary, expressing appreciation of the presence of Bishop Williams and his wise counsels as presiding officer, was unanimously adopted. After the Doxology was sung, the benediction was pronounced by Bishop Williams, and the great mission meeting was ended.

THE Rt. Rev. Wm. M. Barker, Bishop of Western Colorado, has addressed the following letter to Presiding Bishop Williams:

"MY DEAR BISHOP WILLIAMS:—I have received through the Rev. Dr. Hart, the secretary of the House of Bishops, a copy of the order passed by the House, for my transfer to the jurisdiction of Olympia. Will you kindly allow me to defer for a time any decision as to my acceptance of this new sphere of duty? As it is imperatively necessary that the growing Church life of Olympia should have an active administration, I will, with your permission, continue in charge for the present under your commission of last March. I am grateful indeed for the action of the House of Bishops, and will communicate with you as to Olympia more fully, at a future time."

On the last day of the Missionary Council, at the opening service, prayers were offered for the Czar of Russia, for his family, his people, and the Holy Eastern Church to which they belong. The following cablegram was sent by Bishop Hale to his old friend, the archpriest Yansheff, chaplain of the Czar and now in attendance upon him:

HARTFORD, CT., U. S. A., Oct. 24.

YANSHEFF, Livadia, Russia:—American Bishops and Council assembled here to-day prayed for the Emperor of Russia, the Imperial family, the Russian people, and the Russian Church.

HALE.

The Evangelical Education Society

The Evangelical Education Society of the Protestant Episcopal Church held its 32nd annual meeting in Philadelphia, Thursday, Oct. 18th. In the absence of the president, Hon. Felix R. Brunot, John Ashhurst, Jr., M. D., was called to the chair, and the Rev. Dr. I. Newton Stanger opened the meeting with prayer.

The report of the treasurer showed a balance in hand the previous year, \$614.03; received since from all sources, \$15,859.22; placed in special deposit, \$3,000; expended for general work, \$8,811.18; balance in hand, \$4,662.07. A part of this balance is awaiting investment. The secretary, the Rev. Robert C. Matlack, D. D., read his report, which shows that 49 students had been aided during the year in eleven different Church seminaries and colleges and on mission fields. The society had also published and freely distributed pamphlets by Bishops Potter and Lee, and Professors Goodwin, Hare, and Butler, expounding and enforcing the evangelical principles of the Church, for which the society stands.

The following officers were re-elected for one year: Hon. Felix R. Brunot, president; the Rt. Rev. O. W. Whitaker, D. D., active vice president; Alfred Lee, treasurer; the Rev. Robert C. Matlack, D. D., secretary.

A resolution was adopted, referring to the Board of Managers the matter of securing the co-operation of the parishes in the support of the students for whom they ask aid; and of inducing the clergy who have reached the ministry through the fostering care of the society, to aid more generally and generously in helping other needy men. It was also unanimously resolved that the thanks of the society be extended to the Rev. Robert C. Matlack, D. D., for his very interesting and able annual report; and further, for the 25 years of faithful, efficient, and successful service which he has rendered.

The society represents views of the Church, the ministry, and the Sacraments, which are declared in its "Distinctive Principles" as follows:

First. The Holy Scriptures, the sole authoritative code of doctrine and rule of life.

Second. The justification of man before God, solely through faith in the work of our Lord Jesus Christ.

Third. The priesthood of Christ, the only necessary mediation between God and man.

Fourth. The Holy Ghost, the Author and Giver of all spiritual life, and of all acceptable worship and service.

Fifth. The Church Universal, the mystical body of Christ, which is "the blessed company of all faithful people."

Sixth. Episcopacy important to the well being of the visible Church, but not essential to its existence.

We quote the following from the report: We have no sympathy with that modern cant which makes such a bug-

bear of dogma or doctrine, and declares: "It matters little what a man believes, if he is sincere and loyal to Christ. It is a man's life and not his creed that God regards." This is not liberality but looseness, and indifference to what God has seen fit to reveal as essential to right conduct, saying: "As a man thinketh so is he;" "Take heed to thyself and unto the doctrine;" "Earnestly contend for the faith once delivered." Indeed, this divorce of life from dogma is illogical nonsense. "Loyalty to Christ" is dependent upon a knowledge and appreciation of Christ's character and work, and correct opinions of the same, and this is dogma or doctrine. We cannot be loyal to myths and fables, but to facts and realities.

We suffer in common with all general societies, from the increased demands for money in the individual parishes, where many new agencies are at work, necessitating a large annual increase of home expenses. Tastes are indulged which absorb the thought and the means which were once devoted to general work, the music alone requiring a large proportion of the income of the parish.

Bishop Alonzo Potter referred to this spirit of selfishness which he saw creeping into the Church forty years ago, saying in a convention address, "In how many cases are the claims of the Gospel and the interests of the soul postponed till all the demands of the taste and every caprice are gratified, and then a fraction of the poor remains bestowed, perhaps, with a grudging hand, on a stunted pastor." The late venerable Dr. Muhlenberg referred to the same evil, saying: "The man who finds no interest in those beyond his own family, will soon have a selfish household, the rector who confines his appeals and labor to the work of his own parish, will soon have a selfish congregation, the bishop who by absorption in his particular field, becomes indifferent to every other claim, will soon have a selfish diocese. Selfishness, whenever and however fostered and developed, must eventually work the ruin of the home interest which it attempts to serve by this narrow policy."

Our greatest loss is in our large givers, nearly all of whom have passed away, leaving their wealth to children who do not seem to have inherited either their generosity or their interest in the general work of the Church.

It is a startling fact that with the wonderful increase of the wealth of the country during the past generation, and remarkable increase of the communicants of our Church, the number rising from 124,000 in 1862, to 565,000 in 1892, there has been no corresponding increase of contributions to the general work of the Church. Relatively, indeed, there has been a very large decrease of contributions. Take our Board of Foreign and Domestic Missions as an illustration. For the year 1860 the 124,000 communicants contributed to the home and foreign work through the General Board, \$151,692.95, or about \$1.23 from each communicant. At this rate of giving the contributions of the 565,000 communicants now in the Church should have been in 1893, \$694,000, supposing there had been no increase of wealth among our communicants the past thirty years. It cannot be questioned, however, that the members of the Episcopal Church have enjoyed at least the average prosperity of the country, and that a large number of the men of great wealth are enrolled among her communicants. If this be admitted, the Episcopal Church should have given not less than a million dollars in 1893, to have maintained the ratio of her giving according to her members and ability, manifested thirty years ago. But, alas! she gave only \$358,226.55, about one-third of what it should have been. In other words, the relative decrease of the contributions of the Church to her accredited Board of Missions in a single generation has been between two and three hundred per cent. A similar decrease not only relative, but absolute, appears in the receipts of the education and publication societies of the Church, if not indeed in all her general work.

Facts like these should excite great alarm and deep heart-searching, remembering the Divine command (I Cor. xvi. 2), to "every one to give as God hath prospered him," and the Divine warning, (II Chron. xxxii. 25.) "Hezekiah rendered not again according to the benefit done unto him, and his heart was lifted up; therefore there was wrath upon him and upon Judah and Jerusalem."

New York City

The Litany is said in St. Paul's chapel, cor. Broadway and Vesey st., every Friday at 12 o'clock noon. All who desire to attend this fifteen-minute service, on the weekly fast-day of the Church, will be most cordially welcome.

The Board of Missions of the Church has just received a legacy of \$2,500 by the will of the late John C. Knox. A like sum is left to the Society for the Relief of the Destitute Blind, and for the American Bible Society. Owing to depreciation of the estate, however, the bequests will be reduced one-third each in payment.

By the will of the late Mrs. Angelina Crane, bequests are made, to St. Luke's Hospital, \$5,000; the Home for Incurables, \$5,000; fresh air charity, \$5,000; and the Woman's Hospital, a like sum. The residue of the estate, valued at \$30,000, is to provide a drinking fountain for New York City. The family of the testatrix will contest the will.

A meeting of the local council of the Brotherhood of St. Andrew was held at Grace church, on Friday of last week. The sessions were opened by a brief service. The Rev. Dr. Huntington made an address. Bishop Potter followed with some very helpful remarks. Mr. Houghteling, of Chicago, the founder of the Brotherhood, narrated some incidents of the recent convention of the Brotherhood at Washington. Mr. Silas McBee also spoke of the recent convention.

Mrs. James Pott, wife of the well-known publisher, has passed from earth. The burial services were held at St. Thomas' church, and were conducted by Bishop Potter, the rector, the Rev. Dr. J. W. Brown, the Rev. Canon Knowles, the Rev. John Huske, and the Rev. Yung Kiung Yen, of the China mission. Mrs. Pott was a daughter of the late Rev. Dr. Francis L. Hawks. One of her sons is a missionary in China, and another, priest in charge of St. Thomas' chapel. She was very active on the board of lady managers of St. Luke's Home.

On St. Luke's Day was celebrated the anniversary of St. Luke's Home for Indigent Christian Females, at the church of the Beloved Disciples, which adjoins the institution. Service was conducted by the Rev. Dr. Isaac H. Tuttle, rector emeritus of St. Luke's church, and the Rev. John Acworth, priest in charge of the church of the Beloved Disciple. Addresses were delivered by the Rev. Drs. D. Parker Morgan, Edward A. Bradley, and Thomas P. Hughes.

A Churchman connected long with this city and Chicago, Col. Joseph H. Tucker, died Monday, Oct. 22nd, at his home in New York. Col. Tucker was a war veteran, having rendered efficient service as commander of the 69th Illinois volunteers. The regiment was organized in April, 1861, being the first corps raised in Chicago to take military possession of Cairo, in Southern Illinois. Col. Tucker was later appointed to the command of the Northern Military District of the State, built Camp Douglas near Chicago, and remained in command of it until Jan. 1, 1863. He organized and prepared for the field a large portion of the 250,000 volunteers sent from the State of Illinois, having had the advantage of much military experience before the war. Personally he was a man of strong individuality and fine presence, whose great kindness of heart endeared him to a wide circle of friends. At the time of his death he was 74 years old. The burial service was conducted by the Rev. Dr. Geo. R. Van De Water, of St. Andrew's church, Wednesday, Oct. 24th.

President Seth Low, LL. D., of Columbia College, and his brother, Mr. Abbott Augustus Low, have just built for and presented to the American Church, at Wuchang, China, a well-appointed hospital for the use of the mission and the native Chinese. The hospital has been erected to perpetuate the memory of their father, the late A. A. Low, who was for many years one of the leading merchants in the Canton trade. The new building takes the name of St. Peter's Hospital. Although it has been in course of construction for many months, and occasionally alluded to in the correspondence of the Board of Missions, not a single member of the Board was cognizant of the identity of the contributors of the funds for its erection, until a short time ago, when Bishop Graves, of Shanghai, informed them of the completion of the beautiful building, and disclosed the names of the givers. The new St. Peter's Hospital has been planned to harmonize with its Oriental environment. The buildings are only a single story in height, having been constructed in that fashion in deference to the sentiment of the Chinese people. The several departments are separated in a succession of structures, and arranged according to the most advanced medical requirements. The style of architecture is composite, the roofs having graceful, tent-like curves, like those of the better class of Chinese houses. Each building is surrounded by a broad veranda. The institution will furnish accommodations for 24 permanent patients, which can be easily increased if the occasion demands, and provision can be made for rooms for several students of medicine. The administration building and operating and reception rooms have been generally supplied with modern furnishings and appliances for the welfare of the inmates and the comfort of the staff of physicians and attendants. Part of these furnishings, and a fine microscope, are gifts from St. George's church, New York, of which President Low is a member.

Philadelphia

Under the will of the late Wm. R. Lejee, are bequests of \$2,000 each to 14 charities, among which is the Episcopal Hospital.

The 26th anniversary of the Sunday schools of the church of the Good Shepherd, the Rev. John A. Goodfellow, rector, was appropriately observed on Sunday afternoon, 21st ult.,

The residue of Mrs. Sarah A. Whitaker's estate amounting to \$22,088.58 has been equally divided between the Pennsylvania and the Episcopal Hospitals.

Thursday, 25th ult., was donation day at the Home for Consumptives, (City Mission), Chestnut Hill. Many gifts of money, groceries, provisions and clothing were received.

The will of Elizabeth V. Graham contains 11 charitable bequests of different amounts. Among these are, the Epis-

copal Hospital, \$2,000; parish school of St. James' church, \$100; and her pew in St. James' to the church corporation.

Old St. Andrew's was crowded to the doors on Sunday evening, 21st ult. A fine musical service was rendered by the regular choir and St. Andrew's Choral Society, assisted by noted soloists. The 32nd anniversary of the Evangelical Education Society was also celebrated. The sermon was by Bishop Peterkin, of West Virginia, his subject being "The Unchangeableness of Evangelical Truth." The text chosen was I Cor. iii; last clause of 10th and 11th verses.

The vestry and congregation of the church of the Epiphany are in a quandary. Early last spring they obtained the consent of the Standing Committee of the diocese to dispose of their present holdings, which they did, possession to be given April 1st, 1895. The site on which they proposed erecting the new church edifice near 20th and Chestnut sts., is not available, as they cannot procure the assent of the three nearest rectors, according to the canon. While the rector of St. Clement's consented at once, Holy Trinity and St. James' refuse. It now looks as if the Epiphany must secure a hall temporarily wherein to worship, and until they can procure a site to which no objection can be made.

Donation and reception day were observed at the House of St. Michael and All Angels on the 24th ult. Unexpectedly large donations of provisions, etc., were received by the Sisters in charge. The house has 40 inmates, all young colored cripples, who are not only surgically treated, but also receive mental and religious training, as well as trade instruction. On the same day, the trustees of the house acquired possession of a piece of property, 25 by 160 feet, adjoining, for which they paid \$6,000 cash.

The North-east Convocation met at St. Barnabas' church, Kensington, on the 23d ult. A very large number of the clergy and lay delegates were in attendance. The regular business session was a very interesting one, and a long discussion arose over the engagement of deaconesses for several parishes. The matter was finally referred to the mission committee, with power to act. In the evening a hearty missionary service was held, at which the Rev. Dr. Stone presided, and the Rev. Messrs. J. L. Prevost of Alaska, and J. S. Motoda, of Japan, made addresses.

Sunday, 21st ult, being the day set apart for "Intercession for Sunday schools," was largely observed. At the church of the Holy Apostles, there was an early Celebration specially for the officers and teachers of the parish church and the memorial chapel of the Holy Communion, the assistant rector, the Rev. Henry S. Getz, as celebrant. At Zion church, the Sunday schools of St. Jude's participated in a joint service in the afternoon, when they were addressed by the Rev. H. L. Duhring and William Waterall, Esq. A joint meeting of the Sunday schools of the Advent and the Nativity was held in the last-named church, where special addresses were delivered. There was an early Celebration of the Holy Eucharist at the church of the Atonement, the Rev. Dr. I. N. Stanger, rector, who also addressed the teachers and parish chapter of St. Andrew's Brotherhood.

Chicago

The annual meeting of the Church Club will be held in the Club rooms Thursday evening, Nov. 1st.

The corner-stone of St. Philip's parish house is to be laid on Saturday, Nov. 3rd, at three o'clock, by the Rev. E. M. Stires, of Grace church.

The Rev. J. M. D. Davidson enters upon his duties as assistant to the Rev. F. B. Dunham, at the church of the Redeemer, on Nov. 15th.

The Rev. E. F. H. J. Masse has been appointed priest-in-charge of the mission of the Holy Cross.

Thursday evening, Oct. 18th, a senior branch of the Girls' Friendly Society was organized at St. John's mission, a number of the members having outgrown the junior branch, which has done good work in the past, especially under the supervision of Mrs. Cowles, the secretary. The president of the diocese was present to welcome the new branch, and the eager, earnest attention given to her words by all the girls, as well as the large number present, spoke well for the future of this new branch of the work.

The many friends of the Rev. T. Cory-Thomas will regret to learn that owing to the unfortunate condition of Mrs. Cory-Thomas' health he feels it necessary to resign the rectorship of St. George's church. Mr. Cory-Thomas, who was called to this parish by the Bishop of Chicago in 1889 from the diocese of Milwaukee, has labored here with great success, and many will sympathize with him in the affliction that occasions this withdrawal from his work in this parish.

Virginia

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

The Rev. Dr. Kinloch Nelson, professor of the New Testament and Greek Pastoral Theology in the Theological Seminary at Alexandria, died suddenly last week of paralysis. He had not entirely recovered from a severe illness from which he suffered last spring, but at the time the fatal attack came on, he had just returned from witnessing a foot-ball

game at the Episcopal High School. Dr. Nelson was born in Clark county, Va., 55 years ago, and is first cousin to Bishop Nelson, of Georgia. He was educated at the Episcopal High School and the University of Virginia. When the war broke out he went to the front in the Confederate service with the Rockbridge Artillery, and served through the war as chaplain on Gen. Kemper's staff. Since 1874 he has been a professor at the Theological Seminary. Dr. Nelson was recently elected to fill the vacancy caused by the death of Dr. Norton, chaplain of the Confederate Lee Veterans of Alexandria, and some time ago was chosen bishop of the diocese of Maryland, which position he declined. Besides this, his name has been prominently mentioned before several other conventions, and he was considered one of the most influential clergymen in Virginia. He leaves a wife and five children.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

NOVEMBER.

4. A. M., St. David's, Radnor; P. M., Good Samaritan, Paoli; evening, St. Martin's, Marcus Hook.
11. A. M., Messiah, Gwynedd; P. M., Emmanuel, Quakertown; evening, Holy Trinity, Lansdale.
12. Evening, St. John's, Norristown, 80th anniversary.
14. Evening, St. Barnabas', Haddington.
15. 10 A. M. to 1:30 P. M., Holy Trinity, Phila., annual meeting of Woman's Auxiliary.
18. A. M., St. John's, Kelton; evening, Advent, Kennett Square.
23. Evening, Christ church mission, Franklinville.
25. A. M., St. Mary's, Warwick; P. M., St. Mark's, Honeybrook.

CONSHOHOCKEN.—The Rev. Addison B. Atkins, D. D., rector of Calvary church, entered into rest eternal on the 22nd ult. He was born in Northampton, Mass., in 1824, and graduated from Union College, Schenectady, N. Y., in 1848. From the Alexandria Seminary he graduated in 1852, and was ordained. He first went to Rochester, N. Y., and thence came to Germantown, Phila., where he was instrumental in founding the parish of Christ church, erected a handsome edifice, and became the rector of a large and influential congregation. After 10 years he accepted a call to St. John's church, Georgetown, D. C., where he enlarged the church and built a rectory. St. John's, Yonkers, N. Y., was his next charge, and after a stay of several years, his energy in organization, and his business enterprise, were enlisted in the rectorship of Calvary church. The congregation was practically organized, and built one of the most beautiful churches in the diocese. A rectory was also secured, in which he resided until his death. As a builder and organizer he was famed, and no congregation, it is said, ever saw his departure without being better for his stay; wherever he did not put up a new edifice, he enlarged an old one. During the past two years he has expended largely in excess of his stipend among the poor of this vicinity, in food, raiment, and rents. He was a member and an active officer of the Evangelical Education Society, the Evangelical Knowledge Association, the Diocesan Missionary Society, the American Church Mission Society, and the Foreign and Domestic Board. The burial office was said at Calvary church, on Thursday afternoon, 25th inst., by the Rev. Messrs. James H. Lamb, A. A. Marple, and the Rev. Mr. Irwin, of Baltimore, a nephew of Dr. Atkins. On Friday morning, 26th ult., the body was taken to Alexandria, Va., for interment.

Massachusetts

William Lawrence, S.T.D., Bishop

WOLLASTON.—The new church edifice, called St. Chrysostom's, was opened for divine service on Oct. 25th. Bishop Lawrence preached. The Rev. Walter R. Breed, of Quincy, is the minister in charge. Mr. Henry K. Barnes, of Boston, has given the church a solid silver Communion service.

BOSTON.—The 50th anniversary of the church of the Advent will be held on Saturday, Dec. 1st, at 10:30 A. M.

A large Bible panorama, showing 400 pictures of the Holy Scriptures, will be given in St. Matthew's church, during five evenings in November. Nothing on so large a scale has ever been attempted before, and great interest is being awakened in the project.

Ohio

Wm. Andrew Leonard, D.D., Bishop

TOLEDO.—During the summer, electric light has been added to Trinity church, the Rev. Charles Scadding, rector. The total expense of wiring and fixtures has been met by the young women of the church, organized as "the Daughters of Trinity." The fixtures are simple but effective, and consist of pendants from the hammer beams, 12 in number, and each pendant contains 10 lights; 40 lights are placed behind the chancel arch, and one over the pulpit in a very handsome brass pulpit lantern, the gift of Mr. G. S. Hazard, of Buffalo, a former vestryman. Mr. J. N. Stent, of New York, has submitted attractive designs for the entire redecoration of the church, which will be done next summer. A full choral service, with plain preaching and hearty congregational singing, is held every Sunday night at 7:30. The

brilliant light has done much to increase the cheerfulness of this service, which has proved so attractive that large congregations are always present.

Newark

Thomas Alfred Starkey, D. D., Bishop

The Rev. Thomas Stevens visited the newly organized mission at Park Ridge on Sunday, Oct. 14th, and celebrated the Holy Communion. There were 20 communicants, and two children were baptized. This mission has received the sanction of the Bishop of the diocese, and is to be known as St. Paul's mission church.

Michtigan

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

Christ church, Dearborn, near Detroit, has been closed for a few weeks for repairs. Its formal re-opening for service took place on Sunday afternoon, Oct. 21st, when 50 or more Church people of Detroit drove out to Dearborn for the interesting service. The church was crowded to the doors, and the offerings, which were devoted to the repair fund, amounted to nearly \$300. Addresses were made by the Rev. Dr. Joseph H. Johnson, the Rev. William H. Morgan, the Rev. C. L. Arnold, by Mr. Henry A. Haigh, and the Hon. W. C. Maybury. The work at Christ church, Dearborn, has been for some months past in charge of Capt. H. G. Blanchard, a devoted lay reader of St. Peter's parish, Detroit.

A meeting of the Missionary League of the Detroit convocation was held on Tuesday evening, Oct. 23rd. The superintendent's report showed that since the last meeting for conference, in June, 45 Sunday services at mission stations, under the auspices of the League, have been held, with an average attendance of 33 persons. There have also been held in this time 29 week-day services, with an average attendance of 17. Certain members of the League, who are lay readers, have held also other services under supervision of their rectors, not here reported; 11 Baptisms have resulted from the League's services in this last quarter. The treasurer's report showed about \$15 in the treasury, and all expenses paid to date. A committee is to arrange for the holding of a public meeting soon in the interest of the League and its work. A committee, consisting of Mr. J. W. Ashlee, Mr. A. G. Drake, and Mr. E. L. Kelsey, was appointed to press the matter of honorary membership, by which those interested in this work pledge themselves to pay \$5 per year into the League's treasury. The president, Mr. R. E. Jamieson, called upon the dean, Dr. Joseph H. Johnson, who addressed the League on the present needs and plans of the Detroit Convocation. A committee on tract literature for general distribution was appointed as follows: The Rev. Louis A. Arthur, Mr. R. E. Jamieson, and Mr. Frederick G. Gibbs. Three men were elected into membership of the League at this meeting.

Maryland

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

BALTIMORE.—The Rev. William Brayshaw, rector of St. Thomas' church, Homestead, was married Oct. 13th, to Miss Julia H. Phillips, at St. Paul's church, Baltimore. The ceremony was performed by Bishop Paret, assisted by the rector, the Rev. J. S. B. Hodges, S. T. D., and the Rev. Edward Lawrence, of Pikesville. Mr. and Mrs. Brayshaw left for a trip in the South.

Sunday, Oct. 14th, was the 11th anniversary of All Saints' Memorial church. The rector, the Rev. Edward W. Wroth, preached in the morning to a large congregation. The parish numbers 400 members.

The Rev. Frederick Gibson celebrated his tenth anniversary as rector of St. George's church, on Sunday, Oct. 7th. He preached a sermon in which he made an appeal for funds to erect an addition to the church building. The additional room is needed for the Sunday school, for church-seating, and for a sacristy and vestry-room. At least \$7,000 is needed to accomplish this enlargement. St. George's church was begun in January, 1874, by Mr. James M. Drill, as a mission of the Sunday school of Memorial church. Old Whatcoat chapel, Fremont Ave., was purchased by Mr. Drill, and renamed St. George's. The church was legally incorporated Sept. 15, 1875. The first rector was the Rev. Otis A. Glazebrook, who is now rector of St. John's, Elizabeth, N. J. The church edifice now occupied by the congregation was erected in 1882, as a memorial of the Rt. Rev. William R. Whittingham, the fourth Bishop of Maryland. The Rev. Frederick Gibson took charge of St. George's church, Sept. 29, 1884, as the successor of the late Rev. Jonathan P. Hammond. During Mr. Gibson's incumbency the number of communicants has been more than doubled, and to his zeal and activity the growth of the parish is mainly due.

HYATTSVILLE.—The Rev. Edward Wall, rector of Pinckney memorial church, preached his farewell sermon Sunday, Oct. 14th, before a congregation which filled every available space. On Monday, the 15th, about 100 parishioners of St. Mark's parish tendered the rector and his wife a farewell reception at the home of Mrs. H. C. Dobbs, prior

to their departure for Berryville, Va., where Mr. Wall will take charge of his new parish.

PORT TOBACCO.—The Rev. John R. Brookes, a colored deacon from Southern Virginia, has taken charge of the colored work here, under the supervision of the Rev. J. E. Poindexter, rector of the parish. He also has charge of St. Philip's colored school. He was educated at St. Augustine's School, Raleigh, N. C., and has taught for several years in St. Paul's School, Lawrenceville, Va.

DAVIDSONVILLE.—The bi-centennial of All Hallows church, the Rev. C. J. Curtis, rector, was celebrated Oct. 9th. Bishop Paret and 12 clergymen were present. Before the hour of service had arrived, every seat in the quaint old brick church was occupied by people from all sections of this county and Prince George's county, who came to show their respect and love for the old church and its traditions. Promptly at 11 A. M., the services began with the processional hymn, "Christ is made the sure Foundation." The choir sang, "Just as I am without one plea," and Bishop Paret administered the rite of Confirmation to a class of 10 candidates. The Bishop then made an interesting and eloquent address, speaking principally of the early history of the church. Holy Communion was administered, the benediction pronounced, and a recessional hymn sung. A luncheon was provided for all present, and was served under a canvas in the yard. At the evening services, the Rev. Theodore C. Gambrall delivered an address, in which he gave the history of the parish. The Rev. Wm. F. Brandt, S. T. D., who had charge of the parish in 1843, made a few remarks. The Rev. D. A. Bonnar, of New York State, also a former rector of All Hallows' parish, was present.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop
BISHOP'S APPOINTMENTS.

NOVEMBER.

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|----------------------------|------------------------------|
| 2. High Point. | 3-6. Salisbury and vicinity. |
| 7. St. Andrew's, Rowan Co. | 11. St. James', Iredell Co. |
| 12. Statesville. | 14. Lenoir. |
| 15. Yadkin Valley. | 16. P. M., Hickory. |
| 18. Lincolnton. | 19-20. Lincoln Co. |
| 21. Shelby. | 22. Rutherfordton. |
| 23. Marion. | 24. Old Fort. |
| 25. Morganton. | |

DECEMBER.

2. Charlotte.

The Holy Communion at all morning services. The offerings at every service will be for diocesan missions.

The Rev. J. W. Barber, who was advanced to the priesthood in Trinity church, Asheville, on Sunday, Sept. 16th, has taken charge of St. Thomas', Reidsville.

Work is also to be resumed in the northwestern counties by the Rev. Milnor Jones, whom the Bishop has recalled to the diocese from Oregon, and whose record of former years in Polk and Henderson counties gives promise of an active revival of the long-neglected missions at Watauga, Ashe, and other counties in that part of the diocese.

Mississippi

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

GREENVILLE.—After an incumbency of ten years the Rev. Wm. Cross, rector of St. James' church, has tendered his resignation to the vestry, to take effect on the 1st of January next. The parish, under Mr. Cross' administration, has grown from a handful of persons worshipping in a Masonic hall in 1884, to be the largest and most influential Church organization in the community, possessing a membership of about 400, and one of the handsomest churches in the South. The departure of Mr. Cross will be felt, not only by his congregation, but by the city generally, in the life of which his interest and influence has been active and beneficial.

Nebraska

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

On Oct. 2-4, a very profitable convocation meeting was held in St. James', Fremont. The attendance was good throughout and the evening congregations very large. On Tuesday evening the Rev. D. C. Pattee preached a strong sermon on the text, "Contend earnestly for the faith once delivered to the saints", and the Bishop confirmed a class of 16 prepared by Mr. W. R. McKim, a student of the diocese, who during his vacation has had charge of this parish, under Archdeacon Sparling, who presented the class. At the early Celebration the following morning the Bishop was celebrant; 40 Communion were made. The papers read were of special merit: "The mode of preaching most adapted to attract and retain hearers," by the Rev. T. J. Mackay, speaker, the Rev. G. B. Clarke; "The causes of the widespread neglect of public worship," by the Rev. J. P. Johnson, speaker, Archdeacon Sanford. A discussion was held in the afternoon on "How to make our Sunday schools a success," in which participated most of the clergy present, also Messrs. W. R. McKim and Martin Gould. This was followed by a children's service conducted by the Bishop, who also preached to the little ones on the text, "The fruit of the spirit is gentleness," and catechised them. After Evensong

a missionary meeting was held under the presidency of the Bishop. The speakers, the Rev. A. E. Marsh and the Very Rev. Dean Gardner, delivered effective addresses; the former illustrated his speech by a large map showing the 40 counties of the diocese with their respective parishes and missions, four counties entirely destitute of the work of the Church testifying to the need of increasing our few men in so vast a territory. The Bishop closed the service. The last service was a celebration of the Holy Eucharist on Thursday, at 7 A. M. Celebrant, Archdeacon Sanford.

The Rev. E. L. Sanford has resigned his position as Archdeacon of the South Platte, and will devote his whole time to his parochial work in Nebraska City, (St. Mary's).

Springfield

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

The chapter meeting of the deanery of Bloomington, held in Christ church, Mansfield, Oct. 16-18, was most successful, and promises fruitful results. After Evensong, on Tuesday evening, the dean of Bloomington, the Rev. D. W. Dresser, S.T.D., explained the object of Chapter meetings, and the Rev. Frederic E. J. Lloyd preached a telling sermon. On Wednesday morning there was a Low celebration of Holy Communion, the Rev. Dean Dresser being the celebrant. At 10:30 A. M., after Matins and Litany, the Rev. T. B. Barlow preached a very helpful sermon. In the afternoon, the Rev. Charles J. Shutt, deacon in charge of Christ church, Mansfield, read a paper on Mr. Gladstone's recent article on "The Place of Heresy and Schism in the Modern Christian Church." In the evening, short addresses were made by the visiting clergy. Dean Dresser, in a happy manner, clearly explained the polity of the Church; Mr. Barlow earnestly reminded the congregation of opportunities to do good which are too often neglected; and Mr. Lloyd presented the claims of holy Church in a most impressive and judicious manner, and related touching incidents in connection with his mission work in Newfoundland. A Low Celebration on Thursday ended the services, which were all well attended. A contract has been let for handsome new pews of a Churchly design, made of oak and elm, and they will be put in Christ church some time this month.

Long Island

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

BROOKLYN.—The church of the Redeemer, the Rev. G. Calvert Carter, rector, organized in May last a system of subscription and collection towards cancelling the mortgage debt. Already by this means about \$2,000 reduction has been secured. On Oct. 10th, "an evening of humor and song" was furnished under the direction of Mr. Frank Cuddy, the proceeds going toward the payment of the debt. With the same end in view, three or four sales, a week apart, will be held in the guild room, shortly before Christmas, the plan of the sales being that of a woman's exchange. During the summer, a member of the congregation has himself constructed, after a very tasteful design, a case in which to keep the altar cloths. A beautiful lace chalice veil, embroidered with the sacred monogram, has been presented. Another gift is a stained glass window, the artistic work of Mr. Edwin Van Note, of 36 Union Square East, New York, the subject being the temptation of our Lord.

South Carolina

Wm. B. W. Howe, S.T.D., Bishop
Ellison Capers, Ass't Bishop

Some vandals recently got into St. Gabriel's church, East Columbia, and mutilated the chancel Bibles, and Prayer Books, by cutting them. This is a poor mission which can ill afford the loss of these books.

Bishop Howe is still at Saluda, where he will remain until the cold weather makes it advisable for him to return to Charleston. His health continues fairly good.

Archdeacon Joyner has just received from the Church Commission \$400, a part of an unexpended balance. He is trying to open a Reforming School, for which \$1,500 has been given him by a Philadelphia lady, as a memorial of a dear one in Paradise.

New Jersey

John Scarborough, D.D., Bishop

ATLANTIC CITY.—A parish reception was tendered to the Rev. J. H. Townsend, rector of the church of the Ascension, on his return from Europe. A pleasing feature of the evening was the presentation of the requisite amount, \$350, to complete the new Church Fund, a completion mainly due to the kindly efforts of a lady from Germantown, Pa., a visitor in Atlantic City. The whole amount of \$17,000 has been subscribed, and the church building completed in two years. When the pews and the steam-heating apparatus have been placed in position, Ascension parish will have one of the most perfectly appointed churches in the diocese.

ELIZABETHPORT.—At Grace church an organ recital was given Tuesday evening, Oct. 16th, and the new organ was fully tested. It proves to be a fine instrument. Mr. John W. Barrington, organist of St. Mark's church, West Orange,

conducted the recital, and was assisted by a number of special singers.

BOONTON.—The Men's Help Society of St. John's parish, the Rev. Percy T. Fenn, D.D., rector, assisted by the neighboring clergy and others, has raised and expended the sum of \$700 on church repairs. Among the many improvements made are the painting of the church, Sunday school room, and rectory, and the erection of about 130 feet of stone wall around the church. The evening choir, consisting of 12 girls between 11 and 16 years of age, organized last May, is doing excellent service for the Church. The monthly choral service introduced recently is growing more and more popular. A large class is being prepared for the approaching visitation of the Bishop.

Southern Ohio

Boyd Vincent, D.D., Bishop

The convocation of the Columbus Deanery met in St. John's church, Lancaster, on the evening of Oct. 8th. After a short form of service the following program was observed: "The Missionary Idea," by the Rev. N. N. Badger; "Diocesan Missions," by the Rev. Henry C. Johnson; "Domestic Missions," by Dean Torrence; "Foreign Missions," by the Rev. R. R. Graham. An ordination service occurred next morning. At the afternoon session the Rev. Edgar G. Murphy read a paper on "A successful convocation." Archdeacon Edwards spoke on the subject of "How to arouse an interest in Diocesan Missions." At the missionary service in the evening, Bishop Vincent made an address followed by Archdeacon Edwards. The Rev. N. N. Badger spoke of the work being done at Galena and Westerville. The Rev. Henry C. Johnson gave an account of the church at Granville, which had been closed for some 12 years, until it was revived by Mr. Johnson a few months ago.

The Rev. Louis E. Durr took charge of Zion church, Dresden, two months ago. A number of improvements have already been made in the church. A new pavement has been laid in the front and the side of the church. The tower has been repaired and new shutters placed in the openings. From an attendance of about 15 scholars in the Sunday school, the number has increased to 40.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Ass't. Bishop

The feast of St. Luke was celebrated at St. Luke's church, the Rev. M. J. Bywater, rector, with a choral celebration of the Holy Communion at 7:30 A. M., at which the Rev. A. A. Alexander officiated, and the rector presided at the organ. At 11 A. M. the service was full choral, the surpliced choir rendering the music; the rector was celebrant. At 7:30 P. M., the Ven. Archdeacon Appleby preached on the life of the Evangelist St. Luke; the Rev. J. J. Faude gave a short address on the "Daughters of the King," and admitted four ladies into the order. The Rev. W. C. Pope, of St. Paul, spoke briefly but forcibly on the topic, "Organization," referring particularly to the "Brotherhood of St. Andrew." Three gentlemen were admitted into the Brotherhood by Mr. Faude. The service was intoned by the rector, the Rev. M. J. Bywater. The church was beautifully decorated. The Rev. Mr. Bywater and the Ladies' Guild entertained the clergy and their friends at supper.

Hutchinson, Glencoe, and Brownton have been placed in charge of the Rev. F. M. Bacon, formerly of The Platte.

FARIBAULT.—Stephen Jewett has been appointed treasurer of St. Mary's Hall. The trustees of Seabury mission conferred the degree of D. D. upon the Rev. G. C. Tanner. The incoming class at Seabury Divinity School is the largest in three years. Shattuck School and St. Mary's Hall begin the new year under favorable auspices; attendance at both schools considerably larger than the previous year. Much sympathy is expressed for Dr. Sterrett, for many years a professor in Seabury Divinity School, in the loss of his oldest son at Washington, D. C., recently.

WILMAR.—St. Luke's church, the Rev. D. T. Booth, rector, has been enlarged, improved, and greatly beautified. Bishop Whipple consecrated the church, and confirmed a class. It is one of the handsomest churches in the diocese.

DULUTH.—The church of the Holy Apostles has been presented with a beautiful marble font by a lady of the parish of the Holy Apostles, Philadelphia.

ST. PAUL.—Charles H. Evans, the St. Andrew's Brotherhood missionary to Japan, reached his field of labor Sept. 9th, and was met by the Bishop.

Work amongst the Swedish population, under the self-sacrificing labors of the Rev. J. Salinger, is forging its way rapidly to the front. Bishop Gilbert recently confirmed a class of 17, all adults except two. St. Bonifacius requests the committee on assessments to place their parish on the assessment list for the coming year.

The chapel of the Messiah celebrated their Harvest Festival Wednesday evening, Oct. 17th. The decorations were nicely arranged. The sermon was by the Rev. Stuart B. Purves, rector of St. Peter's. The girls' vested choir rendered a full choral service, greatly to the delight of a well-filled church.

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

In St. John's church, Mason City, Oct. 9th, the Rev. J. C. Quinn, rector, Bishop Perry administered the rite of Confirmation to a class presented by the rector, and delivered an impressive address. The parish is gradually advancing into a larger work, in spite of the fact that from time to time it is losing a number of earnest helpers by removals and by death. The Bishop was well pleased with the outlook to parish work and church extension in the neighborhood. The work has had a beginning this summer in Meservey, Webster City, Belmont, and services will soon be commenced in Spencer.

Alabama**Richard H. Wilmer, D.D., LL.D., Bishop****Henry Melville Jackson, D.D., Ass't Bishop**

The Christmas term of the Noble Institute, the diocesan school for girls, was opened by the Assistant Bishop, Sept. 18th. There are 21 boarding, and 75 day pupils registered which is regarded as very promising. The building, which was destroyed by fire last spring, has been rebuilt, and, as a better protection against fire, the roof has been covered with slate instead of shingles.

The new building for St. Mark's colored church, in Birmingham, which has been in process of erection, is almost completed, and will be a commodious structure. The congregation is growing under the energetic care of the Rev. James A. Van Hoose.

St. Mark's church, Troy, has been moved to the corner of the lot on which it stands, to make room for the erection of a rectory which has been begun.

The Convocation of Birmingham met at Tuscaloosa, Oct. 3rd. On the first day of the meeting the Rev. W. C. Whitaker was formally instituted rector of Christ church in that place.

Southern Virginia**Alfred Magill Randolph, D.D., LL.D., Bishop**

The Convocation of Southwest Virginia met in Macgill Memorial church, Pulaski City, Oct. 2nd, the Rev. Dr. Logan preaching the sermon. Oct. 3rd there was a celebration of the Holy Communion, and the convocation sermon was preached by the Rev. J. C. Hall, of Roanoke. The following officers were elected: The Rev. T. M. Carson, president, and the Rev. Dr. Lloyd, secretary and treasurer. "Baptism of the Holy Ghost" was selected as the subject for discussion at the next meeting, to be held in April. An arrangement was made for holding Associations (the old Virginia name for Missions), at Coeburn and Radford in October, and at Salem in November. St. John's church, Bedford City, was chosen as the place for the next meeting. Oct. 4th there was divine service and sermon by Dr. Meade, and the Rev. T. W. Jones read an essay on "How to prepare candidates for Confirmation," followed by a lengthy discussion. In the evening a missionary meeting was held, with addresses by Drs. Lacy and Logan.

Oct. 2nd, the Danville convocation began its fall session in Trinity church, Rocky Mount. The Rev. A. W. Anson preached the convocation sermon. On Wednesday there was Morning Prayer and Litany, with sermon by the Rev. Alexander Overby; Evening Prayer, the Rev. J. P. Lawrence preaching; on Thursday morning a celebration of the Holy Communion, with sermon by the Rev. P. M. Boyden. In the afternoon an essay was read on "Church Union, its present attitude and future outlook," followed by a discussion. The opening of the Female High School, established by the convocation at Chatham, was reported on, and the Rev. C. O. Pruden congratulated for his successful beginning, and the school commended to the parents and guardians of girls in Virginia.

Rhode Island**Thomas March Clark, D.D., LL.D., Bishop**

The eighth missionary meeting of the Newport Convocation was held in St. Mary's church, South Portsmouth, Oct. 8th, at 8 p. m., being the semi-centennial of St. Mary's Trust Estate. Two large drags carried the visiting choirs from Newport, St. John's and St. George's, together with the attending clergy. The beautiful church was brilliantly lighted and handsomely decorated. The processional and recessional hymns were taken from the Fourth Festival book of the Church Choir Guild. Mr. Henry P. Girard presided at the organ, and the office was sung without the assistance of a conductor, by a total of 60 voices. The collect and offertory anthems were sung with a notable effectiveness, while Mr. S. B. Whitney's setting of hymn 507, "The Son of God goes forth to war," nobly illustrated the acoustic properties which may be expected in every stone church of like proportions—long, high, and relatively narrow. The rector of the parish, the Rev. G. Herbert Patterson, presented shortened Evensong, the Rev. Dr. E. N. Potter, president of Hobart College, reading the lesson. The Rev. Dr. Charles G. Gilliat preached a sermon from Rev. xiv:13, abounding in personal reminiscences of the founder of the Trust Estate and of the early history of the Trust. The

Rev. Edward L. Buckey sang the concluding collects and pronounced the benediction. The following persons who have entered into rest were duly commemorated: Bishop John Prentiss Kewley Henshaw, D. D., trustee; priests—John Henry Gilliat, trustee; Hobart Williams, trustee; Wm. S. Child, D. D., trustee; Theodore A. Eaton, D. D.; founders and benefactors—Sarah Gibbs, founder and trustee; Elizabeth Sumner, Phebe Lawton, Robert Sisson Chase, Ruth Ann Hall, Mary Ann Thurston Berry, and Ann Lynn. At the parsonage, St. Mary's and Holy Cross guilds received the visitors and entertained them at supper.

WAKEFIELD.—The Bishop made his annual visitation to the church of the Ascension on the 19th Sunday after Trinity, and confirmed a class of seven, presented by the rector, the Rev. Medville McLaughlin. During the service a beautiful brass eagle lectern, given in memory of Miss Jennie H. Robinson, for many years a faithful communicant, was blessed by the Bishop.

Pittsburgh**Cortlandt Whitehead, D.D., Bishop**

The Rev. F. W. Raikes has returned from his summer abroad, but without the hoped-for improvement in his health. He has suffered from a severe nervous prostration since his return.

St. Paul's parish, Kittanning, is to have a new parish building, for which ground has been broken, and which is to cost, unfurnished, about \$3,600.

St. Peter's, Uniontown, also is to have a parish building, located on one of the pleasantest streets, in the heart of the town. It will contain rooms for the Sunday school, parish societies, social meetings, and a handsome suite of rooms for the rector. When completed it will cost some \$8,000, for which a debt of \$4,500 will be incurred.

The Southern Convocation met at Christ church, Greensburg, Oct. 9th and 10th. On Tuesday evening, after choral Evensong, eight candidates were presented by the rector, the Rev. Arthur J. Fidler, to be confirmed. Addresses were made by the Rev. Wyllys Rede upon "The Vestry System, can it be improved?" and by the Rev. C. L. Pardee on "How to build up a parish." On Wednesday there was an early Communion, with the Bishop as celebrant, and later on Morning Prayer, with a sermon by the Rev. W. D. Maxon upon "The Church's Mission to the World." In the afternoon the Rev. Mr. Wightman read an exegesis of 1 Cor. xv:29; the Rev. Laurens MacLure, a paper on the "Vestry System of the American Church;" and the Rev. E. L. Bates made an address on "Lay Co-operation in Pastoral Work." At night, after choral Evensong, the Rev. Mr. Bannister delivered an address on "The intelligent Churchman in his parish and diocese," and the Bishop and the Rev. Mr. Vance, of Indiana, spoke upon the Keely cure for drunkenness. Thus closed an interesting and profitable session.

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

The Bishop visited the Cathedral on Friday, Oct. 12th, and confirmed a class of seven persons, consisting of the Rev. John K. Black, D. D., and his family. Dr. Black has been the pastor of the First Presbyterian church of Quincy for the last four years. He is a man in the prime of life, with a record of over 20 years' faithful service in the Presbyterian body, and will do good work in the Church. He comes with deep convictions of the truth of its claim to be a divine organization, and seeks its Orders that he may have a divine commission to minister in holy things. His papers applying to be admitted as a candidate for Holy Orders, have been approved by the vestry and presented to the Standing Committee.

Indiana**David E. Knickerbacker, D. D., Bishop**

Bishop Knickerbacker received from the children of his diocese, and other friends, last year, a million and a quarter of cancelled postage stamps, from which he realized \$255 for the building of his Church Home for the Aged and Orphans. He is asking the children to give him another million by Jan. 1st next, for the same object. He has 300,000 in hand so far.

The Rev. J. H. Ranger, who some time ago resigned the rectorship of Christ church parish, Indianapolis, has been unanimously requested by the vestry to withdraw the same and continue his rectorship. This action has been prompted by a petition signed by nine-tenths of the congregation requesting them to take such action. He has consented to remain with them, which is a cause of satisfaction to the Bishop and clergy of the diocese, and to the community generally.

St. Paul's, Indianapolis, during the summer was painted on the exterior.

On Friday evening, Oct 5th, St. Faith's chapter of the Daughters of the King, at Grace cathedral, Indianapolis, held their third anniversary. The Bishop, the Rev. Messrs. Ranger, Hodge, Brann, and the rector, the Rev. C. S. Sargent, were present in the chancel at choral Evensong. The

president of the guild reported 23 active members, 16 inactive, and 9 associates; \$200 has been raised for charitable purposes; 32 meetings have been held; a weekly Bible class is maintained; 4 active members have been added. This has been a most active and successful chapter.

Christ church, Indianapolis, has received from a parishioner the gift of an elegant processional cross, for the use of the choir. It was made by Geissler, of New York.

A brass altar desk has been presented to St. Paul's, Evansville, as a memorial offering of a daughter for her mother.

Trinity church, Peru, is about to build a parish house at a cost of \$2,000.

The diocesan schools have re-opened—the Howe Grammar School, of Lima, with a good number of boys, and St. Mary's Hall, Indianapolis, with 75 girls—day and boarding pupils. Culver Academy, a new military school for boys, under the rectorship of the Rev. J. H. McKenzie, with a complete corps of teachers, has opened at Marmont, Lake Maxincuckee, and promises to be a success in every way, and a new influence for the Church, as all its teachers are Churchmen.

St. Paul's parish, Jeffersonville, is just completing a beautiful stone church and guild house, at a cost of \$15,000; also building a rectory at a cost of \$4,000. It is expected the church will be consecrated the 1st Sunday in November.

The new church being erected in South Bend has the roof on, and work is proceeding rapidly. It is expected the church will be ready for occupancy by Christmas. Its cost will be \$15,000.

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

The autumn convocation of the Archdeaconry of the Susquehanna was held on Tuesday and Wednesday, Oct. 9th and 10th, at Trinity church, Sharon Springs, the Rev. Ernest Webster Dustan, rector. After Evening Prayer on Tuesday, three helpful addresses were given on the subject of the Church in the past, in the present, and in the future, by the Rev. Messrs. Hall, Miller, and Prout. On Wednesday the Holy Communion was administered by the archdeacon. A sermon was delivered by the Rev. Mr. Searing upon "Poverty, its Causes and Remedies." A lunch was served at the rectory, to the clergy and friends, by the ladies of the parish. At the business meeting an essay was read by the Rev. Mr. Richards, on "The Attitude of the Church towards Strikes," which gave evidence of large research into the social problems of the day. Two other practical addresses were delivered at Evensong, the Rev. Mr. Richards speaking on "The Religious Needs of America;" and the Rev. Mr. Hall on "The Influence of the Prayer Book." It was determined to hold the next meeting at Walton, N. Y. The whole convocation was of great helpfulness to both rector and parish.

Colorado**John Franklin Spalding, D.D., Bishop**

DENVER —The people of St. Peter's parish had their Harvest Home Festival the 18th Sunday after Trinity. The decorations of grain, fruits, flowers, and vegetables were appropriate. Many were especially impressed by the service. On the Monday morning following, the rector, the Rev. F. W. Henry, personally superintended conveying the vegetables and fruits to St. Luke's Hospital, a Church institution. On the 19th Sunday after Trinity Bishop Spalding confirmed a class of four adults, two men and two women in St. Peter's church. The rector had prepared ten adults, but circumstances prevented the attendance of the others. Since the latter part of spring there have been 17 Baptisms in this parish, eight adults and nine children.

Montana**Leigh Richmond Brewer, S.T.D., Bishop**

The autumn meeting of the clericus of Western Montana was held in St. James' church, Dillon, on St. Luke's Day. The Eucharist was celebrated at 7 A. M. by the rector, the Rev. S. D. Hooker. Morning Prayer was said at 10 A. M., with an address on "Methods of parochial organization that will give to every member some work to do for Christ," by the Rev. R. V. K. Harris, of St. Mark's, Anaconda. At noon intercessions were offered for missions, and the afternoon was spent in informal discussion. In the evening a hearty missionary service was held at which addresses were made on "The imperative necessity of Church unity from the missionary standpoint," by the Rev. E. G. Prout, of Deer Lodge; "The world's debt to missions," by the Rev. S. C. Blackiston, of Butte, and "Work among Indians," by the Rev. Charles Quinney, of Philipsburg. The next meeting will be held in Butte early in January, 1895.

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

The Choir Festival lately held in Christ church, Watertown, was a decided success. The Rev. T. D. Martin, of Thompsonville, conducted the service both morning and evening. The music was fully up to that of former years.

The autumn meeting of the Litchfield Archdeaconry was held in Trinity church, Torrington, Oct. 9th and 10th. The Rev. Mr. Sanford, of St. John's church, New Milford, read an essay on temperance reforms, which gave rise to a discussion, followed by a short address from the Rev. E. S. Lines on the needs of Cheshire Academy. Afternoon, a missionary meeting was held in the parish church. There were 16 clergy present in the chancel. The service was mainly choral; a mixed choir of surpliced men and women rendered the music in a very acceptable manner. Addresses were made by the Ven. Archdeacon George, the Rev. W. F. Bielby, the Rev. F. W. Barnett, and the Rev. E. S. Lines. Wednesday morning the Holy Communion was celebrated by the archdeacon, assisted by the rector of the parish, the Rev. M. K. Bailey, and a very entertaining and instructive address was made by the Rev. E. Campion Acheson, on "How to interest boys and men in Church work." A very interesting paper on Egyptology was read by the Rev. Mr. Stone, and a scholarship was voted to the Cheshire Academy, the recipient to be chosen from among the sons of the clergy in this archdeaconry.

The 2nd annual diocesan convention of the Daughters of the King was held in Christ church, New Haven, Friday, Oct. 5th. The services began with Morning Prayer and the Holy Communion, the rector of the parish, the Rev. Geo. B. Morgan, officiating. Probably 200 delegates were present. A business meeting was held, Mrs. Chas. E. Woodcock, of Ausonia, presiding officer, and Mrs. Geo. H. Buck, of Birmingham, secretary. The following officers were elected for the ensuing year: President, Mrs. George B. Morgan, of New Haven; vice-president, Mrs. Wm. Lusk, of North Haven; secretary and treasurer, Miss Pauline Phillips, of Birmingham. After the reading of various reports from the different chapters in the diocese, and of the work of the society itself, a constitution and by-laws were adopted. After luncheon, the Rev. R. H. Nelson, of Norwich, made an address on "The claims of the Church on the Daughters of the King," the Rev. C. G. Bristol, on "Assistance to the clergy," the Rev. Geo. H. Buck, on "Faithfulness," and the Rev. S. B. Pond on "Spirituality."

Quiet days for members of the Woman's Auxiliary were held in Middletown and Naugatuck, on Wednesday, Oct. 17th, the Rev. R. H. Nelson conducting the former, the Rev. C. E. Woodcock the latter.

The parish officers of the Woman's Auxiliary in the New Haven Archdeaconry, met at the parish house, St. Thomas' church, New Haven, Oct. 3rd, for conference and suggestions regarding work for the coming winter. Miss Gower presided at the business meeting, 20 parishes were represented, and much interest was manifested in the work of the auxiliary. Parishes were earnestly requested to take mite boxes for the united offering which is to be made at the next triennial meeting of the auxiliary in Minneapolis, October, 1895.

A very elegant rood-screen of brass and iron has been erected in St. Luke's church, Darien. It is a memorial of the son of Mr. William E. Street.

During the summer, Trinity church, Wethersfield, has been thoroughly renovated, re-decorated, and re-carpeted, making it still more attractive. On Oct. 3rd, the church celebrated the 20th anniversary of its consecration, and the 25th of the organization of the parish. At the morning service the rector, the Rev. H. Lilienthal, preached the sermon, and in the evening, the Rev. H. S. Clapp, a former beloved rector, now of Philadelphia, preached. At 5:30 P. M., a parish supper was given to the invited guests and members of the parish in the parish house. Bishop Williams telegraphed that he was unable to be present, but later sent a communication enclosing a check for \$500, presented by Miss Augusta Williams in behalf of her deceased sister, Miss Mary Williams, who expressed the desire that \$500 of her estate should be given to Trinity church, Wethersfield.

The Rev. E. S. Lines, rector of St. Paul's church, New Haven, completed the 15th year of his rectorship on Friday, Oct. 12th, 1894.

The event was marked by a special sermon and offering on Sunday, Oct. 14th, and a reception for the Sunday school children in the parish house on Wednesday, Oct. 17th. The subject of the sermon was the need of a parish endowment fund, and for this object the offering was made. St. Paul's is a thriving parish and its Sunday school the largest Church Sunday school in Connecticut. Dur-

ing the year nearly \$16,000 were raised for church purposes. Of this amount over \$2,500 were for purposes outside of the parish. During the last year the western tower of the church (originally of wood) has been rebuilt in stone, and surmounted with a spire of iron and copper. The new tower and spire together are 70 feet in height and add greatly to the beauty and dignity of the church. The cost

has been \$7,500 and is not included in the amount raised for parish purposes. The Communion alms alone amounted to the munificent sum of \$1,740 16. In the parish are prosperous chapters of the Brotherhood of St. Andrew and the Daughters of the King, also a Church Club of 71 members, and St. Paul's Guild, beside other organizations of great help to the rector and parish.



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Chicago, November 3, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

IT WAS a serious defect in connection with the session of the Missionary Council that not one of the churches in Hartford provided for an early Celebration. It is true, the meetings each morning were opened with the Holy Communion at 9 o'clock. This was, of course, after breakfast. Large numbers received on every occasion. The work of Missions involves a special degree of self-denial and consecration, and it would surely be most fitting that those who have the management of Missions at home should set a good example by subjecting themselves to the slight but certainly beneficial degree of self-denial incident upon the reception of the Holy Communion after the manner of the Primitive Church—fasting and early in the morning. No doubt more than one altar would have been at the service of the Council, if it had been understood it was desired.

It is generally understood that during the recent session of the House of Bishops, the bishops in council took decisive action in regard to the rationalistic developments in high quarters which have scandalized and astonished the Church during the last few months. The letter of Bishop Gillespie, urging action of this kind, was not in vain; in fact, there is, fortunately, no doubt that he gave expression to a feeling which was shared by the other bishops with practical unanimity. In certain circles the assertion was made that to regard the Gospel of the Infancy as "legendary," and the Virgin birth as doubtful, were admissible views; and the dismay with which this position was received, was greeted with contempt and scorn as merely an example of "heresy-hunting," an evidence of narrow bigotry unworthy of the nineteenth century. When such a view of the fundamental facts of Christianity not only affects candidates for Orders trained in a Church seminary, but also invades the episcopal order itself, it is surely time, as the Bishop of Western Michigan has said, for the bishops as a body, recognized as the guardians of the Faith, to speak, and that with no uncertain sound. Too long has this Church been taunted with depending for its life and prosperity upon a policy of ambiguity and vagueness, and of treating with indifference outbreaks of rationalism and unbelief. Good service was done of late by the outspoken, through unofficial, utterances of a great number of the bishops, on the Apostolic order of the Church. Incalculably greater good will be done by a distinct official declaration now, touching the vital principles of the Christian Faith itself. It will carry comfort to thousands within the Church, whose confidence has been rudely shaken by the arrogant claim for tolerance for views which would rest all that has hitherto been held most essential and most precious, upon nothing more substantial than the shifting sands of opinion. On the other hand, it will assure those who have been invited to seek for the centre of true Christian unity in the bosom of the Episcopal Church, that there is here something steadfast and immutable. We are confident that this time the statement or declaration will be clothed in no uncertain or ambiguous phrase, but that it will place the stability of the American Episcopate in the Faith once delivered to the saints, beyond all doubt or question. We understand that the declaration will be published as soon as it has received the signatures of the bishops who were absent from the meeting.

"Individual Cups"

If we could say it without using slang, we should say that the discussion of this subject by the secular press "makes us tired." It is nauseating. The cause of the agitation is not far to seek. There is money in it. Many a fortune has been built up by trading on the fear and ignorance of people, but we know of no more despicable scheme for putting money in the purse than this enterprise for selling toy cups. The wildest and silliest stories are telegraphed from one end of the country to the other, in the name of science and the microscope. Christian people are alarmed, and abandon the Communion or timidly acquiesce in this foolish performance which one of the papers flippantly calls "Communion for one." We did not suppose that Churchmen would be much disturbed by such nonsense. We thought they would have confidence in their bishops and other pastors, and would be assured that the Church could not continue for ages to present a poisoned chalice to the lips of her children. Doubtless that is the mind of most of our communicants; but there are some who are disturbed, and think this thing has gone far enough, and needs to be dealt with. We have pamphlets and clippings sent in from all points of the compass, with the request that THE LIVING CHURCH "do something," reply to the arguments, expose the fraud, etc.

Not long ago we showed the absurdity of claims made by a so-called "scientist," as to germs found in a "Communion cup," and we then referred to the fact that all experience of the ages refutes the fantastical theory which is now exploited in the interest of trade. As the propaganda of toy cups seems to be pushing with increasing vigor, getting free advertising in most of the secular papers, it may be well to give it further attention.

The unwisdom of the movement from a temperance point of view, is evident. These cups, petty as they are, must serve a measurable quantity of wine. As a matter of fact, they serve about a tablespoonful, an ounce of wine. This is about one-half a "drink" as it would be served at the bar of a saloon. It is "a glass of wine," though a small one, enough to produce the characteristic "effect" (though very slight) of alcohol. It might be enough to imperil a reforming drunkard. But in a prudent administration of the chalice, where the priest retains his hold upon the cup, an ounce of wine diluted with water, as is the general custom in our Communion, would serve for a dozen or more communicants; only a few drops would be given to each.

THE LIVING CHURCH has already quoted the experience of the thirty thousand or more Anglican clergy who have been for centuries not only administering the one chalice, but also have, according to the law of the Church, consumed the dregs and the alleged microbes, without a single case of contagion suspected. We are glad to add the testimony of Lutheran pastors who have administered in the same way. Newspaper reports all tell the same story. Many "refused to talk, on the ground that they did not believe in the agitation of the subject." Others, who responded, testified that not a single case of disease had ever been traced to the Communion cup, nor was there a case on record where a person acquired a taste for strong drink through this source. A bishop of the Evangelical Church says that the use of "individual cups" is contrary to the very idea of the Communion. Pastor Kutz says that the agitators of the new idea are people who do not belong to churches. Commend us to Pastor Kutz!

But this ecclesiastical sideboard invention claims to be based upon "sanitary" principles. It is nothing if not hygienic. We must not be governed by sentiment, by religion, in the treatment of our

bodies. We must beware of microbes—strain out the microbes and swallow the devil!

The *reductio ad absurdum* of the whole question is the proposal of a "scientist" to administer the wine in capsules! But objection is made that pious people might not like to take "medicine" at the altar; "many persons cannot swallow capsules;" "the idea is not liked." Some one suggests that a grape be put in the mouth of each communicant! Then, lest there be some microbes in the bread, let it be administered in pellets, sterilized and served with instruments that have been treated with bi-chloride. Upon this ridiculous theory a family could not shake hands or take a meal together without disinfecting the whole house and every member of it.

This movement to medicate our religion, culminating in capsule Communion (!), claims to be "sanitary." To sanitary experts, then, we will refer it. There is probably no higher authority than Dr. A. N. Bell, editor of *The Sanitarian*. In the August issue he says:

The alleged danger of communicating disease by means of the Communion cup is far from being a new question. Even before, but many times since, the general adoption of the germ theory of communicable diseases, it has been discussed and inquired into by close observation, extensive correspondence, and otherwise, by medical practitioners and sanitarians of the widest experience, but hitherto, so far as known to the writer, with wholly negative evidence. Hence the particularity in detail by Charles Forbes, of Rochester, on the occasion of introducing separate cups, giving his reasons for the innovation, was a surprise to us; and, if true, a discreditable reflection upon our special—and for many years persistent—attention to extensive correspondence on such matters, that the discovery should first be made by Mr. Forbes. According to the report of his remarks, which has been extensively circulated through the public press, he said that he had been convinced by his own observation of scientific experiments conducted by himself and by a professor of Rochester University, "that the individual Communion chalice should be adopted as a preventive of disease and as a public object lesson in cleanliness." He referred to the circumstance that "an epidemic of diphtheria, which recently cost many lives at San Jose, Cal., was traceable, without a shadow of doubt, to the fact that many persons had partaken of wine from a Communion cup to which the lips of a diseased man had been touched."

He said also that the new method would be an "excuse destroyer for the over-particular and those who absent themselves from the Lord's table upon various pretexts;" and then he went on to justify such excuses, in language not over nice in its suggestions. "People who are ill and those having chronic diseases," he said, "feel themselves forced away from the Communion Table. People who are sensitive are prevented from coming. Colored people who are sincere Christians do not partake because they dread the prejudices of the general public. In many large churches not half the membership is present at the Communion service. This is largely caused by the prejudices against the existing system. Many ladies have repeatedly passed the cup untouched because some professing Christian with a tobacco-stained mustache had preceded them in partaking of the wine."

One of the most regular correspondents of *The Sanitarian* is the secretary of the State Board of Health of California. There being no mention of any such epidemic as the one referred to by Mr. Forbes in his correspondence, the editor hereof wrote to the Health Officer of San Jose, requesting a statement of facts in the case. The following is his reply:

SAN JOSE, CAL., June 23, 1894.

DR. A. N. BELL, editor of *The Sanitarian*:—Your letter of June 19th, in reference to an epidemic of diphtheria from drinking wine out of Communion cups, was received. In reply would say that the gentleman was entirely misinformed, as there was no such thing ever heard of here; nor do I think there have been over two or three cases of diphtheria in the town during as many years.

J. R. CURNOW,
Secretary Board of Health.

Mr. Forbes, in September, wrote to Dr. Bell and admitted that a "wrong statement had been made in regard to the epidemic of diphtheria," and goes on to report another case. He also stated that five persons in one family contracted a loathsome disease by kissing a relative who had come to visit them. To this, Dr. Bell replies:

The epidemic above referred to, rests upon the same ingenious effort to discover a reason for the "individual Communion cup" enterprise, as the imaginary ones at San Jose,

and the nameless little town near by. We here quote the whole paragraph, but have italicized the words, to which the reader's attention is particularly requested:

THE DANGER REAL, NOT IMAGINARY. "Christian people have taken the Communion for eighteen hundred years; who ever heard of any one contracting disease thereby?" Now that special attention has been called to the possible danger, cases are not wanting to prove the reality. A recent epidemic of diphtheria occurring in twenty-four families in the city of Rochester, N. Y., and reported officially by the health officer appointed to determine its origin, was traced back to a single drinking cup which all of the sick had used. Microscopic examination revealed the diphtheritic microbes adhering in great quantities to its rim. Other cases have been reported.

Really, on reading such a report under the light of advanced knowledge on the treatment of the sick in a civilized community where a board of health obtains, one hardly knows at which to be most astonished—the marvelous use of a single drinking cup for all of the sick in an epidemic of diphtheria diffused through twenty-four families, or the implied identity of that cup with the Communion cup! Of like dissimilarity is contact with the Communion cup to kissing and its danger, recognized by all sensible people.

We would be the last to belittle any proper effort to prevent the propagation of disease. But the effort in question, based as it is on mere imaginary danger, exalted for the promotion of a pecuniary enterprise—the "Sanitary Communion Outfit Company"—is so disturbing to the due observance of one of the holiest rites of Christian fellowship; and, moreover, considering that "Christian people have taken the Communion for eighteen hundred years" without ever having heard of any one contracting disease thereby, and the inability of the votaries of the "Outfit Company," or other persons to cite an exception—considering all these conditions—the enterprise appears to us to be without justification; there is no evidence to sustain it.

Indeed, to accept such inventions (of epidemics) as any reason for abandoning the Communion cup would apply with at least equal force to the necessity of sterilizing the consecrated wafer or bread; for every accomplished microscopist, as Dr. Forbes, well knows that broken bread speedily becomes infested with living germs (but not poisonous), germs, we venture to say, of the same kind as those which swarmed around the rim of that wonderful family cup which passed through twenty-four families; for, considering the diligence and manipulation required to discover the diphtheria germs in an ever so carefully collected portion of a diphtheritic membrane, we confess incredulity with regard to the facility with which the germs of diphtheria are said to have been discovered on the rim of that cup, though we have no doubt whatever that the surface of any drinking cup subjected to such a tour of service and handling would be an interesting field to the microscopist.

All Saints' Day

BY EVA A. MACK

Again in our yearly round of fast and festival are we come to the feast of All Saints'; that blessed feast so dear to the heart of every Churchman, when we commemorate those passed on before us, those numberless holy ones not honored by a special day in the calendar of the Church, who have glorified their Master in this life and do now rest from their labors. Saints? yes, our own departed ones, whose loveliness was not known outside the home circle, whose glory lay in sweet humility, in the patient bearing of the cross of daily toil and woe. How wide is the scope of this day!

"Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Through up the steeps of light."

A long and goodly line of martyrs, confessors, bishops, priests, and deacons, old men and maidens, young men and children; many a familiar face and form, now transfigured with peace and joy and love; all tears are wiped from their eyes, they are in joy and felicity, and still in communion with the Catholic Church; with us who are daily fighting against sin, the world, the flesh, and the devil, with us who stumble and fall so often, yet who are called to be saints, to glorify Him in patient following in the footsteps of the Crucified, and of those who have triumphed following Him, their Captain of Salvation, their Saviour and their King.

This is the day when every loyal Churchman loves to be at the altar; when the Sacrifice of Calvary is pleaded and presented; to join the angels and the arch-angels in their "Holy, Holy, Holy" to the Lord God of Sabaoth; to hold sweet communion with those blessed ones, and to praise God for the good examples of all His saints who have departed this life in His faith and fear; to pray our Heavenly Father that as He has knit us all together in one communion and fellowship in the Mystical Body of His Son, He will grant to us who are still in the flesh grace to follow

His blessed saints in all virtuous and Godly living, that at the last we too may come to those unspeakable joys which He has prepared for all those who unfeignedly love Him.

Letters to the Editor

"THE SWINE MIRACLE" AGAIN

To the Editor of The Living Church

I notice the article of Mr. Mueller in reference to a "suggestion" relating to "the swine miracle," etc. He says we have no proof that the people were Jews, and I suppose he admits that he has no proof that they were not. But at all events they were living on Jewish soil, soil that belonged to the Jews, and therefore under the Jewish law.

But your correspondent overlooks or neglects the case which I cited. By what right did our Lord enter the Temple, overthrow the tables of the money changers, and drive out them that sold doves? The money and the doves were their lawful property. We cannot suppose that God breaks or violates any law, though He does punish law-breakers by destroying their property and otherwise.

W. D. WILSON.

"INDIVIDUAL CUPS"

To the Editor of The Living Church:

I am surprised and disappointed to witness the remarkable indifference of the religious press to the continued agitation which has been kept up of late in the medical and secular press, concerning the dangers from the chalice in the Holy Communion. I must request space to enter my protest against these untruthful alarms. This widespread plea for "individual cups," or for the abandonment of the use of wine in the Holy Communion, ought to receive prompt and vigorous treatment. I would not assume that the Church of Rome, which unlawfully withholds the chalice from the people, has any part in this movement; more likely it originated in the imagination of some one, and has been fostered by medical writers, until a little flame, which seemed too contemptible for notice, has increased in power, until a conflagration of considerable importance threatens the most sacred, beautiful, and comforting ceremonial ever known on earth. I cannot trust myself to denounce the authors of this movement as blasphemous meddlers, but such I believe them to be. Not one of them, so far as I have been able to ascertain, has made any painstaking research to justify the unwarranted conclusions arrived at; on the other hand, years ago at considerable trouble and expense, I sought information from the most distinguished medical men in the world on this very subject. From that time until this, no medical man has ever been able, to my knowledge, to produce one solitary case where participation in the Holy Communion has ever been the cause of a symptom of disease. I think therefore it is safe to assume that, with the many interesting and valuable investigations still undetermined, medical men had better seek some other source as the cause of infection in disease. I doubt if patients suffering from loathsome diseases present themselves at the Communion. The devout Christian had better employ his thoughts in the consideration of his soul's salvation rather than in the possibilities of infection from his neighbor.

I beg leave to quote from my article on this subject in the New York Medical Times of September, 1892:

In the matter of precaution exercised by the clergy in the celebration of the Holy Communion, a wide difference of opinion exists. In many of my correspondents I found a positive aversion to even think of such things at such a time, and as the greatest danger, especially in the Episcopal Church, falls upon the clergyman, who consumes the last contents of the chalice, we can attain very little by discussion. Many clergymen wrote to me that it is their custom to continually turn the chalice as each communicant received, and when the circle had been reached, to rapidly cleanse the rim of the cup with the purificator or small linen napkin held in the hand for that purpose. This surely would remove all vestige of dangerous mucus. It is greatly to the credit of those who practice this custom, when we consider the subject in the interest of hygiene, and it is to be hoped, for the sake of those who may be timid, that this hygienic custom may be universal in Protestant churches, but for many, such precautions would be highly unnecessary, if not positively obnoxious. "It implies distrust," is the argument of some, "as to the cleanliness of the communicants." Such sensitiveness is also to be discouraged. A custom amounting almost to a rubric would be of great value in the management of the chalice during Communion, and the use of a purificator, as already described.

W. THORNTON PARKER, M. D.

Groveland, Mass., Oct. 1894.

P. S.—Since writing the above, I have read with great interest Dr. A. N. Bell's defense of the Holy Communion in the October number of *The Sanitarian*. Such testimony from a distinguished sanitarian ought to silence the alarmists.

W. T. P.

To the Editor of The Living Church

There came to my address to-day, a little pamphlet bearing on the title page, "The Problem Solved! Individual Communion cups and the Sanitary Chalice Holders, manufactured by the Sanitary Communion Outfit Co." "This catalogue," it elsewhere continues, "illustrates and describes

the Communion outfits designed and invented, etc." I had seen much that has been written about the project, but supposed it to be too absurd ever to be attempted in practice by any sect. My first horror was to see the word "chalice" in such unhallowed associations. But the whole conception shocks the instincts of Christians as something little short of blasphemy. One can hardly imagine that the spirit of Zwinglianism has so far degraded the Holy Eucharist, even among those who do not know what it is, as to be ready for such a travesty upon it. I am unwilling to believe that the invention will be accepted, to any great extent, by those for whom it is especially intended. The "outfits" are surely suggestive of nothing holy, but rather of the conveniences of beer gardens and restaurants, where guests are served after very much the same manner, sitting around on seats. The reason for it is wholly unworthy. I never heard of an instance in which disease was conveyed by a "chalice" of the "Holy Eucharist." It was not ordained for such a danger. But if any who call themselves Christians can descend to such a depth of spiritual degradation, my advice to them is, by all means, to take a piece of bread and a little wine in their "individual cups" at home, and save the pernicious effect of passing bread and wine on a salver in public, in the name of any kind of religion. If, nevertheless, it is to be done, it will be one more witness which appeals to the eye, and some comfort to know that it is not and never was the "Holy Eucharist" which is being so desecrated.

C. A.

"SEE HOW THE CASE STANDS"

To the Editor of The Living Church:

In reading the letter of "E. R. N.," headed "The Disobedient Angelus," in a recent issue of THE LIVING CHURCH, I was stopped at the words, "see how the case stands," by a series of points, six in number, which seemed strangely familiar. I rubbed my eyes, but there was no mistake, there were the "six points" of Episcopal Protestantism which I had read only a few weeks before, in manuscript, over the signature of one of our most "Catholic" bishops. There was, as "E. R. N." gave them, just enough variation from the original manuscript to show that another mind had transcribed them.

It will help matters if you publish once more the "six points" of Episcopal Protestantism, as I have arranged them below. "E. R. N.'s" points will first be given, and then my brief answer to each:

1. Our Eucharistic Office, as it stands, and is bound upon the conscience of our priests by their ordination vows, and their subscription, in its structure, and by its rubrical system, contemplates communicants besides the priest who celebrates.

2. All Eucharistic Offices contemplate other communicants than the priest, but the Anglican Office implies that there shall be no celebration of Holy Communion, that is, Eucharistic offering, unless there are persons there and then to receive. In this, which is the English rule, there is a departure from Catholic custom, and a possibility permitted of the entire abolition of the Holy Eucharist by the opposing will of a Protestant laity. This awful consequence (almost accomplished in our Reformation history) the Catholic revival has stopped. It has reasserted priest, altar, and sacrifice, all denied by bishops, priests, and laity, within the Church, and only somewhat obscurely preserved in the letter of the Prayer Book. To restore the ancient discipline of Fasting Communion, and the full doctrine of the real, true, and propitiatory Sacrifice of the Eucharist, is the aim of the Catholic school now, and they will win.

3. The office makes no provision directly or indirectly for the omission of those parts of the office which anticipate and provide for communicants.

4. The parts omitted in some of our churches have been put in our Prayer Book to obscure the ancient ideas, and to make the communion of the priest, which the recent "Declaration of the XX" truly says "is quite sufficient for the integrity of the Sacrament," nothing more than the communion of any one of the faithful present; not, as it really is, an official necessary act in the Eucharistic Office itself, and the consummation of the Sacrifice, the great priestly act, "quite sufficient" for the integrity of the Holy Eucharist as a sacrament and a sacrifice.

5. Our Church nowhere enjoins fasting Communion as a hard and fast rule, the breach of which puts in peril the gift of grace and eternal life.

6. Fasting Reception was the universal rule in England at the time of the Reformation, and true Catholics, who remained in their Mother Church of England, would not violate such a Catholic and Godly custom. It was not necessary to specify it particularly, and it is nowhere condemned or mentioned in the Book of Common Prayer as a "corrupt following of the Apostles." It has continued in use, as other Catholic beliefs and practices have continued, awaiting more favorable times to reappear universally. In my mind it is distinctly involved in the words, "religiously and devoutly disposed," mentioned in the Prayer Book as the preliminary qualifications for all those who present themselves for Holy Communion.

7. There are clergy who teach their people that they must on no account receive unless they come fasting to the Communion, and that they must not come to receive at the High Celebration.

d. Faithful priest must teach forgotten truths. Priests alone can lead in such matters, bishops cannot, for they are judges, governors, fathers, and must adopt, guide, or reject, that which comes up from the great mass of the people, clergy and laity, where the Holy Spirit works as truly as He does among our bishops. Priests have been the leaders in the whole Anglican revival all along, both here and in England.

5. Now these priests ask: "Shall we read the portions of the Eucharistic Office which imply and anticipate communicants, to congregation, when we know beforehand that there will be none to receive?"

e. Priests, who know our lost heritage, and the immense advance which daring men, who have risked their lives for the truth, have already obtained for the Church, are not at this day cowards, nor afraid to go on. They see the corruptions, and evidences of Anglican barter and sale in our present Eucharistic Office, and work on in hope for the full Catholic privileges which are our rights.

The wise and sainted Bishop Horatio Potter once wrote that he was not sure but that "reservation of the Blessed Sacrament" was among our rights and privileges. What bishop among us has dared to reserve the Blessed Sacrament? But priests have done so, and now, all round the world, reservation is practiced on Anglican altars. In like manner, the day is coming when the communion of the priest will be universally acknowledged, not merely by "the twenty," but by the millions, as "quite sufficient" for the integrity of the Eucharist. The burdensome and impracticable incidents of unguarded and promiscuous mid-day free Communions in our great churches, and at our great gatherings, will work its own cure. Such conditions are also felt in our average parish churches where the Holy Eucharist is restored to its proper place as the great act of worship for all. Men who "omit" the words implying communicants when they know there will be none, are merely anticipating what the whole Church will surely come to before long.

6. Now I ask: Is this fair? Is this honest? These priests first teach their people not to come to the Holy Communion, and then ask: Shall we not habitually violate the law of the Church to accommodate the Communion Office of the Church to our own private teaching?
E. R. N.

f. Breakers up of fallow ground have always appeared to be "law breakers." It was so from the days of John the Baptist to John Keble. It will be so. An imputation of dishonesty, of being unsafe, will always cling to men who are willing to work for forgotten or despised truths, but, in a very deep sense, they realize the meaning of the words, "The truth shall make you free," and act accordingly, in the fear of the Lord.

Such are my brief answers to the "six points of Episcopal Protestantism." As I write, the ringing notes of the great meetings of the St. Andrew's Brotherhood at Washington are sounding in my ears. I witness the solemn night scene of the great preparation of twelve hundred men for their "Corporate Communion" on the following morning at seven o'clock. I hear the priestly voice of Dix, unlike all other voices, exhorting in simplest, soberest, and yet most forceful fashion, that great throng. I see him at the altar next day, duly announced as "Celebrant." I notice the order of exercises for each day's session; I see that Morning and Evening Prayer are altogether passed over, and the Holy Eucharist made the daily preparation for each day's business, and in the presence of such a flood of Catholic truth, I remember the "six points of Episcopal Protestantism" and think of Mrs. Parlington and her broom, trying to sweep back the flood of the Atlantic. And from such, and kindred "signs of the times," see more clearly than "E. R. N.," or his inspirer, how "the case really stands."

A NEW YORKER.

JAMES ANTHONY FROUDE, the well known historian, has joined the long list of famous contemporaries who have passed to the majority. The son of an English archdeacon, a Fellow of Exeter College, and ordained a deacon, he did not remain in the ministry of the Church, but devoted himself to literature. The first two volumes of his History of England appeared in 1856, and were succeeded by ten others. He was a persevering student of historical research and put himself in command of a vast amount of material that he knew well how to use to advantage. Although his interpretations of character are subjects of severe criticism, yet his portraiture is real and instinct with life, and therefore interesting. In spite of all controverted points, he has won a first place in the ranks of English historians.

Personal Mention

The Rev. William Cooke has resigned as assistant of Grace church, Utica, and accepted the rectorship of St. Peter's church, Oriskany, Central New York.

The Rev. E. P. Gray's number is changed to 1332 N. Mount st., Baltimore, Md.

The Rev. J. Russell Holst has resigned St. Luke's, Wyoming, and has accepted St. Paul's church, Columbus, Ind., to which place all his letters are to be sent.

The Rev. C. L. Hoffman has resigned the rectorship of Calvary church, Tarboro, N. C., and accepted that of St. Peter's, Charlotte, N. C.

The Rev. Wm. S. Southgate, D.D., has just celebrated the 25th anniversary of his rectorship at St. Ann's church, Annapolis, diocese of Maryland.

The Rev. John W. Heal has taken charge of All Saints' church, Annapolis Junction, and St. Mary's church, Jessup, Md.

The Rev. Townsend Russell, of the diocese of Pittsburgh, has accepted an appointment as assistant minister of St. Luke's church, Brooklyn.

The Rev. J. H. Ranger has, at the request of the vestry, re-considered his resignation of the rectorship of Christ church, Indianapolis, Ind., and will remain.

The Rev. W. H. H. Butler, late of the church of the Transfiguration, New York City, has accepted the position of assistant to the Rev. S. T. Graham, rector of Trinity church, Mt. Vernon, N. Y.

The Rev. F. M. Munson has accepted the rectorship of Immanuel church, Newcastle, Del.

The Rev. John S. Meredith has been elected to the rectorship of Emmanuel church, Bristol, Va.

The Rev. Meredith O. Smith has been chosen professor of Exegesis and Hebrew in Nashotah Theological School.

The Rev. R. J. Walker has, at the request of the vestry, withdrawn his resignation of the rectorship of St. Athanasius' church, Burlington, N. C.

The Rev. James Rankine, D.D., of Geneva, N. Y., returned from Europe Oct. 13th, in the steamship "Campania."

The Rev. C. K. Benedict has accepted the rectorship of Christ church, Glendale, O.

The Rev. John H. Ely has been elected a member of the Standing Committee of the diocese of Southern Ohio.

The Rev. John H. Converse has returned from his trip abroad.

The Rev. John Hector Caughn has taken charge of St. Paul's church, South Phelps, diocese of Western New York.

The Rev. John D. Skene has resigned the rectorship of St. Paul's church, Brooklyn, and accepted that of St. James' church, Danbury, Conn.; and will enter on his duties at the end of the present month.

The Rev. H. W. Cunningham has resigned the rectorship of Christ church, Waltham, Mass., and accepted that of Christ church, Watertown, Conn.

The Rev. Wm. C. Otte has resigned the charge of the mission church, Linwood, diocese of Southern Ohio, which he has held as rector at Emmanuel church, Cincinnati, and accepted that of St. Thomas' church, Milford, diocese of Southern Ohio.

The Rev. W. D. Roberts has taken charge of St. John's church, East Boston, Mass.

The Rev. R. S. Carter has resigned the rectorship of Emmanuel church, Bristol, Va.

The Rev. A. B. Shields has resigned the rectorship of All Saints' church, Pontiac, R. I., to take effect at the end of the present month.

The Bishop of Ohio arrived home from Europe in the steamship "Campania," Oct. 13th.

The Rev. Dwight Galloupe has entered on the rectorship of St. Paul's church, Angelica, N. Y.

The Rev. Andrew T. Sharpe has accepted the rectorship of the church of the Good Shepherd, Augusta, Ga.

The Rev. A. T. de Leary having resigned the rectorship of Como, Miss., his present address is 1340 South 17th st., Phila., Pa.

The address of the Rev. T. Gardiner Littell, D. D., is for the present, corner of Cathedral and Centre sts., Baltimore.

To Correspondents

PROCTOR.—D' Aubigne's "History of the Reformation," is entirely untrustworthy from a Church standpoint. The author, however sincere, could not correctly estimate the character of the English Reformation. His point of view was thoroughly Calvinistic.

B. H. W.—1. We believe Unction of the sick is practised in a considerable number of churches. The Bishop of Pittsburgh sanctioned and defended it some time ago. We cannot say which of the bishops consecrate oil for this purpose. 2. You may find Cutts' "Turning Points of General Church History," suitable for your purpose. 3. The magazine called *Current History*, is published in Buffalo, by Garretson, Cox & Co.

Official

THE annual meeting of the Clergymen's Retiring Fund Society will be held on Thursday, Nov. 8th, at 2 P. M., at St. Matthew's church, Jersey City.
JAS. R. DAVENPORT,
Secretary.

THE annual meeting of the Free Church Association in Massachusetts will be held on Monday, Nov. 5th, at 5:30 P. M., in the Diocesan House, 1 Joy st., Boston. All interested invited to attend.
WM. COPLEY WINSLOW, Secretary.

NOTICE

The meeting of the Provincial Synod, appointed to be held at St. Paul's pro-cathedral, Springfield, Ill., Tuesday, Nov. 13th, has been indefinitely postponed. By order of the Primus.

E. H. RUDD,

Secretary of the Synod

CHURCH CONGRESS, 1894

The 16th Congress will be held in Boston, Nov. 13, 14, 15, 16, under the presidency of the Rt. Rev. William Lawrence, D. D., Bishop of Massachusetts. Holy Communion with address by the Rt. Rev. Dr. Rulison, Assistant Bishop of Central Pennsylvania,

will take place in Trinity church at 10:30 A. M., on Tuesday, 17th inst. The following subjects will be discussed: "The Church's Duty in the matter of Secular Activities," on Tuesday, at 7:30 P. M. "Proper Education for the Ministry," Wednesday, 10:30 A. M. "The Sunday Newspaper," Wednesday, 7:30 P. M. "Religious Orders in the Protestant Episcopal Church to-day," Thursday, 10:30 A. M. "How to Relieve the Poor without Pauperizing them," Thursday, 7:30 P. M. "The Argument from Design as affected by the Theory of Evolution," Friday, 10:30 A. M. "The Appeal to Fear in Religion," Friday, 7:30 P. M.

All sessions will be held at the Boston Music Hall. For information respecting reduced rates on railroads, and at hotels and boarding houses, etc., address the Rev. JOHN W. SUTER, Winchester, Mass.
GEO. D. WILDES,
General Secretary.

Notices

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

Died

SAXTON.—Mrs. Mary Saxton died Monday night, Aug. 6, 1894, at 11:30 o'clock, aged 75 years. Funeral at her late home, four miles southeast of Troy, on Wednesday, Aug. 8th. Interment in Troy Cemetery.

CLEVELAND.—At Christ church rectory, Ridgewood, N. J., after a short illness, Margaret Coe Cleveland, daughter of the Rev. Edward Horace and Grace M. Whitney Cleveland, in the fifth year of her age.

"Without fault before the throne of God."

PECK.—At New Haven, Conn., on Tuesday morning, Oct. 23d, Thomas L. Peck, of New York, in the 77th year of his age. The funeral services were held at the house of his brother, Richard Peck, 61 Wooster st., New Haven, on Thursday morning, the 25th ult., and the interment was in the family plot at Norwalk.

Appeals

THE mission of the church of the Ascension, Mason City, Ill., lacks many things wherewith to worship the Lord in the beauty of holiness; 1. An altar. We have only a box decently covered. 2. Complete set of colored vestments. 3. A suitable organ however small. 4. A small mission church bell. Will not some one give us these things?
J. HOLWELL GEARE, M. A.,
Priest in charge.

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 six 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. SCHEPFLER,

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.

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 Catholic priest, 35, a Catholic parish, small, in town or country. At any time between now and Christmas. Not looking for large stipend. Address A. B., care of LIVING CHURCH.

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

THE undersigned will be glad to present a wooden processional cross, oak, to any church or mission needing and promising to use the same. It has been in use for some time and was superseded by a brass cross. Write to B. F. THOMPSON, rector St. Michael's, Birdsboro, Pa.

WANTED.—12 copies of Church Hymnal, edition 1839, editor C. L. Hutchins. Poor parish. Address Rev. T. G. MCGONIGLE, Marshall, Minn.

WANTED.—Choirmaster and organist having excellent musical abilities, desires an appointment in "High church" only. Churchman, strict disciplinarian, successful with the training of boys voices, first rate references, salary expected, \$900 and good organ. Address "Jubilant," care of LIVING CHURCH.

ORGAN FOR SALE

The alterations in St. Peter's P. E. church, making a larger organ necessary, the one which has been in use is now offered for sale. For particulars apply to SAMUEL HUNT, 26 E. Baltimore st., Baltimore, Md.

The Editor's Table

Read thou, and pray;
Life's little day
Is all too short for thee.

Read thou, and weep
That sin doth keep
So strong a hold on thee.

Read thou, and see
Sufficiency
In Him who died for sin.

Read thou, and raise
A song of praise
Because He lives to plead.

Read thou, and bring
Unto thy King
A consecrated heart.

Read thou, and learn
That warfare stern
Must be thy portion here.

Read thou, and die;
Eternity
Shall crown thee with its joys.

The Formation and Training of Choirs

THE ORGANIST AND CHOIRMASTER

IV

The advisability of entrusting the formation of the choir to the choirmaster has already been suggested, and it would seem to be rather a reversal of the proper order to place the consideration of the qualifications of that functionary in a secondary place. The following remarks are, however, equally applicable, whether he be selected before or after the inauguration of the choir.

We may be pardoned for a slight digression while we point out the fact that a great deal of false mystery has been thrown about the matter of training boy choirs. One constantly hears of such and such an organist being a "great trainer of boys," as though to train boys required the possession of an occult and unfathomable knowledge, the treasured secret of but few, and the result of profound research. Impressions of this sort are due in no small degree to the conduct of certain organists, many of them men of wide reputations and holders of important posts, who have, by holding rehearsals behind locked doors, and by the assumption of an inscrutable air, succeeded in hood-winking many persons into the conviction that they are the custodians of an all but talismanic "method."

Nowhere has this pseudo-mystery been more successfully traded upon than in the matter of tone-reproduction, a subject, which we shall discuss in its proper place. Organists have claimed peculiar qualities of tone, as exemplified in their own boys, in contradistinction to the tones produced by other men by identically the same methods. Nothing is more common than to speak of "Mr. A's tone" and "Mr. B's tone," as though each of these gentlemen could lay a proprietary claim to some shade of vocal quality as the result of his exclusive knowledge. And this has been worked to the utmost advantage. Celebrated organists have been enabled to place their pupils in lucrative positions by producing upon church authorities the impression that the scholar would bring with him the secret knowledge imbibed from the master. Nor is this all. There have been not infrequent instances where choirmasters of note have charged exorbitant fees to persons for the mere privilege of sitting in their rehearsal rooms in the hope of learning the "tricks of the trade." This is arrant nonsense. Any man who possesses the general requisites of a successful trainer of women may become equally successful with boys, provided he acquires two additional qualifications: First, a mastery of the rules (and they are comparatively few and simple) which govern the production of the child's voice; and second, the ability and patience to deal with youthful and immature minds.

But it does not follow from this that good choirmasters are easily to be found; far from it. Unfortunately, the successful conductor must be the possessor of many mental and physical qualifications which are entirely distinct from the musical gift; hence some of the most accomplished of performers and composers are the poorest directors of choral forces. There is no higher or sounder authority on this point to be quoted than

Sir Joseph Barnby, who says: "A conductor should possess (1), abundant technical knowledge; (2), experience; (3), a strong will; (4), magnetic influence; (5), a quick ear; (6), a sharp tongue; (7), a good memory; (8), a clear beat. To these we might add another—a good (at least not insignificant) appearance, and a self-possessed manner.

It cannot be denied that a person uniting all these gifts is a rarity, but almost all of them can be acquired by those who do not possess them naturally. For instance, the first and second come by time and study. The cultivation of the third will go a long way toward the establishing of the fourth. The fifth and the seventh come by nature, but their value may be enormously increased by practice. A discussion of the sixth may profitably be left to another place. The eighth is obviously a mere matter of care, and is of little importance except for those who essay the conducting of orchestras and societies, or of choirs where they do not themselves accompany. Concerning a self-possessed manner, that is almost entirely a result of self-discipline and a rigid repression of the all but hysterical ebullitions of rage which disfigure the work of so many choirmasters, and which are popularly supposed to be symptoms of "genius," but are usually nothing more than childish outbursts of ill-governed temper. The real difficulty then lies in finding a man who is a good trainer. For any sort of choir the mere fact that the treble and alto parts are to be sung by boys is of secondary importance.

Two or three years ago Sir Joseph Barnby pointed out a tendency among the younger generation of English organists to cultivate high technical proficiency to the exclusion of everything else, and in an article published in *The Musical Times* he advocated the establishment of a school for choirmasters. Within a year past Mr. Stubbs has sounded the same note in a pamphlet entitled, "Current Methods of Training Boys' Voices," charging that American organists are in grave danger of running too much to *technique*. Whatever may be the conditions in England, the writer's experience and observation constrain him to differ with Mr. Stubbs on this point. There is no occasion for alarm lest American organists should become too accomplished performers. The unpleasant fact is that in a great many churches of the Anglican communion in this country, the organ playing is below its proper standard. In the churches of the denominations one may hear far better performances (judged simply from the standpoint of the music critic) than in ours, and it is not uncommon, even in city churches, to listen to choral services which would be of real spiritual help and refreshment, were it not for the unsympathetic, if not sometimes absolutely unskillful, handling of the organ. Even where the accompanying is good, one frequently hears instead of a dignified postlude, which would have served as an effective peroration to the service, some vapid production, termed by courtesy an "extemporization," "without form and void," rambling, aimless, and incoherent; or, after a Celebration of the most solemn and sacred of the Church's holy offices, some blatant farrago, suggestive of a village brass band. In like manner one may hear in some of the churches where "choral festivals" are given and oratorio work attempted, whole pages played with the most reckless disregard of printed scores, the accompanist simply "playing the chords" when he finds himself heading for a thicket of brambles which are too intricate and thorny for his fingers and feet.

It is unquestionably true that the demands made upon the time of the organist of a "boy choir," are exacting, but they are not sufficiently so to justify the neglect of a sound and certain technique, which, while it may never rise to the height of "recital playing," shall be ample for all purposes of accompaniment and for the correct performance of Churchly and dignified compositions for the organ in their proper places.

(To be continued)

Book Notices

The Matchmaker. A novel. By Mrs. L. B. Walford. Crown 8vo. cloth, \$1.50. New York: Longmans, Green & Co.

This new novel will be hailed with delight by the many readers of "The Baby's Grandmother," and "Mr. Smith," the two books by which Mrs. Walford is best known. It is a hearty love tale, with just a suspicion of good-natured satire; is cheerful, witty, well written, and will find many friends.

Theological Outlines. Vol. II. **The Doctrine of Man, and of the God-Man.** By the Rev. Francis J. Hall, M.A., Instructor of Theology in the Western Theological Seminary. Milwaukee: The Young Churchman Co.

We are glad to receive the second volume of this valuable series. Mr. Hall has already made his mark as a rising theologian. His first volume is, we believe, in use in more than one of our seminaries, and has been favorably noticed in various periodicals in this country and in England. The series is to be completed in three volumes, the last of which is announced to appear during the coming year. The work is intended to meet the needs of seminary students, supplying, in the first place, clear and accurate definitions, and, secondly, furnishing, by means of full references, a guide to the larger exposition and amplification of each point. It cannot fail to be exceedingly useful to the clergy who may be too busy to read lengthy treatises. They will find here exactly what they need in cases of doubt to correct their modes of theological expression, and in fact the man who has mastered the matter contained in these little books will find himself already pretty well armed. Many of the educated and thoughtful laity also will find here a useful reference book of doctrine. The work is an exposition of Catholic Theology in that systematic form so much to be desired, and at the same time so rare in Anglican writers. It takes sufficient account of current questions without diverging into polemics, or losing sight of the permanent proportions of truth. It serves as a ready manual in which technical accuracy, brevity, and simplicity of statement are combined; as a dictionary of theology, each volume containing a careful alphabetical index; and, through the numerous references accompanying each section, an index of theological literature. The clergy will also find it useful as a promptuary for doctrinal sermons. The following subjects as treated in the present volume are worthy of special attention: Original Sin, meeting current Pelagian fallacies, without Calvinistic distortion; the Virgin Birth, as against loose dealing with the Creed; Kenotic theories, and the Human Mind of Christ; the doctrine of Sacrifice, and of the Eternal Priesthood of our Lord. We heartily commend these "Outlines" to our readers. It is pleasant to welcome a work which is a substantial addition to our theological literature, and which supplies a real desideratum.

The Resurrection of the Dead. An Exposition of 1 Corinthians xv. By the late William Milligan, D. D., University of Aberdeen, Edinburgh: T. and T. Clark. Imported by Chas. Scribner's Sons.

The late Prof. Milligan is well-known to Churchmen in England and America for his excellent volumes on "The Resurrection of Our Lord," and "The Ascension and Heavenly Priesthood," as well as for his commentaries and discussions on the Apocalypse. The volume before us is composed of papers which appeared first in the form of articles contributed to two theological magazines. They are now published in accordance with the known intention of the writer. It has been said that excellent as all Dr. Milligan's works have been, this carries off the palm. In form it is a commentary on 1 Cor. xv. The treatment of the difficult problem of "Baptism for the dead," of the *Parousia*, and the final subjection of all things, are all most instructive and interesting. But the most important portion of this exegesis is found in the comments on 1 Cor. xv: 42-44, on the subject of the "natural body" and the "spiritual body." The writer says, for example: "The idea apt to be entertained by many, that there is an incompatibility, or even a contrariety, between what is spiritual and what is bodily, is wholly false. In St. Paul's view there is no such opposition. With him spiritual is opposed to what is either carnal or belonging to the same category, and the distinguishing feature of what is called the 'body' is, not that it is better adapted for what is evil than for what is good, but that it is the form in which either the one or the other is made manifest." He shows that the expression not very adequately translated a "natural body," means the body "linked to the objects of sense and ruled by them," "ruled by the senses, or by the material things around us as they are apprehended by the senses." The "spiritual body," on the other hand, is that in which "the spiritual principle, for the complete appropriation of which man is originally fitted," becomes the dominating principle. As the natural (sensuous) body is the body ruled by sense, so the spiritual body is the body ruled by spirit. The body remains body in both cases, and there is no antithesis between "spiritual" and "material" in St. Paul's words. Dr. Milligan's exposition here will greatly aid in clearing up a common vagueness and misapprehension in connection with these important terms. We could have wished that in the discussion on the relation between the resurrection body and the body which we possess now, the author had not simply denied their sameness, as he seems to do, but had more carefully explained that the word "same" admits of different senses. He does on p. 131 insist upon the preservation of personal identity, and that this identity extends to the body. He gives to every one "a body of his own," distinct from all others. Still we feel that there is something lacking to completeness in the exposition on this point. The book as a whole will admirably sustain the reputation of the author, and will cause deeper regret than ever that he was not longer spared to go on with labors which seemed likely, taken as a whole, to leaven the Scottish Kirk with Catholic ideas and undo the work of the iconoclastic reformers. He was indeed unique among Presbyterian theologians.

The Household

How Old Art Thou?

And Pharaoh said unto Jacob, how old art thou? And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been.—Gen. xlvii:8, 9

BY SARAH H. KEARNEY

Count them o'er—thy vanished years,
Number them by hopes and fears,
Tell them out from youth to age,
How long hath been thy pilgrimage?
When thy morn of youth was high,
Strong thine arm and bold thine eye,
When thy bounding step was free,
And thine heart beat full of glee,
Pleasure held the sparkling cup,
And thou drank'st the sweet draught up,
Every thought within the soul,
Was to reach mirth's topmost goal.
When maturer years were come,
And thy cheek had manhood's bloom,
Then more thoughtful grew thy brow,
Then thy step went firm and slow;
Then thy soul felt sterner things,
Then thou plumed ambition's wings;
By the student's lonely lamp,
In the senate, in the camp,
What was then thine object—aim?
Man's opinion, glory, fame!

Spring and summer pass away,
Comes thine age's wintry day;
Mirth's light buoyant hour is o'er,
Ambition thrills thy soul no more.
Wealth hath been the gift of fame,
But thou scorn'st the very name.
Thou hast felt its hollowness,
Naught within its touch to bless;
Now falls thine heap of gathered gold
When the mournful tale is told.
Thou the word must now believe,
More blest to give than to receive.
Thou must feel that life was given
To do on earth the will of heaven.
Thus while thy years are verging fast
Towards the one that makes the last,
Ere yet the silver cord's unworn
That binds thy spirit to its urn,
Ere yet the summoning angel comes
To waft that spirit to its home,
Thou alone begin'st to live,
And that life to heaven give.
Count then from thy little span
The years of folly given to man;
Then tell them out from youth to age,
How long hath been thy pilgrimage.

Abbie's Lover

A Story of the Poor

BY MRS. J. D. H. BROWNE
(All Rights Reserved.)

CHAPTER VI.

DAYS OF WAITING

Never could Abbie forget the days that followed, the waiting days that seemed like a bridge connecting her past life with the possible future. They were distinct from all others; days of a strange stillness, with a sadness and a blessedness all their own. She was brought nearer her Saviour in those days than ever before; she learned to lean upon Him, to possess the sweet and awful consciousness of His Presence, and to say, though with trembling lips: "Thy will be done."

Day by day she took part in the family worship at the rectory, and heard from the lips of Mr. Leighton prayers expressing what she could find no words to utter, commending the sick man to the care and mercy of God.

"Miss Dora," she said one morning, as she was about to take her place in the sick room, "I am beginning to feel that I can bear with God's help whatever He may send."

"He is our Father, Abbie, let us always try to remember that. It was the great lesson that our Saviour came to teach us—His Father and our Father, His God and our God. Doesn't it seem wonderful that we, poor, imperfect creatures, should have the right to call Him Father?"

And since He is our Father He will surely do what is best for us."

Abbie took these words with her to the bedside of Hugh.

The doctor had said that to-day would be the crisis of his illness, that in all probability he would recover consciousness and take a turn for the better, still it was well not to be too sanguine.

The doctor was a personal friend of the Leightons', a man of a generous heart and bright intelligence, whose sympathy and help were strongly enlisted in the rector's schemes for improving the condition of the poor in his parish. He felt a warm interest in the poor girl whose story Mr. Leighton had told him. Her patient face, her appealing eyes, unconsciously entreating him to express a favorable opinion of Hugh's condition, would of themselves have made him most anxious for the recovery of his patient.

"If things don't go as I hope," he said to Dora Leighton, "I really shall not have the heart to tell that poor girl. Her devotion certainly is touching. But after all a man who has acted in such a manner does not give one much hope that even a lesson like this will reform him."

"I am more sanguine than you," said Mr. Leighton. "I cannot believe that that poor fellow—he is really not much more than a boy—can be hopelessly degraded. Certainly his face is in his favor."

"Not a bad face, certainly; rather a handsome fellow, mouth a little weak; probably no education to speak of, no discipline."

"Well, we will hope for the best," said the rector, "I have set my heart on his recovery, moral as well as physical, and as for Dora, I never knew her so interested in any of our 'cases.'"

While this little conversation was going on in Dora's sitting-room, Abbie was sitting near Hugh's bed-side sewing, or trying to sew, and her eyes were constantly wandering from her work to the face upon the pillow.

Hugh had been sleeping quietly for a long time. The fever-flush had faded from his face, leaving it very wan, the outlines had become sharper, and as he lay breathing inaudibly, one might have almost thought that he had already ceased to breathe.

Abbie could sew no longer. She folded and laid aside her work, and sat with hands clasped upon her knees. "Lord, if it be Thy will—if it be Thy will." She watched the faint rise and fall of the coverlet, so faint that only such loving eyes might have seen it.

How still it was! Abbie felt a sudden contraction of the heart, a dread that made the cold dew start upon her forehead. She stooped and touched the hand that lay near her, but it was not cold, as she had almost dreaded to feel it; the warmth of life was in it. And as she held it softly in her own, Hugh's eyes unclosed and fixed themselves slowly upon her, not with the unseeing look which had pierced her to the heart, but with perfect though wondering recognition.

"Abbie." It was the faintest shadow of a voice, but Abbie heard it with a thrill of joy that was almost pain.

"Yes, Hugh," she answered, with infinite tenderness.

"Where am I, Abbie? What has come to me?"

"You are with kind friends, Hugh, the best and kindest. You have been very ill, but you are better; yes, you are going to get well, please God."

He lay looking at her with wondering

joy in his eyes. Those dreadful months, then, had been a dream, part of the illness he had passed through.

"Don't let go my hand, Abbie, my girl," he whispered.

"Only just a minute," she answered, half stifled with her joy, "just to give you your medicine," and she poured out with a trembling hand what the doctor had ordered when he should awake. She raised his head, and held the glass to his lips, then laid him back again upon the pillow. "Now, I will kneel here and hold your hand, Hugh, till you fall asleep."

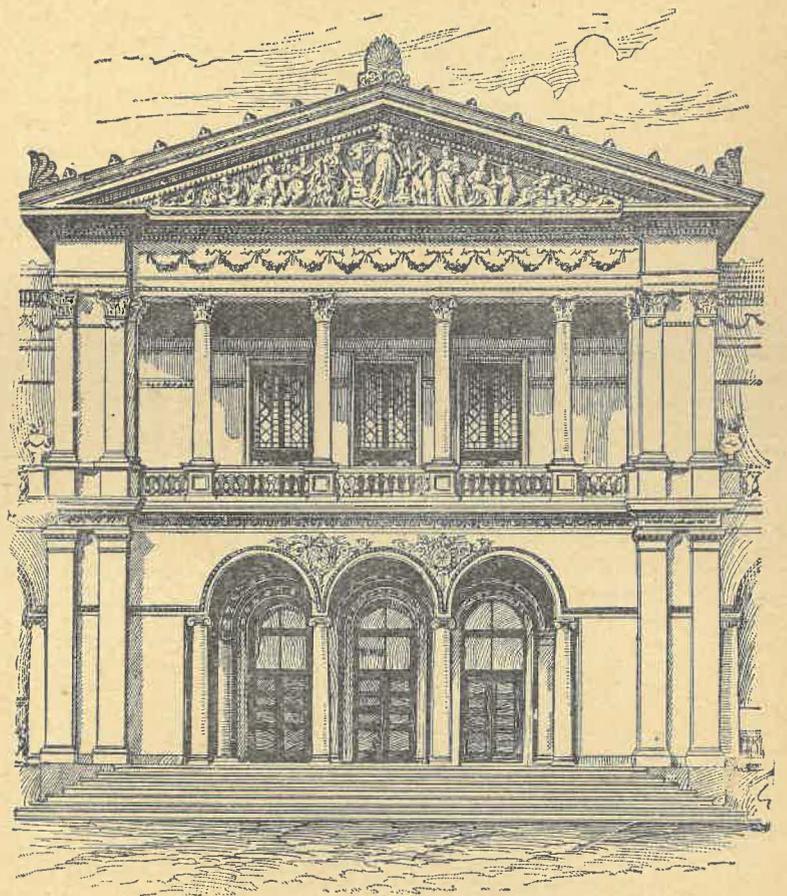
He was too feeble to return her gentle pressure, but he whispered again: "Abbie," as if there were comfort in the word, and then his eyes closed.

The doctor and Dora came softly into the room; one look at Abbie's face showed them that things had taken the hoped-for turn. She was kneeling by the bed, holding Hugh's hand, and as Dora stooped

over, she whispered. "He knew me, Miss Dora, and he was glad."

For many days Hugh was much too feeble to think clearly. His recovery, as the doctor had anticipated, was very slow. From day to day his anxious nurses could see but slight improvement. He grew accustomed to the people who came and went about his bed, to the young lady with the sweet, thoughtful face, the clergyman whose strong arm could move him so easily, whose kind, clear eyes looked into his with a woman's gentleness and a magnetism that drew the sick man to him with a sense of trust and rest; to the doctor, with his cheery ways, who seemed to impart some of his own strength to his patient. Hugh knew them all, and responded as far as he could, but it was Abbie whom he missed and sought with questioning eyes from the first, when she was absent even for a little while.

The Woman's Era.



Within Her Sphere She Reigns Supreme.

Woman claims her own. Her field widens constantly. Every day brightens her prospects. Her progress foreshadows the greater triumph at hand. Emancipation and equality will be hers in the years to come.

Prophetic of final victory were her achievements at the World's Fair. At her shrine there erected the nations bowed. The lesson taught at the "Woman's Building" will last "till time shall be no more." Their enlightening influence will be felt around the globe throughout the dawning century.

Only less memorable were the honors gained at the Fair by

Dr. Price's Cream Baking Powder

The highest award conferred on this peerless preparation, is a fitting accompaniment of the laurels won by the women of America.

"I've got to go and look after mother for awhile, dear," she said to him when he had been thus slowly mending for a few days, "but I'll be back as soon as ever I can."

She smoothed the hair from his forehead with a tender touch, and then she added softly: "Shall I say you sent your love to mother?"

"Aye, poor old mother," he answered faintly, and he turned his head away as if something pained him.

Dora took Abbie's place beside the sick bed; she noticed a pained, puzzled look on Hugh's face.

"He is beginning to remember," she said to herself anxiously. She saw him move his head restlessly upon the pillow as the sick will if a thought troubles them, and then a faint, wearied moan came from his lips. It was too soon to let him think of the past! She smoothed his pillows and gave him a quieting draught. It was a clear, bright wintry day, and a ray of sunlight fell through the curtained window and made a bright line upon the wall of the room. Dora drew a screen by the bed a little to one side, so that Hugh could see the brightness.

"Isn't that a beautiful light, Hugh?" she said; "this morning was so dull and dreary looking with a heavy fog, but now it has all cleared away."

He looked at the sunlight and then up into her face.

"God has been very good to you, Hugh; He has spared you to see the sunshine again." She had diverted his thoughts for the time being from his troubles.

"Yes," he said, and his eyes traveled back to the light and lingered there until they closed.

When he woke it was Mr. Leighton who was sitting near him, reading.

"You have had a good sleep, Hugh," he said cheerfully, "and feel the better for it, eh?"

"You're awful good to me," said Hugh, as the clergyman moved him into the position he liked best, and then he faltered: "Why?"

"Why? Just for the simple reason that I am your friend, Hugh, because you and I are brothers, yes, brothers; children of the same Father—our Father in heaven."

This was no figure of speech with Henry Leighton. His heart went out to the man whom he had rescued with a love which was indeed a reflection of the love of Christ.

There was no response from Hugh, only such a look of an awakening soul from the eyes which were so large and bright in his wasted face, that Mr. Leighton felt tears of an unspeakable emotion rush to his own.

If it were only the worthy, the tried, and true, who could become the objects of our care and even affection, this world would be a far sadder and more hopeless world than it is. Thank God for that bond of a common humanity, that pity rooted in the love of Christ, which make men and women give not only of their

The "Index to Chimneys" tells what shape and size and make to get for every burner and lamp.

Geo A Macbeth Co, Pittsburgh, Pa, will send it—write. Pearl glass, pearl top, tough glass.

substance, but of their very selves to those who walk in the shadow of poverty, of ignorance, of sin. For after all, love is the only effective lever to raise men and women out of the slough and quicksands of degradation, and often despair, and "set their feet upon a Rock and order their goings."

Thus was Hugh Marston being uplifted, and as his physical strength gradually returned, he entered upon a new life of moral consciousness. But the past had left its legacy of pain and shame, from which he could not escape, nor would his truest friends have wished it otherwise. Slowly the remembrance of those miserable months returned to him; they were not part of the delirium of his illness, as he had imagined; no, they stood out in wretched distinctness and filled him with a self-contempt which, had he not been surrounded with safeguards, might have dragged him back into a lower depth than before.

He began to be uneasy in Abbie's presence. After watching and longing for her return, he would avert his eyes from her face when she entered the room, and her tender care of him, which had at first seemed so comforting, appeared to be growing irksome.

Poor Abbie, she had been so happy since the day when Hugh, with returning consciousness, had spoken her name with the old love! The thought that he was her's once more was all she needed to make life, with its patient drudgery, beautiful, and as she went to and fro from her lover's sick bed to her humble home, those who passed her by, had they taken note of the poorly clad girl, must have been struck by her look of gentle gladness.

But now as Hugh grew stronger, he needed her less, and with a pang of the old heart-hunger, Abbie thought she saw that he did not care to have her with him. Actual nursing now was no longer needed, and the girl felt that she must take up the daily burden of toil which she had in part laid aside to do her share of caring for the patient. One evening when Hugh was well enough to sit up for a few hours each day, Miss Leighton met Abbie coming from the "hospital room," a bundle on her arm. The girl's face was pale and weary; the lines of care and pain seemed to have come back to it. Her wistful eyes sought those of her kind friend for a moment, and were as quickly cast down.

"You are going, Abbie?"
 "Yes, Miss Dora, Hugh seems getting on nicely, and some of my places have been waiting for me. I mustn't lose them."
 "No, of course, and really Hugh is getting quite independent of us. But come as soon as you can, Abbie; I shall look for you."

She would have liked to detain her to have comforted her, for Dora Leighton, with the insight of true sympathy, had learned to read under the surface of the two lives thus brought into contact with her own, but she only shook Abbie by the hand and smiled cheerily as she wished her "good night."

"We shall take good care of him," she said, as she opened the hall door and let her pass out.

To be continued.

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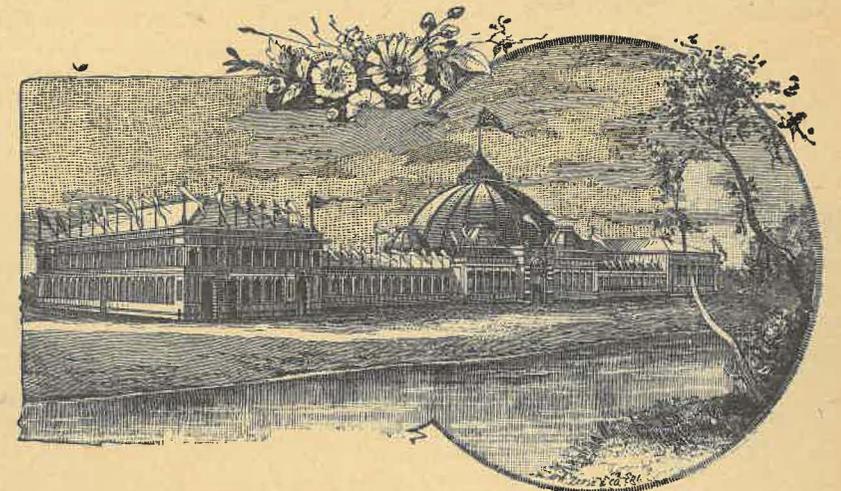
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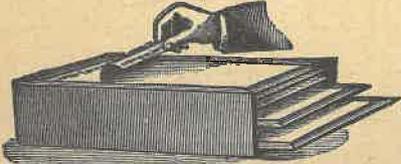
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Making Old Clothes New

If the lace is so soiled as to require washing, wind it around a good-sized bottle with the utmost care—stretching it a little to keep the pattern in place—baste together with fine thread to prevent from curling or slipping. Make a suds of luke-warm water and good soap, and gently shake the bottle in it, turning to insure all parts being cleaned; then rinse in several clean waters of the same temperature, roll in a towel to absorb as much of the mixture as possible, then dry either in the sun or wind, or near a register, without removing from the bottle, and the lace will look like new; that is, if care has been taken to keep it smooth when basting on the bottle. Lace may be yellowed without harm by dipping in a decoction of coffee, varying in strength as the lace is desired in color, and then being wound on a bottle or can to dry; although in this case it is best not to place many layers over one another lest it may be streaked.—*Good Housekeeping.*

Clean colored silks in a mixture made by boiling to a pulp old kid gloves as near the color of the silk as you can get. Place the gloves in a new tin pan, in cold water; when boiled, strain the pulpy mass, add a little hot water and ammonia. Wash the silk or ribbon in this, and put a little borax and spirits of camphor in the rinsing water—about half a teaspoonful of each to a quart of water; do not iron, but let the pieces hang until dry. Clean black ribbons in the manner described for black silk. It is said that when the color has been taken out by fruit it may be restored by ammonia, and that when color has been destroyed by a strong acid it may be restored by wetting the spot with a strong soap lather, to which a pinch of saleratus has been added. Never try any cleansing fluid on a gown unless you first experiment with a piece of the goods, for colors are curious many times when so treated and act in an unexpected manner. From an old receipt book I glean that ribbons may be easily renewed if washed in a suds of cold water and Castile soap, and ironed, while damp, with a cloth between the iron and ribbon. Colored ribbons, neckties, drapery, silk scarfs, etc., are easily and quickly cleaned by immersing them in a bowl of naphtha, but remember how explosive it is, and also that it chaps the hands. Silk embroidery upon fancy-work or dresses may be cleaned with a camel's-hair brush dipped in spirits of wine. Many stains may be removed from light silks with clear water, rubbing the spot dry at once so that the water will not run into the dust on the edge of the spot and cause a light ring or shading.—*Ladies Home Journal.*

A light evening toilette is not complete without white shoes or slippers; and a white shoe that is soiled is execrable. There are many popular fallacies in this world; one is that raw eggs are not good to eat, and another that white shoes are perishable. Perishable, indeed! My white shoes have lasted me longer than any shoes I have ever had, and with nothing more than a little "elbow grease" to preserve them. Any druggist will sell you ten cents worth of pipe clay. And who does not possess an old tooth brush! With these two articles there is no excuse for the dustiness of your white shoes. Use the pipe clay dry, taking care always to rub the way of the grain, so as not to roughen the suede. Do not be afraid to brush hard, or to get too much of the clay on the shoe. You cannot get too much on, and unless you are an athlete, with an arm of iron, I do not believe you can brush too hard. Pipe clay, used in the same way, will also clean trimmings of white cloth if they are excessively soiled. Use the clay wet; it will make them look badly at first, but if brushed carefully with a clean brush and fresh water, it will dry off in a most satisfactory manner. I have kept a little white broadcloth waistcoat, collar and cuffs clean in this way for two years. White undressed kid gloves may also be cleaned in this way. It is with pipe clay that the men in the British army keep their white gloves and the white in their uniforms so immaculately clean.—*Ladies' Home Journal.*

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