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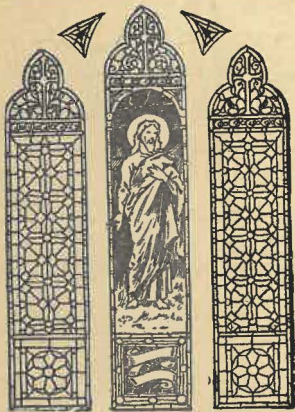
A Weekly Record of its News its Work and Thought

Vol. XVII. No. 24

Chicago, Saturday, September 18, 1894

Whole No. 828

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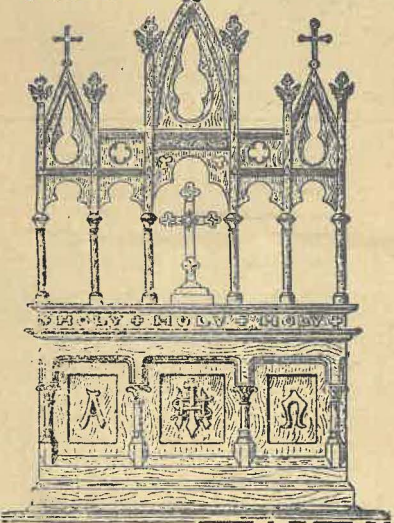
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The Living Church

Saturday, September 15, 1894

News and Notes

Apropos of the proposal to deprive the ancient Church of Wales of her possessions, as a measure of "religious equality," an English paper has the following:

What is religious equality?
To pluck one religion
As clean as a pigeon,
And leave all the rest
Every feather and nest.
"That," say the leaders of England's polity,
Talking of Welshmen, and talking with jollity,
"That's what we mean by religious equality."

A RELIGIOUS PAPER published in Leeds, England, is guilty of the following astonishing statement:

"A big revolution is now going on in the United States of America, and there is little doubt that the Government will be defeated. The dictator, Debs, has been driven from his palace, and he and his mistress are now hiding in the mountains. The greatest trouble has been experienced in the capital of Chicago, where Grover Cleveland has obtained complete control. The railroad at that place has been torn up and thrown into the Mississippi river, and the stock-yard has been razed to the ground."

We are reminded that it has been said that in England no education is complete without a careful training in the misunderstanding of American affairs. In the present instance, that system may be considered to have achieved complete success.

AN AMUSING EPISODE is reported from Washington as having occurred shortly before the adjournment of Congress. A certain senator from New England is well known to have been a life-long friend and devoted admirer of Emerson, the celebrated philosopher. He was at the same time a warm supporter of the bill for the exclusion of "alien anarchists." While the bill was under discussion, a friend read to the senator a passage from the letter of a certain professor of some reputation for his interest in social and political questions, criticising the proposed measure with much severity. One passage was particularly noticeable. "The author of that sentiment," remarked the statesman, "is evidently himself an advanced anarchist. It is most dangerous." It turned out that the objectionable paragraph was nothing more or less than a quotation from his favorite, the sage of Concord.

THE WONDERFUL PROGRESS of ocean telegraphy was summed up by Sir John Pender at a recent dinner. There are now eleven cables in the Atlantic, and another being laid, which with "duplex working" are equal to twice as many. The total mileage of submarine cables is 152,000 miles, costing altogether over \$200,000,000. There is now telegraphic communication not only with India, but even with Australia. Twenty-five years ago it was considered wonderful to receive in England, from India, a message in several hours, now telegrams arrive in a few minutes. Telegraphy has brought all parts of the world very near together. It has equalized trade, enabling the producer to obtain a better market, and the consumer to benefit by international competition. It has over and over again prevented diplomatic ruptures and consequent war, and has thus been instrumental in promoting peace and happiness throughout the world.

THE DIFFICULTIES in Morocco, following upon the death of the late Sultan, after a period of quiet, have broken out again. It will be remembered that there were two aspirants for the succession. Of these, the unsuccessful candidate, Muley Mohammed, eldest son of the deceased Sultan, has been for many months in prison. The rebels are now threatening to proclaim him Emperor. The revolution is reported to be gaining strength, and Morocco City is in a state of siege. The unhappy Jews in half a dozen towns have been given up to plunder and outrage, many, both men and women, being killed without mercy, and many others sold into slavery. It looks as if this miserable country, with its savage tyranny, might legitimately be taken in hand by European nations and reduced to some kind of civilized restraint. No country is more interested

in this matter than England, since Morocco stands opposite Gibraltar at the entrance to the Mediterranean Sea. But having long ago neglected her opportunity in this regard, the "mistress of the sea" might now find it difficult to gain a lodgement on that coast in the face of European jealousy.

The Irish Ecclesiastical Gazette has been publishing a mass of correspondence on the subject of defective ritual. The expression is made to cover a wide range of things, many of which have nothing to do with ritual, but are instances of bad taste, ill breeding, and sometimes shocking ignorance and irreverence. Some of the stories are really too bad to print, though it may be held that it is probable that by drawing such marked attention to these cases of laxity and even profanity (unintended, of course), a reform may be brought about through very shame. Most of the instances related belong to Ireland, but one of the most extraordinary comes from Cornwall. It was on the occasion of the opening of a village church. A row of clergy stood on both sides of the chancel during the collection, which was taken up in bags. The good old vicar sat on the north side, facing the congregation, legs crossed, and open surplice thrown back. The first collector, reaching the chancel rail, paused a moment for the vicar to come forward with the alms basin, and then as no movement was made, solved the difficulty by adroitly pitching his bag from the place where he stood outside the rail on to the Holy Table. A second collector, and also a third and fourth, followed his example, while the clergy from their places watched the performance with such composure as they could command. This, however, took place as far back as 1872, and the reciter, apparently a colonial bishop, hopes that such an occurrence would be impossible to-day.

THE DIFFICULTY which attends the endeavor to exclude religion and matters encroaching upon the field of religion, from the curriculum of the public schools, was amusingly illustrated by recent events in Burlington, Ia. The sect called "Christian Scientists" have a strong organization in that city, and have thought it well to put themselves in "in evidence" by petitioning that their children be excused from attendance at school during the hours when physiology is taught. They assert that there is no material body, and consequently object to having their children taught to believe that such things as stomach, liver, and the rest, have any real existence. It is to be presumed that these people do not admit that health can be interfered with by taking one kind of food into the system rather than another; indeed it is difficult to see why they should insist upon eating at all. It is reported that they also object to the study of geography on the score of its recognition of a material body. The range of study is in danger of becoming very limited if the scruples of all these *quasi*-religions are to be met. A sect in the neighborhood of Chicago teaches the doctrine that the inhabited world in which we dwell is within the globe of earth instead of on its exterior surface. Still others assert that the world is flat and not a sphere. To all these people, geography and astronomy, as usually taught, are damnable heresies.

THE HORRORS of the Minnesota conflagrations must arouse the deepest sympathy wherever they are known. For extensive loss of life under circumstances of the most terrible description, such a catastrophe has but few parallels in the history of this country. The newspapers for days have been filled with the harrowing details, lightened only by incidents of heroism exhibiting in the presence of appalling danger the better side of human nature. Chief among these instances was the case of Engineer Root, who backed his train from Hinckley to a place of comparative safety and thus saved scores of lives. Besides the multitude who perished, hundreds have been rendered utterly destitute, and for many others, maimed, disfigured, blinded, and helpless, life remains stripped for the future of much that made it desirable. Surely the strong appeal for aid which the spectacle of so much suffering makes,

must receive instant and ample response. In the presence of such calamities, which no art or skill of man seems adequate to avert, the thoughtful mind is led to feel more than ever the awful uncertainty of human existence in the world, and that life, so short at best, so precarious, and so subject to suffering, sorrow, and loss, is itself a sad and hopeless thing, unless it be true that it has a value and a significance which will be revealed in the eternal world. "In the midst of life we are in death; of whom may we seek for succour, but of Thee, O Lord, who for our sins art justly displeased."

MR. GLADSTONE'S recent article in *The Nineteenth Century*, on "The Place of Heresy and Schism in the Modern Christian Church," seems to need authoritative interpretation. It is taken in completely opposite senses by different reviewers, while others are simply puzzled, and can make nothing of it. *The London Standard* finds in it a clear "forcible appeal in favor of denominational education," while *The Westminster Gazette* regards it as a condemnation of the majority of the London School Board for insisting upon that very thing. *The Rock*, an evangelical paper, perceives running through the aged statesman's utterances, "the baleful influence of the wretched casuistry and subtle special pleading which are the chief weapons of the Jesuit school of thought, now becoming dominant among the bishops and clergy of our Church." It characterizes his teaching as "dangerous," and says "it leaves us in doubt whether this marvelous man will die a Roman Catholic or a Baptist." But perhaps after all he will die as he has lived, a more or less loyal and certainly a devout member of the Church of England. *The Church Review*, at the other extreme, says that the article is an academic discussion in the Gladstonian style, capable of double meaning and of being read in divers ways. It believes that, as a whole, the article is well meant, though passages may be abused, and implies that Mr. Gladstone, when his years are failing, is grieved to see the division of Christendom. It takes comfort in the declaration that the tenets of the Holy Trinity and of the Incarnation of our Lord, constitute the very kernel of the whole Gospel.

IT WAS REPORTED some time ago, apparently on good authority, that the mission of Mgr. Satolli to this country was meant to serve only temporary purposes, and that it would ere long come to an end. It appears evident that there are prominent ecclesiastics on both sides of present questions who would be glad to bid a long farewell to Satolli and his train. Some doubtless prefer the old state of things in which the priests were defenseless against episcopal autocracy, while others, it may be, would like to see a gradual progress made toward a more truly Catholic system of diocesan and provincial courts. It appears from the latest developments, however, that there is no intention to withdraw the papal delegate. Dr. Richard L. Burtzell, whose name was prominently associated with that of Dr. McGlynn, some years ago, has recently returned from Rome with the announcement that the "apostolic delegation" is now to be made permanent. The doctor seems overjoyed at this prospect, which he regards as a real method of "home rule", doing away with the necessity of continual recourse and appeal to the distant authority in Rome. A later report from Rome states that the Pope is preparing an encyclical letter to the bishops in the United States announcing the absolute supremacy of the delegate with the simple right of appeal to the Pope. It seems a curious kind of "home rule", which consists in submitting absolutely to the bishop of an Italian city surrounded by counsellors from his native country. But if those chiefly concerned are satisfied, as they profess to be, perhaps there is no reason why anybody else should find fault. It is certain, however, that this is not the way to closer sympathy with the American people.

THE VENERABLE DR. LAKE, Dean of Durham, whose name has been associated with important affairs in the

English ecclesiastical world for the last half century, has announced his intention to resign his position in October of the present year. Advanced age and precarious health forbid his residing in the north of England during a considerable portion of the year. He was born in 1817, and is therefore, in his 77th year. Dr. Lake was graduated from Balliol College, Oxford, in 1838, on the eve of the stirring events of the Tractarian movement, which culminated in the secession of Newman and his followers, to the Church of Rome. As he became fellow and tutor of his college, he was intimate with many of the leading characters of the university during the ensuing ten years. After holding various positions at Oxford, and on several important commissions under the government, he became rector of Hunsditch in 1858 and Dean of Durham in 1869. He has also for some time, held the wardenship of the University of Durham. Writers of recent ecclesiastical biographies have been indebted to Dean Lake for interesting reminiscences. *The Yorkshire Post* is quoted as paying him a well-merited tribute. It speaks of the regret with which many will hear of the resignation of one "whose name conjures up a great host of recollections about men and things already in history." Lamenting the loss of distinction in the bench of bishops through some of the more recent appointments, it proceeds: "Havoc has been made among the deans, too, and who may take their place? It cannot be said that the Church has no great men, but with rare exceptions they have not of late caught the eye of those in power."

Brief Mention

The death of Mrs. Celia Thaxter will cause regret to many who have enjoyed the charm of her writings. Her last volume, "An Island Garden," will be specially appreciated by the lovers of flowers.—Miss Lillie J. Martin, vice principal of a girls' high school in San Francisco, has resigned her place there to enter Gottingen University, as a student. Only three or four women have hitherto been admitted to this German university's privileges. Miss Martin is a graduate of Vassar College, and relinquishes a salary of \$2,000 a year to continue her studies in Germany, which will be in the line of experimental psychology.—Henry C. Work, the author of "Marching Through Georgia," was a printer, who brought his first song, "Kingdom Coming," to Dr. George F. Root, then a member of a music publishing firm in Chicago. It pleased the latter so well that he induced the composer to give up his trade and devote all his time to writing songs. He became a prosperous business man in Chicago, but lost all he had in the great fire, and never recovered his prosperity. He lived the last years of his life in Hartford, and died there.—Lord Rayleigh and Prof. Ramsay have announced the discovery of a new element. Nitrogen obtained from the air, it was observed, has a density different from that of nitrogen obtained from other sources, and it was accordingly treated with magnesium, with the result that the nitrogen was absorbed, but a residue remained, a dense and inert gas 21 times heavier than hydrogen and 50 per cent. heavier than nitrogen. Its spectrum is a single blue line more intense than the corresponding line of nitrogen.

New York City

The Society for the Home Study of the Scriptures, under the direction of Miss Smiley, which makes its centre of operations at St. Anna's Hall, in this city, now commences its 9th consecutive session.

The Brothers of Nazareth have been hard at work during the summer, adding to their other duties in this city and suburbs, the fresh air charity for city waifs, which was founded some years ago by the Order of the Holy Cross. This part of their work is solely for young boys. The work, like all they do, depends wholly on charity for its support. It has been, during the past season, in charge of Brother Henry and Brother Thomas.

The church of the Holy Apostles, the Rev. Dr. B. E. Backus, rector, has a wide-awake branch of the Brotherhood of St. Andrew, which is actively aiding in raising the desired endowment of the parish. The Brotherhood has just issued a handsome illustrated pamphlet giving the history of the church from its foundation in 1836. Some \$7,000 have been secured for what is called the Howland Endowment Fund, named in honor of the Rev. Dr. Howland, a former rector. The Rev. Dr. Backus has been rector for nearly 20 years.

The church of the Holy Communion, the Rev. Dr. Henry Mottet, rector, has received the promise of a new rose win-

dow of stained glass, from a parishioner. It will be a memorial. During the recent summer the work of the Babies' Shelter, connected with this parish, has been removed to St. Johnland. The parish is making efforts to increase its endowment, which now reaches, including many special objects, the sum of \$87,622.10. The Workmen's Club, which is one of the most successful in this country, has been handed down from the days of Dr. Muhlenberg. It completed its 21st birthday this summer.

The 50th trip of the Floating Hospital of St. John's Guild, for the present season, was made Wednesday, Sept. 5th, and in acknowledgment of the manner in which the work of the Guild among poor children has been aided by the newspapers, this, the last trip for summer, was called the "Press" trip. Another Floating Hospital will be needed for next summer, and extensive repairs are wanted on the present one, after 20 years of active service. Contributions towards these needs are sought. The whole number of patients carried this year was 46,713. The number of patients treated at the Seaside Hospital was 1,829, being the largest number ever recorded in the history of these hospitals. The number of salt-water baths given on the Floating Hospital was 9,532.

The 50th annual report of the Church Missionary Society for Seamen of the city and port of New York, shows as receipts a total of \$12,390.92. Expenditures were as follows: for North River Mission Station, \$5,170.05; East River Mission, \$5,032.71; Counties Slip Mission, \$3,981.75; general expenses, \$581.05, making a total of \$14,765.56. There was thus an apparent deficiency of income amounting to \$2,374.64. But as Mr. Wm. Waldorf Astor advanced during the year \$1,350 on account of his annual allowance of \$3,150, the actual deficiency was the large sum of \$3,724.64. There was received in connection with the sale of the property known as the new Sailor's Home, \$28,558.45; and legacy from the estate of a former missionary of the society, the Rev. Rob't. J. Walker, \$7,284.33. A new building for the Sailor's Home was purchased in Market st., at a cost of \$24,469.65, including improvements. The society holds trust funds amounting to \$26,517.35. The missionaries of the society have held during the past year 612 religious services, with an aggregate attendance of 31,467. There have been 29 Baptisms, 6 persons confirmed; 47 burials, 32 marriages. The number of sailors, boatmen, and others visiting the various free reading rooms of the society have been 99,379, or an average of about 300 daily. A very useful work is done in writing letters to friends of sailors, for them, as many do not know how to write, and yet the keeping touch with home and kindred is an important influence in a moral sense. During the year the society's missionaries wrote 9,560 such letters. The number of letters received at the various mission stations, addressed there in care for sailors, amounted to 3,134. In connection with the colporteurs' work, 4,334 have received gifts of books; 317 Bibles, 1,056 copies of the New Testament, and 772 Prayer Books have been distributed. The missionaries have made 15,276 visits to sailors' boarding houses, or to ships in port. The temperance pledge has been taken by 528 persons. The Sailors' Home has proved a valuable auxiliary. The quarters of this institution were removed to a new location during the year. The new house has admirable facilities for improved usefulness.

The 24th annual report of St. Mary's Free Hospital for Children, under the care of the Sisters of St. Mary, calls attention to the prevalence of impressions that its income is ample, and that it receives aid from Trinity Corporation, neither of which impressions are true. Since the last report Miss Grace Wilkes has given \$35,000 for a dispensary, and \$75,000 has been received from the estate of Miss Sara L. Cooke. The hospital has also received through some of its associate members, \$5,000. These sums, however, have gone for land and buildings, and 50 additional beds have thus been provided, with larger facilities for the relief of the needy; but not a cent has been gained for current expenses, while those expenses, in consequence of the enlargement of the institution, have been much increased. The Sisters were obliged to borrow \$1,200 to meet the expenses of the Summer Home. Two more beds have been endowed since last year, one by Mr. and Mrs. Newbold Morris, and one by Mrs. Henry Munroe. The endowment fund has been increased by the receipt of \$697.63 from the estate of Miss M. Louise Comstock; but owing to the depression in the value of money, it has been found necessary to increase the amount required to endow a bed, from \$4,000 to \$5,000. The outdoor department of the hospital was located in 9th Avenue, pending the completion of the new building, the munificent gift of Miss Wilkes. The work done in this department already requires the services of 6 physicians and is not confined to the immediate neighborhood of the institution, but scattered throughout the entire city. The number of patients in the hospital at opening of the year was 68; admitted through the year, 316, making a total of 384. Of these 250 little ones were discharged cured; only 8 died. The Out department treated the astonishing number of 2,264 children; 3,474 visits were made. The financial report shows on hand at opening of the year, \$595.61, total receipts, \$21,800.41. The general expenses amounted to \$13,000, and \$8,000 was paid on account of purchase of property. The Fresh Air fund expenses were \$2,782.81. The Noyes' Memorial

Home at Peekskill is a branch of the work of this hospital. The house has been filled to its utmost capacity, and has afforded a charming country home to the children suffering from chronic or incurable forms of disease, as well as fresh air and change of surroundings to convalescents. The capacity of the house is now far too small to meet the demands at certain seasons, and it is hoped that means will soon be provided to extend the scope of its usefulness. The financial report shows receipts \$2,540.63. The expenses left a balance remaining in hand, of \$334.78.

Philadelphia

Plans prepared by Architect T. Frank Miller for a parish building for the church of the Good Shepherd, the Rev. John A. Goodfellow, rector, were approved on the 6th inst., by the building inspectors. The edifice will be two stories in height, and its dimensions are to be 30 by 64 feet.

The Rev. Charles S. Lyons preached the 6th anniversary sermon of his rectorship of St. Alban's church, Roxboro', on Sunday morning, 2nd inst. In the evening special services were held by the Brotherhood of St. Andrew, under the direction of Mr. James C. Sellers, of Holy Trinity church, West Chester, and president of the local council.

Among the noblest of the city's public benefactions is the Sanitarium, which closed the season of 1894, on Friday, 31st ult., with the remarkable record of 158,326 admissions, being an increase of 60,715 over those of the preceding year. On one sultry day in July, over 5,000 children, aside from their care-takers, were the recipients of this charity. The resources of the institution were heavily taxed to accommodate these throngs, and additional contributions are required to meet its increased expenses. The Sanitarium is ably managed, and is a thoroughly organized charity. Originally started by a Churchman and physician, and endorsed and fostered by the City Mission, it became an unsectarian institution, though a majority of its present board of managers are Churchmen. The buildings are situated at Red Bank, N. J., six miles below the city, on the banks of the Delaware river, and are open during the three summer months for the reception of destitute and poor babies and children. In addition to hospital tents and buildings, a bath house was erected and occupied during the present season, and every year some new improvement is made. Fresh air, good nutritious food, and careful attendance, are believed to be the best medicines for the poor, puny, sickly children for whom this charity was established.

In the 24th annual report of the City Mission, just issued, the superintendent, the Rev. H. L. Duhning, states that the Sick Diet Kitchens have done double duty, both Homes for Consumptives have been in full operation, and all missionary works have been increased and multiplied. Both the volume of the work, and the sum total of contributions, with the scores of most zealous volunteer helpers, have exceeded all previous years. The statistics for the year are as follows: Institutes visited, 83; religious services, 1,443; Baptisms, 134; burials, 75; total visits by all the missionaries, clerical and lay, 22,984; visits and calls by superintendent, 1,145; callers at the House of Mercy and (central) Sick Diet Kitchen, on week days, for all purposes, 86,737, daily average, 78; admitted to the House of Mercy (male wards) and Home for Consumptives, Chestnut Hill (female wards), 133; consumptives and others receiving weekly aid in their homes, 43; meals given from the six sick-diet kitchens, 78,332; individuals assisted through 30 volunteer workers during the winter of 1893-4, 13,093. Up to April 1, 1894, 2,063 consumptives have been received and cared for in the Homes of the City Mission, or among friends, since the consumptive department was organized in 1875.

In the death, on the 1st inst., of Mr. John Mundell, the community and the Church have lost a prominent citizen, manufacturer, and philanthropist. He was born, in 1828, at Moneymore, county Derry, Ireland, and in boyhood followed the sea. Subsequently, he learned shoemaking, and became master of his trade. After sundry changes, he entered upon the proprietorship of a factory, which has since attained mammoth proportions, and supplied the government both during the Civil War, and for many years thereafter, with shoes for the army, receiving from the inspector general a complimentary letter, which stated that his foot-gear were the best ever used in the field. Throughout his business career he was noted for his benevolent character, and was well known for his public and private charities. He never had any difficulty with the hundreds of his employees, and whenever any of them sustained any injury, full wages were continued to the sufferer, and his place kept for him till he was able to return to work. In fact, he was a daily visitor at the hospital, and looked after the family of the wounded man, to see that they suffered no loss or inconvenience during the absence of the wage-earner. He had been for many years a vestryman of old Christ church, during the incumbency of the Rev. Dr. Foggo, but for several years past had been a member of Calvary Monumental church, of which his son-in-law, the Rev. T. Poole Hutchinson is rector. The burial office was said at his late residence by the Rev. Mr. Hutchison, assisted by the Rev. W. W. Bronson (a grandson of Bishop White), after which interment was made in Mt. Moriah cemetery, where the Masonic ritual was said at the grave.

Diocesan News

Chicago

The Church Home for Aged Persons has received several important gifts recently: by the will of the late Mrs. Reuben Taylor, a room has been set apart in her name in the department for old ladies; in the department for old men, a rare painting by Hammerstadt, valued at \$1,000, depicting a storm off the coast of Sweden, the gift of A. G. Cone, Esq., of Kimball & Co. There are now two old merchants in this home, and applications for others are frequently received.

A needed improvement has been begun at the cathedral. A fund of about \$1,200 representing the Easter offerings for several years, and given entirely by members of the congregation, by real and often severe self-denials, has accumulated, and is now to be expended in rebuilding the present structure to the east of the transept, so as to furnish a chapel which will be used for the daily services, and by which there will be saving of expense in coal, as the body of the cathedral will no longer require to be heated. The second story of the building will be connected by a bridge with the second story of the Mission House, and will be the future chapel for the Sisters, in place of the present very small and rather unsightly oratory. The work is now going forward and will be soon completed under the careful supervision of the Rev. George D. Wright.

Extensive repairs and improvements are to be made on All Saints' church, Ravenswood, for which means have been already provided in part. It is also hoped that a rectory will ere long be built on the church lot.

A marble angel lectern has been presented to the church of Our Saviour, Chicago, by the rector.

The journal of the 57th annual convention of the diocese has made its appearance. The following table shows the general summary of statistics, May, 1894, as contrasted with that of May, 1884:

	1884	1894
Number of families	4,234	8,575
“ of souls	17,939	37,397
Baptisms—infants	920	1,739
“ adults	164	319
“ total	1,084	2,058
Confirmations	625	1,217
Marriages	416	833
Burials	451	1,069
Churchings	—	48
Communicants	6,416	16,060
Contributions:		
Parochial	249,284.45	358,879.04
Diocesan	24,881.80	29,057.17
General	2,331.02	23,595.41
Total	276,497.30	412,431.62
Pledges for Dio. Missions	4,954.00	11,705.00

Olympia

SEATTLE.—Bishop Barker visited St. Mark's church, the Rev. D. C. Garrett, rector, Sunday, August 26th, and spoke at the morning service in behalf of the missionary work in this jurisdiction. It had been arranged to have the ushers distribute pledge cards for missions through the congregation, and the result was an offering of over \$200. In view of the business depression and also the parochial needs, this result of the Bishop's visit was most gratifying. Two adults who were ready and desirous for Confirmation received the laying on of hands. No effort was made to secure candidates in view of the classes so recently prepared. The rector of St. Mark's takes no vacation this year, and the services all summer have been better attended than ever. The choir has been dispensed with at the Sunday evening service, and the congregational singing with the service short and bright, and informal singing of hymns after the close of service, has proved very attractive to outsiders.

Albany

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

The 55th session of the Archdeaconry of Troy was held in St. James' church, Caldwell, on Lake George, on the 5th and 6th inst. There were some 20 clergy in attendance. Evening Prayer was said on Wednesday by the Rev. Mr. Armstrong, rector of the parish. The venerable Archdeacon of Troy, the Rev. Dr. Carey, presided, and made the opening address, in which he mentioned the fact that such small towns and villages as Caldwell and Bolton were, owing to their attractions as summer resorts, often the starting point in the religious life of some of their visitors from other sections of the country, and even from foreign lands. The Rev. Dr. Nickerson spoke on "Lay Co-operation in Pastoral Work," urging that if the laity would take as lively an interest in the welfare of their respective parishes as they generally did in that of the lodges or orders to which many belong, the Church would thereby receive an impetus in the right direction that would be most gratifying to all concerned. The Rev. Mr. Cookson spoke on the growth of the Church in the State of New York and especially in the diocese of Albany and the archdeaconry of Troy; he

said that the diocese of Albany had some 50 clergymen receiving stipends from its Board of Missions, each having two or three stations under his charge, and that when owing to recent hard times and shortage in contributions, it was found necessary to reduce the stipends of 25 of these faithful workers, not one of them had left his post to seek easier or more commodious fields elsewhere, and that such loyalty and devotion deserved at least a living competence from those whom they represented in their respective charges.

The Rev. Dr. Geo. Williamson Smith, President of Trinity College, gave a masterly address on the "Relations of Institutions of Christian Learning to the welfare and prosperity of the Church," illustrating his theme by what the universities of Oxford and Cambridge had done for the Church of England, and what some of our colleges and seminaries had done, and are still doing, for the American Church.

The rector briefly referred to the fact that the present edifice of St. James' church, in which the session was being held, had just entered upon the 26th year of its existence and usefulness, and called on the Rev. Dr. Tuttle, rector emeritus of St. Luke's church, N. Y., to say a few words on its early history.

On Thursday, the 6th, there was a celebration of the Holy Communion at 7:30 by the rector. Morning Prayer was said by the Rev. Clement T. Blanchet, and a second Celebration by the Rev. Dr. Carey at 10 A. M. The sermon was by the Rev. Dr. Battershall, on "The Human Conscience: its origin, nature, and office," based on I. John, 3:20, 21.

By the courtesy of some of the members of the parish, the rector invited the archdeaconry to a sail down the lake immediately after lunch, the business of the session being attended to in due form meanwhile.

The following officers of the archdeaconry were unanimously elected for the ensuing year: Archdeacon, the Rev. Dr. Carey; secretary, the Rev. Clement T. Blanchet, of Bolton; treasurer, the Rev. Geo. A. Holbrook. Verbal reports were then made by several of the missionaries present on the work in their respective charges, showing a steady advance all along the line, though attended with serious difficulties in most places. The Rev. Mr. Holbrook read an interesting paper on "The State of the Blessed Dead," which received a hearty commendation from all who spoke on the subject. On invitation from the Rev. Mr. Cookson, the next session of the archdeaconry will be held in Glen Falls about the middle of January, 1895: Preacher, the Rev. H. R. Freeman; essayist, the Rev. F. M. Bouck.

Iowa

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

MUSCATINE.—The return of the Rev. E. C. Paget, on August 31st, from his European vacation, was signaled by a convocation of the Southern Deanery of Iowa, of which he is dean, on Monday, Sept. 3rd. An admirable sermon on the aspects and functions of national Churches, was preached by the Rev. Theodore Riley, D. D., who has been in charge of Muscatine during the summer. On Tuesday, the 4th, a delightful and crowded reception was held at the rectory, to greet the rector, and to bid an affectionate farewell to Dr. Riley, who has won all hearts during his stay in the parish, and who left the following day for his post of Adjunct Professor of Pastoral Theology in the General Theological Seminary, New York.

Central New York

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

The Vestied Male Choir Guild of the diocese will hold its annual festival in Grace church, Utica, Thursday, Oct. 4th.

On Sept. 6th, in St. Paul's church, Antwerp, the rector, the Rev. J. H. Brown, was united in marriage to Miss M. Charlotte Welch, daughter of Mr. and Mrs. J. R. Welch, of that village. The ceremony was performed by the Rev. W. H. Bown, assisted by the Rev. Messrs. W. B. Clarke and E. H. Kenyon.

The contract for the enlarging of St. Mark's church, Syracuse, the Rev. W. DeL. Wilson, rector, has been let, the price for the work being \$6,340. Transepts and chancel are to be added to the present unfinished building, and the seating capacity will be doubled. The basement will be fitted up for the sessions of the Sunday school, and will contain guild rooms and choir rooms. The church will be ready for occupancy at Christmas. A large brick house adjoining the church, and situated on a lot 165 feet by 145 feet, has been purchased by the vestry for \$10,000, and will for the present be rented, but will eventually be used as a guild house.

The Bishop will return to the diocese about the first week in October.

Florida

Edwin Gardner Weed, D. D., Bishop

Our Florida correspondent writes: In giving a short account of the work being done by the Rev. Geo. W. Gilmour, in Gainesville, Fla., it was stated that he was a colored deacon. This was an error, and your correspondent begs to have it rectified. The error was caused by misinformation received by your correspondent.

Alabama

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

The following statistics are taken from the journal of proceedings of the 63d annual council: Bishops 2, priests, 29; deacons, 4; candidates for Holy Orders, 6; postulant, 1; deaconesses, 7; lay readers, 39; parishes and missions, 83; Baptisms—adults 100, infants 460; marriages, 119; burials, 222; Confirmations, 469; communicants, 6,353; number of families, 2,559; number of persons, 10,870; Sunday school teachers 397, scholars 3,181; contributions, \$106,696.74; disbursements—parochial \$94,663.64, diocesan \$10,698.41, general \$1,334.69; value of church property, \$732,742.42.

Massachusetts

William Lawrence, S. T. D., Bishop

ASHMONT.—In All Saints' church, there is daily Morning and Evening Prayer. The Holy Communion is celebrated every Sunday and Thursday at 7:30 A. M.

DORCHESTER.—In St. Ann's church, the Rev. W. J. Findlay, rector, has begun daily Morning and Evening Prayer, with weekly Eucharist.

WALTHAM.—At the burial of Gen. N. P. Banks, the services were conducted by the Rev. T. F. Fales, and the Rev. H. N. Cunningham, rector of Christ church.

Southern Ohio

Boyd Vincent, D. D., Bishop

The Rev. Wm. H. Burbank, of St. Luke's church, Cincinnati, has started a Girls' Friendly Society, and also a band of Young Crusaders. He is having fitted up one of the rooms in the basement, where he intends to open a reading room for the young men of the parish. The work at St. Luke's is giving promise of success under his rectorship.

The Rev. Messrs. Blake, Eastman, Rhodes, Small, and Howard, have returned from their vacations, and resumed the services in their churches. The Rev. Messrs. R. A. Gibson and F. W. Baker are still in Europe, and will not return until October.

The Rev. Edward S. Cross, formerly rector of St. Philip's, Circleville, has taken temporary charge of Christ church, Springfield, during the vacancy in the rectorship.

The grounds in front of St. John's church, Cambridge, have been very much improved in appearance by being sodded and a handsome iron fence erected.

The Rev. Louis E. Duer took charge of Zion church, Dresden, and St. Matthew's church, Madison, on Sunday, Sept. 9th. Both parishes have been under the care of Archdeacon Edwards for some months past.

New Jersey

John Scarborough, D. D., Bishop

A chapel is in contemplation at Ocean City, which has become such a popular seashore outing place. Services have been taken by some of the diocesan clergy, during the summer months.

The Associate Mission of the Convocation of New Brunswick is assuming a definite shape. The mission house will be under the temporary charge of the Rev. E. J. Knight, rector of Christ church. Mr. Thos. A. Conover, who was ordered deacon at the September Ember season, will be one of the associates. The number will be increased from time to time.

A beautiful brass angel lectern has been placed in Christ church, South Amboy, by the congregation as a memorial of Mrs. Helen Taylor, daughter of the first rector of the parish, the Rev. G. J. Burton, and wife of the third rector, the Rev. W. W. Taylor, now of Hastings, Mich.

Virginia

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

On Sunday, Sept. 2nd, Bishop Newton visited Pohick church, Fairfax Co., preached and confirmed a class of 11 persons. The same day he visited Olivet church, where he also preached and held Confirmation. Both these churches are in Truro parish, of which the Rev. S. A. Wallis is rector. Before the Confirmation in the morning, Mr. Wallis baptized four persons.

At a regular meeting of the Richmond Clericus, held on Monday, Sept. 3d, at the clerical rooms, the subject of the condition of the poor and those in distress in the city was discussed at some length, with the idea of devising some plan for giving them help and bettering their condition. The Chair appointed the rectors of the church of the Holy Trinity, St. John's church, and St. James' church, as a committee on the subject.

The Rev. B. M. Randolph, rector of Emmanuel church, Henrico parish, has just undergone a serious surgical operation for appendicitis at St. Luke's Hospital, Richmond. The operation was successful, and though at one time his condition was critical, he is now much better, and slowly convalescing.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

BISHOP'S APPOINTMENTS.

SEPTEMBER.

- 19. Opening of the Bishop Bowman Institute.
- 21. Incarnation, Knoxville.
- 23. St. Paul's, Fairview; St. Luke's, Georgetown.
- 24-25. Holy Cross, North East, Confirmation. Northern Convocation, Consecration.
- 27. Guild of St. Barnabas for Nurses.
- 28. St. Cuthbert's Mission, Coalport.
- 29. Mission at Gazzam; Holy Trinity, Houtzdale.
- 30. Holy Trinity, Houtzdale; St. Lawrence, Osceola.

OCTOBER.

- 1. St. Andrew's, Clearfield. 2. St. Thomas, Barnesboro.
- 3. St. Thomas', Barnesboro, Consecration.
- 5. Executive Committee Board of Missions.
- 7. St. George's, West End, Pittsburgh.
- 9-10. Christ church, Greensburg, Southern Convocation.
- 13. 25th Anniversary of Bishop Whitaker's Consecration, Philadelphia.
- 14. Philadelphia.
- 17. Meeting of House of Bishops, New York.
- 21-23. Hartford Missionary Council.
- 26. St. Luke's, Latrobe. 28. St. Timothy's, Esplen.
- 30. Ascension, Bradford. 31. St. Luke's, Smethport.

NOVEMBER.

- 1. St. Luke's, Smethport; St. Joseph's, Port Allegheny.
- 2. Emmanuel, Emporium.
- 4. Grace, Ridgway; Mission at Mount Jewett.
- 6. Holy Comforter, Brockwayville.
- 7. Holy Communion, Lawsonham.
- 11. St. Clement's, Greenville; Grace, Mercer.
- 12. Holy Cross Mission, Grove City.
- 18. Trinity, Braddock; St. Stephen's, Jeannette.

The clergy are returning from their holidays, and are settling down to vigorous work. Christ church, Allegheny, and the Ascension, Pittsburgh, have been closed through the month of August, but their rectors are now at home again. The Bishop is expected to return from abroad about Sept. 15th and to resume work immediately.

The Bishop Bowman Institute, the diocesan school for girls, will begin the new year, in its new home, on Sept 19th. It is hoped that the wisdom of the trustees in removing it to the East End of Pittsburgh will be justified, and the faithful labors of the Rev. Dr. and Mrs. Coster rewarded by a large attendance and a prosperous year. In its new location the school presents larger attractions than ever before, and ought to receive the patronage of Church people, both within and without the diocese.

The season for convocations is drawing near. The Northern will meet at the church of the Holy Cross, North East, on Monday and Tuesday, Sept. 24th and 25th. On Monday evening a class will be confirmed, and on Tuesday morning the Bishop will consecrate the parish church. This convocation will therefore be of unusual interest. The Southern convocation will meet in Greensburg, Oct. 9th and 10th. St. Thomas' church, Barnesboro, will be consecrated on Oct 3rd.

A parochial Mission will be conducted in St. Luke's church, Smithport, the Rev. J. H. McCandless, rector, by the Rev. Lewis Wattson, of Kingston, N. Y., from Sept. 18th to 28th. Mr. Wattson has done such work in the diocese before, and important results are expected from his earnest preaching of the Word.

For the first time in many years, the congregations at Fairview and Georgetown are to have a clergyman living in their midst and devoting all his time to them. On Sept. 1st, the Rev. C. M. Birnbach, of the diocese of West Missouri, assumed the charge of this work.

One by one the strange misnomers which have disfigured our parish lists in America are passing away. The church of the Cross and Crown, Erie, has just exchanged its sentimental title for the name of St. Vincent, deacon and martyr of Spain. Will not some parishes in Maryland and Virginia be moved by this good example to do the same?

The Rev. Frank Steed, formerly of Luray, Va., was instituted as rector of the church of the Nativity, Crafton, on Sunday, Sept. 2d, by the Rev. R. J. Coster, President of the Standing Committee, acting under the Bishop's authority. The sermon was preached by Mr. Coster, and the new rector was warmly welcomed into his office and work.

Georgia

Cleland Kinloch Nelson, D.D., Bishop

St. Stephen's church, Savannah, a congregation of colored people, has as its rector the Rev. Richard Bright, a graduate of the General Theological Seminary of New York city. Mr. Bright, on Dec. 1st, 1892, opened a kindergarten in the basement of the rectory, starting with ten children. This year 54 scholars have been enrolled. The Baptists, Methodists, Roman Catholics, and many others, are represented. The school receives no aid whatever from the Commission on Church Work among Colored People, nor from any other official board. It is only through the kindness of St. Monica's League, and a few Churchmen here and there, that offerings have been made for its support. A small tuition

fee is supposed to be paid for the children, but for the majority nothing at all is paid. Already several of the children have become scholars in St. Stephen's Sunday school, and in several instances their parents have come into the Church.

Easton

Wm. Forbes Adams, D. C. L. Bishop

The work of removing the rectory of Trinity church, in West Elkton, to a lot on Bridge st., is being rapidly pushed. The rectory is being moved to make room for the Elkton, Middletown, and Massey Railroad.

The corner-stone of the new St. Andrew's church at Andora, four miles north of Elkton, was laid Sept. 4th, in the presence of a large concourse of people. Addresses were made by Bishop Coleman, of Delaware; Bishop Adams, of Easton; the Rev. Messrs. E. K. Miller, of Newport, Del., and Gassner, of Delaware City. The Rev. Wm. Schouler, of Trinity church, Elkton, read a history of the church. The new structure is to be of stone, at a cost of \$2,000, and is to be erected as a memorial of the late Rev. Robert Lloyd Goldsborough, who was rector of Trinity church, Elkton, from 1841 to 1854, and rector of St. Augustine parish, on Bohemia Manor, from 1858 to 1866. He was a native of Easton, Talbot Co., Md., and died in Burlington, N. J., in January, 1888.

West Missouri

Edw. Robt. Atwill, D.D., Bishop

BISHOP'S APPOINTMENTS.

SEPTEMBER.

- 2. A. M., Hamilton; P. M., Cameron.
- 9. Brookfield.
- 16. A. M., St. Oswald's; P. M., Mound City.
- 17. Maryville. 18. Stanberry.
- 19. Trenton. 20. Plattsburg.
- 21. Platte City.
- 23. A. M., Carrollton; P. M., Richmond.
- 30. A. M., Sedalia; P. M., Sweet Springs.

OCTOBER.

- 1. Higginsville. 2. Slater.
- 3. Glasgow; Salisbury. 4. Brunswick.
- 5. Richmond.
- 7. A. M., Fayette; P. M., Boonville.
- 14. St. George's, Kansas City.
- 16-17-18. Autumn Convocation, Kansas City.

Maryland

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

BALTIMORE.—Mr. Douglas G. Phair has resigned as organist and choir-master of St. Peter's church.

WASHINGTON, D. C.—The new mission house of St. Mark's parish, located at 313 H st., N. E., was opened on Sunday, Sept. 2nd. It will be known as the chapel of the Good Shepherd. The Rev. C. E. Woodson, of Franklin, Va., celebrated the Holy Communion at 8 A. M. The Rev. Dr. Townsend preached an appropriate sermon. The mission is the outcome of a project originated nearly three years ago by the late Rev. A. Floridus Steele, in which he was supported by St. Mark's chapter of the Brotherhood of St. Andrew. The mission house has seven rooms. The chapel occupies the main floor of the building, and there are a guild hall and reading rooms and sewing rooms. It will be under charge of the Brotherhood of St. Andrew. A housekeeper will be permanently located there.

Newark

Thomas Alfred Starkey, D. D., Bishop

DECEMBER

- 2. Morning, church of the Holy Communion, South Orange, Evening, All Saints' church, Orange.
- 9. Morning, St. Paul's church, Paterson; evening, St. Mary's church, Haledon.
- 16. Paterson: morning, St. Mark's mission; evening, St. Luke's mission.
- 21. Evening, St. Thomas' church, Newark.
- 23. Newark: morning, Grace church; evening, Christ church.
- 30. Morning, Holy Innocents' mission, West Orange.

JANUARY

- 6. Morning, Christ church, Harrison; evening, St. Alban's mission, Newark.

Pennsylvania

Ozi W. Whittaker, D.D., Bishop

PHOENIXVILLE.—In resigning the rectorship of St. Peter's church, after a service of 36 years therein, the Rev. Dr. Wm. R. Stockton, rector *emeritus*, will still remain a resident of this borough, having recently purchased an eligible residence on South st., lately the property of Mr. McClellan Reeves.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

The congregation of Emmanuel church, Staunton, worshiped for the first time in their new edifice, on Sunday, Sept. 2nd. The services were held in the basement, which has been temporarily fitted up for the use of the congregation. It is expected that the church proper will be ready

for occupancy by the middle of October. The building is a pretty and commodious brick structure of the Gothic type of architecture, and is very eligibly located on an eminence at the intersection of two popular residence streets.

Wesley and Wesleyanism

FROM *The Southern Cross*

There is no necessity for Churchmen to explain the amazing inconsistency of some of John Wesley's actions. The Dr. Coke episode is certainly a very odd one, and seems inexplicable. Wesley appointed him a *superintendent* in America. Dr. Coke was a priest of the English Church, and Charles Wesley made fun of the transaction thus:

How easy now are bishops made
By man's or woman's whim;
Wesley his hands on Coke hath laid,
But who laid hands on him?

But he wrote that he could hardly believe that his brother should have assumed to do such a thing. "How was he surprised into so rash an action? He certainly persuaded himself he was right. . . He has left an indelible blot on his name as long as it shall be remembered." To his brother he wrote: "I believe God left you to yourself in this matter, as He left Hezekiah, to show you the secret pride which was in your heart." Yet when Coke proceeded in turn to ordain Ashbury, and not content with the title of superintendent, assumed the name of bishop, John Wesley himself wrote: "How can you, how dare you, suffer yourself to be called 'bishop'? I shudder, I start at the very thought!

. . . For my sake, for God's sake, for Christ's sake, put a full end to this." As to what Coke thought of it, we may infer from the fact that he subsequently wrote to Bishop Seabury asking that those "ordained" by himself and Ashbury should be "re-ordained" by the Bishop. He calls himself superintendent, and asks that he and Ashbury should be made bishops, in which case he would return most fully and faithfully into the bosom of the Church. The whole affair is a most extraordinary jumble. This, however, was the origin of the so-called "American Episcopal Methodist Church." The ceremony with Dr. Coke was not a canonical or public one, but was performed secretly in Wesley's own bed-chamber at Bristol, so that even his own friend and follower says that the whole thing could never have happened had not "his clear perception of things been rendered feeble and dim by flattery, persuasion, and age. It is altogether the very oddest jumble. Either, it must be said, Wesley acted with the most extraordinary prevarication and duplicity, or was misled through most culpable weakness. A standard writer speaks of him as "that good man, disturbed with a transient fanaticism." Charles Wesley's letter of Aug. 14th, 1785, closes thus: "If your sons have no regard for you, have some for yourself. Go to your grave in peace; at least suffer me to go first, before this ruin is under your hand. So much, I think, you owe to my father, to my brother, and to me, as to stay till I am taken from the evil. I am on the brink of the grave. Do not push me in, or embitter my last moments. Let us not leave an indelible blot on our memory, but let us leave behind us the name and character of honest men. This letter is a debt to our parents, to our brother, as well as to you and your faithful friend.—Chas. Wesley."

We have devoted enough to this confusing episode, but after all it has nothing to do with those members of the Wesleyan Methodist Society who pretended to ordain at a recent function. These people talk of ordination by presbyters, but they are not presbyters. Let us turn to the "well-known works" to which we have been referred. John Wesley writes: "We believe there is, and always was, in every Christian Church . . . an outward priesthood ordained by Jesus Christ, and an outward sacrifice offered therein by men authorized to act as ambassadors of Christ and stewards of the mysteries of God." "We believe it would not be right for us to administer either Baptism or the Lord's Supper unless we had a commission so to do from those bishops whom we apprehend to be in a succession from the apostles." "We believe that the threefold order of ministers is not only authorized by its apostolical institution, but also by the written Word." We have already in our May number quoted Wesley's injunctions to the preachers of his society, which they have since disregarded. The year after he died the preachers met together and quoting Proverbs xviii: 18, and xvi, 33,

and the election of Matthias, Acts 1: 26, and "committing the matter to God," put it to the lot whether they should administer the Eucharist or not. The lot forbade it during the ensuing year. "They had no doubt," they said, "that God was uncommonly present, and did Himself decide." Wesley's friend and biographer says: "having by various arts influenced a few persons in any society to desire to receive the Lord's Supper, they pleaded this circumstance as a reason why the innovation should take place, pretending they only wished to satisfy the desires of the people, not their own restless ambition." It was obvious it would never do to risk the "lot" again, so instead of "committing the matter to God" in that way they simply (under Pawson's presidency) put it to the vote. The numbers were 86 to 48 in favor, and thus they voted themselves into the priesthood.

With regard to ordination, they said: "We resolved that all distinctions between ordained and unordained preachers should cease, and that the being received into full connection by the conference and appointed by them to administer the ordinances, should be considered a sufficient ordination without the imposition of hands." Further, "the title of reverend shall not be used by us towards each other in future."

Forty years pass away. Up to 1836 the office of a Christian minister was supposed to be conferred by being in full connection with, and sanctioned by, the conference. But even then the ordainers were not presbyters. Jabez Bunting, Richard Reece, and Robert Newton, all were preachers, who had themselves received no ordination with laying on of hands from anybody whatever. They had no Orders, Episcopal or Presbyterian. Dr. Bunting, the chief ordainer, said so as regarded himself. Dr. Adam Clark, the most learned Methodist after the Wesleys, wrote in 1826: "I would greatly have preferred the hands of the Bishop, but not having gone through the regular course, I could not claim it. I could not with my faith and feeling receive any kind of dissenting Orders, so here I am without any Holy Orders—without pretended Holy Orders, and without pretending to Holy Orders." It is obvious that if the president and his associates were what they were without ordination, those on whom they laid their hands were in no need of it. If they did require it, then the "ordainers" were not presbyters without it.

Why should the preachers assume the priestly powers and not give it to local preachers? The latter possess whatever spiritual commission the others possess. The Conference of 1793 says: "There is no distinction." In the so-called "Ecumenical Conference" of 1881, a claim was made for the local preachers to administer the sacraments. Mr. Waddy, Q. C., after stating that the local preachers were as much "the regular ministry" as itinerants, said: "Until the year 1822, when somebody chose to alter that tablet to the memory of John Wesley, and to substitute a new one, the words upon it were these—that he was 'the patron and friend of the lay preachers, by whose aid he extended the plan of itinerant preaching.' . . . In the view of Wesley, and in the Church view of us, your status is still the same. . . . You are not made a bit more respectable, and you are not more respected because of all the M. B. waistcoats and stiff collars that ever were worn. And I venture to say that what we want now is not that more difference should be made, but that less difference should be made between the two." Charles Wesley, speaking of King Jeroboam, the son of Nebat, who made Israel to sin by making priests of "whosoever would," says:

But kings may spare their labor vain,
For in such happy times as these
The vulgar can themselves ordain,
And priest commence whoever please.

John Wesley said that a Church is not constituted by preachers or evangelists "taking upon themselves to administer the Sacraments—an honor peculiar to the priests of God." He, indeed, regarded his preachers as laymen authorized by him to preach, but devoid of any authority whatsoever to minister the Sacraments of Christ, or to ordain. "Let our preachers go to church. . . . Warn them against calling our society 'a Church' or 'the Church'; against calling our preachers 'ministers,' our houses, 'meeting-houses.' Call them plainly preaching-houses; license yourselves as a Methodist preacher." "They no more take upon themselves to be priests than to be kings. They take not upon them to administer the Sacraments—an honor peculiar to the

priests of God." "Some of our preachers, who are not ordained, think it quite right to administer the Lord's Supper, and believe it would do much good. I verily believe it to be a sin, which, consequently, I dare not tolerate." "We believe it would not be right for us to administer either Baptism or the Lord's Supper, unless we had a commission so to do from those Bishops whom we apprehend to be in succession from the Apostles." "Ministers should be authorized to execute that office by those who are empowered to convey that authority; I believe bishops are empowered to do this, and have been from the Apostolic age."

The simple fact is that the present Wesleyan Methodist "ministry" is after the order of Jabez Bunting, and ought to be called *Buntingite* rather than Wesleyan. Thomas Jackson, twice President of Conference, whose book is published by Conference, after telling how a certain "godly washerwoman" several years ago contrived to stop the proposed sale of the Preaching House at Boston, proceeds to exhort the Methodists of that town thus: "While they rejoice in the respectability and success of their cause, let them not forget that godly washerwoman who was a means of saving it from extinction, and thus became a golden link in their chain of Apostolical Succession." There are less burdensome strains on belief in the Apostolical Succession of bishops than in that of the washerwoman.

Our study of Wesleyan "works" to which we have been exhorted, and to which we have consequently given ourselves, would land us in a more lengthy series of quotations than even this in which we have involved ourselves. We cannot give a tithe of the matter which bristles with exposures of the absurdity of the position taken by modern Wesleyan Methodists in the face of the statements of these "works." But we wish to have done with the matter as far as possible, so go on to a few more discoveries.

In 1882 Conference adopted a new service for Baptism. An address, in which John iii: 5 is identified with Baptism, was struck out, as well as the statement that "all men are conceived and born in sin." One averred that "they had bowed down in the house of Rimmon long enough." Another said that in the revised form there is no grace at all connected with the sacrament of Baptism. *The Methodist Recorder* exulted and requested Churchmen to take notice of the fact, as indicating the impossibility of any union between the Church and Methodism. *The London Quarterly Review*, a Wesleyan organ, wrote in a similar strain. This is all contrary to the teaching of John Wesley.

As to what Wesley thought of Confirmation, we read that, "When the persons baptized were infants their sureties or sponsors (as Tertullian calls them) answered for them. Immediately after Baptism they were presented to the bishop to be confirmed by prayer and the imposition of hands." In Wesley's "Notes on the New Testament," which is one of the legal standards of Wesleyan doctrine, he says: "The next thing was to lay hands upon them, that they might receive the Holy Ghost."

In the sermon, to which we referred at the beginning of this article, the preacher says: "The sacerdotal elements of sacrifice, altar and priest, were unknown in the early Christian Church." We thank thee, *S. A. Methodist*, for teaching us that word, "refer to well-known works;" for we find in Wesley's works that he wrote in 1745, and re-published in 1774, the following (which we must quote again): "We believe that there is and always was in every Christian Church an outward sacrifice offered therein by men authorized to act as ambassadors of Christ and stewards of the mysteries of God." In his "Christian Library," containing extracts for the instruction of his followers, he gives the following from Bishop Kerr: "O, Holy Jesus, when at the altar, I see the bread broken, and the wine poured out, teach me to discern Thy Body there." In "Hymns on the Lord's Supper," by J. and C. Wesley, we read as follows:

"Let us with solemn awe,
Nigh to Thine altar draw."

Again:

"In this tremendous mystery
Present Thee bleeding on the tree,
Our everlasting Sacrifice."

Again:

"The Lamb His Father now surveys,
As on this altar slain."

These are in the edition of 1785. If we refer to the preface by John Wesley in 1779, we find that he entreats

all who may reprint his and his brother's poems "not to attempt to mend them, for they are really not able," or if they do, he begs them "to add the true reading in the margin, etc." Yet the line, "affix the Sacramental seal," has been changed to "affix thy blessed Spirit's seal." But we have quoted enough to show that the preacher, reported in the *S. A. Methodist*, is no follower of John Wesley.

What a fine horror would this gentleman exhibit if we were to tell him: "We grant confession to men to be in many cases of use; public, in case of public scandal; private, to a spiritual guide for disburdening of the conscience, and as a help to repentance." "Confession made by a single person to a priest—this itself is in no wise condemned by our Church; nay, she recommends it in some cases." Before, however, he begins to abuse us, let us say that these are John Wesley's own words. He further declares the authority of the priest in pronouncing absolution to be "ministerial, declarative, and conditional." How very sacerdotal!

In some of the prayers put forth by Wesley for daily use amongst his followers, seven times a week, were prayers for the dead. They were suppressed in Jackson's edition of his works in 1829.

Time and space both fail us to give much further information from the sources to which we have been referred. We must, however, add a few more. In the year 1787, John Wesley said: "When the Methodists leave the Church of England, God will leave them;" and fifteen months before his death he wrote: "I never had any design of separating from the Church; I have no such design now. I do not believe the Methodists in general design it when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all that I can do, many will separate from it, although I am apt to think not one-half, perhaps not a third, of them. These will be so bold and injudicious as to form a separate party, which consequently will dwindle away into a dry, dull, and separate party. In flat opposition to these, I declare once more that I live and die a member of the Church of England, and that none who regard my judgment or advice will ever separate from it."

We have written but little comment of our own, and leave our contemporary and his friends to refute the founder of that society to which they profess to belong, but whose teachings they hold up to scorn and derision, both by their utterances and by their burlesques of the most solemn services of the Church which he loved. The doctrines, offices, and rubrics of that Church are what they were when Wesley said: "As a minister, I teach her doctrines; I use her offices; I conform to her rubrics." At the close of a long life he said, "that in the course of fifty years he had neither premeditatedly, nor unwillingly, varied from it in one article, either of doctrine or discipline;" and "that he was not yet conscious of varying from it in any point of doctrine." Our contemporary says that expediency ruled the conference in its decisions. Is it not expediency which rules the conduct of those whom our courts of law regard with somewhat marked distavor? In abusing us for applying the teaching of Korah to themselves, the Methodists are abusing John Wesley most of all. Alexander Knox, his old friend, who with regard to Coke, etc., pronounced him "the dupe of his own weakness and other men's arts," states in his "Remarks on the Life and Character of John Wesley:" "When, some years before his (Wesley's) death, I asked him in a private conversation how he would wish his friends to act in case of the Methodists withdrawing from the Church, his answer was, 'I would have them adhere to the Church and leave the Methodists.'"

"Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head." "Judge in yourselves: is it comely that a woman pray unto God uncovered." It is an ancient law of the Church that the woman's head should always be covered in church. It has always been considered improper and immodest for a woman to bare the head in the sacred building. Hence to appear in Church bare-headed at a wedding is a violation of the proprieties which is rather startling to see at times. On the same principle female candidates for Confirmation are covered with caps or veils, not because it is "High Church," but because it is decent. Men are required to uncover when they enter the Church of God. To fail to do so would proclaim ignorance or rudeness. The church is not a parlor, or ball-room, or concert-room; it is hallowed by consecration to be the shrine of the Presence of God, and should be treated with becoming reverence.—*Quincy Cathedral Chimes*.

The Living Church

Chicago, September 15, 1894

Rev. C. W. Leffingwell, Editor and Proprietor

FROM far off New Zealand, accounts come of steady progress in Church life. *The New Zealand Church News* deprecates the collection of statistics of Baptisms, marriages, and burials, as tending to produce an undesirable kind of emulation; but notes with satisfaction a decided increase during the past year in the number of communicants, notwithstanding the fact that there is no increase in the population. Under a socialistic government the Church is subject to peculiar burdens. Its estates are now so heavily taxed as seriously to affect the incomes of the clergy in so far as they are dependent upon diocesan funds. Movements for the taxation of church property are now and then heard of in our own country. It is contended that to exempt it is an indirect admission of the principle of a State establishment of religion. In reality it is nothing of the kind. It is simply the recognition by the State of the invaluable services of religious societies in preserving peace and order in the community by maintaining the principles of morality and building up individual character. Good morals are at least as necessary for the public good as intellectual training. If it is right to lay a positive tax upon the community for the latter purpose, it is certainly right to exempt from public burdens those who, without asking the direct aid of the State, voluntarily assume a task which the State could not undertake without vast expenditure, and probably could not in any case fulfill half as effectually.

Loyalty to the Prayer Book

The Declaration condemning all tampering with the rubrics and forms of the Order for the Administration of the Holy Communion, is generally accepted as proving that there is no ground for the suspicion of disregard of the laws and regulations of this Church as properly attaching to the advanced or Catholic movement. Now, as formerly, that movement, in its legitimate phases, represents, pre-eminently, careful adherence, as a matter of conscience, to the Prayer Book, to its theology and to its law. It has always recognized in the Prayer Book the embodiment of all that is essential to the being and the well-being of the Church. All those elements and principles which connect the American Church with the Church of the Apostles and Fathers, and with the existing Catholic Church throughout the world, are contained there. With this contention the Catholic claims of this Church stand or fall. Those who, calling themselves Catholics, presume to treat the Prayer Book and its directions with contemptuous disregard, are like the man who saws from the main trunk the branch in which he has found refuge. It is, so to speak, ecclesiastical suicide. None who have understood the true spirit of this great movement which has so radically affected the Anglican Communion during the last sixty years, can possibly treat the charge of disloyalty as anything less than absurd. It is through the efforts of its great leaders that the Prayer Book, its offices, its devotional forms, its theology, and its laws and principles of worship, have come to be understood to an extent unknown before. Its history has been investigated, the long antiquity of its forms and directions has been brought out, and the substantial identity of its liturgical course and sacramental offices, not by way of imitation merely, but by descent, with those of the Primitive Church, has been vindicated.

Upon the settled results of such studies and investigations the Catholic movement has planted

itself. So long as that position is maintained the situation is impregnable.

Accordingly the Declaration has been accepted by the Church press as adequate to dispel suspicions which, in some quarters, have been industriously fomented, with the efficient aid of a very few instances of unwarrantable license. *The Churchman* speaks of the paper as a very important document, and says that the position and reputation of the signers "for theological scholarship" must give their utterances great weight, and concludes that it must be clear that the practices condemned are not to be accepted as the standard which the "advanced" school desires to set up. It testifies to loyalty to the Church, strict obedience to her canons and rubrics, and loyalty to her doctrine.

The Church Standard speaks of the conservative ground which the signers have taken. It says: "The time has come for loyal men of all schools to stand firmly together, and the ground of loyal obedience to the letter and spirit of the Book of Common Prayer is the only ground on which it can be done."

With these words we heartily agree. We here perceive the most important bearing of this document. It allays unnecessary suspicions and clears up misunderstandings between those who, agreed as they are on the essential things of the Gospel, ought to stand together against the tide of rationalism and unbelief which, either by direct attack or secret machination, threatens the Christian Faith itself. It now remains that loyal men of all schools with united front should set themselves to make it unmistakably clear that there is to be no toleration for any so-called school or party which would encourage or treat as venial the disregard of solemn obligations, or regard as admissible the denial of any article of the Creed.

Confirmation and Liberalism

It is evident that there is a serious tendency in certain quarters to disparage Confirmation. We do not doubt that on the part of some this is deliberate, but such a current easily draws in a larger number of easy-going clergymen, encouraged in their laxity by the fine sound of such phrases as "liberality" and "the Church's larger charity." It is closely connected with the Christian unity movement, which is fast becoming transformed into a liberal movement pure and simple. The vision which looms up before us as the ideal of this movement is that of a Presbyterian or Congregational episcopacy, arrived at through "local adaptation," joining hands with "Unitarian Episcopatism," attained by the metamorphosis of doctrine through the magic of "interpretation," together with a new ethics, developed by the reform of the moral teaching of Christ to suit modern conditions. This is the "Church of the Future," which we are expected to accept in place of the "one, holy, Catholic, and Apostolic Church."

Letters from faithful laymen, confused and troubled by the disregard of the ancient landmarks by those who are appointed to watch over the good estate of Christ's Church, make it clear that where Confirmation is felt to be an obstacle in the way of practical unity on a liberal basis, it is readily set aside. Those who have received their training in other Christian bodies, but desire to be identified in future with the Church, having an original prejudice against such a rite as Confirmation, are easily admitted to the altars of the Church. Even Unitarians, with their convictions unchanged and unquestioned, are, we are assured, received in this way to Holy Communion by the explicit allowance of the clergy.

There has been laxity enough in this matter in times past, but though defended in various ways, it has been sporadic and generally acknowledged to be irregular. But the whole question assumes

a different aspect when a lax practice is found to be taking its place as part of a definite current or movement full of danger to the stability and integrity of the Church. At that point it becomes necessary to call a halt.

Those who are committing themselves to the position that they have a right to defer to the prejudices or convictions of members of other "Churches," who, for reasons satisfactory to themselves, desire to receive Communion at the altars of the Episcopal Church, and, by definite sanction, to allow the approach of such persons for longer or shorter periods without Confirmation, need to be reminded that they are under law in this matter. The Church has laid down, as explicitly as language can express it, the terms upon which people may communicate at her altars. The utmost that can be said on the side of indulgence is that the priest is not bound to inquire into the status of doubtful cases at the altar rail itself. If he is consulted he is simply bound to explain to the inquirer the law of the Church. He has no possible right to substitute other and more lenient terms, as, in his judgment, better suited to particular classes of people.

It seems to be assumed that there may rightly be a class of temporary or visiting members upon whom no conditions are to be imposed, of whom no questions are to be asked. In old times when a stranger sought the shelter of a dwelling upon which he had no claim, and food to appease his hunger, it was considered a point of honor to ask nothing of his business, his character, or his name. It seems to be supposed that the Church in her "larger charity" is bound by a similar law of hospitality. Nothing could be more fallacious. Far better analogies might be found in the indulgence of a wayward child with coveted food without reference to its capacity to assimilate it, and in the administering of medicine to a patient according to his judgment and not that of the physician.

In her ministry of the Word and Sacraments the Church knows and can know nothing of "other" Churches. She knows only the Holy Catholic Church, the membership of which consists of all baptized people. It is quite true that her rules are made for her own children, but then all baptized people are, properly speaking, her own children. Before they can enjoy her gifts and privileges they must conform to her conditions and accept her terms. There is no other way. To say that because they have chosen to connect themselves with voluntary religious bodies of various beliefs and practices, the Church is to grant them, without conditions, such of her most sacred gifts as they may at any time choose to claim, can, logically, conduct to nothing but anarchy and confusion.

The point has been made that the rubric requiring that "none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed," was not added until 1662, and that, being thus late, it had a local and temporary purpose, now happily obsolete. It is thus indicated that the necessity of Confirmation is a comparatively modern idea, a special provision of one particular branch of the Church. Nothing could more completely misrepresent the facts of the case. Before 1662, the Prayer Book had always contained a similar rubric so far as the requirement of Confirmation was concerned, but adding to it the condition that the candidate must be versed in the catechism. As this condition is sufficiently provided for elsewhere, it was omitted in 1662 and the rubric restored to its earlier form. In the very first English Prayer Book, that of 1549, the reading was brief and unconditional: "And there shall none be admitted to the Holy Communion until such time as he be confirmed." But the return in 1662 was substantially to the terms of the old Sarum Manual at the end of the Office of Baptism: "No one should be admitted to the sacrament of

the Body and Blood of Christ Jesus, except at the point of death, unless he has been confirmed, or has been reasonably hindered from receiving the sacrament of Confirmation." This dates back to the end of the eleventh century. "It embodies", says Warren, "the rule of both the primitive and the mediæval Church." The rule then is not the modernly devised regulation of a particular branch of Christ's Church. It comes down to us with the solemn sanction of the Universal Church from the beginning. It has only been violated in the systematic practice of the modern Roman Church of admitting to first Communion without Confirmation.

Another vitally unsound method of argument is seen in the assertion that to require Confirmation, where it may be had, as a pre-requisite to Holy Communion, is to elevate the lesser institution to a higher position than that of the great "Sacrament of the Gospel." We are bidden to observe that Article XXV states that "those five commonly called sacraments" "have not the like nature of sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God." Among these five is Confirmation. If then we insist that no one shall receive the Communion unless he is first confirmed, it is said that we are contradicting the Article and making Confirmation even more important than the Lord's Supper.

There are other applications of his reasoning. Another of "those five commonly called sacraments" is ordination, and the Protestant controversialist has not been slow to make the point that if we insist upon a valid ordination as a pre-requisite to the celebration of the Holy Communion, we are elevating this inferior institution to a higher place than that which is acknowledged by all to be the greatest.

Another of the "five" is Penance, that is, repentance with confession of sins and amendment of life. Whether this is a sacrament or something less than a sacrament, whether it be fulfilled in one way or another, in the closet alone with God, in the presence of God's minister, or in the presence of and along with the congregation, these are not points in question here. It is sufficient to observe that in the Article this matter, which so deeply concerns the welfare of the Christian soul, is clearly set in a lower place than the Holy Communion. And no one will deny that this is perfectly accurate. Yet the Church sets this down, as well as Confirmation, as an absolutely indispensable pre-requisite to the reception of Holy Communion, and indeed to obtaining any divine gift or blessing whatsoever. Is this then contrary to the letter or the spirit of the Article? No one would dream of making such an assertion.

Finally, let us say squarely that, for the individual soul, the pre-requisites to Holy Communion are more important than the reception of that great sacrament itself. The sense of the Church on this subject is seen in the assurances which the priest is required to give the sick man who is unable to communicate, assurances which passed on into our present rubrics from the Latin offices of the pre-Reformation Church. To assert the contrary is in effect to assert the doctrine of the *opus operatum* in its grossest form.

Reasons Why

DEAR LIVING CHURCH:—A little story that I heard not long ago, serves to illustrate the absurdity of the cheerful assurance of some people who claim that they have gotten at the root of all mysteries, and thus they are able always to give oracularly, if not authoritatively, "the reason why."

It seems that one of our bishops, in a late visitation, found himself in the robing-room, just before service, minus a band for one sleeve. His wife not being there to tell him gently that, in such a case, it would attract less attention to wear neither band, the bishop, with a

stupidity pardonable in a man, entered the chancel wearing but one sleeve-band; and his mishap soon forgotten, he used both hands with his usual freedom of gesture, no thought of black band, left or right, disturbing his serenity, or drawing him earthward. Not so with some of the congregation. What did it mean? What could it mean? Advanced ritualism? Has our new bishop "got it?"

Scene second: A meeting of, fearful souls to look into each other's eyes, to talk it over. Thereupon up rose our friend who knows. "Consider," quoth he, "Bishop ——— is only an assistant bishop; hence, only one band, and that, observe, on the left sleeve. Now, mark my words, when he comes to the full charge of the diocese, he will wear both sleeves banded." The meeting then adjourned, the brethren not a little comforted by an explanation that set at rest, for the time being, their fears of "advance."

I heard of fears aroused by a bit of linen lawn that appeared on the back of a clergyman's stole. Clearly, there must be some ritualism about it. Whither are we drifting? What next? Oh, for the vanished days of black stole, of long surplice open down the front, and no cassock! Colored stoles are bad enough, but we have learned to endure them, even when stiff with embroidery. But why, ah! why, this innovating bit of linen?

Oh, where was Sir Oracle then? One word from him had silenced their fears, explaining, perhaps, that the bit of lawn in question indicated that the priest thus tricked out was a candidate (?) for the next vacant see. A committee of one—a woman, too, (was not St. Paul speaking as a man when he called us the weaker vessels?)—a committee of one was appointed to beard the li—to call upon the rector in the vestry-room. Would he please explain the significance of the new departure? Some parishioners, who would not be "aggrieved" unless for consciences' sake, would gladly know the reason why?

The rector's reply convinced her that he was still old-fashioned enough to hold that cleanliness was next to godliness; and the cloud that might have resulted in a cloud-burst that would have done no end of damage in the parish, was happily dispelled, when she brought back to those whose dauntless emissary she had been, the rector's meek explanation, "to keep my stole clean!"

Y. Y. K.

The Church Club

A PAPER READ BEFORE THE CHURCH CLUB OF ST. LOUIS
BY MR. JAMES A. WATERWORTH.

The Church Club is primarily an outgrowth of the tendency to association which characterizes modern life. Men and women associate themselves in unions, guilds, clubs, societies, for every conceivable purpose. All arts, businesses, trades, professions, have their associations. Society itself is cut up into societies. This passion for association, for organization, is an element of life as we live it. It is one of the factors of that progress whose goal is the federation of mankind. It is a preparation for the final *coup*, when the race may be swung in a mass for or against a condition, or divided into masses for or against. It is a preparation for the final conflict between good and evil on the world scale. To this goal we are speeding by the route of the association of interests and the federation of peoples. We are becoming trained and used to organized effort. All things are being urged onward by organization; and if all things, why not the things of the Church? The Church Club is one of the Church's answers to this "why not."

And because this determination to associated effort is part of our environment, there is good hope that an association ordinarily well composed and managed will prosper, being in harmony with the spirit of the times, and in line with the drift of things. If you come to think of it, this is really a stronger reason for the existence of the Church Club than any mere supposed necessity would be, although necessity and good enough reason also exists for the Church Club.

I will give a few of the reasons for, and uses of, the Church Club, as the matter presents itself to me.

The first is of the essence of the thing; it lies in the very fact of association. The Club brings men together. It breaks down the fences of that congregationalism which separates us from each other with its narrowness, selfishness, isolation. It gives the parishioner a wider field to disport himself in, to grow in,

There is not a parish in the world big or great enough to furnish a human soul that is a soul, full room and mature growth in knowledge, sympathy, charity. A man may as well hope to become a great citizen who confines his human interests and efforts within his own family. It is ordained that he cannot even be a decent head of a family if he does that, much less a good citizen. And so of the parishioner; he must get outside the parochial fence, and see what lies about him, and try and become interested in it, or he will cease to be even a good parishioner. The Church Club brings him out. When he comes out, he will find himself in a very democratic company—company that will insist on believing that there are other parishes in the world besides his, and that will insist on his believing it, too. The Church Club is, in fact, a sort of common fields around our enclosed parish lots, on which we can come out and meet each other on the level, and breathe the fresh air together, and wrestle with each other and tumble about, and get acquainted with each other in a healthy way. A great many vexing questions can be settled on the common fields of the Club in a give and take fashion, in fun and good humor; questions which would rankle and breed hate if we dare each other with them from behind our own parish fences, or fling them at each other's heads when we meet once a year in convention. There isn't a question in Church life, or practice, which need breed dissension if we will only come together and talk it over and fight it out with each other on the open field of the Church Club before all the boys. This breaking down of fences, and shaking all up together, and making us less exclusive and less bumptious, is the first and chiefest reason for the existence of the Church Club.

Out of this first proceeds the second; the Club makes us more humane by introducing us to the purposes, necessities, difficulties, joys, and troubles of our neighbors, as we learn them from each other at our meetings from month to month. Before long it will become a natural thing to inquire how we can help one another; for we may find by and by that we can help one another. The moment of one parish's bitter necessity may be the moment of another parish's affluence; and it is not in the nature of things that affluent people shall let people they are constantly mixing with, suffer, if they know it, and can help them. We can, at all events, let them feel we sympathize with them, and we can cheer them on; and to some parishes, at some moments, that would give courage.

And another reason and use for the Church Club, is that it is bound to bring up the Church itself into a higher place in our affections as the thing to be loved, the thing to be loyal to, the thing to work for, the thing to stand by—the Church as a whole. Sometimes the parish, sometimes the parson, monopolizes a man's thought and affection and loyalty, and he never seems to get beyond that narrow fealty. Well, that man is no Churchman. He does not know what the Church is—such a man. Not that love of the parish and love of the pastor is to be decried, any more than love of the regiment and love of the colonel is to be decried. No man can be a good soldier who doesn't love his regimental colors and his captain. But he must love, above all, and be loyal, above all, to his country, and the cause of his country, and the flag of his country, and his commander-in-chief. That is it that makes the good citizen, the good soldier, the patriot. So of the Church: she ought to be the chief object of our love, and I think, without belittling either the parish or the pastor, the Club may point out this larger object of affection to some of us, and make love of it, loyalty to it, devotion to it, a principle, yea, a passion, with us.

The Church Club ought to be a great educational instrumentality. This is a true function of a Church Club. It is surprising how little the average layman knows of the Church, its doctrines, its liturgy, its worship, its history, its plans for the present, its purposes for the future, its missions at home and abroad. To many, this whole field of knowledge is *terra incognita*. We cannot love what we don't know; and we can't love the Church if we don't live the Church. The Church Club, if it is to fulfill its proper function, ought to deal with these questions, enlighten us on these questions, enlist us in these interests. There is no use, while the world moves bravely on, to sit still and let the moss grow on us. We wouldn't suffer that to happen in our business relations; there is no use letting ecclesiastical moss grow on us. Let us know what is to be known; let us keep in the front rank if we can. To sit still and

see the procession pass, is decay. An effective Club will make its strongest effort in this educational direction, in enlisting an enlightened interest in every thing that concerns the Church; in waking us up to the knowledge that in our own Church—in its apostolic order, its pure doctrines, its noble liturgy and offices, its stately and reverent worship—we have the most precious inheritance of all the ages. Possibly if we knew more about it, we should value it more, talk it more, work for it more.

The Church Club trains us and disciplines us to present a united front, as a Church, to the community. As parishes, we are poor little, inconsequential detachments, without weight or dignity in the popular estimation; holding our little parochial opinions, giving forth our little parochial pronouncements, consuming our energies in our little parochial undertakings; the scoff of the heathen; without bulk, or presence, or dignity, or respect. But if, through the means of the organization and good fellowship of the Church Club, we can come to think the very same thing, say the very same thing, present the very same front, to all questionings, oppositions, traducings, then the world feels that we have number, weight, influence, wealth, power, and owns our right to think and speak and do. Then we count. This solidarity of the Church before a community, and influence in it, can be brought about by the Church Club.

It does not seem to be the province of a Church Club to enter as a club into particular schemes and projects, whether of money raising or Church extension; but rather to inform its members thoroughly as to the facts of the Church, the necessities of the Church, the condition of the work of the Church, and to prepare them and inspire them to act in concert through the regular and ordinary means and instrumentalities of the Church. The Club, as to these things, resembles, to my mind, a military council, whereat each officer is thoroughly familiarized with the features of the ground, the position of the enemy, the plans of the commander-in-chief, and the forces with which the attack is to be made; and from which he retires to his own proper command, to act with it, with the fuller knowledge acquired at the council. This idea of the Club appears to have been justified by the experience of the older Clubs.

In the published proceedings of the New York Club, we can learn the lines on which the most important Church Club in the country has proceeded. One of their most important discussions in 1893 was "On the Work of the Church below Fourteenth Street," and the agitation of this question resulted in the most valuable report ever made on down-town missions in New York City. We have as important a field for investigation in the work of the Church east of Fourteenth street in St. Louis, and there is no reason why the Club should not deal with that subject in a manner to awaken the Church to the importance of the work, especially as it stands related to St. Stephen's mission.

An important question presents itself. Is there in these questions—questions that are arousing and inspiring the best of the laity in neighboring cities, questions that are enlisting the intellects and lives of men in every community—is there in these questions interest and urgency enough to rouse the Churchmen of St. Louis to inquiry and action? Do we care for any of these things? Are we so exhausted with business cares, or material ambitions, or sensuous recreations, that we have small energy or interest left for higher things? Shall we be content with a little meddling in parish economics, and remain indifferent to the high politics of the Kingdom? Or shall we find room and sympathy for the thought that we are citizens of the Kingdom of God, and that matters pertaining to the King, laws, government, politics, and warfare of that Kingdom are matters of high moment and surpassing interest, on which we shall delight to speak often one to another? The future of the Club may tell.

Personal Mention

The Rev. Frank Durant, of McCook, Neb., (Platte) has left his field of work for a year's study, and may be addressed 1100 Arkwright st., St. Paul, Minn.

The Rev. Louis N. Booth, of Trinity church, Bridgeport, Conn., has been in the White Mountains.

The Rev. Thomas Spencer has resigned his professorship in Bishop Payne Divinity School, Petersburg, Va.

The Ven. J. D. Morrison, D.D., LL.D., Archdeacon of Ogdensburg, has been summering in the Adirondacks.

The Rev. Herbert G. Sharpley, assistant minister of All Saints church, Orange Valley, N. J., will spend September in the White Mountains in charge of the new summer church of St. Matthew, Sugar Hill, N. H.

The Rev. Earnest H. Mariett has had summer charge of St. Ann's church, Kennebunkport, Me.

The Rev. Wm. R. Stockton has resigned the rectorship of St. Peter's church, Phoenixville, Pa.

The Rev. J. B. Williams has been summering in Maryland.

The Rev. Wm. Short has been passing his vacation days at Charlevoix, Mich.

The Rev. M. Zara, of the Italian church, Philadelphia, has returned from his visit to Italy, by the steamship "Fuld," from the port of Genoa.

The Rev. John Gass has resigned his position as assistant minister of Grace church, Charleston, S. C.

The Rev. Percy Gordon has sailed for Europe, landing at Havre last week.

The Rev. Geo. G. Merrill has returned from his summer tour of Europe.

The Rev. W. S. W. Raymond entered upon the duties of his new rectorship Sept. 1st.

The Bishop of Pennsylvania was to sail by way of Rotterdam on his return from Europe on Aug. 29th.

The Rev. Alexander M. Rich has been in summer charge of the church of the Messiah, Baltimore.

The Rev. Frederick W. Clampett has returned from his visit to Europe.

The assistant Bishop of Southern Ohio will take a belated vacation at Moosehead Lake, Me.

The Rev. W. J. Petrie returned from Europe by way of the steamship "Westernland" of the Royal Netherlands Line, from Antwerp, the middle of August.

The Rev. C. M. Addison recently returned from England on the Cunard steamship "Campania."

The Rev. K. M. Deane, of St. Andrew's church, St. Louis, is spending his vacation at Wequetonsing.

The Rev. E. T. Bartlett, dean of the Philadelphia Divinity School, who has been absent for his health for a year, expects to return from Europe in September.

The Rev. A. A. Roberts has been appointed archdeacon over the colored work of the diocese of Tennessee. He should be addressed at Nashville, Tenn.

The Rev. John H. Forrest-Bell, for nearly ten years in the Olympia jurisdiction but for the past year in charge of St. John's church, Maunston, diocese of Milwaukee, has resigned his charge, and will with his family leave for England on the "Etruria," sailing Sept. 15. Address Failsforth, Manchester, England.

At the late commencement of Jefferson College, Mississippi, the degree of Doctor of Divinity was conferred upon the Rev. Henry Harcourt Waters, of New Orleans.

The address of the Rev. Wm. K. Douglas, D.D., until after the meeting of the Missionary Council, is Middletown, Conn., care of W. and B. Douglas.

The Rev. Guy W. Miner has resigned his position in Shattuck School, Faribault, Minn., and entered upon the work of assistant minister of Grace cathedral and the missions, Topeka, Kansas.

The Rev. Walter C. Clapp resigned the professorship of Exegesis at Nashotah House, Aug. 3, 1894. He may be addressed at 542 Broadway, New York City.

The Rev. Jas. F. Plummer has been appointed by the Bishop of Southern Virginia to the charge of the church of the Epiphany, West Lynchburg, the church of the Good Shepherd, Evington, and St. Peter's church, Lynch's station.

The Rev. Father Griffith, of St. Clement's church, 20th and Cherry streets, Philadelphia, has returned to his work after an absence of six weeks, spent in camping. His address is St. Clement's clergy house, 2026 Cherry street.

The Rev. W. S. Baer, rector of St. Martin's, Radnor, Pa., and secretary of the diocese, has gone to Lake Minnewaska for a short time.

The Rev. Chas. H. Arndt, the rector's assistant at Christ church, Germantown, Philadelphia, Pa., has returned from Europe.

The Rev. Dr. E. W. Appleton, rector of St. Paul's church, Cheltenham, is still confined to his house by illness.

The Rev. J. H. Townsend sailed from Philadelphia, Sept. 1st, on steamer "British Princess," to spend a month in England. He was accompanied by the Rev. Edward R. Baxter.

The Rev. Dr. Chas. DeWitt Bridgeman, returned from Europe Wednesday, Sept. 5th.

Bishop Walker, of North Dakota, returned from England in the steamship "Furst Bismark," of the Hamburg-American Line, Friday, Aug. 31.

The Rev. Arthur Chase has changed his residence and work from St. Mark's School, Southborough, Mass., to that of assistant at the church of the Advent, Boston, Mass.

The Rev. Alexander B. Carver returned from his European trip on Saturday, Sept. 1st.

Chicago and Washington, are requested to so advise the undersigned, who will be glad to correspond with them in regard to rates, etc.

BURTON F. WHITE,
Sec'y Chicago Local Council.

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.

MISSIONARY COUNCIL.

The Missionary Council is appointed to meet in Hartford, Conn., beginning on Sunday, Oct. 21st, and continuing Monday, Tuesday, and Wednesday. By appointment of the Presiding Bishop, the sermon will be preached by Bishop Randolph, of Southern Virginia.

JOSHUA KIMBER,
Associate Sec'y.

STANDING COMMITTEE OF MASSACHUSETTS.

Mr. Robert Henry Ferguson, late a minister of the Baptist denomination, and president of one of their colleges, and Mr. Henry Montesquieu Green, late of the Unitarian denomination, have applied to be recommended to the Bishop as candidates for Holy Orders. The applications were laid over under the rules.

A. ST. JOHN CHAMBRE,
Secretary.

Lowell, Mass., Sept. 6, 1894.

Notices

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

THE ROMANCE AND TRAGEDY OF THE HOUSE OF STUART

Three lectures on the Stuart Kings of Scotland and two lectures on Mary Stuart, suitable for parlor lectures, schools, etc. Illustrated by photographs, engravings, etc. Reference, the Rt. Rev. Wm. E. McLaren, D. D., Bishop of Chicago. For terms, dates, etc., address MISS HUTCHISON, 299 Erie st., Chicago.

THE CONQUEST AND CONVERSION OF ENGLAND AND THE CHRISTIAN QUEENS

A lecture on Church History, suitable for entertainments for the benefit of the Woman's Auxiliary, church guilds, charities, etc. Reference, the Rt. Rev. Wm. E. McLaren, D. D., Bishop of Chicago. For terms, dates, etc., address MISS HUTCHISON, 299 Erie st., Chicago.

Died

MACDONALD.—Entered into the rest of Paradise, from Christ church rectory, Gilbertsville, N. Y., on the 13th Sunday after Trinity, the Rev. David Ferguson Macdonald, D.D., in the 60th year of his age, and the 40th of his ministry.

Appeals

GENERAL CLERGY RELIEF

(Legal Title—Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm, and Disabled Clergymen.)

This fund extends relief to disabled clergymen and to the widows and orphans of deceased clergymen in all dioceses and missionary jurisdictions of the United States.

This fund should not be forgotten in the making of wills. Contributions may be sent to WILLIAM ALEXANDER SMITH, Treasurer, 70 Broadway, New York.

Church and Parish

WESTERN CATHEDRAL.—Wanted, Organist and Choirmaster Devout Churchman, unmarried. Unusual opportunity for right man. Address G. W., THE LIVING CHURCH, Chicago.

CHILDREN or others who desire to help a young parish can do so by sending cancelled postage stamps to Mrs. M. J. Fisk, Wauwatosa, Wis. Cut all stamps square with margin of a quarter of an inch.

LIVE PRIEST, of experience, extempore preacher, good reader, desires a field with live Christians ready and desirous to co-operate with him in aggressive work for Christ and the Church. Must be east of the Missouri river, or remote from mountainous region, on account of invalid daughter. Daughter's health makes change imperative. Address LIVE PRIEST, THE LIVING CHURCH.

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

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

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

Official

THE tenth annual conference of Church workers among Afro-Americans, will be held (D. V.) in St. Thomas' church, Philadelphia (12th and Walnut streets), Oct. 17th, 18th, and 19th, 1894. St. Thomas' parish celebrates its centennial at this time.

ANNUAL CONVENTION BROTHERHOOD OF ST. ANDREW.

Clergymen or laymen who expect to attend the next Convention of the Brotherhood of St. Andrew, which is to be held in Washington Oct. 11th to 14th, and who expect to travel by way of Chicago, and would like to join a special party between

The Editor's Table

The Oldest Christian Hymn

In Paed. Lib. III. of Clement, of Alexandria, is given (in Greek) the most ancient hymn of the Primitive Church. It is then (one hundred and fifty years after the Apostles) asserted to be of much earlier origin. It may have been sung by the 'Beloved Disciple' before he ascended to his reward. The following version will give some imperfect idea of its spirit:

Shepherd of tender youth!
Guiding, in love and truth,
Through devious ways;
Christ, our triumphant King,
We come Thy name to sing,
And here our children bring
To shout Thy praise.

Thou art our holy Lord!
The all-subduing Word!
Healer of strife!
Thou didst Thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life!

Thou art Wisdom's High Priest!
Thou hast prepared the feast
Of holy love;
And in our mortal pain,
None call on Thee in vain,
Help Thou dost not disdain,
Help from above.

Ever be Thou our guide!
Our Shepherd and our pride,
Our staff and song!
Jesus! Thou Christ and God,
By Thy perennial Word,
Lead us where Thou hast trod,
Make our faith strong.

So now, and till we die,
Sound we Thy praises high,
And joyfully sing;
Infants, and the glad throng,
Who to Thy Church belong,
Unite and swell the song,
To Christ our King.

The last day of Summer is drifting into the Autumn haze. The little fleet of white-winged canoes floats lazily eastward to the bay, turning from the gold and crimson of the setting sun, from the quiet harbor and the dreaming shore, to seek the livelier air and rougher sailing of the open lake. The iridescent waters in the West palpitate at the touch of Day's drooping wings, and the waves subside to ripples that scarce are heard in whispers on the sand. The tinkle of deftly handled oars in the pellucid water is attuned to the sweet-toned talk and laughter of young men and maidens, who are floating between earth and heaven with hushed hilarity.

Twilight does not linger long. The moonless night comes down, and even the glimmer of stars lends no light to the pathway of the vanishing season. The smoke of forest fires, during the long drought of August, has filled the atmosphere with more than a mellow haze. The sky is "ashen and sober," a sombre background upon which the pines are painted with a blackness such as no colorist ever compounded. It is an "impressionist" picture, in which sea, and sky, and shore, are mingled, over-canopied by the inky silhouettes of the forest. But see! The lights kindled by man begin to twinkle from cottage windows. Around the crescent of the harbor, fires of sympathy and social fellowship gleam, green, and red, and white; and here and there on the shore delighted children shout and clap their hands as the big bonfire leaps up in flame.

The vacation table is placed on the broad veranda of a cottage near the shore, over which the pines of Northern Michigan soar and sing, while the waves keep time in rhythmic monotone. Here I sit till near the "witching time of night"—recline and listen to the voices that the waves lift up and the winds waft down. Sometimes, as now, songs float across the water, blending with the sweet tones of the guitar; and on clear nights the moon scatters silver and pearls over the water and floods with quivering light a wide pathway to the horizon.

Fainter grow the lights and dimmer the sounds, as night nears its meridian, and the smoke cloud grows denser. I am dreamily following them that go down to the sea in ships, thinking how difficult it must be to make port in such a smother, when I am aroused to the reality of danger by the hoarse bellowing of a steam "whistle" near at hand, and a great barge looms up not far from shore, apparently mistaking my red lan-

tern for the pier-head light. I turn out the light and run to the beach shouting: "Keep her off; starboard your helm!" The engines are stopped, the wheel is whirled, and the huge hulk drifts off to feel her way around the harbor till she finds the dock.

The clock has struck. Summer has gone out in smoke and Autumn enters behind the curtain. Vacation is over, and work begins with the dawning. What shall be its record and result? We enter the cloud, perhaps, with the momentum of the steam barge, and drive on through darkness and the deep to make our port. If we go wrong and mistake the lights, may God put it into the heart of some one to shout the warning, "Starboard your helm!"

Old Mission, Mich.

A writer in *The Irish Gazette*, replying to the resolutions by a vestry against introducing cassocks into the parish, says:

I have to observe that the word cassock (from Spanish *casaca*, French *casaque*) first meant a loose military overcoat. And so it is used in "All's Well that Ends Well"—Act IV. Scene III.—"so that the muster file, rotten and sound, upon my life amounts not to fifteen thousand poll, half of the which dare not shake the snow from off their cassocks, lest they shake themselves to pieces," a passage where the military sense of the word is quite plain. It then came to mean, I believe, generally a robe over the other garments; and in time, from meaning a military overcoat, then generally an overcoat, it came to be used in a restricted sense again, and became limited to that overcoat or garment worn by the clergy, the soldiers of Christ, in their ministrations. And again, from signifying a loose overcoat or garment, it came to signify, as now, a closely fitting garment. There is nothing distinctively Roman about the name or thing. It is quite true indeed that the cassock is used by the Roman clergy. "In the churches of the Roman obedience, we are told, it varies in color with the dignity of the wearer. Priests wear black, bishops purple, cardinals scarlet, and popes white."—(Hook's Church Dictionary.) But cassocks have long been worn by the clergy both in England and Ireland without any objection whatever. There is no principle whatever involved in it.

Probably one of the strangest facts in the history of language is the resurrection of the Hebrew to life and activity as the language of a people and a country, after its death which occurred 2,250 years ago. The Jews who returned from the exile were a small people, and they were compelled to learn and employ the Aramaic, the language of the country, so that the Hebrew was disused, excepting by the priests, as the Latin now is by the Catholics. But the language was preserved in the Old Testament Scriptures, and it was taught that the Scriptures might be understood, and this has been continued till the present day. Now the Jews are returning to Palestine from Russia, Poland, Germany, Italy, Spain, and other countries, and cannot understand each other in these diverse languages, but they all understand the Hebrew of the Old Testament and employ it, so that Hebrew is again the language of the common people, and is heard in the marts of trade and in common use. The Hebrews of Palestine employ it exclusively in their families, so that it has become again the mother-tongue. In Jerusalem it died, and in the same city, after so many centuries, it has come to life again. As was to be expected, the pronunciation varies, but this is corrected in accordance with the Arabic and other Semitic dialects. There is something marvelous in this restoration of, not only the people, but the language which they had practically lost five hundred years before their dispersion.—*The Interior.*

Scotch Humor

The Southern Churchman collates the following from a book of reminiscences by Dr. Pryde, recently published in Edinburgh:

Dr. Pryde tells a good story of the late Mr. Adam Black, the publisher. One day, shortly after he had commenced business, a suspicious looking man came stealthily into the shop, and leaning over the counter, whispered into his ear: "I've got some fine smuggled whisky, which I'll let you have at a great bargain." "No, no!" said Mr. Black, indignantly, "I want nothing of the kind; go away." The man, evidently not believing in the sincerity of this righteous outburst, leaned over the counter again and whispered: "I'll take Bibles for't!"

THE Rev. Hamilton Paul was entertaining a dinner party. He said grace in a low voice and immediately began to eat. One of the guests, who was somewhat deaf, cried out: "Mr. Paul, you have not said grace." "I did." "But I didn't hear you." "I was not speaking to you."

A COUNTRY doctor met one day the boy of a patient who was very ill. "Well, my lad," said the doctor, "how is your father this morning?" "He's deid," said the boy. "Dead!" cried the doctor. "Was there a medical man beside him when he died?" "Na," replied the lad, "he just deed hissel'."

A TEACHER, examining his pupils on the parables, said: "One Gospel says, 'Are not two sparrows sold for one farthing?' and another says, 'Are not five sparrows sold for two farthings?'" "How do you reconcile these two passages?" One little fellow called out in strong Doric: "Ye get them cheaper when ye tak' a wheen."

THE Episcopalians used stained glass in their church windows, and therefore the Scotch looked upon it as something that destroyed purity of worship. A Presbyterian minister had been bold enough to introduce this hated innovation. He was showing it in triumph to one of his female parishioners, and asked her how she liked it. "Ay!" she said, "ou ay! it's bonny. Eh! but I prefer the gless just as God made it."

A CONGREGATION had presented their minister with a sum of money, and had sent him off to the Continent for a holiday. A gentleman just returned from the Continent, meeting a prominent member of the congregation, said: "Oh, by the by, I met your minister in Germany. He was looking very well—he didn't look as if he needed a rest." "No," said the member calmly, "it wasna him, it was the congregation that was needin' a rest."

THE gravedigger of a country parish made up his mind to propose to the minister's servant girl, and he proceeded to do it in the most business-like way. He asked her to take a walk with him, and she consented. Leading her into the scene of his labors, he walked by her side in silence until he reached a particular spot in the burying ground. Then becoming very much affected, he said: "Look there, Jeannie; that's whaur a my folk lie, and that's whaur I'll lie mysel'—if I'm spared. Wad you like to lie there, Jeannie?" She said that she would have no objection, and so the matter was settled.

Book Notices

A Scarlet Poppy and other Stories. By Harriet Prescott Spofford. New York: Harper & Bros. 1894. Price, \$1.25

"Lessons from Real Life" is another title by which these stories might be known, for certainly every one of them has had its counterpart there. If Mrs. Spofford did not look at the annoyances, the bickerings, the vexations to which flesh is heir to, with a kindly, sympathetic, and yet a semi-critical eye, she never could have given us this collection of bright readable stories. Among the rest, "Best Laid Schemes," appeals to our admiration for its laughable outcome and the perfectly natural way in which this outcome is arrived at. Mrs. Spofford is always entertaining.

The Faith of Our Forefathers. By Edward J. Stearns, D.D. Seventh edition, revised. New York: Thomas Whittaker. Pp. 380. Price, paper 50c.

It is now fifteen years since this valuable aid in the Roman controversy first was issued, and it has been steadily re-appearing in fresh editions up to to-day. As almost everyone knows, it forms an examination of Archbishop's Gibbon's specious work entitled, "The Faith of our Fathers," and is conducted with abundant scholarship for the task. Weapons of Church defence as well as for Roman attack may be selected out of this full armory furnished by Dr. Stearns.

Tales of the Maine Coast. By Noah Brooks. New York: Charles Scribner's Sons. 1894. Price, \$1.00

It is to the sea that the pleasure seeker, the world weary, the tired brain, flees for recuperation and inspiration. There is soothing in its endless unrest. It produces character too after its own wild workings. Its infinity of attitudes, its weirdness and uncanniness, its storm and sunshine, laughter and tears, its unfathomable secrets, create in the human dwellers upon its shores and those who depend upon its favor for sustenance, something of the same unfathomable, untamed nature. So true is this that coast tales are almost without exception fascinating, and "Tales of the Maine Coast" are not an exception to this rule. We do not often find in fiction a more unique and interesting character than Pansy Pegg.

Good Housekeeping for September has interesting articles on Beds and Bedding, and Around the Dinner Table, while the treatment of pickling and preserving is generous, as befits the season. In the October number, this magazine will begin the most thorough treatment of The Food Question ever undertaken by any periodical or other publication. Papers from writers of world-wide renown are already announced, fully justifying all the enthusiasm of the publishers over this important enterprise. [Clark. W. Bryan Co., publishers, Springfield, Mass.]

THE famous musical composers are securing an advance magazine publication for their compositions. *The Ladies' Home Journal* is to publish Sir Arthur Sullivan's new song, and Patti's veteran conductor, Arditi, has given his new waltz to the *Journal*, while Reginald de Koven's new song goes also to the same periodical. Strauss has sent his new waltz to the editor, Sousa a new march, and Mascagni, of "Cavalleria Rusticana" fame, is writing a piano score.

Books Received

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

- THOMAS WHITTAKER, New York.
- A Salt Water Hero. By Edward Augustus Rand, author of "Fighting the Sea," etc. Price, \$1.25. MACMILLAN & CO.
- The Order of Confirmation; First Communion; with Prayers and Devotions for the Newly Confirmed. By the Rev. G. F. Maclear, D.D. Adopted for Use in U. S. A. by the Rev. Samuel Hart, D.D. 2 vols. 25c each.
- THE YOUNG CHURCHMAN CO., Milwaukee, Wis.
- Theological Outlines. Vol. II. The Doctrine of Man and of the God-Man. By the Rev. F. J. Hall, M.A. 75c, net. THE CASSELL PUB. CO.
- New Light on the Bible and the Holy Land. Being an Account of some Recent Discoveries in the East. By Basil T. A. Evetts, M.A. Illustrated. \$3.00.
- E. B. TREAT.
- Thoughts for the Occasion, Patriotic and Secular. From the Best Authors. \$1.75.

Letters to the Editor

HARVARD UNIVERSITY STUDENTS

To the Editor of *The Living Church*:
There are among the students in Harvard University a number of members of the Brotherhood of St. Andrew, who will be glad to receive the names and Cambridge addresses of any men who are coming to the University this year, and to call upon them and make their acquaintance. They will also be pleased to receive the name of Church students who might be interested in the work which the Brotherhood men are doing. Names and addresses should be sent to
F. P. GULLIVER,
1682 Cambridge st., Cambridge, Mass.

STATISTICS WANTED

To the Editor of *The Living Church*:
Will some one who has the statistics please furnish me with the number of ministers of the denominations who came into the Church from Advent to Advent, 1891, 1892, and 1893. I have the statistics for 1893-94, and also for several years prior to 1891. I desire these figures (classified according to denominations) very much, as they will help to strengthen a point I am making in a little tract I am preparing for distribution in my parish.
J. S. HARTZELL.
Mt. Pleasant, S. C.

A PRACTICAL SUGGESTION

To the Editor of *The Living Church*:
A good deal has been written lately about the Massachusetts scandal. I wish to suggest something that may be done. The Rev. Mr. Martin asserts in your columns that a Massachusetts rector has, within a short time, openly denied the Virgin birth in a sermon, and has repeated this denial to a parishioner in private. Now, the Massachusetts Church Union exists to defend the Nicene Creed in the diocese of Massachusetts. Let the Rev. Mr. Martin give the names of this rector and this parishioner, the date of this sermon, etc., to the council of the Church Union, and let the council present the rector for trial to the Bishop of Massachusetts. Then we shall see what the Bishop of Massachusetts will do.

A PRESBYTER OF MASSACHUSETTS.

ORTHODOXY

To the Editor of *The Living Church*:
When there is any real or implied, or possible violation of the Faith, or when there is any danger of this violation in respect to the vows of ordination, it is no wonder that from many directions there shall come forth earnest voices of warning and admonition, and also explanation and definition of the Truth as it has been in the world from the foundation of the Church, and as it was given by our Lord and Master.

No doubt there is a solemn obligation and responsibility resting upon those who are appointed to guard the entrance of the Church's life and work, who are to decide what kind of men shall be the expounders of the Truth, and what kind of food, as shepherds, they shall give to the flock over which they are appointed. The bishop, the examining chap-

lain, the theological instructor, the board of examiners, have a position of very grave importance, for they are to decide whether or not those who profess to be called by God shall go forth in the Church, and administer at her altars, and expound the truth as it is in Jesus. When once men are accepted and become ordained, it is not an easy matter, as has been proved many times, to silence them in any false teaching, or to heal any injury they may have done by that false teaching.

But when one has taken upon himself the solemn vows embodied in his ordination, when he has been admitted as a priest, and pronounced a safe guide of souls, it would seem that the vow and act would be sufficient evidences of his correctness in doctrine. That vow on his part, and the wise and Godly decision of his elders, should be enough of themselves to guide him in his work as a faithful dispenser of the Truth, and that there would be no need for him to advertise his orthodoxy.

What does it mean when priests of the Church find it necessary, when advertising for a parish, among other qualifications to announce that they are orthodox? From time to time we have seen these advertisements to our grief and humiliation. Has the time come when a minister of the Lord Jesus Christ finds it necessary to say that he is orthodox? Is it true that there are parishes that would rather have an unorthodox than an orthodox priest? or has the time come when parishes seeking a priest to minister to them are afraid that they might get one whose orthodoxy is questioned? It is because of this, that it becomes necessary for a priest who advertises, if advertise he must, to say that he is eloquent, learned, good preacher, and orthodox! What is the meaning of orthodox and unorthodox? Let us not hide the facts. There is danger of admitting the unorthodox, which to us means untrue, unsound, unsafe; and the unorthodox priest (shame that we can say such a thing as unorthodox priest) will make the unorthodox parish, and so they will consider orthodoxy or unorthodoxy in their relations the one to the other.

It is a shame that ordination and priest should in these days be made to mean so little. But, on the other hand, there should not be the slightest possibility or necessity that anything but truth in doctrine and practice should enter into these solemn terms. It becomes those who are put as guards over the Lord's work to make it, so far as they are concerned, impossible and utterly unnecessary for any one in holy orders to say whether he is orthodox or not; his very position, as such, creating that impossibility, and unnecessary the use of such language.

URIAH SYMONDS.

Port Jervis, N. J., Sept. 4, 1894.

"BLOODY BISHOPS"

To the Editor of *The Living Church*:
In the Nashville *Christian Advocate* (Methodist), of April 26th, I find on the first page under the head of "The possibilities of the Epworth League", the following language, written, it seems, by the editor of that paper:
"But we do not care a fig whether we can connect ourselves by means of a line of consecrated and consecrating finger tips with the bloody bishops of Queen Mary or the beastly popes of the tenth century. It is, in fact, a source of no small gratification to us that we stand quite out of official relations to such unlovely nursing fathers of the Church."

Now, if the writer of the above means to say that the lines of succession now in the Church of England, and consequently those of our Church, came through the "bloody bishops of Queen Mary, or beastly popes, of the tenth century," then he is, to say the least, very poorly informed in regard to that subject.

When Queen Mary died in 1558, all of those then alive in England and who had been bishops under her, were deprived by Elizabeth, her successor, for refusal to take the oath of supremacy, with the exception of Kitchen, of Llandaff, and two suffragan or assistant bishops, who took the oath and conformed. Of the three who thus retained their places, only one, Hodgkin, suffragan of Bedford, had any part whatever in the consecration of new bishops to fill the vacant sees. He and the other two who conformed with him had all been consecrated long before Mary ascended the throne; Hodgkin himself Dec. 9th, 1537, some sixteen years before; and there is no evidence whatever to show that any of the three were implicated in any of the burnings and executions which disgraced Mary's reign. It should be remembered that most of the bishops of Mary's time had no hand in those acts.

Again, of those who were united with Hodgkin in the consecration of the new bishops, all of them had been bishops under Edward the Sixth, Mary's predecessor, and all of them had been deprived by Mary because they were favorable to a reform of the Church. Two of them, Coverdale, the translator of the Bible, and Barlow, had been imprisoned under Mary, and upon their release had left the kingdom and did not return until after her death. All of them had had for their chief consecrator, Archbishop Cranmer, whom Mary had burned at the stake; and among the bishops who had assisted Cranmer in the consecration of two of them, was Ridley, another of those who had suffered death under Mary.

It will be seen, then, that our lines of succession do not

come through any of the "bloody bishops of Queen Mary," but that they came principally through those martyr bishops on whom she wreaked her vengeance.

So much for that. And with regard to the "beastly popes of the tenth century," an examination of the lists of consecrators of the English archbishops, will show that not one of them was consecrated during that century by any of the popes, either of the beastly kind or otherwise; all of the Archbishops of Canterbury who were consecrated during that period having been consecrated in England by English bishops. And as the rule was then, as it is now, that each archbishop, with the assistance of his own bishops, consecrated bishops to fill vacancies in his province, the reader can see how much "tenth century beastly popes" could have had to do with our lines of succession.

I am not defending our succession from the insinuations thrown out against it in the words I have quoted, as though those insinuations, if based on facts, would in any way invalidate it. For no matter how unworthy or "unlovely" the bishop or minister may be, that would in no wise affect the validity of his official actions. If it did, then the entire Christian Church might have been affected by the defection of Judas, as he was in "official relations" to all of the other apostles and to Christ himself. Or to put the idea in another light, as that wise old man, Benjamin Franklin, once said, in writing to his daughter about a minister whom she did not like: "Sweet and clear waters can come through very dirty earth."

I am defending our succession from the insinuations contained in the article I have mentioned, simply because, like many things which are said against our Church, by those who are not informed in regard to it, those insinuations have no warrant of fact on which to rest. Though there were some bloody-minded bishops in Queen Mary's time, such as the notorious Bonner, and many immoral popes during the tenth century, yet our lines can be traced through none of them.

LAYMAN.

"PRIVATE INTERPRETATION."

To the Editor of *The Living Church*:

I have just read in this week's issue the "Declaration" regarding the celebration of the Holy Communion, and would like to have the opinion of any one (or more) of the signers as to the propriety, under the rubrics, of a service entitled "Requiem Mass" which departs from the order of the "Holy Communion" in the following particular collects; viz., for the Sunday or holy day next preceding, omitted, and another not found in the Prayer Book substituted; both Creeds wholly omitted; a Gospel and Epistle other than those for the preceding Sunday or other holy day substituted; and the blessing entirely omitted.

I would also inquire as to the propriety (not to say the right) of certain of the clergy changing the nomenclature of the various titles of the services. If the present titles of Morning and Evening Prayer, Holy Communion, etc., are improper in any sense, why not have the same legally changed, and until that is done, continue to use the old familiar titles.

Also, what about various legends concerning the Blessed Virgin, such as the Assumption; the beautiful flowers found in the place where she was thought to be buried, etc. What possible good can come from such teaching?

Also to the use of the words "Mass," "Purgatory," and the like, which only mean to me, and to the most of us laymen, things or matters contrary to the Catholic Faith, or what Bishop Seymour terms the "Reformation settlement."

There are various other matters that many of us would like to hear these "mighty men in Israel" express their opinion upon, but I will only mention one more: "When all have communicated the minister shall return to the Lord's Table * * * covering the same with a fair linen cloth." Does the word "all" here mean "of those present" or does it include certain absent ones to whom the sacrament is to be carried after service? If the latter, when is the "fair linen cloth" to be used? If "all" means of those present, how can the last rubric in this service be held to include the ones absent as well as present, in the words, "after the Communion?"

It seems clear to my mind that the whole service shows that no reservation was intended, no matter what the original reason was for the anti-reservation rubric. This rubric was adopted, I believe, by this American Church in its plain literal meaning, and this Church certainly has the right and power, Art. xx. to decree its own rites, etc.; a fact which some seem to lose sight of. Reservation in times of great mortality and in certain particular cases is undoubtedly in itself right and proper, but with rubrics expressly against it, should not the clergy wait until the Church gives the authority? Collects for the restoration of this practice are said by the priest in certain instances because he thinks the practice is right, but who has the right to interpolate such collects for this or any other service or practice, however good in itself? It looks as if every priest was a law unto himself, and that private interpretation was rampant in the very school of thought which inveighs against it the strongest, as is also the disregard of a bishop's positive injunctions, for no more attention is paid to the same than would be if they were issued to the minister of one of the religious bodies around us. Do not the above practices injure rather than further the "Catholic movement?"

CATHOLIC INQUIRER.

The Household

Dinah

BY MARGARET DOORIS

It was a pretty picture quaint;
I stood unseen to gaze—
The summer sunset gilding all
In shimmering, golden haze.

I stood unseen to listen,
Behind the sun-flowers tall,
And trailing morning-glories
That climbed the cabin wall.

She sat outside the cabin door,
In that soft sunset glow,
And soothed her babe with those fond ways
Which only mothers know.

The while she sang, a pleasant smile
Lit up her dusky face;
She rocked her babe to and fro
With simple, rhythmic grace.

"Oh! Jesus, Massa, heah me now,
Dis babe am deah an' sweet,
Sen' down dem golden slippahs,
To fit his little feet;

"An' if dem shinin' angels
Done happen to come down,
Oh! sen' to dis yeah baby,
A lubly, starry crown."

At morn I passed, the sunbeams shone
Through misty, silvery haze,
And sparkling dewdrops hung on flowers,
Like diamonds all ablaze.

But Dinah sang no cradle-song,
'Twas hushed forevermore,
The angels took her little one
To their own shining shore.

May be they softly came at night
And took her baby sweet,
To try "dem golden slippahs"
Upon his little feet.

May be the loving Jesus
Had sent tne angels down
To fetch another little child
To wear a starry crown.

'Twas after years, when next I stood
Behind the sunflowers tall,
The morning-glories still climbed up
The white-washed cabin wall.

She sat outside the cabin door
In sunset's after-glow,
And swayed her body as she sang:
"Sweet char-i-ot, swing low—

"Swing low, swing low, sweet char-i-ot,
Done bring dem angels down—
Ter fetch me up see baby wear
Dat lubly, starry crown."

Aug., 1893.

Substitutes for Groceries

We had pretty hard times in the South during the war, to be sure; but no actual suffering was experienced in that part of Mississippi in which our family resided. "Necessity is the mother of invention," you know, so we contrived to find substitutes for almost every article we had been in the habit of buying at the shops, grocery, and dry goods stores. Perhaps you may be interested in knowing about some of these substitutes, and the knowledge may be of use some time.

For coffee, we tried many different substitutes—first, okra seed, which, when thoroughly dry, we parched to a golden brown, then ground it, mixed it with the white of an egg, and boiled it just as you do real coffee; this, when served with sweet cream, we found to be delicious. For sweet potato coffee, the potatoes were [peeled, cut in dice shaped pieces, dried in the sun, then parched to a dark brown, ground, and made the same as the okra coffee. Hominy coffee we made in this wise: the hominy was carefully browned, cleared, and made just as you do ordinary coffee. This really possesses medicinal qualities. It cured mother of dyspepsia, with which she had been troubled tor years. We also tried chin-quepin nuts for coffee. They were gath-

ered in the autumn, shelled, dried, and parched, then ground, cleared, and made in the usual way.

Of course it was impossible to get green and black tea during the war, and instead of these we used different kinds of herbs, such as sage, mint, and balm, also the leaves of the sassafras tree; and we found all of these made healthful and pleasant beverages.

For flour, sugar, salt, and soda, we were also obliged to find substitutes, with which we managed very well. For flour we substituted corn-meal dust. This we obtained by placing a convenient quantity of cornmeal in a cloth of moderate thickness, and then striking it against the sides of some large vessel. The dust thus procured made the most delicious pound cake, waffles, muffins, and batter cakes, that I ever tasted.

For sugar we used sorghum, molasses, and honey. The former was home-made, and is very nice when properly prepared; the latter was found in vast quantities, in a wild state, in the forests surrounding our plantation, many hollow trees containing gallons of the rich golden syrup. This was gathered, carefully strained, and set away in vessels covered only with thin cloth, in order that it might candy or turn to sugar; and this sugar we used in coffee, in tea, and in every way that common brown sugar is used.

For soda we substituted corncob ashes. The cobs were burned in a large Dutch oven; the ashes were put in jars, water was then put on, and it was allowed to stand until clear. The lye thus obtained, used with sour milk, in the proportion of one measure of the lye to two of the milk, made our cakes and bread as light as a feather.

There was no substitute for salt, of course; so we overhauled the smokehouse and cellar, securing all the rock salt that could be found in the pork barrels and mackerel kits, and this we washed, dried, and pounded as fine as possible. When this supply was exhausted we soaked the barrels and kits, evaporated the water, and thus obtained some more. The dirt floor of the smokehouse was also dug up to the depth of a foot or more, and this dirt was thoroughly washed, and the water placed in a large, shallow trough, and allowed to evaporate.

I know you think we were checkmated when it came to finding substitutes for medicines; but we found them as readily as we did other things that we could not buy. Fortunately we had very little sickness in our vicinity except of a malarial type. Instead of quinine the old standard remedy for such disorders, we used willow bark tea, made very strong, and taken in doses of half a pint three times a day. This tea seldom ever failed to arrest fever and ague. We also used a tea made from the leaves and flowers of field or dog fennel, which was excellent. For a liniment and counter irritant we used a mixture of red pepper and hog's lard, stewed together. This was very efficacious for rheumatism.—*Demorest's Monthly.*

Arthur Sylvester

A CHOIR STORY—II.

BY HAMILTON D. B. MACNEIL

Wednesday, at 4 P. M., was their next rehearsal. They were there promptly, but were met by the Rev. Mr. Douglass with the announcement that Mr. Lee was sick, and probably would not be able to be out again for a long time. "We shall have to find some one," he said, "so be sure to be here Friday at this same hour."

The boys scattered, most of them going off to play ball; but Arthur was far too anxious to take any interest in such things. George's conscience was also beginning to trouble him.

Friday, they found a young man in charge—a friend of Mr. Lee's. He meant well, but lacked the ability to interest or manage boys. He was too dictatorial, and the boys resented it. Both Mr. Fitch and the boys had a hard time that day, and the prospect for the immediate future was anything but pleasant.

Threats of not singing any more, of waiting till Mr. Lee's recovery, were numerous among the boys, who as usual said a great deal more than they really had any intention of doing.

Arthur Sylvester did not take any part in these discussions. He had been very sober since Sunday night, and all the more so since he had heard of Mr. Lee's serious illness. He had tried to see or send word to him, but had been told he was far too sick to be disturbed. How he wished that last Sunday night's work could be undone, or that he could make some reparation, give some proof of his affection. Now that he was in danger of losing him, he realized how much he really cared for him. Very keenly he saw that obedience was the best, in fact the only true, proof of their affection, which they could have given him. "He that hath my commandments and keepeth them, he it is that loveth me," is true both in regard to our heavenly and earthly masters.

This thought came strongly to him. He would be as faithful during Mr. Lee's absence, as if he were there, and would use his influence to make the other boys so also. Mr. Lee's advice came to his mind: Don't sing well to please me, or the congregation, or some visiting clergyman, perhaps. Forget all these things and sing your best, because you are God's ministers, set apart to lead in praising Him in His Church's worship on earth. As he thought of these things his real sin became plain, and he resolved henceforth to do his best always, and

this, too, not for his choirmaster's sake, but because he had been taught by him the higher, nobler motive.

Having arrived at this determination, he at once went off to find George Percy. He hated to do it, and yet he felt a certain pleasure in doing something disagreeable as a kind of reparation or self-imposed penance for his conduct.

Contrary to his expectations, George was only too ready to meet him half way. Both were now very repentant, and George was ready to join him in any plan to show their real repentance and affection.

Saturday night, they went early to the rehearsal together. The boys were unusually subdued and quiet, as all were anxious about Mr. Lee. "Boys," said Arthur, in his manly way, "George and I thought we ought to do something to show we really do care for Mr. Lee, and we have concluded that the thing he would rather have us do is to sing our best and behave well during his absence. Mr. Fitch is one of his friends, you know, so this is another reason why we should treat him well, besides the 'duty towards my neighbors' reason." Then he added with some effort: "Mr. Lee always told us we ought to do our best because we are God's ministers, and I for one am just beginning to realize it."

Influenced by these two, the boys all agreed to try. George and Arthur were general favorites among the choir boys, and the other boys generally assented to whatever they wanted and urged. Mr. Fitch had a pleasanter and easier time than he expected, and the boys found him less disagreeable than they supposed.

The service next morning was a very solemn one for the boys. When the prayer for the sick was read, every boy was deeply moved by it. Arthur Sylvester entered more earnestly into that prayer than ever he had into any other before, but when it came to the last part, "Or else give him grace so to take Thy visitation that after this painful life ended he may dwell with Thee in life everlasting," it seemed to him that he could not say amen

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to that part of it. He could not bear even the thought of losing him. If only he had not been so disoblging and even disobedient, he thought he could have borne it better. George Percy felt almost as badly. They grew to be firm friends in this their trouble, and together they learned to realize more fully the true meaning of Mr. Lee's teaching, for music was not the only, or the most important thing, he had taught them. A choir conducted on such principles is worth more than any club for boys that can be formed.

Often during their choirmaster's long sickness they had hard work to keep up the attendance and behavior of the boys. Often rebellious murmurings would arise on account of Mr. Fitch's injudicious methods, which required all their patience and influence to quiet, but still they kept on, and were rewarded by greater success than they had hoped for, and by the consciousness that they were doing right. They did not cease to be boys at all or to enjoy fun, but they began to feel that even boys are not without their responsibilities.

For a long time Mr. Lee lay very sick, nigh unto death's door, but at last the fever spent itself, and the tide slowly but surely began to turn. Very thankful were the boys, and they could hardly wait to have him back with them. At length the happy Sunday came, and Mr. Lee resumed his old place at the organ. The whole service seemed a thank offering. Very heartily they all entered into the thanks which were returned for his recovery.

After service the boys all gathered around Mr. Lee. Arthur and George lingered even a little longer than the others.

"We wanted to tell you," said Arthur, "how sorry and ashamed we are for our behavior at your last rehearsal and service."

"My dear boys," he replied, "I need no other proof of it than your faithfulness in my absence. Mr. Douglass and Mr. Fitch have told me all about your work, and I can't tell you how thankful I am for it."

The same *Magnificat* and *Nunc Dimittis* were used that night, but there was no hesitation about the solo. George and Arthur had gotten above any such little jealousies, and were firm friends now. At first Arthur had suggested that they sing it together, but George quickly responded.

"No, once was enough of that kind of work. You can sing solos much better than I, and it was only jealousy that prompted me that miserable Saturday night. Of course if Mr. Lee really needed me I would do my best, but now I see he was wise to choose you."

"Let us forget all about that unhappy time, but remember the lesson it has taught us."

George's work that night was far different from what it was on that other Sunday night. There were no signs of sulking. He led his side finely, and his voice never had sounded so strong and clear. Arthur sang the solo. His voice rang out clear and sweet, and was wonderfully sympathetic. His whole soul was in it.

"He remembering His mercy, hath holpen His servant."

He felt that God had indeed remembered His mercy towards him, and his heart was full of gratitude. He resolved to give the only proof that God asked or cared for, and that he knew was obedience.

THE END

Children's Hour

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

The Last Cruise of the Water-Witch

The trouble all began the very day of Uncle Jack's departure. The trunks were packed in the hall, the carriage was waiting at the door, and Uncle Jack, traveling hat in hand, was saying good-bye in his own breezy, cheerful fashion.

"Oh, see here," he said, when he came to Betty, "there's something on the table in my room for either you or Ben, I don't care which." And then he kissed Betty on both plump cheeks, gave Ben an affectionate hug, and ran down the steps, looking over his shoulder once more to smile his last good-bye.

The children could hardly wait to see the carriage out of sight before they rushed up-stairs. Betty was the first to reach the front room, and Ben found her standing spellbound, holding in her hand a miniature sloop, which bore on the stern in gilt letters the name "Water-Witch."

Betty's blue eyes sparkled with pleasure. "Oh, Ben!" she exclaimed, rapturously, "isn't it beautiful?"

"Just ship shape, I call her," answered Ben, thrusting his hands into his pockets, and looking with admiration at the pretty toy. "Let's go down to the brook and sail her."

Betty assented to this proposition most amiably, and the afternoon passed delightfully for both children. The "Water-Witch" proved worthy of her name. She spread her sails to the summer breeze and rode the waves triumphantly. It was not till the bell rang for supper that Betty said: "Let me take it now, Ben, 'cause it's mine, you know."

"Yours! I'd like to know why," answered Ben, sharply. "I guess Uncle Jack said he didn't care which had it."

"Well, I got it first," Betty persisted; "and besides you're the oldest and you ought to give it up."

"I know you always think so," Ben retorted indignantly. "A boat isn't a fit plaything for a girl anyway."

When the two children reached home they were both flushed and angry. Their mother looked wonderingly at their excited faces. "Why, what in the world is the matter?" she asked.

Betty explained, assisted by spirited comments from Ben. But before the un-



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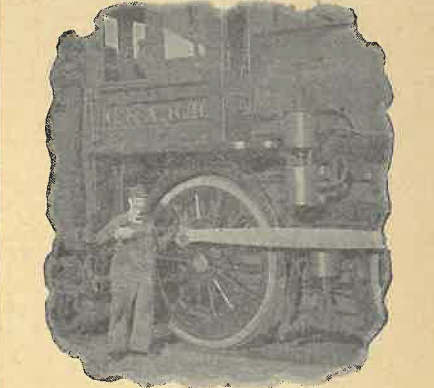
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pleasant tale had reached a conclusion her father interrupted. "You should both be ashamed of yourselves, he said, decisively. "Don't either of you touch the boat for a week, and then see if you can be good-natured."

Betty placed the "Water-Witch" upon the mantel, and frowned fiercely at Ben. Ben looked up from his bowl of bread and milk and scowled back at Betty. And for the next week this little brother and sister, who at heart loved each other dearly, hardly interchanged a pleasant word.

The next Friday afternoon when Betty came in from school, she immediately noticed that the "Water-Witch" was gone from the position on the mantel which it had occupied for the last week. "That mean boy!" exclaimed Betty, with the frown to which her smooth little forehead was growing sadly accustomed. "He's taken my boat again, but I'm not going to let him have it!"

She ran down to the brook, but Ben was nowhere in sight. "I b'lieve he's gone over to Long Pond!" she exclaimed after a moment's deliberation. "But he'll find he can't get away from me!"

Fifteen minutes later as Betty, panting, reached the brow of one of the sloping hills skirting the shores of Long Pond, she caught sight of Ben, who, with his trousers rolled above his knees, sat on the low bending branch of an old oak which hung out over the water. He held in his hand a string to which the "Water Witch" was attached, and he turned his head with a tantalizing smile as his sister approached. "You can't come out here!" he called. "This branch isn't safe."

"I don't care if it isn't!" Betty swung herself into the tree, and crawled daringly out on the swaying limb. "You've got my boat, Ben, and I want it!"

"It isn't yours, and you won't get it! Go back, Betty; I tell you this isn't safe!" Ben persisted.

Betty seized him by the shoulder. "Ben Harper—" she began, but the sentence was never finished. The dead branch, taxed by even Ben's weight, broke with a sounding crash, and both children were in the water.

Ben was the first to rise to the surface. He threw his right arm about the floating limb, and with the other seized Betty, whose terrified face just then rose above the water. Betty threw her arms about him, and the boy was frightened at the convulsive clutch of her little hands. "Don't hold me so, Betty!" he exclaimed. "We're going to drown. We must shout so they'll come and help us."

Both children screamed till they were hoarse. "P'raps we'd better rest a minute," Ben said bravely, encouraged by finding how easily, with the aid of the floating limb, he could support himself and Betty on the water.

When they had rested they shrieked again, and the placid hills gave back the echo unmoved. The sun was setting now, and Ben noticed how unearthly a light it

cast on Betty's pale face. The boy was growing chilled; his arm was numb from its cramped position, and a nameless horror crept over him.

Betty read his thoughts in his face. "We're going to be drowned—to be drowned! And it's all my fault."

"No, Betty; I was to blame." Ben held her tight with his aching arm, and wondered if it were possible that he had ever been cross to her. Then he thought of his mother, and the wooded shores of the lake grew blurred and dim.

Just then sounded in the children's ears as sweet music as they will ever hear in this world, though it was only Silas Dean whistling "Yankee Doodle," as he walked homeward across the fields. Silas was an able-bodied young fellow, and an excellent swimmer. In five minutes more Ben and Betty stood shivering and wet upon the shore.

And as Betty clung to Ben's dripping sleeve and looked over her shoulder at the smooth, treacherous water, the first thing she said was: "Oh, Ben! the 'Water-Witch' has gone down."

"I'm glad of it," Ben answered. He put his arms around Betty, and for the first time during that terrible hour burst into tears.


So the "Water-Witch" lay at the bottom of Long Pond, and her cargo of unkind words and selfish deeds was buried forever under the rippling water.—Canadian Churchman.

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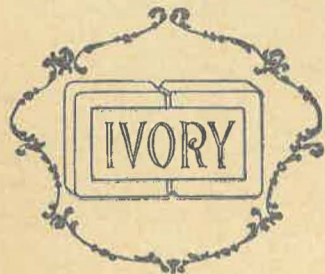
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Whether we shall use a warm or a tepid bath, one that is hot, or a cold one, has long been a matter of discussion, and opinions are no more nearly coincident than they were years ago. But the best judgment would seem to be entirely in favor of the tepid or warm bath for all ordinary occasions.

A cold bath is a shock, which drives the warm blood inward, and masses it about the vital organs, so to speak. The reaction comes when the forces rally and with abnormal energy send it back again where it belongs. Clearly that is quite apart from what we are seeking in conditions of weariness or nervous unrest.

A warm bath, on the other hand, with the water very near or slightly above the temperature of the body, accompanied by the gentle massage which properly belongs to the warm bath, gives the stimulation sought, the restful quickening of the action, the sense of calmness and repose. How these baths shall be taken is not so essential—it is a matter of comfort or convenience principally. While the ideal outfit consists of the bath tub, supplied with hot and cold water faucets for obtaining the exact temperature desired, soaps, sponges, towels, both coarse and smooth, and such additional conveniences as fancy may suggest, it is not in evidence that the beneficial results from such a model bathing equipment are greatly in advance of those which come from the employment of a dish of warm water, applied with the bare hand, in the absence of other facilities.

The sponge is a very convenient adjunct of the bathroom, but it is one requiring care, in order that it may be kept in sweet and sanitary condition. It should be thoroughly washed daily, or after being used, no matter how frequently, and well exposed to the air, so as to be entirely dried. A very good plan is to take the sponge once a week, drop it into a pan of water in which a lump of soda has been dissolved, and after keeping it at the boiling point for some time, rinse thoroughly and dry perfectly in the sun.

Towels for use in the bathroom should be of large size, and at least two qualities should be provided. First there is required a soft, absorbent article, which will quickly take up the surplus water, and afterward a friction towel should be used. Huckaback, crash, and Turkish toweling will be found to give good selections at inexpensive figures; but all stores which keep an assortment of these goods will present such a variety that every taste and every purse can be suited.

The selection of soap for the bath is an important matter, in so far that something of suitable quality should always be employed. All of the standard toilet soaps will be found excellent, but choice should be made between the various kinds—brown, oatmeal, glycerine, castile, plain white, or medicated, according to the effect desired. The ordinary hard soaps, such as are employed in the laundry, should never be taken to the bath. They are liable to irritate and injure the skin, and sometimes to produce permanent bad results. Mothers sometimes unthinkingly furnish them for their children, on the score of economy, but it is a mistake.

It scarcely need be said that, however frequently or infrequently a general bath may be taken, the feet should be bathed almost as often and as regularly as the hands. In many cases they are even more constantly in use, and nothing so helps to preserve the elasticity and health of these useful members as the daily bath. A warm foot bath is especially to be commended, as it draws the blood in that direction, dilates the blood vessels, and incites vigorous action. Such a bath should be taken just before going to bed, or at a time when it is not desired to immediately replace the shoes, as in the latter case it would require a little period for the abnormal circulation and expansion to recede, so that a close-fitting boot or shoe could be easily worn. But all the same, this increased circulation, and the accompanying dilation, are the foundation of health for the feet. Where there is a tendency to perspiration or an offensive odor from the feet, the addition of a teaspoonful of ammonia water to the bath will be found valuable.

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