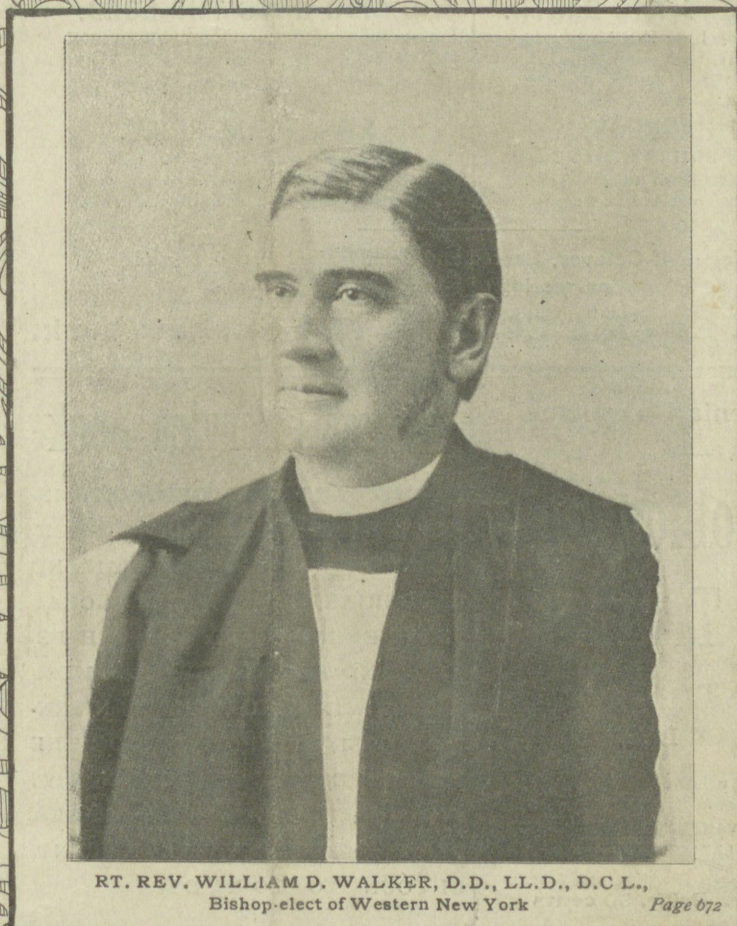


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The Living Church

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

VOL. XIX. No. 29

CHICAGO, SATURDAY, OCTOBER 17, 1896

WHOLE NO. 938

News and Notes

AN extraordinary report is in circulation to the effect that a plan is on foot in Roman Catholic quarters for the purchase of the city of Rome. The project, as stated, is that two hundred millions of pounds shall be raised by the faithful all over the world, and be placed in the hands of the Pope to enable him to treat with the Italian government for Rome and a strip of territory including a seaport, in consideration of the relief which such a sum would give to the embarrassed Italian treasury. The idea seems too preposterous for a moment's thought, but it is taken with some seriousness in England.

TELEGRAMS from England speak of a discussion at the Shrewsbury Church Congress during the past week, in regard to the Pope's recent attack upon the Anglican Church. The Archbishop of York, the Bishop of Salisbury, Lord Halifax, and others, took part in the debate. Lord Halifax is described as making a dignified defense of the Anglican ecclesiastical polity. The Bishop of Salisbury is reported to have said that the bull of Pope Leo "sets us free to do the work which lies nearest without so much regard to ulterior consequences. We are free to follow the path opened to us by divine providence and create an independent world wide communion." This indicates that movements for the establishment of missions in Roman Catholic countries are likely to be favored by men who have heretofore viewed them with distrust or antagonism.

CHICAGOANS keep "Chicago Day," on Oct. 9th, in memory of the great fire which destroyed two-thirds of the city and caused to multitudes of people untold distress and misery. In earlier days in Christian lands such an anniversary would have been kept as a day of fasting and prayer that such calamities might no more befall the city. There would have been penitential services in all the churches, and if there were processions through the streets they would have chanted solemn litanies praying God to spare His people and grant them space for repentance. But no such ideas seem to be connected with the Chicago anniversary. The thing really commemorated is the re-founding of the city. The subject dwelt upon is its rapid growth out of its ashes and its present greatness and glory. This year all other considerations were lost in the pressure of the political situation, and the day was occupied by parades and meetings of the various political organizations.

THERE was a notable gathering the other day in Metropolitan Hall, Dublin, under the auspices of three archbishops, Canterbury, Armagh, and Dublin. The meeting was held for the purpose of obtaining additional

funds toward the restoration of Kildare cathedral. A letter of greeting was read from the Presiding Bishop of the American Church and another from the Archbishop of York. Bishops and clergy were present from Scotland, America, Africa, and Australia. The principal address was made by the Archbishop of Canterbury. Sunday, Sept. 20th, Archbishop Benson preached in St. Patrick's cathedral to an immense audience. The ceremony of re-opening St. Brigid's cathedral, Kildare, took place on the following Tuesday, the three Archbishops conducting the service. The visit of Canterbury to Ireland, therefore, is an accomplished fact. It remains to be seen whether the deplorable results will ensue which some vehement Irish Churchmen predicted.

ACCOUNTS from Berlin report, on the authority of Prof. Harnack, that Dr. Karl Schmidt, of Cairo, Egypt, has recently discovered a number of manuscripts of great importance to the history of the Christian Church. One of these contains a Gnostic work dating from before the times of Irenæus, of which an epitome is to be found in the works of that early father, without any indication of its source. The same manuscript contains two other Gnostic productions of the second century. Hitherto we have been dependent for our knowledge of the Gnostic systems chiefly upon the accounts given of them by their Christian opponents. It has often been alleged that such knowledge is untrustworthy, since orthodox writers would be inclined to distort and misrepresent the views of those whom they regarded as most dangerous heretics. There is a tendency in the modern critical school to regard Christian authors as objects of suspicion and to doubt their statements unless they are confirmed from what are regarded as unbiased sources. This discovery will afford ample means of testing the accounts of the Gnostic system as given by the Church fathers. The manuscript is in the Coptic language, probably an early translation from a Greek original. It has been deposited in the Egyptian Museum in Berlin.

THE latest sensation in political circles in England is Lord Rosebery's resignation of the leadership of the Liberals through his disagreement with the other chiefs of that party. Lord Rosebery throws himself across the rising tide of public opinion on all sides in England, and opposes any action to put an end to Turkish atrocities unless by concerted action with the European powers. He thus places himself side by side with Lord Salisbury. Such action requires no small degree of courage, and so far inspires a certain amount of respect, however much we may regret to find a man of such position so little influenced by the horrible condition of things in Constantinople. The result of this action on Lord Rosebery's

political career is differently estimated in different quarters. His record thus far has hardly been what may be called great, except for a sort of marvelous good luck. A Chicago paper had, in one issue, and on the same page, three communications from England from three correspondents, whose names are given. The first of these says that the Edinburgh speech, in which the ex-premier gave his reasons for resigning, was largely "a dull philosophical and political lecture," and that Rosebery's action proves that he "is neither a really great Liberal statesman nor a true patriot." The second of these letters affirms that the resignation "has given him a power and force in his party greater than at any moment since he came into the premiership," and that it has put him "in the position of the leading statesman of Great Britain." The third communication assures us that Lord Rosebery's speech was a failure and disappointment, has disheartened many Liberals, and chilled enthusiasm. On the whole, the probability is that this retirement is final.

THE Most Rev. Edward White Benson, D.D., D.C.L., whose sudden death while attending divine service in Hawarden parish church, was announced in the Monday morning papers, was born near Birmingham, in 1829, and was therefore 67 years of age. He was educated at King Edward's School, Birmingham, and at Trinity College, Cambridge. Here he was graduated with distinguished honors in 1852, taking a first-class in classics, the position of senior optime in the mathematical tripos, and carrying off the senior chancellor's medal. He was appointed to a mastership at Rugby, a position which he held until the establishment of Wellington College in 1858, of which he became first head master. Here he remained with constantly increasing reputation until 1872. After this he became canon residentiary of Lincoln, where he had held a prebendal stall for some time before. His ability and reputation were recognized in his appointment at different times as select preacher at both universities, and, in 1873, as chaplain to the Queen. The Bishopric of Truro was established in 1870, and on nomination of the Earl of Beaconsfield, then Prime Minister, Dr. Benson was appointed the first occupant of the see, his consecration taking place in St. Paul's cathedral on St. Mark's Day, 1877. The energy and wisdom of the new bishop soon attracted wide attention, and he was successful in founding and carrying on to a condition near completion, a fine cathedral, so far costing over a half-million dollars, most of which was gathered by the exertions of the first bishop. From Truro, on nomination of Mr. Gladstone, Dr. Benson was translated to the Archbishopric of Canterbury in 1882. Such a promotion was contrary to all later precedent, as it had become an established custom to translate to Canterbury

one of the occupants of the greater sees. The Bishopric of Truro had not even entitled its occupant to a seat in the House of Lords. But the sagacity of Mr. Gladstone was more than justified by the event, and the name of the late Archbishop will stand beside the most eminent of the long line of Canterbury prelates.

HERE is a unique specimen of the ecclesiastical reporter's work; the "Queen's English" is badly mangled: "Rev. — held Easter services in the K. P. hall last Sabbath. Rev. — made a special and successful effort to carry out the portion of the discipline in the Episcopal creed relating to the observance of this commemorative event. His sermon was splendid and he deserves much credit for the perfectness of catechism of the vested juvenile choir that sings so nicely and conducts itself so properly for the little instruction received." — On Oct. 22nd, the one-hundred and fiftieth anniversary of its foundation, Princeton College will become Princeton University. The day will be made an occasion of commemorating the long and honorable history of the college. — Queen Victoria's reign has now become the longest in English history. On Sept. 23rd she had reigned 59 years and 111 days, whereas George III., who had previously been longest in regal power, reigned one day less than that.

A Bishop for Western New York

The sessions of the special council called to elect a bishop, were fitly inaugurated by a service commemorative of the life and character of the late Diocesan, Arthur Cleveland Coxe. This service was held in St. Paul's church, Buffalo, Monday evening, Oct. 5th, and was attended by a representative congregation that taxed the edifice to its utmost seating capacity. Seats had been reserved for the lay delegates to the council, for the Roman Catholic clergy, and for the pastors of the various Protestant bodies, who desired to attend, a privilege of which many of the admirers of the late Bishop availed themselves. The clergy of the diocese present numbered 90.

Promptly at the appointed hour the procession headed by the cross-bearer and attendant acolytes, followed by the combined choirs of St. Paul's and the Ascension, the clergy of the diocese, the archdeacons and clerical officers, the Standing Committee, the Rev. A. C. Powell, rector of Grace church, Baltimore; the Rev. Dr. Regester, and the Bishop of Albany, the preacher on this occasion, took up the hymn, "Hark! hark! My soul, etc.," and moved down the north aisle and up the nave toward the altar. The service, which was fully choral, was intoned by the Rev. Dr. Doty, the Rev. Dr. Rankine reading the Lessons which, with the Psalter, were those appropriated to All Saints' Day. The *Magnificat* and *Nunc Dimittis* were Stainer in *E♭*, and the anthem was Stainer's "Who are those arrayed in white robes?" The recessional was hymn 408, "Jerusalem, the Golden."

Before Bishop Doane ascended the pulpit, Dr. North, as president of the Standing Committee, introduced the Rev. A. C. Powell, rector of Grace church, Baltimore, who brought a message of love and sympathy from his parish, of which Bishop Coxe was formerly rector, to the bereaved diocese of Western New York. It was worthy of him of whom it spoke and creditable alike to the heart and head of Grace church vestry.

No mere extract can do justice to Bishop Doane's sermon on this occasion. It was what one would expect from this master of sentences, and should be read in full if one would get an idea of the complexity and completeness of the

character with which it dealt. The diocese has ordered it printed.

The service itself was a memorable one, speaking, perhaps, of the greatness and grandeur of the late Bishop's character, as the funeral services at Geneva spoke of the simplicity and pathos of his life.

On Tuesday after early celebrations of the Holy Eucharist in most of the city churches, there was a high Celebration at 10 A. M., in Trinity church, attended by the clerical and lay delegates to the council. The service was Stainer's in *B♭*, Mr. H. Hendy, organist of Trinity, presiding at the new Hook & Hasting's organ, made ready in time for this occasion. The Rev. Dr. North, president of the Standing Committee, was celebrant.

The council was called to order by the secretary, the Rev. C. W. Hayes, D. D., in Trinity chapel. The roll call of clergy and parishes showed 80 clergy, and representatives of 62 parishes and three missions entitled to seats. These numbers were increased by subsequent arrivals. The Rev. Dr. Lobdell moved that the Rev. Jas. Rankine, D. D., who had served in the diocese under the administration of the first two bishops, and is the oldest presbyter in active service, take the chair as president of the council, which was unanimously adopted. Dr. Hayes, secretary of the diocese, was recognized as the secretary of this special council.

The Rev. A. S. Crapsey brought in a resolution contemplating the division of the diocese into two; the election of a commission of 8 clergymen and 7 laymen to provide ways and means to carry this into effect; the postponement of the election of a bishop until this is accomplished, and the securing by the Standing Committee of such episcopal services as the diocese might need meanwhile. After a spirited debate it was ruled that the mover of the resolutions was out of order, the council sustaining the ruling.

It was moved to go into committee of the whole when the following nominations were made: The Rt. Rev. Wm. D. Walker, D. D., D. C. L., Bishop of North Dakota; the Rev. Wm. S. Langford, D. D., the Rev. Alex. H. Vinton, D. D., of Worcester, Mass.; the Rev. W. L. Robbins, D. D., dean of All Saints' cathedral, Albany; the Rev. John S. Lindsey, D. D., of Boston; the Rev. James S. Stone, D. D., of Chicago, and the Rev. W. North, L. H. D., of Buffalo.

The sessions of the first day of the council closed without a ballot being taken. The deliberations were preceded on Wednesday by a celebration of the Holy Eucharist in many of the city churches at 7:30 A. M. At 9:30 o'clock the delegates re-assembled in Trinity chapel where the Litany in the longer form was said. The nominations made at the previous session were read and Dr. North withdrew his name. The *Veni Creator* was then said with additional prayers.

The tellers reported the result of the first ballot as follows:

	Clerical.	Lay.
Whole number cast.....	92	78
Necessary to choice.....	47	40
Bishop Walker.....	35	32
Dr. Langford.....	22	16
Dr. Vinton.....	2	0
Dean Robbins.....	9	3
Dr. Lindsay.....	4	4
Dr. Stone.....	13	13
Dr. C. H. Smith.....	2	3
Scattering.....	7	7

Five other ballots were taken, the sixth resulting thus:

	Clerical.	Lay.
Whole number cast.....	86	71
Necessary to choice.....	44	36
Bishop Walker.....	51	46
Dr. Stone.....	34	21
Dr. Langford.....	1	2
Scattering.....	0	2

Bishop Walker was then declared elected by the concurrent vote of both orders; the doxology was sung and the session adjourned. On

the re-assembling of the council at 8 P. M., it was moved and carried *nem. con.*, that the election of Bishop Walker be made unanimous. Routine business was taken up touching provision for the adequate support, etc., of the Bishop-elect. The two archdeacons and the chancellor were appointed a committee to notify Bishop Walker of his election. Dr. Rankine and the chancellor were appointed a committee to inform the widow of the late Bishop of the action of the council in the matter of the succession. The council adjourned *sine die*.

Canada

A beautiful chancel window has just been placed in St. James' church, Wallaceburg, diocese of Huron, given by some of the ladies of the congregation. Christ church Sunday school building, London, has been thoroughly renovated. The corner-stone of the new church at Appin was laid by the Bishop of Huron on 28th ult. The anniversary services of St. George's church, Owen Sound, were very largely attended, and were very impressive. The floral decorations were beautiful and the music very good.

Amongst the improvements recently made in the church of the Redeemer, Rosseau, diocese of Algoma, is a fine chancel which is in course of construction this year. The piece of land given for a cemetery to the church has also been enclosed. The Bishop of Algoma preached at the opening of the beautiful church of St. John's, at North Bay, lately. The building is of brick on a stone foundation, and was filled to the utmost at the opening services. It is on a very fine site, and has cost over \$4 000.

Archbishop Brigstocke preached the sermon at the opening of the new St. Luke's church, Carleton, diocese of Fredericton, lately. The corner-stone of the new building was laid a little over a year ago. It is a neat and pretty church. There were special thanksgiving services on the 25th anniversary of the consecration of St. Paul's church, St. John. The special offering was for the building of the new choir room.

New York City

The New York Bible and Prayer Book Society held its annual meeting at the Church Missions House, Thursday afternoon, Oct. 8th.

The Brothers of Nazareth have brought to a successful close their summer fresh-air work at Farmingdale, N. Y. They have had a very good season this year.

At the 48th anniversary of the church of the Transfiguration, the rector, the Rev. Dr. Houghton, was assisted by Bishop Gailor, of Tennessee, and the Rev. Messrs. G. H. Houghton Butler, Reuben Howes, Jas. G. Glass, and W. R. Scott. Considerable addition was made to the endowment.

The Lord Bishop of Edinburgh, the Rt. Rev. Dr. Dowden, was accorded a reception on Tuesday of last week by the Rev. Dr. Seabury, of the General Theological Seminary. Many clergy of the metropolis were present.

The Local Assembly of the Brotherhood of St. Andrew met on Saturday, Oct. 3d, at Christ church, New Brighton, Staten Island. A Quiet Hour was conducted by the Rev. H. R. Hulse, of the pro-cathedral. At night routine plans were discussed.

At St. Faith's Home on Monday afternoon, Oct. 5th, a reception was held for welcome to the deaconesses just graduated from the New York Training School. The Rev. Dr. Huntington, and Mrs. Hoffman, house-mother, received the guests. A number of deaconesses were present, and also several of the clergy, including Bishop Dudley, and the Ven. Archdeacon Tiffany, D. D.

At the Church Missions House, a farewell service was held on the morning of Monday, Oct. 5th, to give Godspeed to the Rev. Gouverneur Mosher and Gertrude E. Mosher, deacon-

ess, who go to the missionary work in China. A Eucharistic service was held in the chapel, at which were present Bishop Dudley, and the Rev. Drs. Wm. R. Huntington, and William S. Langford.

Barnard College opened its new academic year Monday, Oct. 5th. Several changes in and additions to the faculty have been made. Prof. James R. Wheeler, of Columbia, will lecture at Barnard for the first time this year. Wm. A. Hervey has been appointed instructor in German. Dr. H. M. Richards and Prof. Richards will conduct classes in botany, while Prof. Fiske, of Columbia, will teach mathematics. Professors Jackson and Carpenter will have charge of the courses in English, and Prof. Giddings will lecture upon criminology and penology in the course of practical study in sociology.

Columbia University formally entered upon its 143rd academic year, Monday, Oct. 5th, by chapel services, conducted by the chaplain, the Rev. Dr. George R. Van De Water. The attendance was exceedingly large, and a feature of the exercises was an address by President Seth Low, LL. D. All the departments of the university have increased membership over last year. A meeting of the trustees was held on the afternoon of Monday, at which President Low presented his annual report. Several valuable gifts were announced as having been presented to the university since the last meeting. A letter was read from Mr. John C. Worthington, offering to equip a laboratory in hydraulic engineering, in the new school of mechanical engineering, with all the necessary experimental and standard machines for the study of hydraulics. The gift is to be made in memory of the father of the giver, the late Henry R. Worthington. The president's report referred to the deaths of John W. Harper, Wm. Gerard Lathrop, and Dr. Talbot Chambers, members of the board of trustees, and to those of Professors Hjalmar Hjorth Boyesen, and Holbrook Cushman, of the faculty. He spoke of the new curriculum to go into force July 1st, 1897, representing a middle course between the group system at John Hopkins University, and the system of unlimited electives now in use at Harvard University. The School of Mines will hereafter be known as the School of Applied Science, while the School of Chemistry, the School of Architecture, and the School of Engineering have all been set off from the School of Mines. In the last year the library of the university has gained 20,584 volumes, making a present total of 223,000. The total gifts of money have been \$62,162.07. The president announced that it was probable that the complete removal of the university to the new site could be effected within the next few months, but he urged as of impending need the gift at once of a building for physics, costing \$250,000; a building for engineering costing as much more, and a gymnasium costing with apparatus, \$375,000.

GENERAL THEOLOGICAL SEMINARY.—The Bishop of Edinburgh has concluded his very interesting course of lectures on the Bishop Paddock foundation. The third lecture, Wednesday, Oct. 7th, took up the reigns of James I. and Charles I., and treated of Dr. John Reynolds, Dean Field, Bishop Andrewes, Crackanorpe, Marc Antonio de Dominis, the Romanist Archbishop, Dean Jackson, and Archbishop Ussher. On Friday, Oct. 9th, the Bishop continued the discussion of the troublous period of the Puritan Rebellion, and the close of the reign of Charles I., treating of Bishop Montague, Archbishop Laud, Chillingworth, Bishops Hall, Jeremy Taylor, Bramhall, and Cosin, Hammond, Brian Walton, and Lightfoot. On Monday, Oct. 12th, the lecturer spoke of Sanderson and the English Casuists, Mead, Hales, and the Cambridge Platonists, and considered the reigns of Charles II. and James II., treating of Pearson, Barrow, Bull, and the Anti-Roman Pamphleteers. The course was brought to a close on Wednesday, Oct. 14th, with a general review of the theological literature of the 18th century.

The Rev. Prof. Thomas Richey went to St. John's church, Concord, Pa., Tuesday, Oct.

13th, where he preached an important sermon on "Parochial organization in its relation to both the civil and ecclesiastical law." The occasion was the fall meeting of the convocation of Chester. An important change has been made in the course of studies for the coming year, which has met with unmixed favor from both students and faculty. Previously the work of each class has been so arranged as to extend throughout the entire year. It has been found that work under this system has not been as thorough as is desirable. The new arrangement allows students to finish each subject in half a year, taking only half the number of subjects each term, but by the end of the year completing as much work as formerly, and, it is claimed, with better results. The date of commencement which has heretofore been the Wednesday preceding Trinity Sunday, has been changed so as to come on the Wednesday before Whitsunday. This will allow graduates a greater time for quiet preparation after studies for the Trinity ordination. The incoming junior class has increased to 40 members, representing a number of colleges throughout the country; notably Columbia and St. Stephen's College. Matriculation Day will fall on Nov. 1st. Services will be conducted in the seminary chapel with addresses from the Very Rev. Dean Hoffman, and others.

Philadelphia

Bishop Perry of Iowa who is recovering from his illness, will spend the winter at the Lorraine, this city.

A special service was held on Sunday, 4th inst., at the House of Prayer, Branchtown, to celebrate the 21st anniversary of the rectorship of the Rev. George Bringham.

At the annual meeting of the corporation of the Kensington Hospital for women, held on the 5th inst., Bishop Whitaker was re-elected president of the Board of Directors.

The Girls' Friendly Society connected with St. George's chapel, Venango st., on Thursday evening, 1st inst., tendered a reception to the Rev. John Totty, founder of the mission, and deacon in charge.

In spite of the frowning skies, a goodly portion of the parishioners of St. Stephen's church were present on Sunday morning, 4th inst., when the new rector, the Rev. Edward Worcester, Ph.D., assumed charge. In the course of his sermon he paid a high tribute to the work of the previous rector, the Rev. Dr. McCornell.

On Sunday morning, 4th inst., the Rev. Thos. R. List, rector of the church of the Redemption, preached his 21st anniversary sermon. During his rectorship he has baptized 1,039 adults and infants; presented 316 persons for Confirmation; married 577 couples; officiated at 679 funerals, and read the services 3,441 times. During this period the congregation has contributed \$63,000 for all purposes. The rector received many congratulations, and his people kindly remembered him with gifts.

At the quarterly meeting of the vestry and trustees of St. Andrew's church, West Philadelphia, the Rev. C. M. Armstrong, rector, a report was presented which stated that the full amount of insurance on the church edifice, \$11,150, had been received. No satisfactory settlement, however, has yet been made of the \$3,600 on the organ, and of the amount placed on the furniture, pictures, and drapery in the church. The chancel, now in course of erection, will be nearly double the size of the burned one, and the church tower will be built much higher than it now is. These alterations will afford space for a much larger organ gallery. A new entrance to the chapel from Pearl st., will also be made necessary by the improvements, as the present one on 36th st. will have to be closed.

The graduating exercises of the Church Training and Deaconesses' House were held on the 7th inst., in Grace church. The services opened with the Office of the Holy Communion, Bishop Whitaker, celebrant. The sermon was

preached by the rector of the church, the Rev. H. Richard Harris. There were five graduates, the Misses Berger, Gerrish, Walker, Ryllesby, and Camp; and of these only the two last named were in attendance. Miss Camp was formally set apart as a deaconess of the Church, according to the special office in use on such occasions. Miss Walker was also to have been ordered a deaconess, but was absent through illness. In the afternoon, services were held at the Deaconesses' House, which marked the beginning of a new year of instruction there. Bishop Whitaker presided, and the Rev. Dr. J. DeW. Perry, warden of the Home, made an address. An informal reception followed, during which the new students and visitors were shown through the house. On the 8th inst., examinations for admission were held.

To Mr. Daniel W. Sperry, of Fort Washington, Pa., has been awarded the contract for the erection of the edifice for Christ church mission at the southwest corner of Sixth and Venango streets, (Franklinville.) Ground was broken for the same on Saturday afternoon, 10th inst., after appropriate services participated in by Bishop Whitaker, the Rev. Dr. J. DeW. Perry, dean of the Germantown convocation, and others. The material to be used in its construction is Holmesburg granite. The dimensions are somewhat different from what was given in THE LIVING CHURCH of the 5th ult., being 52 by 100 feet, the nave being 40 by 70 feet. It will have a seating capacity for 400 persons; and the entrances are to be through porches on the north and south. The choir and chancel will measure 20 by 30 feet, and the organ chamber will be in the tower. The roof will be of slate, and finished with galvanized iron cornices. At the request of the Bishop the building will be so constructed as to be readily enlarged in the future. The total cost will be about \$12,000. To the building fund 112 children and adults are contributing weekly sums ranging from one cent to one dollar, and two-thirds of the above-named amount are already in hand. This mission was started 18 years ago. The Rev. T. J. Taylor has been in charge for the past 15 years, and associated with him now is the Rev. Henry C. Mayer. The little chapels of St. Faith and St. Ambrose are mission stations, offshoots from Christ church mission, and are served by the same clergy, with services at different hours on the Lord's Day, other than at Christ church.

Diocesan News

Chicago

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

The regular monthly meeting of the officers and members of the diocesan branch of the Woman's Auxiliary was held in the Church Club rooms, Oct. 1st, and was one of unusual interest for it called together the busy workers who have been so widely scattered during the summer, to consecrate anew their hearts and minds to the knowledge and love of our missionary work. An interesting report of the outlook in Japan was made by Miss Sathon, who has been our missionary in Aomori for the past seven years; and Mr. Ochiai, a student at the Western Theological Seminary, added a few earnest words in regard to the spiritual needs of his native land. These meetings have proved to be a source of mental growth and spiritual strength in the past, and it is hoped that one of the fruits of the seed thus sown may be known by the presence of many new faces at the noon-day meeting on the first Thursday of each month.

The October meeting of the Diocesan Organization of the Girls' Friendly Society was held Oct. 6th, in the Church Club rooms. There was a good attendance and much enthusiasm for the coming year's work. The Summer Home Fund shows some additions. From the several branches, pledges to the amount of \$50 were made to the Sisters of St. Mary, as a help in their

home for children, where for the past year, the G. F. S. have had a room, furnished by themselves, and ready for use for homeless girls in need of shelter. Meetings are being arranged in different divisions of the city for members, to be known as Conferences of Members, where the girls are expected to read and discuss papers written by themselves. This will give an opportunity for the agitation of subjects of importance in the thought and life of the girls. The libraries of the different branches seem, in most cases, inadequate to their needs; a system of lending from one branch to another was suggested as a means of helping to furnish new reading matter. It is found that the libraries are a much sought retreat; the books being read by the families of members, as well as the girls themselves. The Central Council of the Girls' Friendly in America, which is to be held in Detroit, Oct. 20th-23rd, was discussed. The Chicago diocesan president and secretary will be represented there by Miss Prophet, of Trinity branch, and Miss Newell, of St. James branch. Chicago will be further represented by the Rev. Dr. James S. Stone, who conducts the Quiet Day, Wednesday, the 21st, at Christ church, Detroit.

On Sunday morning, Oct. 11th, the Rev. Dr. Rushton, the Bishop's secretary, visited St. Paul's, Kankakee, and made a stirring address on behalf of diocesan missions, which resulted in a generous offering for this cause.

Extensive alterations and improvements have been made in Grace church, Freeport, since the Rev. Frederic W. Keator assumed charge of the parish about a year ago. The interior of the church has been re-decorated and refurnished at a cost of about \$1,200, which amount was entirely provided for before the work was undertaken.

CITY.—A special musical service was held in St. James' church on Sunday afternoon, Oct. 11th, in memory of the late John L. Hughes, first choir-master of the church. Over 14 years ago Mr. Hughes took charge of St. James' choir. For four years he labored faithfully and effectually, at the end of which time he visited his old home in England. Upon his return to this city he was made choir-master of St. Mark's. Another trip to England was followed by his appointment to the charge of Trinity choir. This was his last service. He died Aug. 21st last. The memorial address was delivered by the Rev. Dr. Stone. He gave a beautiful eulogy on the departed choir-master who, he said, had accomplished so much with those in his charge, teaching them in their singing to be devotional as well as artistic. The service was an impressive and a solemn one, the choirs of Trinity and St. James' uniting in this testimonial to their late master.

On Sunday evening, Oct. 4, a special musical programme was given at the church of Our Saviour, the Rev. J. H. Edwards, rector. The chorus choir organized last May has made excellent progress and is giving general satisfaction under the direction of Mary Helen Watt, organist and choir-master. The organ programme before the service, and the offertory solo (sung by A. Howard Garrett) "Lord God of Abraham," (Elijah) deserve special mention. The large offering was given to the diocesan fund for relief of widows and orphans of deceased clergymen. Similar services will be given the first Sunday evening of each month.

The annual banquet and re-union of the Men's Club of St. Bartholomew's church was held Oct. 7th, in the parish hall. There were about 110 gentlemen present. Addresses were made by the rector, the Rev. B. F. Matrau, the assistant minister, the Rev. Chas. A. Capwell, the president of the club, Mr. Jerome M. Hamilton, Mr. Isham Randolph, Hon. David B. Lyman, the Rev. Dr. T. N. Morrison, Rev. Messrs. A. B. Waitcomb, and T. J. O. Curran, Mr. John Tredwell, and the Rev. Chas. Scadding. Special reference was made to the efficient work of the rector in building up the parish, and to the wise counsels and steadfast help of Mr. Lyman.

Wyoming

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

The first convocation of the jurisdiction after separation from Idaho was held in St. Mark's, Cheyenne, the Rev. Geo. C. Rafter, rector on Sept. 23rd to 26th. Interesting papers were read by Dean Mallett, of Laramie, Archdeacon Johnson, the Rev. Messrs. Bert Foster and Francis R. Bateman, and Mr. J. H. Dodshow, of Douglass. The Bishop's address, in the course of which he paid a warm tribute to the late Rev. E. H. Parnell, formerly dean of Laramie, reported steady and encouraging progress throughout the jurisdiction. Bishop Talbot expressed his belief that the time was approaching when local autonomy and independence should be achieved. On the last day the annual meeting of the Woman's Auxiliary was held, the Bishop presiding. An excellent paper was read by Miss A. H. Talbot on the objects of the society, and an admirable address was given by Mrs. Miller on the work yet to be accomplished.

Western Michigan

Geo. D. Gillespie, D.D., Bishop

MANCELONA.—The young people connected with the mission of the Nativity recently held a successful lawn fete. Through the kindness of friends East and West, who added several small gifts, about \$80 has been placed in the bank towards a church.

HOLLAND.—At the visit of the Bishop on the 17th Sunday after Trinity a class of 11 adults was presented for Confirmation by the rector, the Rev. Wm. H. Van Antwerp, D.D. Some improvements are contemplated in the furnishing of the chancel.

GRAND RAPIDS.—The Rev. C. R. Hodge, of Indianapolis, is assisting the rector of St. Mark's during the latter's illness. At the September meeting of the board of missions held at the episcopal residence, the Rev. J. W. Bancroft, and the Rev. Woodford P. Law were re-appointed as general missionaries. Special services were held at St. Mark's church on Oct. 4, 7, 11, to commemorate the 60th anniversary of the founding of the parish. The Rev. Dr. Fair completes the 10th year of his rectorship this month.

SAUGATUCK.—The Rev. W. W. Taylor, son of the former rector, has held services at All Saints' church during the summer.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

Trinity church, Pittsburgh, is just out of the hands of the decorators, and presents a most pleasing appearance. The greatest beauty and richness centre, as a matter of course, in the chancel, and more particularly in the sanctuary. The vaulted ceiling of the sanctuary is profusely ornamented with an intricate pattern of a vine springing from palms at either side of the window arches, the whole being painted by hand in tones of ivory yellow and pale lavender, on a ground of mosaic gold. Just above the windows are shields bearing crosses in the colors of the Church seasons, while higher up on the ceiling appears the sacred monogram, I. H. S. The mouldings are in plain gold, also the columns beneath. Extending around the sanctuary is a wainscot of rich mosaic, of delicate color, panelled in white marble. To heighten the effect of the sanctuary, the choir has been done in a lower key. The ceiling is dark ultra-marine blue and peacock green, and the walls brownish orange yellow, relieved by *fleur de lis* in greenish gray, while below the dado is in dark purple tones. The panelled ceiling of the nave is of a soft mottled bluish green, the panels being enriched by borders of delicate tracery in gold, and in the centres are medallions of cherubim, also in gold, the mouldings being of solid gilding. The walls of the clerestory are in soft Italian red. The spandrels between the nave arches are adorned with crossed palms, upon which are circles containing finely executed paintings, representing idealized heads of the four Evangelists, alter-

ating with the several Christian symbols in the other spandrels. In the aisles, the walls have been colored a perceptible shade darker than the walls of the clerestory, in order to obtain an effect of solidity and strength. The ceiling panels are in soft yellow ornamented with borders in green. An ornamental border relieves the wall against the oak wainscot. The church will be reopened for divine service on the 18th Sunday after Trinity, and will be made use of by the convention of the Brotherhood of St. Andrew for many of its services.

Missouri

Daniel S. Tuttle, D.D., Bishop

The Hannibal convocation, under the charge of the Rev. Wm. A. Hatch, M.D., met at St. Paul's church, Mexico, the Rev. L. F. Potter, rector, on the evening of St. Matthew's Day, and continued in session until Friday evening. There was a good attendance and much general interest. The services were—Celebration daily at 7 A. M., Matins and Meditation at 10 A. M., conference at 2:30 P. M., and Evensong and sermon at 7:30 P. M. The general subject of the evening discourses was Christian Culture. Conferences: Tuesday afternoon, "Instruction of teachers," by the Rev. E. P. Little. Wednesday afternoon, "Lay helpers," (a) Men, by Capt. C. T. Allen, of Mexico; (b) Young women, by Mr. G. W. Malcom, of Macon Thursday, under the general direction of the Bishop; Friday, a general discussion of missionary work and missionary giving.

Washington (D. C.)

Henry Yates Satterlee, D.D., Bishop

Bishop Satterlee has returned to Washington, and, on Sunday, Oct. 4th, preached in the morning at the church of the Epiphany, the rector, the Rev. Dr. McKim being still absent in Europe, and in the evening at St. Mark's, Capitol Hill, the rectorship of which is still vacant. The Bishop returns from a three months' tour in Europe, which he describes as most delightful, and a month in the Catskills, in renewed health and vigor, and ready for the great work before him. He speaks of having found the opportunities for work here even greater and more hopeful than he had expected; but he intends to make a careful study of the condition of the diocese before entering upon any new plans. He proposes to give special attention to raising the standard of education for candidates for Orders. The following prayer for the country has been set forth by the Bishop:

Most gracious God, we humbly beseech Thee for the people of these United States in general, that thou wouldest be pleased at this present time to deepen in them a sense of their individual responsibility as citizens of the Commonwealth, to graft inwardly upon their hearts the conviction that the right of suffrage is a personal trust from their country, and from Thee, and to direct and prosper all their actions to the advancement of Thy glory, the good of Thy Church, the safety, honor, and welfare of Thy people. [The conclusion is the same as the prayer for Congress.]

There is great cause for thankfulness that the hurricane, which caused such destruction in Washington on the night of Sept. 29th, did no damage to any of our church buildings. The house, 1407 Mass. ave., which has been leased by the Bishop, received some injury. While it is being made ready for him he is at the Riggs House.

Easton

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

The fall meeting of the Northern convocation was held at Christ church, I. U. parish, Kent Co., on Sept. 23rd and 24th. Mr. John R. Matthews, a valuable lay helper from abroad, and well known in the conduct of Church missions, assisted in the work of the convocation. The subjects presented at the two afternoon sessions set apart for general discussion, were "Church literature" and "Church going," as a duty, a privilege, and a benefit.

Maryland**Wm. Ham Parot, D.D., LL.D., Bishop**

BALTIMORE—On Sunday, Oct. 4th, the Rev. Frederick Gibson, D.D., entered upon his 13th year as rector of St. George's church. A special musical service was rendered at both the morning and evening services. Dr. Gibson took charge of St. George's on Sept. 29th, 1884, as the successor of the Rev. Jonathan P. Hammond. During his twelve years' rectorship the congregation has more than doubled, and many important improvements have been made.

The will of Miss Mary Glenn Perine, daughter of the late Mr. David M. Perine, has been admitted to probate in the Orphans' Court; she leaves the following for Church purposes: \$5,000 to the vestry of St. Paul's parish for the endowment fund of the parish; \$1,000 to the same, the income to be applied to the support of the work of the parish in connection with St. Paul's House, on Cathedral st.; if for any reason either or both of these legacies should be invalid, the money is to go to the vestry absolutely; \$2,000 to the Boys' School of St. Paul's parish, the income to be used for the school; \$2,000 to the convention of the diocese of Maryland for general missionary work in the diocese; \$1,000 to the same for the benefit of superannuated and disabled clergymen; \$1,000 to the same for the support of the Bishop of the diocese; the Church Home and Infirmary, on North Broadway, is to get all the money on deposit in Miss Perine's name in the Savings Bank of Baltimore. All the above legacies are to be paid clear of the collateral inheritance tax.

The vestry of the church of the Holy Comforter has purchased, for \$2,200 the house at 2,106 E. Pratt st., opposite to the church, which will be used for a rectory, and will be occupied by the Rev. J. Crawford Frost who recently succeeded the Rev. J. Gibson Gantt as rector. The property fronts 20 feet on E. Pratt st., cor. of Duncan alley, and has a depth of 160 feet.

Central New York**Frederic D. Huntington, S.T.D., LL.D., Bishop**

The Sixth District Convocation met in St. John's church, Ithaca, the Rev. S. H. Synnott, rector, on Sept. 22 and 23. Sermons or addresses were given by the Rev. Messrs. George H. McKnight, D.D., D. A. Parce and C. D. Atwell. The Woman's Auxiliary of the district met with the convocation.

The Third District Convocation met in St. Paul's church, Oxford, the Rev. E. W. Colloque, rector, Sept. 8 and 9. Sermons and addresses were delivered by the Rev. Messrs. H. E. Hubbard, W. E. Bentley, F. W. Maccaand, William Higgs, and G. W. Laidlaw. The Rev. R. G. Quennell was nominated for dean, the Rev. Henry G. Stebbins was elected secretary, and Mr. Joseph E. Juliard, treasurer. The Rev. A. H. Rogers and Mr. Horace O. Moss were elected members of the diocesan board of managers.

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

FOSTON.—The Rev. L. C. Stewardson read a paper on "Organization's personality" before the clericus, Oct. 12th.

St. Matthew's church will observe its 80th anniversary in November. A medal has been struck off, containing a picture of the church on one side with the dates 1816-1896. The other side contains the names of the rectors.

HOPKINTON.—Services will be held in the hall in Bridge's Block every Sunday afternoon until January, 1897, and after that date other arrangements will be made, as it is hoped by that time the city of Boston will have settled with the parishioners about the glebe money.

WILLIAMSTOWN.—Oct. 6th, a long anticipated event took place in the consecration of St. John's church by the Bishop. The service opened with the singing of "Sing Alleluia forth in dutious praise," after which followed the regular service of consecration. The Rev. Wm. M. Grosvenor, of New York City, preached the sermon from

Isaiah xxxiii: 20-21. He said the Church should stand for three things: Calmness, permanence, and inspiration, and enlarged upon the application of these qualities. Bishop Lawrence congratulated the congregation and referred to the fact "that here in this Paritan commonwealth, not as a hostile force, but in the spirit of helpfulness, this church is planted. The Church stands in the spirit of the college, for culture and religion are never separated." At the conclusion of the service 18 persons were confirmed. The church is built of field stone, with a square belfry tower at the south end, through which is the main entrance to the church. The doors are of solid oak. The chancel has seven large windows and is well proportioned. The interior is finished in oak, and the workmanship throughout is thorough and harmonious. Adjoining is the parish building of the same material. St. John's parish was founded by the Rev. Dr. Wm. Tatlock of Stamford, Conn., in 1870, and is at present under the charge of the Rev. Theodore Sedgwick.

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

We are very glad to announce that the statement in our last issue, regarding the illness of the Rev. H. O. Ladd, rector of Grace church, Jamaica, is entirely without foundation, and that he is in unusually good health, and in the full discharge of his pulpit and parochial duties. He is most happily at work in that historic parish, and the people have given him a cordial welcome, and completely refitted the rectory at large expense for his use.

BROOKLYN.—The Rev. W. N. Ackley, rector of St. Andrew's, has recently returned from his vacation. At the first meeting of St. Andrew's Guild the members treated the rector to a genuine surprise, convincing him that their hearts were with him in the great work that seems to lie before St. Andrew's parish. Mrs. Ackley has a society of young ladies numbering about 60. At the first regular meeting after her return the young ladies greeted her cordially, and read her an address of welcome.

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

LITTLETON.—St. Paul's congregation held their annual "harvest home" festival on Sept. 27th. The pretty little church was handsomely decorated with fruits, grain, and flowers by the Ladies' Guild, who have been faithful workers during the sickness of their late and dearly beloved rector, the Rev. John Evans, deceased. The special hymns and anthems were beautifully rendered by the regular choir of the church, under the direction of Mrs. B. Mathews, organist. The Bishop preached and celebrated the Holy Communion at the morning service. In the evening full choral service was celebrated under the direction of Mr. J. W. Hudston who presided at the organ and has rendered to this parish invaluable service for several years. The offerings were applied to diocesan missions, and the "fruits of the earth" were donated to the Rev. Dr. Johnson, of the church of the Redeemer, Denver. The evening congregation was also large and appreciative.

The Denver Theological School opened Sept. 28th. The Bishop and the Rev. P. H. Hickman are the instructors.

Georgia**Cleland Kintoch Nelson, D.D., Bishop**

There are four churches ready for consecration in November.

The Bishop has returned home from a five weeks' vacation, three weeks of which were spent among the Thousand Islands. He officiated every Sunday at St. Lawrence church, Alexandria Bay. The remaining two weeks were passed in his old parish, South Bethlehem, Pa., where the greeting was as cordial as ever before. He preached in each church and mis-

sion of the parish during his stay, and found the people actively engaged in building a parish house of large and beautiful proportions, fulfilling, as he says, one of his great aspirations as rector.

ATHENS.—Emmanuel church and the community are mourning the loss by death of a valued citizen, scholarly professor, and devoted Churchman, Dr. C. P. Willcox, late senior warden of the parish, and for years a lay-reader whose services were always welcome. The parish has further sorrow in the removal of its late rector, the Rev. R. M. W. Black, who has accepted charge of Flat Rock, N. C., for the sake of his health. Upon the occasion of the Bishop's visit, the vestry proceeded at once to elect a successor to the rector.

ATLANTA.—The Rev. Mr. McCormick has returned home in improved health, and expects to resume his work as rector of St. Luke's on the third Sunday in October. Dean Knight and family have written that they will sail from Liverpool on the 26th inst., hoping to arrive at home for the first Sunday in October. During the summer the Rev. W. J. Page has ministered at the cathedral, the Rev. Allard Barnwell at St. Luke's, and the Rev. Messrs. Bayliss and Hoke at the church of the Incarnation. No Sunday service has been omitted the entire summer, and the congregations have been fair, considering the weather.

ALBANY.—St. Paul's church, a new and handsome brick structure, is ready for occupation, through the persistent energy of the Rev. H. Baldwin, dean, and his earnest parishioners. The church will be used for the first time on Oct. 4th.

AUGUSTA.—The city clergy have generously undertaken the maintenance of services and the support of a priest for the missions of that city, thus relieving the diocesan board of missions of considerable expense, and the Bishop of added care. This action deserves commendation.

New York**Henry C. Potter, D.D., LL.D., Bishop**

HUDSON.—On Sept. 28th a bronze statue of St. Winifred, modeled by Geo. F. Bissel, of Poughkeepsie, and cast in France, was unveiled and dedicated with public ceremonies in the presence of 500 persons. The statue was a gift to the city from Geo. J. Watts de Peyster, the last patroon of the Lower Claverack Manor, and an earnest Churchman.

Alabama**Richard H. Wilmer, D.D., LL.D., Bishop**
Henry Melville Jackson, D.D., Coadjutor Bishop

The resignation of the Rev. T. J. Beard, D.D., of the charge of the church of the Advent, Birmingham, noted a short time ago, has been accepted. Dr. Beard took charge in 1882 finding 125 communicants. Since then the number of Baptisms has been 612; Confirmations, 414; marriages, 177; burials, 287; present number of communicants, 560. Dr. Beard will not leave Birmingham but will reside there while he carries on missionary work.

At the September meeting of the trustees of the American Church Building Fund, loans were made to parishes in five dioceses and jurisdictions, amounting to \$4,400. Grants of money from accumulated interest were made to seven parishes, to the amount of \$1,447.83. The annual report shows that \$11,128.50 has been given away during the past three years to 82 churches and mission stations in 40 dioceses. The sum of \$31,060.79 has been loaned to build churches since Sept., 1895. The amount now in hand in the permanent fund is \$287,277.33; of this amount \$12,159.63 has been contributed the past year. The time for the annual parish collections for the Building Fund, by recommendation of the Bishops, is the second Sunday of November.

The Living Church

Chicago, October 17, 1896

Rev. C. W. Leffingwell, Editor and Proprietor

WHEN a man allows all his early years to pass without making the slightest effort to fulfill his duty to God, it is infinitely harder for him to begin to do it. A man of forty resists ten times more stubbornly any effort to change him than a man of twenty. It is in life's summer, in young manhood or womanhood, that the soul fights its greatest battles: battles with evil tempers, darling sins, coldness and indolence and unbelief; and it is in life's autumn that the one who has fought well feels the peace and calm that comes after a well-fought fight. There is no sadder sight than to see a man or woman on the downward track of life and not yet come out on the side of Christ. What an autumn that makes! To what a winter will that lead!

THE sudden death of the Archbishop of Canterbury will be profoundly felt throughout the whole Anglican communion. It is hardly to be questioned that his name will occupy a conspicuous and honored place in the annals of the English Church. A statesman of the best type as well as an ecclesiastic, and in both spheres far above the average, the Church owes more than can be estimated to his wise and far-sighted administration. That he should suddenly be cut down in the midst of movements and projects requiring, from a human point of view, all the wisdom, strength, and experience of such a ruler and administrator, is one of those inscrutable dispensations of divine Providence to which Christian men can only bow with reverent awe and undiminished faith. In such ways we are reminded that God has no need of any man, however strong and great, to accomplish His designs. The death of the Archbishop, though sudden in a mere earthly sense, was not sudden in the sense of the Litany, not *subitanea et improvisa*, as the old Latin form phrased it. On his return from his recent visit to Ireland, he had turned aside to visit the Gladstones at Hawarden, in Wales. He arose early on Sunday morning and received the Holy Communion in the parish church. This, though he knew it not, was his *Viaticum*. At ten o'clock he again repaired to the parish church, with members of the Gladstone family. He was to all appearance in robust health and excellent spirits. The service began with Morning Prayer. The Confession had been said and the priest, the Rev. Stephen Gladstone, pronounced the Absolution. At that most fitting moment, the Angel of Death delivered his dread summons, and the great Christian prelate yielded up his soul. As soon as it was seen that he had fallen in his place, he was carried into the ad-

acent rectory, and the usual means were taken to restore consciousness, but in a few minutes it was clear that all was over. Well might Mr. Gladstone say, "He died like a soldier." The result was known before the service was completed, and at the close the hymn, "Forever with the Lord," was sung, and the Dead March was played, while the congregation stood in silence with every sign of deep emotion. In addition to the other heavy responsibilities which press upon Lord Salisbury, he has now the duty of nominating a new primate of all England. Prayers will go up all over the Anglican world that he may be divinely guided to select one worthy to be the successor of Edward White Benson.

THE Methodist Bishop Andrews, in an address at Terre Haute to certain young ministers, cautioned them that "the function of the ministry is not to settle questions affecting the reconstruction of society, the relations between capital and labor, and municipal reforms. It is to deal with the individual, and as he improves spiritually, the condition of society will be improved, and the State will be reconstructed on better lines." He did not think it wise for ministers to charge dishonesty against a political party. These are wise words and deserve to be impressed upon Christian teachers everywhere. We may be quite convinced that a given political policy logically involves very questionable and even revolutionary principles, and that if unreservedly carried out it would result in disaster. But as Christians, and still more as Christian ministers, we have no right to accuse the advocates of such a policy of dishonesty and anarchism. It is necessary to reflect, in the first place, that our own logic may not be faultless or our forecasts infallible; and in the second place, that it is never right to charge men in the mass with moral responsibility for results which they do not for a moment acknowledge as following from the causes they advocate. In times past the rule of abstinence from political preaching, and single-eyed devotion to the proper work of our holy religion has been observed with remarkable consistency by the clergy of the Church, and it is always felt to involve a departure from an important principle when this wholesome rule is violated.

WE are to be favored with an addition to the thousand and one religious novelties of Chicago. Dharmapala, a Buddhist gentleman from India, whose name and personality became somewhat well known to frequenters of "The World's Parliament of Religions" in 1893, has arrived among us. He seems to entertain the idea that some kind of alliance is possible between Buddhism and Christianity, and that "the two religions may walk hand in hand for a long time for the uplifting of mankind." There is a

so-called Christianity which will find no difficulty in allying itself with Buddhism or anything else which asserts aimable claims; but the Christianity of history, the Christianity which has uplifted the western nations, and shown itself the most powerful moral and spiritual force the world has ever known, is exclusive in its very nature. Claiming to rest upon a unique divine intervention, and inseparably bound up with the personality of Him "who for us men, for our salvation, came down from heaven"—of Him who being God was made Man; who offered for us a sacrifice of vicarious atonement; who died and rose again; who ever liveth, and through the ordinances which He appointed takes men into Himself, dwells in them and they in Him—it can form no unions with other systems. In Christianity is wrought union with God, a union in which the whole man, body and soul, and all that constitutes him man, is involved. The Christian hope is closely bound up with the preservation of individual identity to all eternity, and with the beatific Vision disclosed to the illuminated intelligence and made the object of adoring love. These great positive elements are the essence of Christianity. They represent a movement on the part of God towards the creatures whom He "so loved." We know of nothing in Buddhism which represents anything of this kind, and it makes no claim to rest upon any positive divine revelation, any movement of divine love. In Buddhism the very existence of God is left an open question, and one with which it is not necessary that an earnest soul should concern itself.

ALL Christians are bound to work as well as pray, we are told, for unity; it is wrong simply to devote ourselves to the work which lies before us in the Church, leaving the achievement of Christian unity to God in His own good time. Something like the position thus condemned has been that which we have advocated. But it is a mistake to suppose that this is to abandon the idea of working in behalf of unity; on the contrary, we hold that such a course is the surest way to a real and enduring unity. When the tendencies of the Christian world about us are carefully considered,—tendencies in which are involved the disintegration of everything that has stood for cohesion and fixity, the dissolution of all creeds, of all definite faith, it becomes a matter of plain common sense that a Church which shows the greatest power to resist these tendencies, which continues to assert the ancient, unchanging Faith with unquestioning conviction and enthusiasm, will appear to men of sincere mind as a rock of safety. Thus from the Church may shine forth a beacon light, assuring men that within her precincts may still be found something strong and assured, the "kingdom that cannot be moved." This is the true ideal of Church unity, to provide a nucleus of such magnetic force

that it shall draw from all quarters all earnest souls who seek the unchangeable truth of God. There are, plainly, two ways in which either the semblance or reality of unity may be achieved. One of these is such as we have described; it is through a centripetal force which draws everything within its reach towards a common centre. The other method is precisely the opposite of this. Instead of concentration it is dissipation. Instead of drawing to itself and welding together all that is capable of assimilation, it resolves everything that may have been originally solid into a vaporous or gaseous state, capable of such indefinite expansion as to include in its atmosphere the remotest and most incongruous elements. Whether such a process can be called "unifying" we leave our readers to decide. It seems to us, however, that this is not an unfair account of the character of that unity movement which, in various disguises, is persistently advocated within and without the Church. For our part, we shall continue to believe in the centripetal force.

Five-Minute Talks

BY CLINTON LOCKE
LXXXVI.

A letter has come from California asking me to say something about tithes, under three heads: 1. The Old Testament law of tithes. 2. Was this law ever repealed? 3. If not, how and why is it not still binding on the Catholic Church? I take pleasure in replying.

A general definition of tithe is the tenth part of the produce of land or stock or profits of any occupation, assigned to the support of religion. Now, there is no question that this was enjoined upon the Jewish nation in the Mosaic law. One text will do, though there are a hundred—"All the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's; it is holy unto the Lord, and concerning the tithe of the herd or of the flock, even of whatever passeth under the rod [*i. e.*, the counting tally], the tenth shall be holy unto the Lord." There is abundant evidence that the Jews constantly evaded or neglected this law, and that it was quite as hard then to get a man to pay up his proper church dues as it is now. But it was the law, and so it remained until our Lord's time, loaded down with a thousand Pharisaic trifles; as, for example, the seeds of an anise plant were counted and tithed, then the leaves were tithed, and then every tenth stalk was taken. The Talmud gravely states that a rabbi had a jackass who would not eat corn that had not first been tithed.

The second question is, was this law ever repealed? In the first place, it repealed itself. It passed away with all the other features of the Jewish system. It went with sacrificial bullocks and goats, and heave offerings and wave offerings, and Levites and Urim and Thummim. It faded into nothingness before the rising of the Sun of Righteousness, with nobler, grander, more world-wide principles. But did not our Lord say He came not to destroy the law but to fulfill it, and was not the tithe a permanent thing, like, for example, the

sixth or seventh commandments? Why should we think so? There was no moral principle contained in it, as in those commandments. When our Lord said that He came to fulfill the law, He certainly did not mean the ceremonial details of it, for over and over again we are told in the New Testament that these were done away. He meant that the truth hidden under these forms will not be destroyed, but blossom into a lovelier flower. The spirit and the substance of the law would now come out. If our Lord had intended that we Christians should be held by the Mosaic law of tithes, or administration of justice, or cities of refuge, or jubilee, or inheritance, He would have said so, but He swept all that away and showed us a higher law and a more spiritualized teaching.

3. Why is a law of tithes not still binding on the Catholic Church? In the first place, because the New Testament does not contain one single word on the subject, nor one inferential word, and therefore such a law cannot be binding, like a rule of faith or morals. The Christian Church, not at first, but very early, made use of tithes, and each national Church arranged them and other taxes for revenue as it found best, and often changed them, and the popes in the Churches quarreled over them for centuries. In England, as in other countries, they became part of the civil laws and were collected by civil authority, and ill feeling enough they caused and still cause. Our American Church, however, repudiated them altogether as part of a State Church, and adopted a different system, as she had a perfect right to do, as the very pointed sentences in the offertory witness; she appealed to her members for her support on a totally different principle.

But while tithes are not binding on us American Churchmen as Holy Baptism, Confirmation, and Communion are binding, and as the duty of giving to the Lord is binding, are not the words of Tudor Henry in THE LIVING CHURCH of August 15th most true: "Has not the command about the tenth been rather included and merged in a higher law based on deeper principles; namely, the love of God as our Father and the example and teaching of Jesus Christ as our Savior? Because the Jews gave one-tenth and more, are we to give a hundredth or a thousandth to the highest and noblest objects?" There is a society in our Church, called "The Treasury of God," which binds its members to the rule of giving one-tenth part of their income to the service of God, and it serves a noble purpose with many people, who can work toward a fixed sum, and feel that to accomplish that is a duty. I do not believe, however, that all Christians could with justice to other claims belong to such a society. How could a man, who had to support a family on \$600 a year, give \$60? He certainly would have to cheat somebody to do it; but a man with \$6,000 a year could give \$600, if he tried. A better way than any society is for a Christian man to give all he can, not only money, but time and work, often more valuable than money. Do not be bound by one-tenth or one-twentieth, but give cheerfully, gladly, in proportion as God prospers you. Abridge your own luxuries, yes, and comforts, to give more. Less tobacco and beer and more charity, less candy and more missionary money. We know so much more of the great love of God than the Jews did, certainly we ought to give more.

The Hebrew Cosmogony

[From *Bibliotheca Sacra*, Jan., 1896.]

BY CHARLES B. WARRING, PH. D.

A WORLD WITH DAYS AND NIGHTS

II.

Before going farther, I would call the reader's attention to the remarkable fact that although the writer of Genesis I knew nothing of the nature of a nebula, he had nevertheless given a description of one which is unsurpassed. It was, he says, *tohu*, "vanity," "nothingness;" *bohu*, "void;" *tehom*, "a profound deep;" *mahyin*, "non-solid," a "fluid." Our word "nebula" is poor in comparison, for it tells us nothing more than that there is something which looks like a little wisp of cloud.

The division between light and darkness, a thing possible only in case of a world cooled down so far as to cease to emit light, was the characteristic phenomenon, and the only one conceivable, indicating the end of the nebulous and self-luminous stage. It indicated, too, the beginning of the present or true planetary condition in which our world is dependent on the sun for heat and light.

The fact is well worth the consideration of scientists, that these few verses are not only exceedingly important, but they foreshadow almost everything now known about the earth that is peculiar to the period before it ceased to give light,* foreshadow it so manifestly that a denial of the one is fatal to the other. Some things are plainly stated; as, for instance, the finite pre-existence of the heavens and earth, their unfinished condition at first, the primary state of the earth, the beginning and perfection of light, etc. Some other things are logically to be inferred. Moses says nothing, for example, about the intensely hot condition of the earth, but he does say that the light became "good," and good light requires intense heat.† So, too, he says nothing about the fact that the earth continued to cool, and after a time became opaque, but his account necessarily implies it when it tells us that a division was made between the light and the darkness, for this proves the existence of an opaque surface to the earth, since nothing but such a body could then, or now, separate the two.

How different this is from the once current "science" which taught that light and darkness were two substances originally mingled together, which needed to be separated, and how wrong it must have seemed to such scientists that the light was styled good before the separation took place.

"And 't was evening, and 't was morn'ng. Day one."

Days and nights having begun, the once glowing earth must have so far cooled down as to cease to give light, by which we know, thanks to science, that its external temperature had fallen to close about 1,000 deg. F. Its surface, therefore, was still hot enough to keep the oceans very largely in a state of vapor-forming clouds, hundreds of miles in thickness, which totally shut out the rays of

*The earth's revolution about the sun is not mentioned or implied, but belongs to the present, and therefore was not peculiar to that early period. Perhaps the only thing not foreshadowed was the segregation of our planet from the great nebulous mass and the primal formation of the continental plateaus.

†It is an interesting fact, that the Hebrew word for light is used also for fire, the only difference being in the vowel-points, and those did not exist till centuries after Genesis was written.

the sun. Hence the next thing to be done towards fitting the world for the support of plants and animals was to thin out the clouds by a further fall in temperature, and consequent deposition of their water, until an open space, or "expanse," separated, as now, the waters in the seas below it from the waters in the clouds above it.

Science tells us, furthermore, that the phenomenon which would have indicated to a spectator, had one been there, that the process had gone far enough to permit life to begin, was that the heavens became visible, for this proved that light reached the earth's surface, and that its temperature had by that time fallen considerably below 212 deg. F.

Turning now to Genesis (verse 7), we read that an "expanse" was made in the midst of the waters, dividing the waters below it from those above it, and that, at the close of the transaction, the writer calls the "expanse" heavens.

But this is not all. Paleogeology tells us that the "expanse" was filled, not with our present atmosphere alone—that formed but a small part of it—but with a mixture of poisonous gases and vapors, in which life was impossible, except perhaps for the lowest forms.

If we turn to Genesis we discover a unique omission. Every period of progress has at least one verdict of completion; in other words, is pronounced good, but the second period is an exception. Commentators have been at a loss how to explain why, and, where they have not ignored the fact, have offered some absurd reason for it.*

"Expanse" does scant justice to the onomatopoeic wealth of meaning in *rakia*, the word thus translated in the Revised Version. The Greek *stereoma*, with the Latin *firmamentum*, anglicized into "firmament" is no translation at all, but was forced into the text to make it harmonize with the science of Alexandria. If we turn to the lexicon, and examine *rakia* and all its cognates, we shall find it means primarily any process of making thin, accompanied with violence and noise, and secondarily, that which is produced by such action. It is, therefore, exquisitely applicable to the operation of reducing the thickness of those dense clouds, thinning them, accompanied, as we know it was, by the inconceivably great and tumultuous noise of the deluge of rain falling on the hot lava crust which formed the earth's surface, and causing earthquakes and electrical disturbances of inconceivable violence.

After the *rakia* was made, the writer says: "There was evening and there was morning. Day the second." The most obvious use of this clause is to sharply divide the preceding period from that which follows. It also compels the reader to observe that an orderly succession pervades the whole account. On the day itself, it is not said that anything was done, and this is true of all the days. I know this is contrary to the traditional belief of all Christendom, but we are not studying our own, or anybody's belief, but only what the account itself says. I will add that the so-called creative days appear to have been ordinary days separating the periods of progress, just as July fourth, 1776, separated the colonial from the national history of our country.

Geology tells us that at first the waters covered not merely the ocean beds, as now,

but the continents also. The next step forward toward present conditions was therefore the emergence of the land.

Turning to verse 9, we find the same thing there. The waters were to be gathered "into one place" (N. B.—The different oceans, we now know, occupy but one basin, "one place,") and the dry land was to appear. Here, as in all other cases, the account gives no intimation of the length of the process. We now know that it was a very long one, reaching from Azoiic time down far into the Tertiary. Geologists inform us that by that time the land and sea had attained their present outlines, and the soil, and the ocean water, their present composition, and therefore had become fit for the later forms of life.

Turning to Genesis, we note that the land and water are pronounced good, or, as we say, done, before "grasses, herbs, and fruit trees" made their appearance, and indeed before any life is spoken of. If the account here refers to the introduction of life upon our globe; *i. e.*, to earliest paleozoic times, its description of the plants and animals is, to say the least, singularly unfortunate, for there were no grasses then nor fruit trees, nor vertebrates, and the order is equally wrong, for the first vegetation long preceded the completion of land and water. It becomes therefore important to determine what plants and animals the writer was speaking of, whether those of his own times, or whether he meant the extinct species of the earlier ages.

That the writer did not refer to the latter seems evident, for it was impossible for him to have any knowledge of them, since it is only a few decades since their discovery. True, God might have revealed them to him, but this would be to admit the account to be inspired, an admission which many of our scientific friends refuse to make, and, besides, it would not help the matter, for God knew the exact facts, and could not have committed such an error as to say that grasses, herbs, and fruit trees were the first vegetation on our globe, or that vertebrates of any kind were among the first animals. Moreover, a cursory examination of the account will suffice to show that, as to all other physical matters, the writer's themes were taken from things which he and every body else had seen. He tells of the heavens above, the earth spread out on every side, of light and darkness, day and night, of the firmament with its stores of water in the clouds, of the dry land and of seas, of the sun, moon, and stars, of seasons and years; can it be possible that, in reference to plants and animals, he turned from the living species which surrounded him and spoke of the extinct forms, which neither he, nor any other human being, had seen or heard of? And, to cap the absurdity which such a supposition involves, the names which so many insist he employed to describe paleozoic forms, are the names which he and his people had all their lives been applying to the plants and animals about them. The more I consider the matter, the more evident it seems that the writer speaks, from the eleventh verse forward, of this end only of the earth's creative history, and that the plants and animals which he mentions were of the very kind which were then, and are now, extant. I know that this is a novel view, but the world has seen too many once novel views afterwards accepted of all men, to be disturbed by that. Scien-

tists, therefore, have to decide only whether what he says as to the origin, order, and finality of such plants and animals, is correct as here given.

The account attributes them all to the will of God, but gives no hint as to how God did it. To this, in some sense, all will agree.

It places the appearance of the four great divisions of the present organic world in the following order, and follows each by the announcement of completion, "good."

First. The plants.

Next. { The water creatures. } In one crea-
 { The birds } tive period.

Last. The land animals.

Till recently, the following would have seemed a much more reasonable arrangement:

First. The water creatures.

Next. The land plants.

Last. The land animals and birds.

For the water creatures had no need of grasses, herbs, and fruit trees, while the birds all make their nests on the land, and most of them live there, and get their food from land plants, or devour animals that subsist on vegetation.

Fortunately for our purpose, geologists have determined the actual order of those events, and I may add that their evidence is the more valuable because they have no suspicion of its bearing on this account. Let us see what they tell us.

(To be continued)

Letters to the Editor

THE EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.

To the Editor of the Living Church:

One would have supposed that after the trenchant and timely exposure of the heterodoxy of the dean of the "Episcopal Theological School," Cambridge, Mass., and of Prof. Allen, of the same institution (which, by the way, is not in any official connection either with the diocese in which it is situated or with the Church at large) no one could be found in the Church to raise a voice in favor of that institution. How one of our fathers in God could deliberately go out of his way, in a convention address, to eulogize it while under vows "to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word," passes my comprehension. Yet this has been done by one of our Eastern bishops in his last convention address, and is on record and now lies before me. Such procedure calls loudly for some criticism. Was the Rt. Rev. prelate not cognizant of the character of this theological school at Cambridge, and of the nature of the instruction given by the dean and by the professor already named? Was he ignorant of the fact that several prominent clergymen of his diocese, at great expense and personal sacrifice, had very fully exposed the heterodoxy of the school? But this is not all. Another question is claimant for an answer: How can any bishop of the Church permit his candidates for Holy Orders to seek preparation for the same at such an institution?

The time has come in the history of the American Church when we must take a decided stand upon the New Testament platform of sound Catholic teaching. Surely it is not unreasonable on our part to expect that our chief pastors will lead the way in consistent action by demanding that their students for Holy Orders attend theological schools under Church control and in full accord with the Catholic Faith?

I am not stating it too strongly when I remark (with the utmost respect) that the chief responsibility as to their preparation for the sacred ministry rests with the bishops, who ought to take careful cognizance of the institutions

*I think it is Luther's Commentary that says: "The devils were made on that day."

where they receive their theological training. In a time of so much looseness in theology, even in high places, it is absolutely necessary that all orders of the clergy should "hold fast the form of sound words," and that bishops and priests do their utmost, when occasion requires prompt action, "to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word." Let there be no temporizing by our ecclesiastical authorities with error wherever it shows itself within our bounds!

Our duty to Almighty God, to the Church which He founded and for which Christ Jesus died, and to ourselves, demands, in this regard, the very greatest faithfulness on our part in conserving the Catholic Faith, and in transmitting it as a divinely given heritage uncontaminated to posterity. "Oae generation shall praise [set in order so as to be clearly seen] Thy works to another" Psalm cxlv: 4.

JAMES C. QUINN,
Rector of St. John's church, Mason City, Iowa.

THE FIRST CHURCH BELL IN CHICAGO

To the Editor of the Living Church:

The interesting history of St. James' parish, Chicago, which appeared in your last issue, mentions the bell rung in, or for, the first church. "Here was rung upon Christmas morning, 1836, the first bell brought to Chicago."

This bell came from London, and belonged to my uncle, Mr. Samuel Brooks, who arrived in Chicago from England, Oct. 23, 1833. He was the first person in Chicago to read the prayers of the Church of England for a few who met at his house on Sunday mornings for worship. He also brought the first piano to Chicago, and the first music lessons in the young settlement were given on that instrument.

THEO J. BROOKES.
Neosho, Mo., Oct. 5, 1896.

Personal Mention

The Rev. Wm S. Boardman should be addressed care of Brown, Shipley & Co., Founder's Court, London.

The Rev. Lewis Brown has returned from his trip abroad, and may be addressed at Battle Creek, Mich., as formerly.

The Rev. Hamilton M. Bartlett has resigned the rectorship of Christ church, Christiana Hundred, Del., and accepted charge of St. Michael's church, North Yakima, Wash.

The Rev. R. A. Brown has resigned the rectorship of St. John's church, San Bernardino, Cal.

The Rev. F. C. Bayliss has resigned from missionary work in the jurisdiction of Southern Florida, on account of throat trouble and has gone to Asheville, N. C., for five or six months' rest. Address accordingly.

The address of the Rev. Charles W. Camp is changed to Richmond Hill, N. Y.

The Rev. D. H. Clarkson has accepted the rectorship of St. Luke's church, Fort Collins, Colo., and has entered upon his duties. Address accordingly.

The address of the Rev. Lawrence T. Cole is changed from Ann Arbor, Mich., to 16 Carver st., Cambridge, Mass.

The Rev. Charles Palmer Dorset, late of St. John's Military Academy, Delafield, and St. John's mission, Evansville, has removed to Texas, where he has accepted parochial work.

The Rev. Geo. W. Douglas, D.D., returned from Europe Sept. 30th.

The Rev. Benjamin J. Douglass has resumed his parochial duties, and is to be addressed at 2213 Locust st., Philadelphia.

The Rev. Frank F. German, curate of the church of the Holy Trinity, Middletown, Conn., expects to assume work in St. Thomas' parish, Mamaroneck, N. Y., Nov. 1st.

Until further notice the address of the Rev. W. F. Hubbard, chaplain U. S. A., will be 943 10th st., San Diego, Cal.

The Rev. Frederick K. Howard has resigned the rectorship of Christ church, Moline, Ill., and has accepted the chaplaincy of the Jarvis Hall Military Academy, Montclair, Col.

The Rev. Edward Heim has been appointed by Bishop Littlejohn to the charge of the cathedral chapel of the Transfiguration, Brooklyn, N. Y.

The Rev. St. Clair Hester returned from his summer trip: broad Sept. 30th.

The Rev. E. C. Hoskins has resigned the rectorship of St. Paul's church, Georgetown, Del.

The Rev. H. A. Handel has taken charge of St. Luke's church, Silver Cliff, Colo.

The Rev. David Holmes has resigned the care of All Saints' church, Watsonville, Cal., and accepted the rectorship of St. Paul's church, Bakersfield, Cal.

The present address of the Rev. Wm. M. Jefferis, D.D.—the archdeacon of Texas—is care of the Rev. Charles M. Beckwith, Trinity church rectory, Galveston, Texas.

The Rev. Chas. L. Miel has entered upon his duties as rector of St. Paul's church, Sacramento, Cal.

The Rev. Joseph Moran has entered upon the rectorship of Christ church, Springfield, Mo.

The Rev. E. E. Madeira has resigned the rectorship of Grace church, Chillicothe, Mo., and accepted that of Christ church, Waterloo, Ia.

The Rev. Arthur Howard Noll's rectorate of the church of the Holy Trinity, Nashville, Tenn., is in no way affected by his appointment as secretary and treasurer of Hoffman Hall, heretofore announced in this paper. Mr. Noll's address is 717 South Summer st., Nashville.

The Rev. John F. Nichols entered upon his duties as curate at Grace church, New York City, Oct. 1st.

The Rev. J. H. M. Pollard should be addressed at 18 Jasper st., Charleston, S. C.

The Rev. Geo. S. Richards has been appointed curate of St. John's church, New Brunswick, N. J.

The Rev. Robert Keating Smith has entered upon his duties as rector of St. Paul's church, Westport, Mo.

The Rev. H. Fields Saumenig has resigned as missionary at All Saints' parish, St. Mary's Co., Md. His address after Oct. 20th, will be 1321 Columbia Road, Washington, D. C.

The Rev. Chas. G. Snapp has entered upon the rectorship of St. Paul's church, Georgetown, Del.

The Rev. Dr. T. A. Tidball has returned from his summer abroad.

The Rev. Thos. E. Winecuff having accepted the rectorship of the chapel of the Cross, Chapel Hill, N. C., should be addressed accordingly.

The Rev. Sam'l G. Welles has severed his connection with the associate mission of Omaha, and become rector of Grace church, Council Bluffs, Ia. His address is 208 Stutsman st.

The Rev. L. M. Wilkins has taken charge of St. Paul's church, Maryville, Mo.

The Rev. Dr. E. Walpole Warren returned from Europe Sept. 24th.

To Correspondents

"ALLEN."—The Law School of the Northwestern University (address the secretary, Masonic Temple, Chicago) is considered the best. The Chicago Law School, Michigan ave., stands high. The Kent College of Law, Ashland Block, has a good reputation.

Official

SUNDAY, Oct. 18th, one of the days of intercession for Sunday schools, will be observed in connection with the convention of the Brotherhood of St. Andrew in Pittsburg, by a special sermon at 11 A. M., in Trinity church, by the Rev. James S. Stone, D.D., rector of St. James' church, Chicago. All Brotherhood men and Sunday school workers are specially invited to this service.

THIRTY-FOURTH annual business meeting of the Evangelical Education Society will be held Thursday, Oct. 15th, at No. 1224 Chestnut st., Philadelphia, 3 o'clock P. M. Life members, annual members, and the rectors of churches which have contributed to the society during the year are entitled to be present and take part in the proceedings.

ROBERT C. MATLACK,
General Secretary.

THIRTY-FOURTH anniversary of the Evangelical Education Society will be held in the church of St. Matthias, Philadelphia, Sunday evening, Nov. 15th, at 8 o'clock; the Rt. Rev. John Hazen White, D.D., will preach upon the subject: "The Church is not properly training her men to do the work she has to be done. Therefore, it is not done."

ROBERT C. MATLACK,
General Secretary.

THE 12th annual conference of Church Workers Among Colored People will be held Oct. 20-23rd, in St. Mark's church, Charleston, S. C. Opening ser-

mon by the Rev. H. C. Bishop, rector of St. Philip's church, New York. Wednesday, 10 A. M., Holy Communion and address by the Rt. Rev. Dr. Capers, Bishop of South Carolina. Subjects for discussion: "Unification of colored theological schools;" "Educational work of the conference;" "Parochial methods: (a) Sunday school, (b) organization, (c) finance, (d) choirs and Church music, (e) Church entertainments, (f) decorum of public worship;" "Church extension."

All delegates desiring entertainment will kindly send their names at once to the Rev. J. H. M. Pollard, Jasper st., Charleston, S. C.

THE annual services and meetings of the Girls' Friendly Society in America for 1896, will be held in Christ and St. John's churches and parish buildings, Detroit Mich. on Tuesday, Wednesday, Thursday, and Friday, the 20th, 21st, 22nd, and 23rd of October.

EVE ALEXANDER,
General Secretary G. F. S. A.

Died

BENSON.—Entered into rest at Hudson, N. Y., on Monday morning, Oct. 5th, in the 79th year of her age, Helen Ross, widow of the late Joseph Benson. Funeral service with a requiem celebration of the Holy Eucharist was held on Wednesday morning, Oct. 7th, at All Saints' church, by the Rev. Geo. G. Carter, rector, assisted by the Rev. S. M. Griswold and Mr. L. R. Benson, grandson of the deceased.

LOVERIDGE.—Entered into rest, at his home in Cuba, Allegany Co., N. Y., on Sept. 10, 1896, the Hon. Edward D. Loveridge, senior warden of Christ church, in the 72nd year of his age. "For so He giveth His beloved sleep."

Appeals

THE GENERAL BOARD OF MISSIONS

(Legal Title [for use in making will]: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

THE MISSIONARY COUNCIL

Will meet in Christ church, Cincinnati, Tuesday, Oct. 27th, beginning at 10 o'clock A. M., when, by appointment of the Presiding Bishop, the opening sermon will be preached by the Rt. Rev. Dr. Capers, Bishop of South Carolina.

The Sunday preceding will be Missionary Sunday in the churches of Cincinnati and vicinity. A Children's Missionary Mass Meeting will be held in Christ church at 3 P. M., and a General Missionary Meeting in the same church in the evening. Information may be obtained from the Rev. E. F. SMALL, Chairman of the Committee of Arrangements; address, Church Rooms, 99 West Fourth st., Cincinnati, O.

THE Hammond Industrial School, Lima, Ind., under the care of the Order of the Holy Name receives boys and girls between the ages of seven and fourteen years. They are given a thorough English education and taught simple industries, such as gardening, printing, stenography, house work, and needle work.

The school is established not only for orphans, but other destitute children, and those whose parents cannot give them the proper attention or home training. Terms, \$100 per year (12 months) payable monthly. Scholarships for boys with good voices.

Subscriptions and donations are earnestly solicited, as the school is largely dependent upon voluntary offerings. Address THE RECTOR, Lima, Ind.

Church and Parish

ALTAR linens and breads. Address ORDER OF THE HOLY NAME, Lima, Ind.

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CHURCH ARCHITECT.—John Sutcliffe, 708 Gasb Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

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Beautiful and healthful fall and winter resort. Many attractions; nice church; reverent services. The Stranger's Guild endeavors to be of service to Church people who come here. For further information, address F. A. STORER, Secretary.

The Editor's Table

Kalendar, October, 1896

18th Sunday after Trinity	Green
19th Sunday after Trinity	Green
20th St. LUKE, Evangelist, 20th Sunday after Trinity	Red
21st Sunday after Trinity	Green
22d SS. SIMON AND JUDE	Red

The Rt. Rev. William David Walker, S.T.D., who has been chosen by the suffrages of Western New York to succeed one of the most eminent of American bishops, was born in New York City in 1839. He was educated at Trinity School and Columbia College, taking the B.A. degree in 1859. He then, in preparation for Holy Orders, entered the General Theological Seminary, from which he was graduated in 1862. He was ordained deacon in the church of the Transfiguration by Bishop Horatio Potter, in June, 1862, and priest, in Calvary church, one year later. He remained connected with Calvary church as assistant minister in charge of Calvary chapel in that parish until 1863, when he was consecrated Missionary Bishop of North Dakota, Bishop Clark of Rhode Island being chief consecrator. He received the degree of S.T.D. in 1884, from Racine College. The "cathedral car" of North Dakota, an expedient of the Bishop to enable him to visit the smaller places on the railroad lines and at the same time have at hand a church properly furnished to which to invite his casual congregations, has become famous at home and abroad. The example thus set has been followed in other quarters.

We are glad to see the beginning of what is apparently to be a series of articles in *The Church Eclectic* on "Christian Science as so Styled," by the Rev. Dr. Jewell. It would be well if the exposure of this false system by so competent a pen could be made full and complete enough to warrant its publication in the form of a small book which the clergy might have at hand. Such a book certainly seems to be one of the needs of the day. The evil to be met has invaded various parishes to a greater or less extent, and has carried captive some unstable souls. Inquiry is often made for some work which may be put into the hands of those who are bewildered by the claims of this so-called "science," and are perhaps subjected to constant solicitations from intimate friends and associates. They may thus be enabled to meet what otherwise they instinctively feel to be erroneous without having the means of exposing it.

The Bishop of New York, in his convention address, has the following eloquent tribute to the late Bishop Cox:

No figure, I venture to think, has vanished out of our American ecclesiastical horizon more interesting, more stimulating, more lovable. It is little to say of Bishop Cox that he was picturesque, inexhaustibly fresh, and original. He was all these, in a degree which makes of his departure the quenching of a rare and brilliant light. But, unlike many persons of merely striking qualities, he had a deep substratum of lofty motives, of fearless courage, of large and various learning, of blameless and beautiful behavior, and, best of all, of profound and unshaking convictions, which surely we who remember them can never cease to love and honor. His very faults, if faults they could be

called, were those which leaned to virtue's side, and for myself I must confess that they were some of them traits which I have often thought we who were his brethren could well afford to exchange for more thrifty and more comfortable virtues! He was impulsive, if you choose. He was not always reserved or chastened in his speech. He had often a hot scorn of falsehood and wrong, of arrogant claims, and of insolent and unwarranted pretensions, which found expression in words as keen and fiery as his thought. Yes: but it was not the heat of mere passion, nor the tawdry declamation of a rhetorician. He knew whereof he affirmed, and his ample stores of various and genuine learning abundantly re-enforced the positions which, from time to time, he felt himself called upon to take. A preacher of singular eloquence; a chief pastor of apostolic tenderness, fidelity, and assiduity; a scholar of exceptional attainments, a Christian gentleman, the charm of whose presence and bearing who that ever knew them will forget?—verily, his departure is a loss which we may not soon hope to repair!

William Morris

A great English poet has passed away. William Morris was born at Walthamstow in Essex in 1834, and died in London on Oct. 3rd. He was a man of great refinement, distinguished as a painter, an architect, a poet, a manufacturer, a social reformer and a philanthropist. He was a radical of the radicals whose outspoken aim has been the revolution of England. Like all such men who combine eccentric notions with great earnestness and ability, the good that he has done will live after him, and let us hope that the evil he premeditated but could not accomplish, will be "interred with his bones."

High purpose was ever present in his poetic works. The chief of these is styled "The Earthly Paradise," consisting of twenty-four legendary tales, recited by as many travelers, who each sailed westward in the mighty quest.

Doubtless there has been but one "earthly paradise" where God and man were at one, and where Death was not. Until the Last Enemy shall be destroyed, vain is the quest for such a paradise here below; but yet, in the quest much of love and beauty may be rescued again for the solace of man while he yet journeys to the eternal Paradise above.

It should never be forgotten that beautiful forms in art, or exquisite polish in verse, or high thought in prose, or subtle power in music, will not regenerate the heart of man, or make him hate the evil and choose that which is good. The beauty of holiness is something higher than any "earthly paradise" can produce; like "faith," it is the gift of God, the fruit of that wisdom which is uncreate and eternal. K.

Departure of the Birds

BY FRANK H. SWEET.

By the end of August the season of jollity is over and the bird-lover's year is already beginning to wane. He sees his friends flitting from tree to tree, and from field to field, but for the most part they are silent. Small groups of them gather on the fences and among the thickets, and are joined by others from day to day, and he knows that in a few weeks they will be winging their way towards the South. In the recesses of the chestnut grove, where a month earlier the wood thrush and the rose-breasted grosbeak were singing, now only the pensive

whistle of the wood pewee and the sharp monotone of the red-eyed vireo are heard. The scarlet tanager still flashes through the upper foliage of the tall trees, but he is mute; and only at rare intervals can the clear whistle of the meadow-lark be heard echoing across the fields. Goldfinches are numerous, and frequently break into sweet, canary-like twitterings; and bluebirds are even more abundant than in June. But the bobolink is silent in the meadow, and the thrasher in the berry pasture. We are conscious of sharp eyes watching us from leafy recesses, and see familiar forms flitting swiftly from thicket to thicket; but for the most part we listen in vain for the greetings that were so abundant in May and June.

But not all the birds are mute. The field sparrows and song sparrows are still in tune, and the orioles, after a month of silence, again have fits of merry flitting. In the evening, catbirds occasionally practice their mimicries and improvisations in the thickets, along the brookside, and on moonlight nights the wierd, haunting cry of the screech owl comes tremulously from some far-away woodland. The air is musical with the calls of bluebirds and plovers, and the fences and apple trees are lively with the kingbirds. Chipping sparrows still "chip" to us from the roadside and the orchard, and we watch them spring up in their odd, characteristic way to let the breeze catch them. Robins warble occasionally from the apple trees, and now and then we hear the quick, harsh challenge of the blue jay.

Another month, and the swallows and sparrows and finches and bobolinks and thrushes, and most of the warblers, begin to flock and disappear. By the time cold weather approaches, there will only be a few late robins and bluebirds and the regular winter residents to greet us on our rambles.

The autumn wanes, and days are cold,
The northern winds are sharp and keen,
Dull brown assumes the place of gold,
And dark and gloomy skies are seen;
And yonder hawk, who fainter grows;
Above the hills and grazing herds,
Is symbol of the season's close,
And last of the departing birds.

Book Notices

Blind Leaders of the Blind. The Romance of a Blind Lawyer. By James R. Cocke, M.D. 1896. Boston: Lee & Shepard. Price, \$1.50.

There are some strong characters and interesting situations in this story. The principal object of the author seems to be to satirize medical charlatans of various kinds. We cannot say, however, that we are favorably impressed by the romance. The plot is clumsy.

The Inspiration of History. By James Mulchahey, S.T.D. New York: Thomas Whittaker. Pp. 135. Price, \$1.

For the present times' special need Dr. Mulchahey could hardly have better employed his scholarly hand in the comparative leisure of a retired life. His arguments and method employed in this defense of the Catholic belief concerning the fullest inspiration of the sacred history, as essentially, and from beginning to end, the "testimony to Jesus," are not new; and yet, he presents all with a vivid freshness quite his own, and makes sterling use of whatever is highest and best issuing from other workers, with an individual art that well earns the hallmark of originality on account of the striking impress which he has imparted to it. There are but seven chapters constituting the volume, which can be read through of an evening, and without a moment's flagging of interest; the choicest of them being, perhaps, the one occupied with a consideration of the substantial truth of Biblical history as not invalidated by

the "higher criticism" of the day. The book will prove itself a good possession to Bible teachers as well as the parochial clergy.

The Industrial Army. By Fayette Stratton Giles. New York: The Baker & Taylor Company. Price, \$1.25.

This is one of those books upon social conditions which are compounded of a few grains of sense and a large residuum of moonshine. It is unnecessary to review the author's schemes in detail. However, two of his observations will interest our readers. In his system of ethical instruction he leaves out God, the foundation of ethics. On the other hand, speaking of the money standard, or international standard of values, he postulates "gold for its material, whose bullion and indicated face value are equal in all the world's great marts," and he classes silver with fiat money. In other words, he can perceive the great need of a stable and uniform standard of values in commerce, but he rejects the only stable and universal standard of ethics. The book seems to us very crude.

Chosen of God. By the Rev. Herbert W. Lathe. Chicago & New York: The Fleming H. Revell Company. Pp. 306. Price, \$1.25.

This handsome volume is a very clever and carefully written exposition of the doctrine of election, in popular form. The doctrine which the author advocates is the semi Calvinistic theory of election without reprobation; *i. e.*, he maintains a discreet silence in regard to the reprobation of the non-elect. But this, as has been shown again and again, is a necessary corollary of the proposition which he undertakes to prove. Although the author skillfully strives to keep it out of sight, it looms like a dark and threatening shadow in the background and refuses to be hid. The dogma of Calvin, as he himself confessed, "is a horrible decree indeed," and its harsh outlines can never be softened into conformity with the Christian Faith. The Catholic doctrine of election is a very different thing, declaring, not that men are elected by the sovereign will of God to be saved in spite of themselves, but that they are elected in His good providence to the hearing of the Gospel and the privileges of the Christian Church, for their use of which they must give account at the last great day. It is an election, not to the certainty of salvation, but to the opportunity of salvation, the final issue depending upon their conformity or non-conformity to God's will for them. In order to present his theory the author has to suppress a large part of Holy Scripture in which the elect saints of God are warned of the danger that they may yet be lost, and to minimize the doctrines of human responsibility and divine judgment almost out of sight. Of course a theory which seeks to preserve its life by the suppression of divine truth is self-condemned. When Judas by transgression fell from the apostleship to which his Master had elected him, the doctrine of Calvin was disproven in advance, and the argument of this book overthrown.

John Sherman's Recollections of Forty Years in the House, Senate, and Cabinet. An Autobiography. Illustrated with Portraits, Facsimile Letters, Scenes, etc. In two volumes. Chicago: The Werner Company. Price, \$1.50.

While the time has not come to form an impartial estimate of Mr. Sherman's career, his countrymen gladly welcome this contribution to the history of the eventful period during which he was a conspicuous figure in public affairs. In the face of his record of forty years' continuous service, depending on election and appointment, it can scarcely be said that republicans are ungrateful, and those who read the record without prejudice will scarcely be disposed to deny that the writer of this autobiography has fairly earned the honors and emoluments of the high offices which he has held. Mr. Sherman has always been a hard worker. Though not a great statesman, he is a great politician, in the best sense of the word. If he had been more of the former he probably would never have inscribed "Forty Years" on the title page of his book. He has had the sagacity to see

about what the public wanted and would have, and has adapted himself most admirably to the times. He has been a prominent leader in all the great financial movements of the country during an entire generation, and he is evidently proud of his record. Yet in no line of public policy has our government so signally failed as in the financial. Mr. Sherman may indeed be congratulated that he has done the country good service in aiding to prevent things from being much worse than they are; but there are many who think that things should be much better than they are. It is humiliating to realize that this most "progressive" nation on the face of the earth is far behind other leading powers as to the stability of its finances. Perhaps Mr. Sherman has done well to make the best of it and stay in office by keeping not too far in advance of his constituency. Whatever view we may take of this, there can be no doubt as to the sincerity and devotion of the author to what he believed to be the best attainable good of the country; no doubt as to the permanent value of these "Recollections" of men and measures. To one who has lived through the period to which they relate, they bring back more vividly than any history could, the great forensic struggles of the war time and of reconstruction, and throw much light on political movements and motives which have led to the later period of confusion in legislative and commercial circles. No similar work since the "Personal Memoirs of General Grant" has deserved a more favorable recognition by American readers.

Dr. George Hodges' Lowell lectures for 1896, under the title, "Faith and Social Service," will be published early in October by Mr. Thomas Whittaker. He takes up eight vital problems in Church and social life and treats them from his own well-known point of view.

We have received this week from Messrs. Novello, Ewer & Co., New York, a splendid assortment of good anthems for the harvest and Thanksgiving seasons. Notable among them is a splendid composition by Barnby, entitled "Sing to the Lord," which appears as No. 542 in "Novello's Octavo Anthems." Others that are entirely worthy of recommendation are: "Let us now fear the Lord our God," by John E. West; "Thou visitest the earth," by J. W. Elliott; "Joy in Harvest," by Bruce Steane; "The eyes of all wait on Thee," by George J. Elvey; "O Sing unto the Lord," by W. A. C. Cruickshank; "Sing we merrily," by F. A. W. Do K. r. Messrs. Novello, Ewer & Co. have also just issued a new and complete catalogue of their Octavos, sacred and secular, which they are always pleased to forward on application.

Magazines and Reviews

The Fortnightly Review for September has the usual amount of political matter, but is more occupied with articles of general interest. An excellent critique of the work of the late Sir John E. Millais, by J. and E. R. Pennell, is acceptable to all art lovers, particularly the notes upon his work in black and white. An article by E. V. Lucas on "Some Notes on Poetry for Children," is pleasant reading. Mr. James Whitcomb Riley is mentioned in terms of warm praise, and the late Eugene Field also, but we think our Indiana friends will be surprised to learn that "Mr. Riley is a New Englander, and the boy to whom he introduces us is a New Englander, too, speaking the Hoosier dialect, but none the less a boy for that." This sentence is a geographical and philosophical gem.

There is always a satisfaction in turning over the pages of *The Cosmopolitan*, because the paper, type, and illustrations are all so beautiful. There are comparatively few pages of the October issue without one or more illustrations. There is variety also in the subject matter. "A Summer Tour in the Highlands," is followed by "The Story of a Child Trainer," an account of Mr. Wm. L. Tomlins' work in music with

Chicago children. Capt. Gaillard tells of "The Perils and Wonders of a True Desert," and General Edward Forester narrates some "Personal Recollections of the Tai-ping Rebellion;" he was second in command of "The Ever Victorious Army," the handful of men who captured walled cities containing forces of twenty times their own numbers. "The Modern Woman Out-of-doors," will be an attractive article to many readers. "Some Examples of Recent Art," two or three short stories, and the usual departments of "In the World of Art and Letters," and "The Progress of Science," completes the interesting make-up of this number.

Naturally *The Review of Reviews* continues, in its issue for October, to devote its pages largely to an account of the progress of the political campaign, accompanied by portraits of the various candidates for office. "The Rise of the National Democracy" is the title of a paper by Elbridge Gerry Dunnell, largely illustrated by pictures of Senator Palmer, Hon. Wm. D. Bryan, Gen. Simon B. Buckner, Hon. Chas. Tracey, and Washington Hesting, and many others. "The Three Strategic Chiefs of the Presidential Campaign," includes sketches of Marcus A. Hanna, by Murat Halstead; Jas. K. Jones, by Willis J. Abbot, and Marion Butler, by Carl Snyder. In view of the approaching sesquicentennial of Princeton University, the article by Winthrop More Daniels will be of special interest. It is finely illustrated. Nor should the sympathetic sketch of Jules Simon, the great French statesman, be overlooked. It is worth reading.

Opinions of the Press

The Diocese of Springfield

THE SHAME OF CHRISTENDOM.—The spirit which inspired the Crusades may be sneered at as romantic, misguided, fanatical, or anything else one pleases to think, but it was the essence of Christianity itself in comparison with the low, selfish, worldly game of politics which ties the hands of the nations of Europe while the odious Turk, the "great assassin," butchers their fellow Christians by the thousands. If one spark of true Christian chivalry still glowed in the hearts of the rulers and the canny diplomats of Europe, "the unspeakable Turk" would be laid low by the swift avenging sword, and the fair lands which his savage cruelty devastates would be restored to order and prosperity. The present condition of affairs in the Turkish dominions is the shame of Christendom. "O let the vengeance of Thy servants' blood that is shed be openly showed upon the heathen in our sight."

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.

LONGMANS, GREEN & CO.

The Violet. By Julia Magruder. Illustrated by C. D. Gibson. \$1.25.

NATIONAL TEMPERANCE PUBLICATION SOCIETY
Will Hilton's Will. By J. C. Cowdrick. 50 cts.

E. & J. B. YOUNG & CO.—S. P. C. K.
The Conversion of the Heptarchy. Seven Lectures by the Rt. Rev. G. F. Browne, B.D. \$1.

H. L. HASTINGS, Boston
A Greek-English Lexicon to the New Testament. By Thomas Sheldon Green, M.A.

WM. BEVERLY HARRISON
The Evolution of an Empire. By Mary Platt Parmelee.

E. T. CLARKE & CO., Reading, Mass.
Cheerful Philosophy for Thoughtful Invalids. By William Horatio Clarke. 50 cts.

THE MACMILLAN COMPANY
History, Prophecy and the Monuments. By James Frederick McCurdy, Ph.D., LL.D. \$3.

THOMAS WHITTAKER
Heaven Every Day. By Theodore F. Seward. 50 cts.
The Wardship of Steepcoombe. By Charlotte M. Yonge. Illustrated by W. S. Stacey. Pp. 309 \$1.25.

The Household

The Story of Messire Costin, Huguenot:

His Peril and Strange Deliverance

BY ELLA F. MOSBY

CHAPTER II.

Jacques Gobet was looking on with a smile while his wife held out a doll to Marie who was laughing with delight over her new toy. As Costin, full of wrath and apprehension, burst upon them, Jacques shrunk back in alarm, and his wife looked anxiously at the priest, who stood in the background, surveying the group.

"Go now," he said to them, reassuringly. "You have seen ma'amselle, and can testify as to the docility and intelligence with which she receives instruction in the holy Catholic Faith. You have heard her repeat the Credo, that is enough—for the present."

"Marie," said the unhappy father, and he dreaded lest this sinister and mocking figure should detain her by force, "Marie, thou shouldst show thy doll to Tant'Lise. Go in, my child, and stay with her until I come."

Marie had looked doubtfully from one face to another, proud of the praises she had won, resentfully conscious of her father's disapproval, but seeing he did not intend to rebuke her, the cloud passed from her brow, and she went, dancing with glee, to show her treasure.

The long shadows were beginning to fall, the evening breeze stirred the leaves. Everywhere in the lovely garden was peace save in the hearts of these two men, who now confronted each other alone.

"You perceive, Messire," said the priest, "we deal leniently with you. Will you allow my instruction to proceed under your roof, or will you force us to take your child away? Once behind the convent grate she will see little of heretical parents."

"Fiend!" exclaimed Costin, and carried away by rage, he struck the priest, who, wholly unprepared for the blow, staggered and fell against a pile of stones. For the first moment Costin's only feeling was triumph, but the priest did not move. Becoming alarmed, he knelt down, turned his face upwards, and felt for his pulse; there was none, no movement of the heart, and a stiffening pallor, as he gazed with fright, seemed to creep over the face.

He never knew how long he had been kneeling there when he heard Pierre's low, discordant voice.

"A bad day's work, Messire, a bad day's work."

As he looked up, Pierre's shrewd eyes glanced around, and seemed to take in the whole situation.

"You must fly—at once. Fortunately, madame is returned. I will go in and prepare her. We will meet you with the children at the little gate, but do not show yourself, Messire, and do not let the servants see you,—and hide that, if possible."

It was quite dusk when he heard Pierre's cautious signal. Renee and the little ones were already in the narrow

back street, and joining them, they hurried by lanes and alleys and crooked turns until they were very near the river. Here old Joseph received them. He had two small dark rooms on a fourth floor, and he gave the back one up to them. Costin was grateful that he made no comment when Pierre explained the situation. He had taken the children in his arms, trying to amuse them with old songs in a funny cracked voice, while Pierre paced up and down, thinking.

Presently Pierre seemed to come to a conclusion, for with a cough as a signal, he entered the back room.

"If Messire and Madame will pardon—I would ask a question. Is the body well hidden?"

"Under the lillies," answered Costin. "They have broad leaves."

Renee shuddered, and then took her husband's hand in both hers.

"It may not be found till to-morrow," said Pierre meditatively, "perhaps not till later. But it is not wise to run risks. I think you should leave Rouen at once. I know where we can get horses, and there is a farmhouse on the road to Havre—the people there are of 'the religion'—and you can hide there until it is safe to attempt getting off to England."

Renee rose as if to go for the children. Pierre divined her thought.

"Messire must go alone. It will not be safe—"

"Safe!" repeated the wife, and her wet eyes flashed indignantly. "Do you think I care for that? I will not leave him."

"But Madame," urged Pierre, "if your presence endangers him?"

She hesitated, and even while she was wavering, Pierre led Costin from the room.

"No leave-taking," he whispered, "you must go, and at once, or it will be a leave-taking eternal."

It had begun to blow when they were again in the streets. Skulking in the shadows, dodging the lanterns hung at the street corners, or the dim lamps burning before the various shrines, they made their way towards the place of the Old Castles and Walls, and here Pierre

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left Costin in the protecting darkness of some large buildings, while he went in a hostelry to bargain for horses.

Suddenly there came a flash of light, and the ringing of bells, a dissonant and melancholy sound, and a band of men flitted by, clad in white robes with mortuary emblems in black embroidered upon them. Costin could not see their faces distinctly in the wavering light of the torches they carried. Their cry: "Pray for the dead! Wake, you that sleep, and pray for the dead!" startled him into an agony of terror, but as they receded, he learned that it was for the soul of Madame Saigneley—a wealthy Catholic dame of great age, who had probably just expired—that they entreated prayers. This was a mediæval custom long kept up in the old cities of Catholic countries, and weirdly impressive from its accompaniments of the darkness and silence of night.

As Pierre joined him with the horses, the cry still faintly sounded:

"Pray for the dead! Pray for the dead!"

He turned sharply. "What's that?" then with a shrug of his shoulders, "Bah, my nerves are on edge, I think." But here are two sturdy beasts, Messire, and we must trot, trot as fast as they can take us."

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They were soon out in the open country. The rain was beginning to fall, and the horse M. Costin rode was of rough gait and not easily managed. Once he had a fall, which made little impression at the time, though he complained of soreness afterwards. There was little talk, and when they reached the farmhouse, quite away from the road, the farmer was reluctant to receive him, but consented, if he would share the room of an old uncle, half-blind, wholly deaf, and, indeed, sunk into an imbecility of old age that was a living death. Costin asked Pierre to bring him money when he came again. To his surprise, Pierre did not promise, and took leave of him with an indifference he was at no pains to conceal.

In two days he came, and Costin accosted him with eagerness.

"My letters, man, my letters! Of course you bring letters from my wife?" Pierre smiled coldly.

"No, Messire Costin, no letters. We arranged that Madame and the children should leave immediately for Liverpool. A vessel left Havre last evening, and she sailed in that under an English name. She was very unwilling to go, Messire, but we represented to her that she could do more for you there than here, and that it was absolutely necessary for her children's sake."

"She did not write?"

"No, Messire, I refused to bring a line. It would have been a needless risk, and Madame is intelligent—and kind. She remembered that we too had lives at stake. You seem to forget that."

Costin put his hand to his head in a dazed fashion.

"I still feel the effects of my fall," he said in an apologetic tone. "I don't think I understand—I supposed I only was in any danger."

"That is a little habit of Messire's," answered Pierre harshly, a sarcastic smile on his thin lips. "We are familiar with that way of thinking in the warehouse. Messire alone is supposed to be of concern—his interests—his security. Madame regards others. It is a pleasure to aid her, assuredly."

"But I do not understand," said M. Costin slowly, "what that has to do with the present situation. My peril is not from any selfishness of mine, Heaven knows! My love for my child"—

"Ah, Messire, was it that? If you had loved your child more, would you not have endured a hundred times more insult, abuse, wrong, and restrained your rage? Did not this make her peril greater? Did it not involve your wife, your friends, your servants? No, Messire, you have so long indulged your temper at the factory, on the street, at home, that you lost the power to control yourself in the hour of need."

Costin sighed. His face looked haggard and weary.

"I will not argue, Pierre. The point now is to escape. I suppose you have made some plan for me to join my wife in England, and have brought me money?"

"It is not easy to get money for you, Messire. Any attempt to do so would arouse suspicion. We all share your loss. Joseph has sent you a part of his

earnings, but that is as much as you can possibly need at present. As for our plans, you must remain here until suspicion is allayed. That is all, remain quiet."

After he left, Costin sat long with his face buried in his hands. "I am as one dead in his eyes," he thought, "or he would not dare talk to me so. No, he vents his hatred without fear, because he thinks I am as one dead."

Like a fierce, inner Judgment Day of the soul, his past life unrolled itself before him, summoned by Pierre's rough sneers and accusations. And were they not true? His charities, were they not schemes of self-interest? His friendships, his love, his religion, had not each and all been inspired by self-love. In his feverish agony, a crowd of figures appeared as witnesses, grotesque witnesses of himself in various characters against himself as accused. In the searching life of spiritual truth, he saw himself as a grinning clown, a worldling, a liar and thief in the very business where he had boasted of his spotless integrity, a cruel master, a murderer, a vain and tyrannical husband, and always a hypocrite! Some quite little things, a kick to a half-starved dog, a sarcastic rebuke to an old servant, an angry frown to a little begger-child who had followed him half a square, stung him like a whip. He wrung his hands in despair. Was there no hope? With a half-whimsical comfort came a remembrance that on his last evening at home he had listened to a long, tedious story from his old grandfather, his mother's father, who was rather poor and not very clever. That seemed to break the horrible spell and disperse the gibbering figures in the shadows, but a bodily terror came upon him. Would not Pierre betray him, denounce him to the priests? As he thought of Pierre's open contempt, the terror grew.

"I am as one dead," he said again, and "after death, the judgment," came into his mind, and then with a leap, the verse Pierre had read aloud:

"Enter not into judgment with thy servant, for in thy sight shall no man living be justified."

"Merciful God!" he prayed, "have

mercy on me, a helpless sinner, bound hand and foot with my sins, and in Thy Judgment Day deliver me."

Then his heart felt lighter. At the glimmer of dawn, he aroused the farmer, and confided to him his suspicion of Pierre. The farmer counselled him to leave at once, and provided him with a staff, and food in a rough wallet.

"Keep out of sight from the highway. You are not far from Havre. It is in that direction,—you can see the smoke from that hill yonder—and remember,

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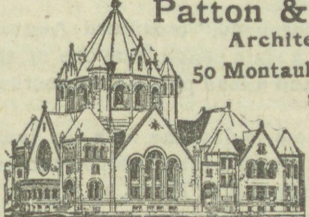
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the by-paths, the farm-roads, are best for you. The thing is, some one in Havre to help you on a boat."

"Never mind," said Costin. "It goes to my heart to draw others into my peril. I wish I could repay you," and his eyes filled with tears.

"You may be sure of one thing," answered the farmer. "Pierre shall learn nothing from me, God bless you."

"And you also," said Costin, "and all yours!"

The last thing he saw was the farmer waving good-by with his hand, and it warmed his heart, chill with the sense of unknown dangers. Where could he hope for human aid now?

(To be Continued.)

Children's Hour

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

Petz the Brown Bear of Schellerhaus

(Translated from the German of Gustav Nieritz)

BY MARY E. IRELAND

CHAPTER II.

A NIGHT WANDERER

With much noise and babble of tongues, the children entered the room where Frau Fingerling sat sorting rags; and Gustel who had been holding Sybill's hand, ran forward and leaned her head upon her mother's shoulder.

Frau Fingerling looked up in surprise upon the accusers and their prisoner, and awaited explanations. August made himself spokesman, stating the case too plainly to be misunderstood, and closed by saying that Sybill was looked upon as a pilferer.

"A pilferer!" exclaimed Frau Fingerling, turning pale, while tears filled her kind eyes; "who says this of the poor orphaned child?"

"Oh, everybody," continued August; "she stole a slate pencil from one of the scholars, and a lead pencil from another, and—"

"And now to-day she took the large comb with which I rake down blackberry bushes," interrupted Heinz.

"Who says she took the comb?"

"We thought she had it, and told her so, but she denied it; but little Gustel told us it was in her hair, so we took her bonnet off, and there it was."

"Cailld," exclaimed Frau Fingerling clasping her hands in sorrow, "how can you be so wicked and displease the good God who is so kind to you? And your uncle, how can I tell him that the child to whom he has given the same home and care that he gives his own little Gustel, pilfers from others?"

"Oh, dear aunt, do not tell uncle; you may shut me up in the cellar and give me nothing to eat, if you will only promise not to tell him. I will never take anything from anybody again."

"Yes she will; don't believe her, Frau Fingerling," said the children in a breath.

"Way did you take the comb, Sybill! You did not need it, and even if you did

you have no right to what belongs to others."

"His father can make another for him," replied the child; "but uncle can't make combs, and we are too poor to buy one. I can gather more blackberries with a comb, and not have the briars hurt my hands."

"But do you suppose your uncle or I would use berries gathered by the help of stolen tools? It is better to be poor and honest, than rich and covetous of other people's goods. You have not only broken one of God's most earnest commandments, but shamed us before all the people of Schellerhaus."

"Yes, that is what we told her," said August; "we said that people would point their finger at her, and the scholars would not sit by her in school."

"Yes, 'there goes the pilferer!' that is what everybody will say," remarked Heinz.

"We are trying to train her in the path of right," said Frau Fingerling, "but we will be blamed for her misconduct."

"Yes, you will, and more than that, she will teach Gustel to take things that belong to other people," said one of the village children.

"There is danger of it," commented the mother anxiously. "Oh, my little one! should you ever do such a terrible thing it would break my heart."

Having had their say, the Winzler children took leave, the others following, and silence reigned for several minutes in the cottage.

"What are we to do with you?" sighed the aunt, anxiously. "Is it not enough that your uncle has lost what property he had through helping your parents, and is now forced to collect and sell rags to support us, that you must bring this trouble and disgrace upon us? Your poor father, who was his only brother, on his deathbed begged us not to let you go to the almshouse, so we took you to our home and are doing the best we can for you; and this is our reward. If you do not turn from this evil way, you will find yourself in a prisoner's cell."

"Don't tell uncle," sobbed Sybill; "I will never steal again."

"But I must tell him; I cannot take upon myself the management of a child that pilfers; I must have his advice, and if he thinks, for the sake of Gustel, and the bad example you set her, that you must go away, I cannot say anything against his decision."

"It was only a comb; I did not think Heinz would care, his father makes plenty of them."

"If it were only a pin, the sin is the same; the Bible says 'Thou shalt not

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steal; it don't say you must not steal valuable things, nor does it say you may steal little things that have no value. The principle is the same, and applies to all that belongs to another, to which you have no right."

"You won't tell uncle as soon as he comes, will you?"

"I don't know; it worries me to have to tell him. He walks from place to place during the week, and when Saturday evening comes is glad to get home to rest over the blessed Lord's Day. It grieves me to have to tell him anything to disturb that rest."

"I don't think you ought to tell him when I am not going to pilfer any more. Please, aunt, don't tell him."

"I must; it would not be doing justice to you;" and Frau Fingerling, bidding Sybill go to the forest for sticks to make the fire for supper, resumed her work, and reflected over the unpleasant incident.

Sybill, in the meantime, had a plan of her own, and that was to leave her uncle's cottage and seek a home elsewhere. Going to the woods for sticks would further her scheme, and she obediently followed her aunt's wish, so far as going to the forest was concerned; but once there, she kept on, and when the sun set, she had walked about so aimlessly that it extended only to the bear-garden; and sitting down with her back against the wall, she felt almost faint from weariness and hunger.

Evening had come, and she saw the cows, goats, sheep, and swine belonging to the villagers driven to their stalls for the night.

Swallows were circling about the village chimneys, ducks and geese had left the ponds, and birds, bees, and butterflies, had left flowers and fields until the morning sun would call them to renewed activity.

The rosy hue departed from the western sky, and stars began to twinkle in the blue vault above. The full moon arose, silvering tree and shrub, the tops of the mountains shone fair in the light, while the base was dark with shadows.

Master and workmen, *haus-mutter*, children, and maids, were freed from the toils of the day; and having gathered about the evening meal, or the family altar, gave thanks to their Father in heaven for the great blessings of food and shelter.

Sybill had crept to the bear garden because anything that had life was company; a growl from the bear, and the scratchings of his claws against the inside of the wall against which she leaned, caused her to spring up in affright and hurry away.

She knew that the cottage of Conrad, the keeper, was some distance up the mountain, and resolved to go there; but missing the way, she toiled on until the lofty turrets of Augustburg Castle came in view. She found the lodge-gate unlocked, for the head-keeper had gone to the town of Oederan, and had not returned.

Sybill passed through and went up the carriage drive until she reached a great circular fountain many feet deep, and with a stone wall about it. She looked over it to the dark water below, then sank down by the wall to rest. The still-

ness seemed terrible to the child, but when it was broken by bits of mortar dropping into the water from the wall, she could not endure the sound, but arose and went to the main entrance of the castle.

It was bolted and barred, but there were four wings to the great building, and she thought she might find shelter in one of them.

She found a door unlocked and entered, just as the clock in the church tower in the village struck the hour of midnight, followed by the sound of the night watchman's horn.

The moonlight guided her steps through great rooms, in one of which portraits of ancient courtiers and dames looked down upon her from the walls, and the hard oak floor echoed every foot-step.

At length she heard a sound of horse's hoofs in the courtyard, and knew that the head-keeper had returned. She drew herself into a dark corner of the great apartment, intending to remain there until the morning; then, changing her mind, ran through the door by which she had entered. She found herself again in the courtyard where she had rested by the fountain, and seeing a white building near, went in. It had, in days gone by, been used as a place for keeping hares, but was now an oats granary. Feeling too weary to move farther, she crept to a corner of the great room, and leaning her head against a stack of grain sacks, she fell asleep.

She did not know how long she had slept, when she was awakened by hearing the sound of a voice, speaking in a low tone, but which she recognized as that of the bear-keeper.

"Hold the sack open, Matthias, while I pour in the oats," said he and by this name Sybill recognized the keeper of the lodge-gate which gave entrance to the castle.

"Taking a sack or two of oats from our head-keeper is not going to disturb anybody," continued Conrad; "he pilfers from his master, our good king, and does not stop at a few paltry sacks of oats."

Sybill's uneasy conscience had driven her from her uncle's cottage; she had been frightened by the bear, and by the dropping of particles of mortar into the fountain, but neither of these terrors was equal to that of knowing that she was among thieves, who, she believed, would be wicked enough to kill her, did they know that she witnessed the theft.

She was so afraid of being discovered that she arose and crept stealthily to a great cedar chest which stood near; its lid was up and resting against the wall.

She was glad to find that room was allowed for her to creep behind it, where she lay with fast-beating heart fearing they had seen her.

"Didn't you hear a noise?" questioned Conrad, as after tying the sack he was about to lay it upon his companion's shoulders.

"Yes, it came from that cedar chest."

Sybill was so terrified that she arose to fly from her place of refuge; the lid of the great chest fell with a terrific noise, the men dropped their oats and lanterns and ran. They fled in fear of a poor, weak human being, but of the great and

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good God, whose commandment they were breaking, they had no fear.

The noise did not appear to attract the attention of the only occupant of the castle, and Sybill lay down again behind the chest and slept until daylight, then arose and made her way to the forest, where she lay down behind the trunk of a fallen tree and slept many hours.

When she awoke, she was so weak from hunger, that she took a sudden resolve to return to her uncle's cottage.

Frau Fingerling had not closed her eyes in sleep the whole night; anxiety for the fate of the helpless child depriving her of all peace of mind.

She was rejoiced to see her again, and hurried to give her a cup of hot tea, and food, and as soon as she had finished Sybill felt rested, and thoroughly glad to be again in the safe shelter of a good home, though harrassed by the thought that as soon as her uncle came that evening, he must know of her fault. Her aunt did not mention the subject to her, but Sybill knew her to be a person who kept her word; she knew her uncle Fingerling would know the whole story, and was miserable in consequence. Like the thieves in the castle granary, she was not so concerned because of the sin and having offended the Heavenly Father, as of bringing punishment upon herself from her fellow creatures.

(To be continued.)

The Happiest Boy in the Kingdom

Once there was a king who had a little boy whom he loved. He gave him beautiful rooms to live in, and pictures, and toys, and books. He gave him a pony to ride, and a row-boat on a lake, and servants. He provided teachers who were to give him knowledge that would make him good and great.

But for all this the young prince was not happy. He wore a frown wherever he went, and was always wishing for something he did not have.

At length one day a magician came to court. He saw the boy and said to the king, "I can make your son happy, but you must pay me a great price for telling the secret.

"Well," said the king, "what you ask I will give."

So the price was paid. Then the magician took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle and told him to light it and hold it under the paper, and then see what he could read. Then he went away.

The boy did as he had been told, and the white letters turned into a beautiful blue. They formed these words: "Do a kindness to some one every day."

The prince made use of the secret, and became the happiest boy in the kingdom.—*Sunday School Gem*

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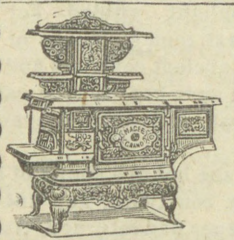
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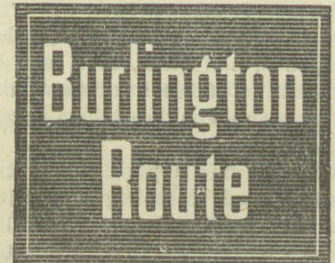
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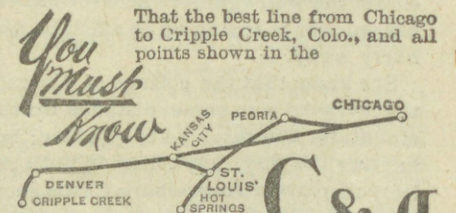
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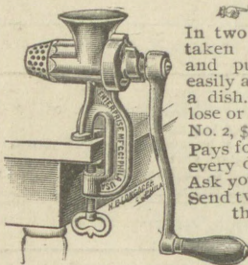
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One of the best applications for a burn is Carron oil, so called from having been first used to dress burns at the Carron furnaces. It is made of equal parts of linseed oil and lime water. So beneficent a remedy should be kept in the house, and it can be made at home very cheaply if the oil and a piece of quicklime can be had. Slake the lime by dropping it into water. A white powder will be precipitated; drain off the water, and put the powder into some cooled boiled water and shake; when the water has taken in solution all of the lime that it will hold, pour off the liquid into a clean bottle, and the lime water is ready for use.

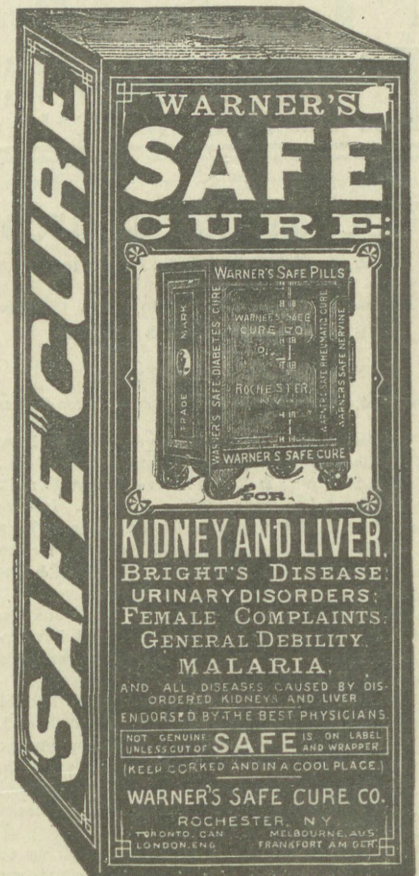
To dress a burn with Carron oil, wet a piece of linen in it, and lay on the wound, cover with gutta-percha tissue; as soon as the linen dries, wet again, and continue to keep the burn wet till the "fire" is out of the wound. Protect the skin of a burn till it loses all sensitiveness, as if once abraded it heals very slowly.

When Betty falls and bumps some portion of her roly poly body, the doctor, if at hand, would order a cold application, and as a moist one is better than dry cold, pound a piece of ice and fold it in a towel. If there is no ice at hand, wring cloths from cold water, fold in several layers, and apply to the bruise as often as the cloths become warm; continue the cold application for three or four hours in case of a bad bruise. Follow this treatment with hot applications, and here again moisture is desirable; so, instead of the hot water bag, wring cloths from hot water and lay on as often as they cool. It is difficult to keep a child still and under treatment after the first pain passes off; but if after the nap which usually follows cessation from pain, and during which the ice can be applied, baby gets up and trots about, the bruise, can at least, be bathed several times with very warm water, and this will reduce the discoloration. Gentle massage will help restore the circulation impeded by the blow, and prevent a "black eye," or "black and blue spot," but the pressure of the ice, or cold and hot cloths, is often all the handling a bruised surface can bear. The old wives' notion that a person should not be permitted to sleep after a fall is moonshine, and has no scientific reason for being.—*Harper's Bazar.*

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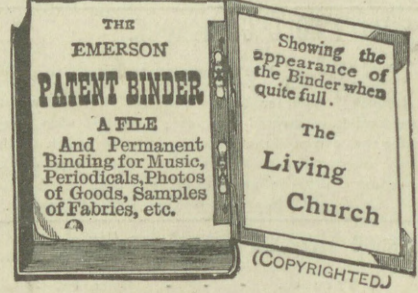
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