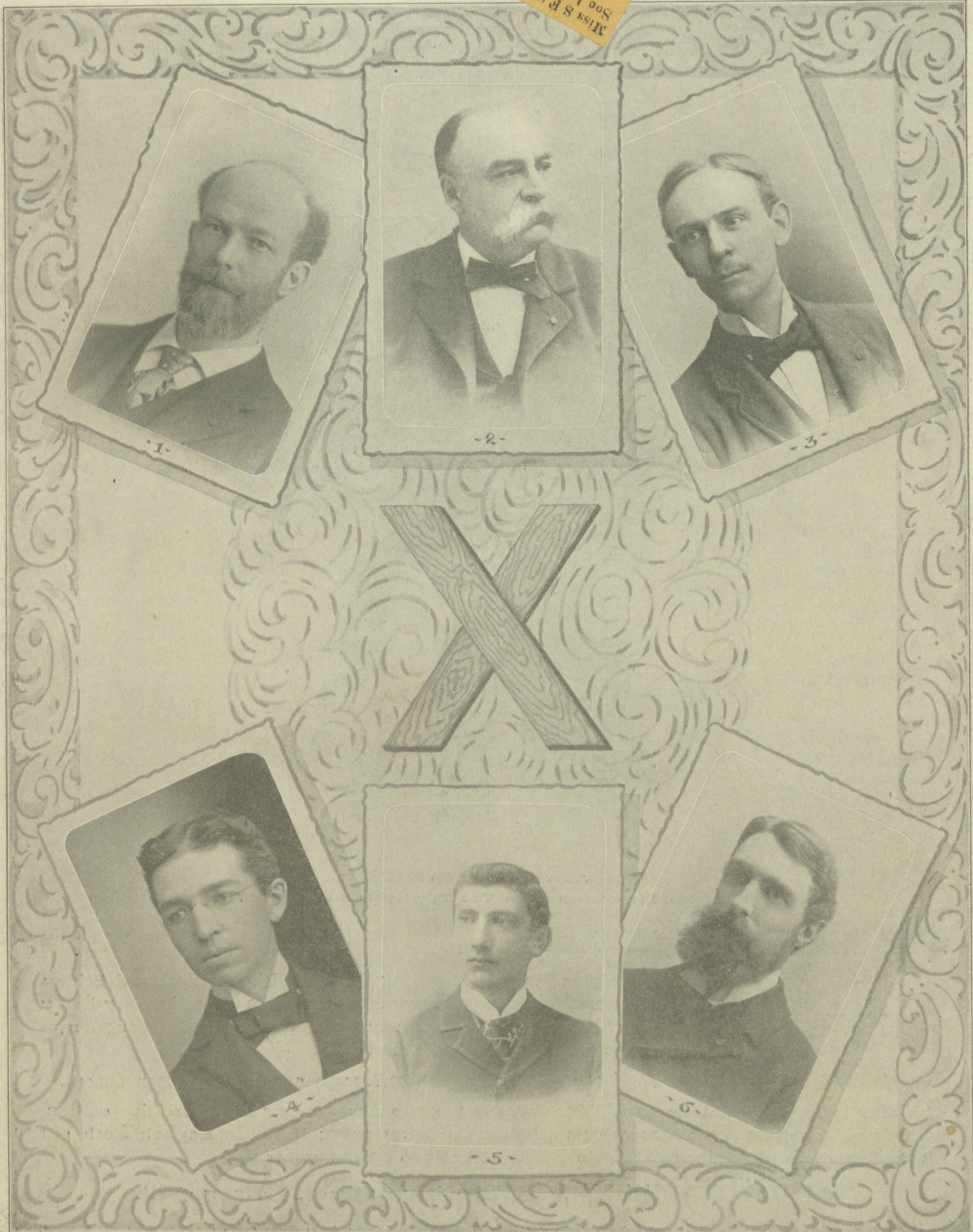


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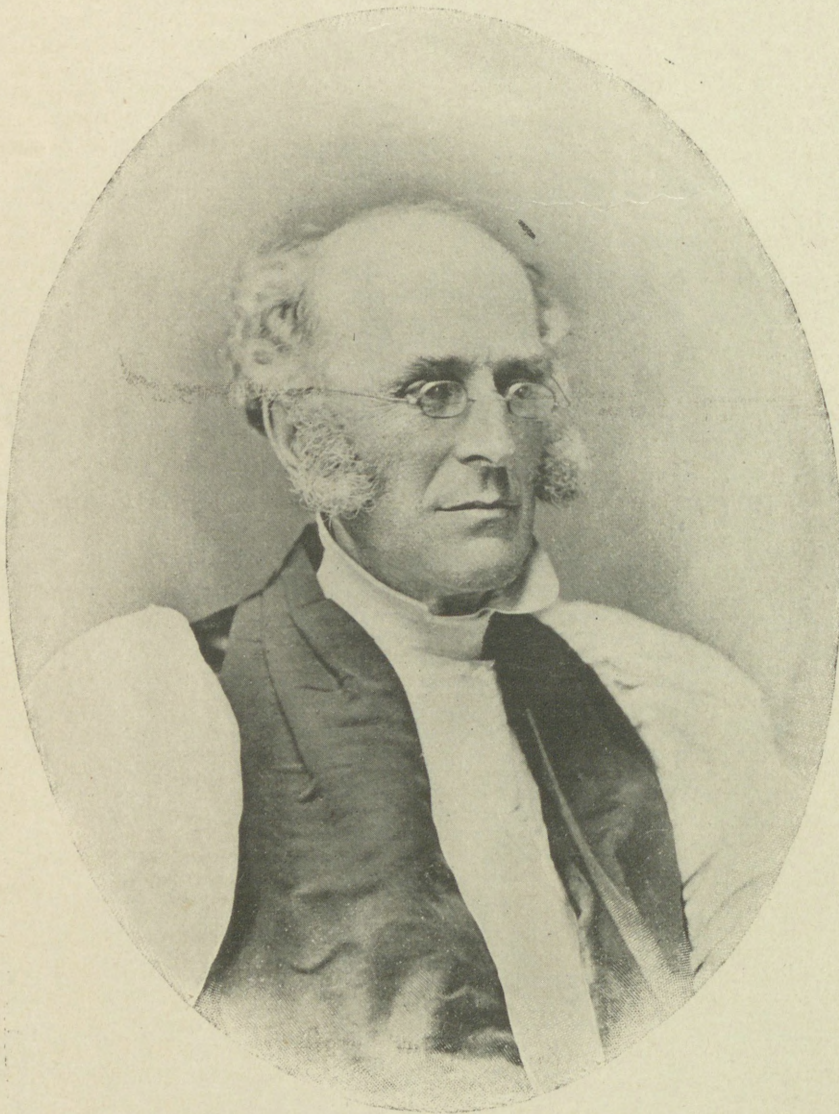
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The Living Church

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

Convention of the Brotherhood of St. Andrew

As a preparation to the services and sessions of the eleventh annual convention of the Brotherhood of St. Andrew, in Pittsburgh, Penn., "Quiet Hours" were observed on Wednesday afternoon, Oct. 14th. The conductor was the Rev. J. C. Roper, rector of St. Thomas' church, Toronto. The Litany was first said. The speaker began by saying that he did not invite his hearers to follow him on the line of spiritual relaxation but to true spiritual effort.

This work for Jesus Christ to which we are called in this Brotherhood is the work of God. Let our general meditation be upon the scene of the summoning of St. Andrew to our Lord, in the words of St. John, Baptist, "Behold the Lamb of God." And let our more special subject be that time which St. Andrew spent with Christ when he had first found the Master.

I. Christ as the sole source of spiritual strength. A picture was drawn of St. Andrew at the Lord's side. We, too, are present with Christ as weak men. We know, indeed, more of Him than did St. Andrew at this time. We now see Him with the triumphant marks of His redemptive love. We think of His strength even as He hangs upon the Tree of Calvary, as He endured that agony of body and of mind which He bore for us men. We know somewhat of the weariness and lonesomeness and desolation and distress which He met as He entered upon those last hours. And He bore all patiently, victoriously, perfectly. Even then was He earnestly engaged in the work of intercession for us men, or for those who, at the time, were so persecuting Him. But think of Him in His whole life of ministry. He touched each single human experience, and upon whatever He touched He left a benediction. Think of Christ in His Resurrection power. He still lives. He is here even now. He has passed through this manhood of ours and He cannot bear deception or impurity or sin in any form. Let us tell Him where and how we are weak, and then lift up hands of faith to be made strong in His service. Where are you weak as a disciple? as a Brotherhood man? Christ welcomes you just as He did St. Andrew. He is your Master and the truest lover of your soul. Say to Him, "Lord Jesus, I cower before that temptation; I tremble before that duty." He shall give you strength.

II. Closely connected with this thought of Christ must be the thought of Him as a sure refuge. David says: "I will love thee, O God, my strength." "God shall lift me up upon a Rock that is higher than I." There are perils which concern those far away from Christ. Of these we say nothing. We are to consider the perils which surround those who try to serve Him, who try to go out to find a lost brother. (a) The peril of unreality. There is danger for us in our familiarity with our duties and services for God. An English bishop, when a young man, once preached a sermon on the love of God. Driving home with a certain judge after the service, the latter put to him the simple question: "Did you mean what you said of the love of God?" (b) Another peril is that of presumption. We may easily think that all *must* be well with *us*. This feeling is allied to pride and to an extreme oversensitiveness ready to take offense that we are not mentioned as our brother. Go back again to the Cross. With that before us is it possible to feel we have any right to this sensitiveness? (c) Another

peril is just the opposite of this last one. Let me speak of it by its right name; viz., the *sin* of discouragement. This word itself should be struck out of the Christian man's vocabulary. We dare not be discouraged for this is simply thinking too much of *self*. It is God's work rather than mine. Let us put away this fear and come back into the presence of Christ. (d) Another peril is that of lukewarmness, which steals like a frost over the hopes and prayers and work of the Christian. "Oh, they won't miss me to night at the Brotherhood meeting. Some one else will do my work if I am away." Think, then, of our Lord doing His Father's will even to the end. (e) Another peril lies in not taking heed to oneself. Because we are living and working for others we may forget that this same work must be done for ourselves also. Even in the time of presumption, pride, and danger, look to Christ and he shall give you strength.

III. Christ as our example in the life of prayer. Let us again think of St. Andrew with Jesus before he went out to find Peter. First, then, Christ's life was a life of prayer. His life even now is a life of unending intercession for us men. Christ had times for prayer. We, too, need them. St. Paul says, "pray without ceasing;" *i. e.*, live in the very atmosphere of prayer. And don't have too short prayers either. Short prayers are sometimes little else than the beginnings of failure. Let the time be as long as is consistent with other duties. Our Lord made times for prayer. Are we more pressed than was Jesus of Nazareth when He rose a great while before day for prayer? There are many kinds of prayer which have claim upon us as Christians. Private prayer and public prayer. Between these two we must find and maintain a proper balance. Then there is the possibility of effective mental prayer. We all know of this, but do we practice it? An ejaculatory prayer, in which our words are shot out like arrows into the heavens. We need to employ this help. All prayer is truly unselfish. Our Lord's prayers and our prayers in this Brotherhood are intercessory; *i. e.*, prayers for others. This is the truest and the highest prayer. Let us come indeed into the presence of God, but let us be mindful also how we come.

IV. The three preceding meditations have had reference to our going to Christ. Now let us dwell on His coming to us in the constraint of His mighty love. An example of this was drawn from the life of Saul of Tarsus. We look to day on that life as one of unspeakable glory, but by the men of that time it was looked on as a life of madness. Instead of being the most popular of men he became the most despised. There is no explanation of this except in the one text, "For the love of Christ constraineth us." And this refers not only to St. Paul's love for Christ but Christ's love itself for him. He was constrained hour by hour and day by day to lead this life of service. Now the love which shows this constraining power has three chief marks: 1. It has the power to go into a multitude and take and lead out one only. This is like the work of the lode-stone. 2. It is never satisfied without possessing the whole of the one on whom its heart is set. 3. Love passes even death and is eternal. This is just the love of Christ. It finds its perfect work in the constraining the soul of the disciple. This, your service, my brother, comes because He first loved you. The fire has touched you, for otherwise you would not be here through these hours.

The second great quality of love is that it is not content until it possesseth the whole of that on which it has set its claim. This our service of Christ must be whole hearted. Yet we being what we are and Christ being what He is, He is not even satisfied in His great love for us until we have given all we are capable of giving to Him. Our test? Well, what kind of men are we at home as fathers, sons, husbands, brothers? Even men of the world are to be constrained by Christ's love; and we are to be so strong in our whole-hearted service for Christ that our union with Him shall be what it ought to be. Then we shall do this work in the true following of St. Andrew's example.

And the final quality of love is that it lasts. Our Lord having loved His disciples loved them unto the end. It is love that "beareth all things, believeth all things, hopeth all things, endureth all things." Because we are loved by Christ we shall be protected by His love. We have no right to fall out of the Brotherhood till He calls us to our rest. May he so inflame our hearts with His love that we shall bring many unto repentance, and shine forth as the stars even forevermore.

The nave of the stately and beautiful Trinity church, the interior of which has been but recently re-decorated, was well filled during the delivery of the meditations, whose outline is here given. At certain points there were breaks for reading and for silent prayer and self-examination, and also for certain psalms and hymns.

OPENING SERVICE.

The opening service of the eleventh annual convention of the Brotherhood was held Thursday morning, Oct. 15th, in Trinity church. The nave of the great edifice was filled by Brotherhood men, delegates and visitors, and the burst of harmony in the hymns and the thunderous responses thrilled the heart. The charge to the Brotherhood was delivered by Bishop Whitehead, of Pittsburgh. His love of the society is well known, and it was a peculiar gratification to many that he should formally address them, as they recalled his constancy of appeal and invitation to the Brothers at late conventions to visit Pittsburgh in their great conclave. The Bishop's text was Acts xvii: 7, "There is another King, one Jesus." The speaker in opening, referred to the circumstances of this great assembly, coming on a busy week day to a city which showed in its gigantic furnaces and other marks of a tireless industry, the supreme control the world seeks to exert.

Your presence in this city, he said, will excite remark—it must awake inquiry. We in Pittsburgh are familiar with conventions, but with none like this one. Inquiry will be started today by the button and badge of St. Andrew, and then this statement of the text must be virtually reaffirmed, "There is another King, one Jesus."

"Amid the confusions and distractions of our times; the wranglings of sects; the ignoble strifes of venal politicians; the anxieties and misgivings of more thoughtful but reticent patriots; the crazy extravagances of worldlings; the brawlings of the Bourse and the passionate

conflicts of parties; the frantic worship of Mammon; the boastful self-conceit of men of whatsoever station; over against the lordly pretensions of all men whose hearts are lifted up against that which the Master has commanded, the Church stands forth with all authority. In her Master's name, and with no bated breath, she declares, contrary to much that we see and are, contrary to many theories and speculations on every hand, "There is another King, one JESUS." It is needful that the world should hear the proclamation that it is by Him that kings rule, that from Him all authority comes, and all prosperity and power; that because of Him we share to-day in the brightness and enlightenment of this civilization in which we move; that it is only by means of Him that the highest truth and the purest standards, and the best cultivation, and the truest progresses, are made possible of attainment. What a world of meaning lies in those two sentences of St. John: "The whole world lieth in wickedness, and we know that the Son of God is come."

The Bishop went on to say: Then, Brothers of Saint Andrew, what *royal* men you ought to be. Every time you fulfill your Rule of Prayer, you acknowledge the rightful governance of the King over you. Every time you attempt the fulfillment of your Rule of Service, you emphasize again the truth that to bring men to their proper allegiance to the King, is the highest duty of your lives. What a field for expansion and ennoblement of character lies before you! You cannot proclaim the King aright and not share His kingliness; you cannot proclaim Him truly and not become more and more like Him. See to it, then, that you be *royal* men; men of consecrated and increasingly noble character, men holding high their heads in conscious possession of a *redeemed* humanity, men thinking sublime thoughts, cherishing lofty aspirations, making noble plans, never weary in Christlike, patient, and hopeful endeavors.

Cultivate daily, the blessed optimism of Holy Scripture, which even in the first moments of the Fall in Eden discerned afar off the bruising of the serpent's head, which, steadily through long years of slow advance, pressed patiently towards the promised redemption, and cherished the hope of triumph; which from a wilderness of briars and thorns steadfastly and persistently looked on to the heavenly city, coming down out of heaven from God, the home of God's elect, the city of the King. Strive to live "the privileged life" of citizens of the Kingdom, the life that has no foreboding for the future, no secret weakness of trust in God's providence and care, no reserved corner from which the radiance of God's grace is barred out. The "privileged life" is the life disclosed in the Sermon on the Mount, the fundamental principles of which are the Beatitudes, the life of humility, and mercy, and purity, and peace, and of hunger and thirst for righteousness; the life that is full of forgiveness and of ready service of brethren, a life which has no anxious thought for the morrow, and bears no heavy burdens of sorrow or sin or doubt, because the King has taken them all and "freed us from the accursed load." Strive to live the *loyal* life which finds its spring and continuance in understanding the King more and more thoroughly, and yielding to Him all fealty with entire consecration, which discriminates between questions and discussions about Him, and solid trustful confidence in His person and devotion to His character. Strive to manifest the obedient life which knows no will but God's, which has no plan but His, which is busy, absolutely busy, in the Father's business, asking questions about it, giving time to it, and money too, and what is better, serious thought; observing one's self and helping others to observe, not a few things, but "all things whatsoever He hath commanded."

In conclusion, Bishop Whitehead said: And forget not, I beseech you, the life of prayer out of which must spring all the rest. How shall we be royal men, hopeful, trustful, loyal, obedient, unless we cultivate most diligently the sense of God's presence and constant practice of prayer? Make a practice not only of praying,

but of developing prayerfulness, two distinct things. The latter, to "pray without ceasing" was no doubt the spirit of our dear Lord. And let your prayers continually grow wider in their sympathies, and more comprehensive in their scope, that they may lose all trace of selfishness, and become like His who bears all His people on His breast, and forgets not one.

"Pray though the gift you ask for
May never comfort your fears,
May never repay your pleading—
Yet pray, and with hopeful tears.
An answer—not that you long for,
But diviner—will come some day;
Your eyes are too dim to see it,
Yet strive and wait and pray."

Thus pray, men of the Brotherhood, and never give over. Intercede even when you cannot work. Pray in the midst of direst discouragement. The King Himself is a Priest upon His throne. He makes us, every one, priests as well as kings unto God.

Only so can you proclaim in the ears of a busy, struggling, and sorrowing world, amid the turmoil of trade and politics and pleasure, so that all shall hear and some at least give heed; "There is another King, the only One supreme, JESUS the Son of Mary and the Son of God."

The offerings at this service were devoted to the Brotherhood Missions in China and Japan.

ORGANIZATION AND REPORTS

The formal organization of the convention was effected Thursday afternoon in the beautiful and sumptuously appointed Carnegie Hall in Schenley Park. The president of the Brotherhood, Mr. James L. Houghteling, was in the chair. An address of welcome on behalf of the Pittsburgh local council was made by Mr. H. D. W. English. The speaker said:

We welcome you from the North, South, East, and West, and from foreign lands. We welcome you to a city of nearly 500,000 people—a city having 144,000 workingmen. We even dare to hope that from a sight of all these elements of industrial power you yourselves may get benefit, and we welcome you to our homes. May this literal pillar of fire on which you now can look by night, and this constant cloud which you may see by day, remind you of the sure promise of God and its fulfillment. May we dwell together here in this assembly in the love of Christ, and at the last may he give us a welcome to His higher kingdom.

An address of welcome on behalf of the city of Pittsburgh was extended by the mayor, the Hon. H. P. Ford, who expressed his gratification at the presence of the convention, and said that—

Many of the residents of this city are descendants of Knox, Luther, and Calvin. Only 30 years have passed since this centre of activity and life has been permitted to have a bishop of its own. I believe, he said, there has always been room for such an organization. This, our city of Pittsburgh is not described by being simply called energetic. We have here the elements of an elevating, purifying, and refining nature. These, or some of these, we hope you may see and appreciate. We are not unmindful of the honor which this convention brings to us, and we bid you thrice welcome to the best we have.

The usual service in commemoration of those brothers who have died in the last year was held, the list of those departed being read by the secretary, John W. Wood, with the names of the chapters. The list comprised 59 names.

Officers of the convention itself were then chosen, Mr. Silas McBee being elected president, and at once assuming the chair.

The president of the Brotherhood, Mr. Houghteling, read the council report. It began by declaring that efficiency, rather than

growth in numbers, should be the object of the Brotherhood.

The society now numbers 1,174 chapters, a gain of 49 in the last year; Six social assemblies have been formed. The self-denial fund this year aggregated \$3,146, a substantial gain over the preceding year. The visit of the Brotherhood committee to England and Scotland was referred to. On June 12th last, a formal organization of the society in the Church of England was effected; Jamaica, also, has now a council of chapters in affiliation with us. The Boys' Department grows; now consisting of 213 branches. The *St. Andrew's Cross* had an aggregate circulation for the year of 259,500 copies, or 21,625 monthly. This is nearly double our active membership, and, it is believed, makes a unique showing for such a publication. The prospects for the international convention in 1897 are very hopeful. The report closed with an appeal for higher loyalty and for better citizenship.

The report of the treasurer, the Hon. John P. Faure, was accepted with a storm of applause. Mr. Faure made a stirring address in emphasizing the need of each member of the Brotherhood to meet his financial obligations with promptitude.

Greetings by cablegram from the Brotherhood in Edinburgh were read by the secretary and acknowledged, as were messages from Wytheville, Va., and one from San Francisco, and several others. A committee of 12 was appointed, on motion, to represent the Brotherhood on the occasion of the laying of the corner-stone of St. Margaret's Hospital, on Saturday next. The hospital, which results from the benefaction of a wealthy citizen of Pittsburgh, is to reserve one-third of its capacity and accommodations for the care of incurables.

GENERAL CONFERENCE

At 4 P. M. a general conference was held on the subject, "Power from on high." The first speaker was Bishop Whitaker, of Pennsylvania. He said:

I look into your faces with gratitude—because you have become so great a power. We want you to be even greater. We want the power of this Brotherhood to be irresistible, that men looking upon it shall say, "These men have been with Jesus." This can come only by each member himself becoming a temple of the Holy Spirit. Our strength is not in organization, not in learning, not in simple enthusiasm, but in the power of the consecrated individual life. Do we not all have desire for Christ at times? Do we then always exert control over the imagination? Will we do this? Do we hold ourselves pure and keep ever from being harsh? Or do we sink down to a level for which we well know we were not made?

We want power to hold truth—to set ourselves against the world's seductive life. This is the power we want, and it is not wrong to want it. Think of the power conferred on the day of Pentecost. Think of the power given the first apostles. Once St. Peter denied when he ought to have valiantly proclaimed. Once he slept when he ought to have prayed. St. John, too, seems to have been brought to the most perfect balance of a human creature. After Pentecost there is no vacillating. These apostles witness to the mighty power of God. Argument men may meet, but the power of a consecrated life is irresistible. We have this power only as we possess it as individuals. It results not only from God's love, but from our covenant relation with Him. We are made strong with Christ's strength now, righteous with His righteousness, pure with His purity.

We need the energy of a living faith. There must be absolute surrender of self to Christ's service. If any soul doubts that there be power with God to carry out the purposes of His own call, he has but to cast his doubt aside and

throw himself in utter dependency on God, and he shall receive this power "from on high." We will not only resolve for God, but live for God. "I can do all things through Christ which strengthen me."

The second address was by the Rev. Arthur S. Lloyd, rector of St. Luke's church, Norfolk. The speaker said:

"Power from on high"—did you ever define this? If a man had discovered this power, or made it, he might then define it. But this is a revelation. Christ multiplied the bread in the desert; He quelled the storm; He touched the bier of the dead man. It was power from on high. In His own death He conquered death. It was power from on high. The highest manifestation of power was in the coming of Christ. We talk of paganism. Was paganism uncleanness? Not at all. Paganism was the belief that man was the highest and best that could be. But Christianity came to show that man is not supreme. Nothing is highest and best till God Himself has breathed upon it. Then what is the Church here for? Is it to witness that the power of God is the power of a man? Have you the courage to leave now all that makes up your life and go forth to receive from Christ only that which shall keep you to Him? We need to feel and to confess: my intellect, my possessions, my influence, are good only when God touches them, and makes them His. It is all that in our lives we shall interpret to our brother, the Christ within us.

The third address on this topic was delivered by the Rev. James S. Stone, D.D., rector of St. James' church, Chicago.

Christ gave to Nicodemus the distinguishing mark of Christianity when He said, "Except a man be born again, or from above, he cannot enter the kingdom." It is because of this power from on high that you and I believe these Scriptures. Now "we know Him in whom we do believe." It is because of this inward and spiritual grace, this power from on high, that Baptism, Confirmation, Ordination, the Holy Eucharist, are not to us empty signs. We must not look to the things of this world for power. Whenever in the past, the Church has sought strength in territorial aggrandizement, in temporalities and endowments, she has perceptibly weakened. It is not kings nor philosophers nor millionaires that can give the Church power. She must lift up her eyes to the hills from whence cometh her help. The work of this Brotherhood will be done only when power is expected not from organization nor committees nor councils, but from on high.

Power from on high is wanted in our homes. There are evils there. The sacredness of the marriage tie is ignored. What God has joined together, all the judges, all the laws, all the legislatures of the land, cannot put asunder. Power from on high is needed in our personal lives. Oh, this sewer life under the surface! Oh, the shame of sinning without blushing! That impurity, the deadliest of all sins, moves silently and stealthily like a serpent. How can we battle with this nature which is of the earth earthy? Only by power from on high. On all sides are seductive books and pictures that make one shudder and sick, even at the very name of a man. We must have this Brotherhood endowed with power from on high. And in the Church and her life we need this same power. I want to see this Church, of which you and I are loyal sons, standing out before the nations, before all men, so that when our prelates put forth words concerning social, political or individual influences, they will receive a hearing. There will yet come to this Brotherhood a power to be a glory to the Church, an honor to God, and a means of grace to weary souls.

The fourth address was by Mr. Silas McBee, of Sewanee, Tenn. He said:

The man who had the greatest need and felt his need, would be the man who would possess power from on high. Our Lord said, "Blessed be ye poor." But what is poverty? I answer,

distance or absence from the thing wanted. When we rise to feel that we actually need God, we begin to understand this beatitude. To-day men believe, but they do not tremble. We forget that God is our very environment, that He is pressing down upon our hearts for entrance, even by all these precious laws, which in our blindness we call evil. He would reach and save us. "Lord, what is man that Thou art mindful of him?" "Love so amazing, so divine;" is amazing and divine only to that man who needs that love and knows he needs it. Progressive life is progressive acceptance. As we go up to God's altar, shall we not bear some one soul in its need? Let us base all upon our need and plead as a child, "Lord, teach me."

The Rt. Rev. Dr. DuMoulin, Lord Bishop of Niagara, made a brief address at the close of this conference. He drew a picture vividly and most eloquently of the mighty change wrought upon the Apostles on the day of Pentecost.

At the time of the Crucifixion they were timid and weak, for they "all forsook Christ and fled." They were the most hopeless and despondent men in the world. But soon these men, beaten down as they were, became the mightiest champions of the Cross. The weak had become strong, and the fearful courageous. The same Lord Who gives the same work to us will give us, too, the same power.

DEVOTIONAL SERVICE

On Thursday evening in Trinity church, a devotional service was held in preparation for the corporate celebration of the Holy Communion, conducted by the Rev. John Williams, of St. Barnabas' church, Omaha. He spoke from I. Cor. x: 16-17, "The cup of blessing which we bless, is it not the Communion of the Blood of Christ?"

The Passion of Christ is the central truth of the Christian religion. Our preaching is of Christ and Him crucified. Strange it seems that this blessed Sacrament of strength and union, has been ever made by men the ground of variance and strife! But go back to that upper room in Jerusalem and consider the deeds and words of Christ in His Passion. The very mystery of sin and of redemption was there. Let us forget to-night the disputes of men, and the human terms in which men try to express this mystery and its spiritual fruit. Not, indeed, that we would deny or belittle the theology of the Passion. Rightly understood, theology is but the study of God and the soul's relation to Him. If theology be truly the evil thing some men in our day would have us to believe it, then must we give up all our thoughts of God and our union with Him. This Sacrament of Christ's love becomes the sacrament of strife for men when they persist in asking that old question: "How can this man give us His flesh to eat?" But even at the first, when this question was put, there was no explanation from Christ. The mystery of the mode rests in the bosom of the Infinite. Our unrest and loss come when we seek to inquire the time, the place, and the manner of the Spirit's work. In some way Christ is present to impart Himself to each penitent believer. I do not here and now introduce the question of the schools. If my Lord be really present with me in this Sacrament, it is entirely beyond my need, and beyond my reason to ask by what method He communicates Himself. Let me rather come repenting, believing, adoring, trusting, loving.

The conductor passed to consider the sacrament briefly from its eternal side.

With the Roman soldiery, *sacramentum* was the oath of allegiance to him who was at once his king, high priest, and even his god. The Eucharist is our oath of allegiance too. How many sacraments are there? Two or seven, according to the definition you use. In preparation for our faithful reception of this Sacrament to-morrow, we are to renounce sin and to reconsecrate ourselves. Some of Cæsar's soldiers

were weak and timid, but they still took the oath. What shameful soldiers some of us make! Do we not yet know the truth that Christ will not dwell in the impure or unloving soul.

The meditations were interspersed with appropriate devotions. An offering was taken for the Local Rescue Mission, a branch of the Brotherhood work in Pittsburgh.

THE CORPORATE COMMUNION

The service of the Corporate Communion was held in Trinity church at 6:30 A. M., on Friday, Dr. John Dowden, Lord Bishop of Edinburgh, Scotland, being the celebrant. Every heart must have been moved at the sight of that army of Brotherhood men, nearly 1,000 in number, filling the nave of the great church and seeking their highest Gift in the highest way.

At 9:30 a devotional meeting for the success of the convention was conducted in Carnegie Hall, by Mr. John W. Wood, secretary.

BUSINESS SESSION

A motion to recommend to the council an earlier date for the annual convention was passed. The report of the committee on International Convention was read, making choice of Buffalo as the place for such a convention, in 1897, and fixing the date between Sept. 17th and Oct. 16th, details to be given later. Formal invitation was extended to the bishops present at the Lambeth Conference next year to attend the International Convention. A letter was read by Mr. McBee from the Rt. Hon. W. E. Gladstone in response to an invitation to extend to this convention words of counsel which he might deem timely. Mr. Gladstone sent a letter by his own hand expressing sympathy and goodwill. He referred to some of the favorable, and some of the unfavorable, circumstances in the present extension of Christ's Kingdom. Specially he dwelt on the laxity of the divorce laws in this country and in England, and he closed by saying: "Were I with you I should make this class of questions my special care."

At this point, the time for the general conference not having arrived, the Rev. Mr. Kinsolving was introduced to speak on missions. Mr. Kinsolving has been a missionary in Brazil, and expects to return. He said:

The Church has not, and never did have, any successful work without the missionary idea. "Go, ye," either in person or on the wings of your offerings. What is the worth of the power from on high, of which we heard yesterday, unless we give it to others? You cannot sow Bibles and Prayer Books and expect that these alone shall extend the Church communicants. How was Antioch converted? Don't forget to sustain your brothers in China and Japan and elsewhere.

The speaker told briefly, but effectively, the story of his own personal endeavor in Brazil. No other foreign mission can compare with Brazil in self help. We have no controversy with Rome. Tracts on the Roman question that we took to Brazil are unused, but there is an almost limitless field for the Prayer Book. The Holy Catholic Church on real Catholic principles, is our hope.

GENERAL CONFERENCE

The subject was "The rule of service." The topic, "The Brother; his life," had been assigned to Wm. C. Sturgis, of New Haven. He said:

I fail to see that the life of the brother differs from the life of the Christian, and I shall therefore widen my subject to the Christian life.

Christianity recognizes two distinct elements in the *life* and the *means* of the life. In the past there has grown up a system of definitions of the life and its higher relationships. This we call theology, doctrine, dogma. Yet the aid to that life and even the means of it, are quite distinct from the life itself. And Christian living means what? My life, whence came it and whose is it, with all its powers and its possibilities? To the Romans St. Paul addresses himself as "Paul the slave of Christ." The life of the man is gone. He is not his own. He is bought with a price. In Baptism we were given to God. Week by week in the august mystery of the Eucharist, we offer and present ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice.

But what does this imply? It implies that all that one has, or is, or spends, belongs to another. The Master may allow him certain time and energy for himself, but not to detract from what is the Master's. My body? It is the gift of God. It is owned by Him. How am I using it? My mind? How do I use its powers? My thoughts? These are the hardest to control. Do I use them for God or for myself? St. Paul told the Corinthian Christians, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

The second section of the conference was on "The Brotherhood; its work." The first speaker was Mr. John Seely Ward, Jr., of the pro-cathedral, New York. He introduced the practical subject of prison work in New York by personal visitation.

When once engaged in this work it blesses the chapters as well as the members. It makes the weak strong and the strong stronger. In New York City there are 270 hospitals, houses, and refuges. Their inmates average 15,000 daily. In New York one person in every ten dies in an institution of this sort. In the slum districts the number of yearly arrests to the population is as one to six; in the city at large, one to eighteen. A man of 40 years of age, when I once appealed to him to go to church, said to me: "Why, I have never been arrested. Mighty few men of my age can say that." Nearly all our criminals are young men in need of personal influence.

The speaker closed by depicting the joy in the heart of each faithful worker for Christ at the last.

The next speaker was Mr. A. Ferrar Davidson, president of the Brotherhood in Canada. He said:

I believe firmly that the Brotherhood work can be done only by personal service. The Brotherhood truly has no work. It is the Church's work. You and I, as individual members of the Brotherhood, have our part in this work to do. Are there dangers? I think I see two possible ones. First, a trusting to the power of organization alone; second, a belief sometimes prevalent that the Brotherhood should engage in bigger issues.

The address closed with a most effective appeal for persistent effort on individual souls as God opens the opportunity. So only shall we do the large things.

The next speaker, Mr. Alexander M. Had-den, of Calvary church, New York, said:

To God's altar we go for strength to do His own work. The hardest thing in this is to forget one's self. The duty, the privilege, and the power of prayer were dwelt on. Even while we are speaking to the individual we can inwardly pray between our sentences. Two Brothers can work together. One can do the talking while the other is silently praying. You say if you were not so busy you would do it? Well, remember life with us all is busier as the years increase. Look back. You have never had a year not busier than all that went before it. In the words of the prophet of old, "keep this man," lest while you be busy here and there he be gone.

The last speaker was Mr. F. P. Fleming, Jr., of St. John's church, Jacksonville, who dwelt upon the quiet influence to be exerted by the Brotherhood worker. Notable instances of this in successful Brotherhood work were given.

Let each man ask: What is my own personal influence? Has any person cause to say, while looking upon our button, "and yet he is a Brotherhood man!" There are 12,000 of us. Think of our power!

ADDRESS BY BISHOP DOWDEN

On Friday at 2:30 P. M., the convention reassembled for an address on "How Scotland gave the Episcopate to America," by the Rt. Rev. John Dowden, D.D., Lord Bishop of Edinburgh. This effort, in the writer's opinion, was simply perfect of its kind. In scope, in length, in happy and kindly temper, it seemed quite unique. As his Lordship rose to speak, after a graceful introduction by Mr. McBee, the chairman, he was received with such a storm of applause, that he manifested and feelingly expressed his gratitude at the outset. He continued:

This Brotherhood is as yet but little known in Scotland. We cautious and canny Scotchmen are apt to be suspicious of new things. When I said as much to Mr. McBee and Mr. Wood they did not resent my attitude, and here I am as a consequence.

The Bishop then addressed himself to his subject.

Former efforts for bishops in America had all failed. On the acquiring of American independence, however, Samuel Seabury was chosen for Connecticut. Years before this time as a student of medicine, Seabury had for a time resided in Edinburgh. In the 18th century, by what I must regard as a most grave mistake, the Scottish bishops were allies of the House of Stuart. Their principle seemed to be not that "the powers that be are ordained of God," but "the powers that ought to be are ordained of God." This attitude of the Church of Scotland brought manifold evils. The Church became simply a Jacobite political organization. Hence penal laws were passed to repress episcopacy. This repression became very complete. It was forbidden for more than four Churchmen to meet together in one place by appointment. On a first conviction, the punishment was imprisonment for six months. On a second conviction, it was banishment for life. When Seabury came to Scotland the clergy of the Church were few indeed, but the Church had a true and valid episcopacy. It was the year 1783. Seabury had applied to the Archbishops of Canterbury and York in vain. They were servants of the State. They were forbidden to consecrate any one without his oath of allegiance to George III. It was long hoped that a special act of Parliament might be passed, but after weary waiting, Seabury in despair, turned to the North. He wrote to the Scottish bishops, and these men even at the risk of losing their own personal liberty, consecrated him a bishop in the Church of God on Nov. 14, 1784, in the city of Aberdeen. From the Scottish line, therefore, all the American bishops have derived their succession.

Of Seabury himself it may be said that he was one of the strongest and cleverest prelates that ever ruled in any part of the world. Chief Justice Shea, of New York, said of him in a passage quoted by Archbishop Benson, in St. Paul's, London, on the occasion of the centenary of the event: "He was a simple, grand, conciliatory, uncompromising man."

And may I not also remind you, that it was also from Scotland, that you received your magnificent Eucharistic service. Sooner or later, in a few years' time, the consecration of a bishop or bishops, must have come, but otherwise you would have lacked what now you possess, the

most beautiful Eucharistic service in the whole world. The early Church assuredly had in her Communion service, the words of Institution, the Oblation, and the Invocation, as you have them and in this order. Irenæus lived in the second century, and was the Bishop of Lyons. Irenæus was the pupil of Polycarp, who himself was the disciple of St. John. Were Irenæus to return to this earth he would find that the service most closely resembling that he used, would be the Communion service of the United States. God bless you in its use.

On behalf of the Brotherhood itself Bishop Scarborough, of New Jersey, expressed to the Bishop of Edinburgh, the thanks of the Brotherhood for his presence and his appreciative address.

The Lord Bishop of Niagara, being called on, responded with characteristic eloquence. Referring to the early service of the day, the corporate Communion, Bishop DuMoulin said:

If any sight on earth could move man's heart there you have it. And referring to the afternoon's address, he said: "The mistake of the English Church in withholding the Episcopate 100 years ago, is atoned for now. Every time I see peculiar dignity and honor shown to a clergyman of the American Church in England, I say: "Here is her tear of sorrow, here is her act of reparation for her cold indifference of the last century."

The speaker closed with a beautiful and moving tribute to the memory of the late Archbishop of Canterbury.

Sectional conferences followed on these topics: "Mission work;" "The Work among boys;" "Chapter and local assembly officers;" "College men."

DISCUSSION ON CITIZENSHIP

On Friday evening, in Carnegie Music Hall, a public meeting was held, the subject for discussion being, "Citizenship." The first speaker was Mr. Edwin Barrett Smith, of Chicago. He said:

Perhaps no contrast between mediæval and modern times is sharper than concerning the rights of private property. Under feudalism the land belonged to the king, and the people lived on it simply as a condition of their public service. The people existed for the government, not the government for the people. Popular institutions have worked fairly well. But there is danger. We have left the direction of public affairs too much to the office-holder and the office seeker. There are increasing dangers from the rapid growth of our cities. They have grown so fast that old methods of government are not adapted to our changed circumstances.

The speaker recited some of the features in the iniquitous mismanagement of his own city, Chicago. One trouble lies, he said, in our taking our national politics into our municipal elections. This is all wrong. It often results in our having to ask ourselves: "Which rascal had I better vote for to day?" Things will never be better, and surely will be worse, unless we, as individual citizens, take up the work of reform. Much of our recent troubles has come from our failing to appeal to the people themselves over the heads of party managers. We work spasmodically; and there is our own private business. We make so much of this business to-day that we have come actually to repudiate public duty as an infringement of our rights. We should offer of our best time and energy. We spend too much time in the diagnosis of the disease and too little time in applying the remedy.

Now, if you desire to do something, don't spend time discussing the evils or the name of your newly-formed society or league. Let your work show. After awhile the people must, and will, demand fit and honest men. Public office is not public spoils. I plead to-night for a higher citizenship; a citizenship which, while

diligently caring for its own, will render unto Cæsar the things that be Cæsar's, and unto God the things that be God's.

The second speaker was Bishop Sessums, of Louisiana, who spoke with his accustomed eloquence. The root idea of the discourse was that all true growth and development are not the result of coercive law from without, but the result of the active principle of life within each individual; that this works ever outwardly, bring the being into its lasting and essential relations. No synopsis is here attempted. A few thoughts only, out of the multitude presented, are these:

The State is the most practical expression of the moral nature of man. It is the place, the means, and the organism in which man is to fulfil and develop his own nature, not as a politician, not as a philosopher, not as a statesman, not as a policeman, but as a citizen.

It is not good for man to be alone. He must be taken out of his unit condition; and the Gospel proclaims an organism as a means to this end.

We rest not on wealth, nor birth, nor learning, but upon what is right, because it is right.

Our faith is not in the State, the land, or anything objective; it is in the humanity which lives upon the land. Not outward law is so much to press upon a man, but the sense of his own responsibility to his fellow man. This people will endorse any application of the Federal arm to put down mobocracy and anarchy. Our danger is not in too much paternalism. It is in too little fraternalism.

DEVOTIONAL SERVICE AND BUSINESS SESSION

At 9:30 A. M. Saturday, a devotional service was conducted by Mr. Houghteling, a large number of the men meeting with him at the appointed hour to seek for spiritual help on the work of the day.

The final business session of the convention was held at 10 A. M. Concerning the work among college men, the secretary, Mr. Wood, described the prosecution of college settlement work by Oxford House, in England. In the discussion following these things were said:

No man has completed his education without six months at least spent in a college settlement, to get in touch with the people. The alienation of classes in this country is not debatable. It actually exists. "I myself," said a clergyman, "have been a working man. These men may be wrong-headed, but they are right-hearted. We shall go down as a Church unless we address ourselves to the heart of the people." One soul is as good as another; but 100 souls are greater than any one. Every man should be a "mere citizen." There is no place higher, no place lower, than just this.

The subject of the self-denial week was introduced, and in his own inimitable way was emphasized by Mr. S. A. Haines.

After great personal struggle, Mr. Geo. Pezbody built his first house for the poor. He kept on building, and that was why God kept on blessing. Two truckmen were moving a very heavy load. One said, "Sam, do you expect ever to go to heaven?" "Why, yes, I expect to." "Well, then, take hold and lift!"

On the subject of chapter visiting it was said: We must not discount the future. You are discouraged, because you see no results. But in making a call as a Brotherhood man your life has touched another's life, and it is enough. The final result we can not now see. It is the laymen who stand often in the specially favorable ground for appeal to other laymen.

The convention voted to increase the number of members in the council from 25 to 27. Mr. Houghteling was, of course, unanimously re-elected president.

The ever popular question box was opened

by Mr. Houghteling. A few questions and answers are here given.

"What can a man do in Brotherhood work when he is travelling?" He can do what he wants to—just that, and always just that.

"What about compulsory attendance of our boys at Church?" In answer, one said: "I had the better part of my education in schools and colleges where attendance at daily service was compulsory, and I thank God for it. After all, most of our men go to church for some such influence, practically; because their wives or their friends go, or society goes."

Through a committee duly appointed, the convention took formal and appropriate action relative to the death of the Archbishop of Canterbury, and the Bishop of Western New York.

BIBLE READING

On Saturday afternoon, a Bible reading was given before the convention by the Rev. James S. Stone, D. D., of Chicago. His subject was Acts xxviii: 13-31: "The Church at the gate of the Cæsars." The conductor gave a picture of the city of Rome at the time of St. Paul, and the circumstances of the Apostle's entrance into that city, "chained to a pagan," in which condition he was during all the time of the writing of his letters.

Do you suppose St. Paul never tried to convert that soldier, so bound to his side, and changed at every watch? If the whole story of St. Paul should be told us, we should see that some of the grandest and most glorious conquests of the Apostle were won by his personal appeals to those in the army of the Cæsars. I would rather be St. Paul the prisoner, than Nero the emperor. The Church waits now at the gate of other cities, and at the door of human hearts.

Sectional conference followed on 'Bible class leaders,' "Sunday school teachers and officers," "Travelling men," and 'Rescue missions.'

ANNIVERSARY SERMON

On Sunday the anniversary sermon was preached by Bishop Whipple, of Minnesota, in Trinity church. His text was Acts viii: 6, "Silver and gold have I none, but such as I have, give I thee."

We live, said the preacher, in a world of sin, sorrow, and death. These belong to every home, and are hid within every heart. All religions tell the story of man reaching out his hand for help, but the only religion that tells of God's reaching out to man, is the religion of Jesus Christ. This is the good news of the Gospel, the revelation to a weary world. The character of our Lord has been studied and pondered for 1800 years, and no slightest infirmity found. Even John Stuart Mill said: "All that man can conceive of virtue is to copy the example of Jesus of Nazareth." If you give to God your will, He will find for you the way. You may have a stammering tongue, but if you are telling men of what God hath done for the souls of men, you will be in no need of words. You will say, "Silver and gold have I none. In the name of Jesus of Nazareth rise up and walk."

There has been no period since Christ, when Christian men had such cause for gratitude in their life and their life's work. In the forefront of that work to be done, God has planted our Church of the English speaking race. There was a period when, in America, three times as many men spoke Spanish as English. To-day one-third of the entire world is under English rule. There are more Christians in India than communicants of our Church in this land. Our branch of the Christian Church was once everywhere spoken against. Now her voice is heard in the slums of the Eastern city, and in the Western wigwam. The preacher recounted many instances of successful missionary en-

deavor. "Believe on the Lord." And when you get to the other home, next to the Beatific Vision of Our Lord Himself, will be the sight of one whom you have helped to save.

SOCIAL RIGHTEOUSNESS

On Sunday afternoon, a mass meeting was held in Carnegie Music Hall; the subject was 'Social righteousness; the mission and power of the Church to proclaim it.' Bishop Whipple presided. The first address was by the Rev. Dr. Hodges, of Cambridge:

The righteousness that Christ preached was surely a social righteousness. Who were the Scribes and Pharisees? We may speak with entire frankness, for they have no friends or relatives in this audience. The Scribes and Pharisees were the unhelpful. Many so-called respectable men in society now are leaving undone the whole world of social righteousness. The New Testament is bold on this issue, and we should be. We must take men and women out of a condition which forbids their knowing of religion or caring for it. We must get close to them. We must not work in them with a speaking trumpet. The world moves slowly. The socialist says: "When I think of what the Christian Church might do, and the little she does do, I hate the shadow of the spire." But the East lightens.

The second speaker was J. H. Canfield, LL D., of Columbus. He said:

I thank God for the awakening that has come to us. When I was a boy, there were only two things a youth could do in the line of Church work. He could blow the organ and put up Christmas greens! But now the young are active. We don't need to know more in order to do more, but we need to do more of what we already know. No social righteousness is possible without social justice. No man can only save his own life. He can only find life by giving life. The world is growing closer together. Narrowness and selfishness are being magnificently punished to-day. A man is not to be judged by his power, ambition, wealth, or place. He is not to be judged by his ability, but by what he does with his ability. A man is worth what he can impart to others—no more. But we have been judging men and awarding them places according to what they could get out of us, and the drier we were squeezed, the greater they were! We will yet measure men by a larger measure. We must get back to Christ's measure.

The next address was delivered by the Rev. C. H. Brent, of St. Stephen's church, Boston. He said, in part:

All Christian righteousness is social righteousness, and social righteousness is personal righteousness. We can not divorce the different parts of this righteousness. The man must desire and must emulate all the virtues. We must keep together justice, and mercy, and truth, and purity. The first question is not, "What are my rights?" It is, "What is my duty?" Of purity, it may be said to be of two kinds. There is the passive purity, like that of the snow, and there is the aggressive purity, like that of the leaping flame of fire. It is this latter purity we most need. I claim, said the speaker, amid tumultuous applause, one standard of purity for men and women. How can you receive to your homes the intellect or wit of any man in lieu of his purity? What makes an abandoned woman, that same thing makes an abandoned man. We must put away luxury.

St. Paul says: "Let the women adorn themselves with shamefacedness and sobriety." Who will first stand as a leader of simplicity before her sisters? The world waits for her. But take the matter of cheapness. There is such a thing as legitimate cheapness; but the man who encourages illegitimate cheapness is a thief. At a certain store everything is very cheap. Why? It is because the working girl is paid \$3 a week. God's Church is the home of righteousness. She has righteousness as her gift. At every Com-

union a man rises from his knees equipped to be a social reformer. There is a perfect humanity, and that is in Jesus Christ. We must allow ourselves to be filled by the righteousness of Him.

CLOSING MEETING

The final gathering of the convention was held on Sunday evening in Carnegie Music Hall, and Bishop Whitehead presided. The lower floor was appropriated to the delegates. The entire hall with its two spacious galleries, was filled. The general subject was, "The Kingdom of God." Mr. Rathbone Gardner, of Providence, spoke upon "The Kingdom's Citizens." He said, in part:

Not every subject is a citizen. Only those are citizens who are best fitted to discharge the duties and appreciate the privileges of citizenship. The first qualification is belief. As men study more and learn more, they come to feel that it is the fool, and the fool only, who says in his heart, "There is no God." Another qualification is understanding of the laws, and a willingness to perform duties. The duty of loyalty is at once the most obvious. The duty of obedience is not simply obedience to the letter of the law. To die for country or for God must be as easy as it is glorious; but to live for God, day by day and year by year, is hard. We love the Church, but do we know it as we ought to? We are members of this Brotherhood only to be better members of the Church.

The second speaker was Mr. Geo. C. Thomas, of Philadelphia, and his topic was, "The kingdom's treasury." He said:

Can any subject be more important? We know that our treasure is laid up in heaven, and that our hearts, too, must follow. The speaker considered: (a) The contents of the treasury—God only knows its real contents in sacrifice, in tears, prayers, self-denial, and consecration of soul and body. If we are living right, each day we shall give something in some form. (b) The condition of the treasury. The story of the last three months in the conduct of the treasury was told. (c) The benefits of the treasury. Think what this organization has already done. The offering of men like Bishop Rowe. Even in this convention have benefits come down upon us. Let us take them home with more prayer and more hope.

The last speaker was the Lord Bishop of Niagara. His subject was, "The kingdom's King." His great audience was spellbound as he poured forth a flood of eloquence upon his exalted and inspiring theme. The farewell meeting was conducted by Mr. Houghteling. At its close the *Gloria in Excelsis* was sung, and when the "Amen" was uttered, the eleventh annual convention of the Brotherhood had gone into the past, with all its inspiring sights and sounds, its thundering responses and swelling hymns, and the many influences it has exerted to bring the life of Christ to stimulate, guide, and uplift the life of man.

Trinity church, Pittsburgh, in which the religious services of the convention were held, is the mother church of the diocese. The present structure was erected about 25 years ago. The interior has been greatly beautified during this last summer. In its lofty nave, its massive stone pillars, its beautiful stone spire, and even its location hard upon a business street, surrounded by the graves of a former generation, the church impresses the stranger somewhat as does Trinity church in New York. In one event of its history, it is believed that this old parish is altogether unique. About 1823 there was an interregnum in the rectorship, and great difficulty in securing the services of a clergyman. Mr. John H. Hopkins, (afterwards

Bishop of Vermont and Presiding Bishop), was at that time a practicing attorney in Pittsburgh. During Mr. Hopkins' absence from town, the vestry extended to him a formal call. This was done on the motion of one member, who had heard him express his wish that he might at some time be prepared for the ministry. The call was accordingly presented, and was duly communicated to the Bishop of Pennsylvania. He authorized Mr. Hopkins to minister to the parish as a rector, and before many months ordained him a deacon. The first class presented by Mr. Hopkins for Confirmation consisted of 149 an unheard-of number for those days.

The registration bureau reported on Saturday morning, that 271 chapters were represented by 625 delegates and visitors. Many came later.

The convention at a glance showed the Catholicity of the Church and her methods of work. There was a large contingent of colored men, several Indian delegates, and the affecting sight was presented in church and convention hall of a body of delegates earnestly attentive, and following the proceedings by the help of an interpreter before them.

The notices of the convention in the local press were hardly satisfactory, the account of each day's proceedings being a little more than a re- publishing of the convention's programme. The attitude of the newspapers was by no means unfriendly, however. The morning journal of widest circulation, said "Pittsburgh is grateful for the message of hope and cheer brought by the Brotherhood of St. Andrew."

On Saturday evening a reception at the Academy of Science and Art Hall in Carnegie Library Building, was tendered the visiting bishops, clergy, and the Brotherhood men, by the Pittsburgh local assembly. It was an occasion of much delightful personal intercourse, while the opportunity was also appreciated of inspecting the colossal Carnegie Building, its beautiful architecture, and luxurious appointments. The reception was followed by an organ recital, given by Prof. Frederic Archer, in Music Hall, which was most enjoyable. The exquisitely sympathetic accompaniments of Mr. Walter E. Hall, at Trinity church, were remarked by many.

It surely was with full hearts that the members of the convention passed the usual vote of thanks, on Saturday, to the Brotherhood in Pittsburgh, for their perfect management of the details of so large an assembly. On registering, each member received not only the usual hymnal programme and city map, but the Brotherhood button and ribbon, a stamped note book and pencil sharpener, a descriptive pamphlet relating to the city, and a package of street-car tickets sufficient for the entire time of the delegate's stay. This last item, alone, cost the Pittsburgh men many hundreds of dollars.

For all who remained in Pittsburg on Monday to see the great blast furnaces and iron works, conductors were specially provided.

The Church in England

BY OUR SPECIAL CORRESPONDENT

Roma locuta est. The Bull *Apostolica Curæ*, decreeing Anglican orders to be "absolutely null and utterly void," has disappointed those who hoped and thought that at last the see of Rome was occupied by a prelate whose desire for unity would enable him to view the question of our Orders in the dry light of historical fact and who would not permit himself to be made puppet of the Vatican wire-pullers. The judgment has been given in accordance with policy rather than law. The pronouncement which Leo XIII assured Lord Halifax would never be issued, has, within a year of that assurance, been signed, sealed, and published. Cardinal Vaughan and his party have achieved a diplomatic victory. And so far

as the cause of re-union is concerned, at any rate, for a time, *causa finita est.*

But if the advisers of Leo XIII and the adherents of the Roman mission in England have expected the English Church to be astonished and dismayed at the pronouncement, they, too, have been grievously disappointed, as the Protestants have been. As a matter of fact, the Bull has been received here with only a certain amount of interest, and there has been no panic among High Churchmen, as some had foretold would be the case if the judgment were adverse. The Church of England was by no means hanging upon the lips of the Pope to learn from him whether she existed or only thought that she existed. We had sought no decision from Rome as to the validity of our Orders, as the secular press seems never tired of asserting. For we knew, and know, that our Orders are valid, and (to quote the words of an excellent leader in *The Church Review*):—

We have never recognized, and never shall recognize, the right of any bishop of Rome to sit in judgment upon our Orders. We know that we possess the Apostolical Succession because we are convinced that the form is primitive and Catholic; because we know from our Prayer Book that the reformers' intention was to revert to primitive and Catholic usages, and because we know from the testimony of our own souls that we have received sacramental grace. We know that we have received the Body and Blood of the Lord at Anglican altars, and we know that we have received absolution at the hands of Anglican priests. Tried by every test of history and theology, our Orders, we are convinced, are as valid as any in Christendom, and we more than suspect that Roman orders would not come out of the test so well as ours would.

It must always be remembered that Lord Halifax's visit to Rome was not undertaken in order that a pronouncement might be obtained, but that a decision against our Orders, which was understood to be on the point of promulgation, might, if possible, be stayed. In the interests of re-union, Lord Halifax exerted himself to prevent the Pope from raising another barrier to it at the bidding of Cardinal Vaughan. He has failed, and failed when success seemed possible. The Vatican has refused to depart from the straight lines of its policy of three hundred years. It has once more preferred expediency to truth. And the Anglican communion is just where it was before, except that the Pope, while he exerts it to return to unity, has erected one more barrier in its path.

It may be of interest to your readers if I endeavor to summarize briefly some of the more important leading articles which have appeared in the press. *The Times*, which is usually very pro-Roman in its leading articles, has a leader in which it is argued that if a mistake has been made in any one point to which the investigation reached, the Pope's pronouncement will be just as invalid as it declares Anglican Orders to be. *The Guardian* says that

An effort after a better feeling between the two Churches has been honestly made, and has to all appearances failed. However much this may be a matter for sincere regret, we have at any rate reason to be thankful that the failure has not come, as it might easily have come, from our side. Our conscience is clear, and we can think calmly of the result. The Pope began the inquiry for his own information, not for ours, and though we regret his conclusion because we are sure that it is a wrong one, it otherwise affects us not at all.

The Illustrated Church News says that the Anglo-Romans are welcome to the enjoyment of a personal triumph and a denominational victory. The English Church has never doubted her orders, nor questioned the efficacy of her sacraments; it protests in the name of Catholicity against the Roman claims, looking for unity rather to the unchanging East than to the intriguing West. It regrets the barrier which the Bull raises between the English Church and those learned, liberal-minded Catholic priests of France and Italy of whom Duchesne and Portal are representative, and for whom the Bull contains an undeserved and cruel sneer. From *The Church Review* I have already quoted. *The English Churchman*, a paper scarcely mentioned without derision by most English Churchmen, since it is the organ of a small but noisy knot of fanatical Protestants, joins hands with Rome, for once, in attacking English Catholicism, and congratulates its readers that the Bull will put an end to the "sacerdotal pretensions of the Ritualists." And lastly, *The Church Times* has two extremely able leaders on the subject. In the first, while admitting that the Bull has come as a rude shock to those generous and trustful souls who were unwilling to believe that the traditional practice of the Roman Church would be proof against a question of fact, contend that our orders are as valid this month as they were last, and that official Rome has blundered to its own loss. It says that English Churchmen will not slacken their efforts for re-union, but will change their direction. "As Paul turned from the unbelieving Jews to the receptive Gentiles, so we shall turn from the unsympathetic Roman to the friendly Greek." In the second article the writer (who is evidently one of those learned theologians who were lately at Rome in the interests of Anglican orders) heartily congratulates the Church that the Pope has been so unguarded and ill-advised as to give his reasons for the condemnation.

If he had merely stated that after an exhaustive inquiry he had come to the conclusion that English ordinations are invalid, the effect would have been much more serious than it is. In the first place no answer would have been possible; and in the second place, it might have been said that of course only the weightiest reasons could have brought to him such a decision, and so the decision itself would have been disturbing. Fortunately he has given his reasons. We can examine these reasons, probe them, and analyze them, and if they are found to be worthless, then the decision itself is worthless, even for those who bow to the Pope's authority.

The reasons given are shown to be the stock-in-trade of Anglo-Roman controversy, with a few new arguments added, which are based on a misquotation of a previous papal document, misinterpretations of two others, one verbal quibble, and two misstatements of facts.

The sermon of the Archbishop of York at the opening of the Church Congress next week, is anxiously awaited by those who recall his strong, Catholic, statesman-like sermon on "Re-union" at the Congress of last year. He is a prelate who always inspires confidence in his hearers. The Archbishop of Canterbury expressed his opinion of the Bull, in one of the neat phrases for which he was famous. At the re-opening of Kildare cathedral, on the day that the announcement was made in the papers, he spoke of it as "a new defiance of history."

Cardinal Vaughan doubtless expects that a large accession of converts will follow his diplomatic victory. It is more than probable that he is doomed to disappointment. Every word which falls from Lord Halifax has its interest at this time, since he has been the moving spirit in the re-union cause, has had more at stake, and by reason of the assurances of the Vatican, has had more cause for hopefulness than any one else, and, therefore, his disappointment must be the greater. Writing to a friend on the receipt of the news from Rome, he said:

Cardinal Vaughan and his friends have led the Pope into a gross blunder. It is a case of Galileo over again. *E pur si muove* instinctively occurred to me as I read the paragraph. If anything is certain in this world it is that English Churchmen cannot and never will approach the question of re-union except on the basis of the recognition of the orders conferred by the Anglican Church. Some victories are more disastrous than defeats, and I shall be surprised if it does not prove so in this case. As I said some time ago, our love for and loyalty to the Church of England can only be quickened by such action on the part of the Pope.

Lord Halifax's strong and reassuring words will express the sentiments of many who have great reverence for the Church of Rome and its venerable head, but still greater reverence for the truth.

The cathedral church of St. Brigid, Kildare, was opened on Tue day, Sept. 22nd, after restoration. Now that it is once more fit for its holy office it is to be hoped that it will be used. Irish cathedrals and churches are looked upon more in the light of Sunday preaching houses than as the temples of the Church's worship, and are generally closed on six days out of the seven. And the unfortunate Irish Church has so fettered herself by her Protestant canons of 1870 that the infrequent services in her churches are dreary beyond measure. The service of re-opening was somewhat of a function, so far as the Irish Church can ever be said to indulge in a function, and was attended by the Archbishops of Canterbury, Dublin, and Armagh, besides the Bishop of New York and other prelates.

The Pope and Cardinal Vaughan are so firmly convinced that the late Bull will result in a great influx of converts from the ranks of the English ministry that a fund has actually been started for the maintenance of the said ministers until they can find some means of livelihood as laymen in their new communion. It is possible that all this paternal solicitude may be expended in vain. Not even a Pope should reckon his chickens before they are hatched.

Another pioneer of the Catholic movement has passed to his rest, in the person of the Rev. Bradley Abbot, of Christ church, Clapham, South London. Forty years ago Clapham was the headquarters of Evangelicalism. That the Catholic Faith has obtained a foothold there is largely owing to the labors of Mr. Abbot, who toiled on through evil report and good report until he had lived down persecution. He died in Switzerland on the anniversary of the death of Fr. Lowder, so that the two priests whose lives had so much in common resembled one another also in the circumstances of their deaths.

Memorial services in honor of the late Archbishop of Canterbury have been held in hundreds of churches. The lying in state of the remains of the deceased prelate in Canterbury cathedral was watched throughout by the clergy of Canterbury, the Sisters of St. Peter, and the

boys of the St. Augustine school. The primate's throne was heavily draped with violet velvet, on which was richly embroidered the arms of the see of Canterbury on a silver ground. The floor about the grave, which is situated in the northwest corner of the cathedral, under the tower, was covered with scarlet cloth, and the grave itself was lined with violet velvet. The services began at 8 o'clock in the morning, when the Dean of Canterbury, Dr. Farrar, celebrated Holy Communion. At 9 o'clock there were prayers for the dead. After this the coffin was removed to the martyrdom chapel and covered with white and gold embroidery, upon which rested some superb floral offerings. The principal service began at 12:30 P. M.

The funeral procession, which was rendered more imposing in appearance by the presence of a guard of honor from the Sixteenth Lancers, formed in the cloisters, it was composed of the clergy of the diocese of Canterbury in full robes, the rural deans, delegations from the diocese of Truro, the House of Lords and the House of Commons, large numbers of church dignitaries, representatives of Cambridge University, the Lord Lieutenant of Kent, twenty bishops, fifty canons, the Archbishop of Dublin, Archdeacon Farrar, the Archbishop of York, the Rev. Hugh Benson, and the officers of the province and diocese. Eight pallbearers escorted the body to the tomb. They were: The Earl of Cranbrook, the headmaster of Wallington College, (of which institution the late Dr. Benson was headmaster from its opening in 1858 down to 1872), the Dean of Lincoln, Lord Macnaghten, the master of Trinity College, Cambridge, Lord Ashcombe, Sir E. M. Thompson, and the Chancellor of Truro.

The family of the deceased followed behind the casket, and then came the Duke of York, representing Queen Victoria; Herr Rucker-Jenische, second secretary of the German Embassy in London, representing Emperor William; and others representing the Prince and Princess of Wales, other members of the royal family, Princess Louise, the Duke and Duchess of Fife, the Marquis of Salisbury, etc.

The sentences at the grave were said by Canon Mason, the committal by the Bishop of Winchester, the Lord's prayer by the Rev. Hugh Benson, and the concluding prayers by the Archbishops of Dublin and York. The casket, upon which rested Mr. and Mrs. Gladstone's floral cross, was then lowered into the grave. The floral tributes included offerings from Queen Victoria, Emperor William, the Prince and Princess of Wales, and others.

New York City

On the evening of St. Luke's Day, the Bishop confirmed a class at the floating chapel of Our Saviour.

The New York Churchmen's Association held a meeting Oct. 19th. The Rev. Dr. Wm. N. Donnell made an address covering reminiscences of his rectorship of twenty five years at All Saints church.

At St. George's church, the free circulating library has issued 8,835 volumes during the past year. The cost of maintaining it was less than \$100. The library consists of about 4,000 volumes, and the number of readers is about 400.

The choir of the Church of the Holy Communion, and some of its friends, were entertained at an outing and reception given by the Misses McCurdy, at their residence, at Brexville, N. Y., on the afternoon and evening of Saturday, Oct. 10.

At the Church of the Incarnation, the Rev. Mr. Grosvenor, rector, a special service in the interest of the colored missions at the South was held on the morning of St. Luke's Day. The sermon was delivered by Bishop Dudley, of Kentucky.

At St. Thomas church, the Rev. Dr. John W. Brown, rector, the anniversary of St. Luke's Home was celebrated by a special service on the afternoon of St. Luke's Day. Bishop Potter and others made addresses.

The trustees of the Leake and Watts Orphan House made their annual visit to the home, Oct. 15th. A business meeting was held in the forenoon, followed by refreshments. In the afternoon there were exercises by the children. The Rev. Dr. Morgan Dix, president of the trustees, presided. The programme was brought to a close by a cantata by thirty of the scholars.

St. Paul's church, East Chester, the Rev. W. S. Coffey, rector, celebrated, on Sunday, Oct. 11th, the anniversary of its founding, in colonial times. The rector made remarks on the subject of the commemoration. At their conclusion, the bell presented in 1767 by the then Archbishop of Canterbury, rang out the number of years of the history of the parish. Service books of colonial days were used, and a communion silver presented by Mrs. John Adams, wife of the second president of the U. S.

The Girls' Friendly Vacation House for the diocese has had a successful season. Many branches of the society have co-operated, and a keen interest has been awakened. The house has been already outgrown. For next season a larger one is an imperative necessity, and it is earnestly hoped that the committee in charge will be able to secure one in the vicinity of Cold Spring, N. Y., a locality favored by all and already proved to have most desirable attractions. Miss Patteron, as house-mother, was a great success.

Gregorian music has lately been introduced into the services at Transfiguration chapel, 69th st., near the boulevard, under the direction of the vicar and the organist. A male quartette of well-trained voices has been proved the most desirable choir. The music is not the Anglicized Plainsong that is usually heard in our churches, but such as "*Missa de Angelis*," "*Missa Regia*," "*Missa Spiritu Sancto*," with the introit for each Sunday with its proper antiphon. The congregation are invited to join in the singing, and the result promises to be a new step in the direction of true Church music.

A mysterious invasion of the graveyard of St. Paul's chapel occurred Thursday night of last week. Unknown persons forced open a stone tomb, by removing the slab from the top. The individual there buried is unknown, but the grave has been there for more than a century, and no cause can be assigned for its violation. The invaders, whoever they were, proceeded to the buildings of Trinity Corporation, at the rear of the graveyard, broke in the glass of a window of the office of the rector, the Rev. Dr. Dix, and entered the office. The doctor's private desk, which was locked, was overturned by them, and much confusion was created in the room. But nothing of value was stolen. The police have as yet failed to discover the criminal.

The attendance at Columbia University is much larger this year than ever before. The freshman class in the college will probably exceed 100, and the increase in all departments is proportionately large. The number of students to enter for music has been a surprise to the university authorities, as this is a new study for Columbia. The instructions will be given in Carnegie Music Hall, and in the rooms of the Sargent Dramatic School, until permanent quarters are provided in the new buildings. A proposal to form an orchestra from among the students, like the one at Harvard University, has been approved by Prof. MacDowell. He has had the benefit of instruction from Raff, and Liszt, and is himself a composer. The president has given permission to the students to join in a notable sound money demonstration on Oct. 31st.

The lodging-house connected with the Brotherhood of St. Andrew of St. Bartholomew's church, has proved a success. It provides accommodations for 24 men, at a charge of \$1 a week, and provides reading rooms, baths, etc. Men from every walk of life are constantly using it, as a place where they can abide when out of employment. Aid is given them in securing positions.

Occupants are not admitted for a shorter time than one week. During the winter months, when the demand for accommodations is large, the men are only allowed to remain three weeks if their places are required for new comers. The taxes and gas on the premises are paid by the parish. All other expenses, including salaries, repairs, etc., are met from the moneys accruing from rents of beds, etc. During the past year the receipts were \$656.85 and the expenditures, \$570.28, leaving a favorable balance of \$86.57.

The chapel of the new St. Luke's Hospital buildings was the scene of a consecration service on Saturday, Oct. 17th, St. Luke's eve. Bishops Littlejohn and Huntington, and a number of the clergy were present, and the chapel was taxed to its utmost capacity. At the conclusion of the service, each ward in the hospital was dedicated in turn. There will be a formal opening of the hospital in January, when a public celebration will take place. On St. Luke's eve, there was presented to the institution a portrait painting of Mr. Geo. Maccaulloh Miller, the sixth president of the corporation since the founding of the work. As a tribute of appreciation of Mr. Miller's faithful labors for the hospital, the trustees commissioned the well known artist, Daniel Huntington, to execute this portrait, which will fill the last panel in the managers' room. There will be portraits in various rooms of the hospital, of the Rev. Dr. Muhlenberg, H. Aspiawall, John H. Earle, R. B. Minturn, Mr. Norrie, for more than twenty-five years treasurer of the hospital, and of Sister Anne Ayers. There is also a large painting of the Resurrection, by Daniel Huntington. The chancel window of the chapel has a double memorial, presented by Mr. Gordon Norrie. It is in commemoration of the donor's father, and of the founder of the hospital, Dr. Muhlenberg. It is a beautiful bit of glass art, the work of Henry Holiday, of Hampstead, England.

GENERAL THEOLOGICAL SEMINARY.—A reception was given by the Rev. Dean Hoffman to the Lord Bishop of Edinburgh, on the evening of Tuesday, Oct. 13th. The Devotional Society, which has been holding weekly meetings since the beginning of the year, was addressed at the last two meetings by Bishop Hall, of Vermont, and the Rev. Prof. Walpole. The annual reception to the members of the senior and middle classes for the juniors, took place Thursday, Oct. 15th. In the last two weeks there have been additions to the various classes in the seminary. Not only have new men entered the junior class, but the middle class has been increased by twelve students, and the senior class by three. The Rev. Dr. Geo. H. S. Walpole, professor of systematic divinity, has accepted an appointment as principal of the Bede Training College for schoolmasters, at Durham, England, and will probably leave New York with his family in the latter part of December, in order to enter upon his new duties.

Philadelphia

The improvements recently made to the interior of the Sunday school building of Christ church, Germantown, the Rev. Dr. J. B. Falkner, rector, include the replacing of the old plastered wall with a glass sash partition, separating the Bible class from the main room.

Extensive preparations are being made to celebrate the fiftieth anniversary or golden jubilee of the church of the Messiah, Port Richmond, and the services incident thereto are to commence on the 25th inst., closing on November 3rd, which is the octave of the actual anniversary.

A large delegation of Brotherhood of St. Andrew men from various chapters were in attendance on Sunday evening, 1st inst., at the church of the Holy Apostles, where the first in a course of sermons before the parish chapter was delivered by the Rt. Rev. Dr. Paterkin, Bishop of West Virginia. The bishop took for his text "Not by might, nor by power, but by My Spirit, saith the Lord," Zech. iv, 6; and his ser-

mon was an able presentation of the duties devolving on the Brotherhood in their enlisting of recruits for the army of the Lord.

During the past summer an electrical apparatus for ringing the chimes of St. James' church, the Rev. Dr. Joseph S. Blanchard, rector, was put in, the attachment and key-board being the gift of the generous donors of the spire and chimes. Two tablets have been placed in the vestibule of the tower. One, which is the gift of the vestry reads:

This spire and chimes were erected in 1893, and dedicated in 1896, as a memorial by his family to Henry C. Gibson, a life-long member of this parish. The rector, wardens, and vestrymen have placed this tablet to record their appreciation of him as a citizen and parishioner."

The other tablet reads:

J. Howard Gibson, March 13, 1857. April 6, 1894.

The thirty-fourth annual business meeting of the Evangelical Education Society was held on Thursday, 15th inst., the Rev. Dr. J. B. Falkner presiding in the absence of the president. A large number of letters were read from different parts of the country, expressing renewed interest in the society and regrets for being absent from the meeting. According to the requirements of the constitution, the Rev. Dr. Robert C. Matlock, secretary, named the following to serve on the board for three years, and who were elected; the Rev. G. Lewis Platt, S. T. D., Mr. Aaron W. Hurd, New York; Rev. Henry Brown, Chester, Pa., the Hon. George D. McCreary, Rev. Dr. B. Watson and W. N. McVickar; Messrs. Wm. S. Harvey, Theodore Morris and James Hay, the last named in place Wm. C. Houston, deceased. The treasurer's report showed an almost empty treasury, the balance being only \$109.77, the smallest amount for twenty-five years. The student's roll showed that forty-seven men had been aided, chiefly graduates of our leading colleges, and in various theological seminaries. But one new publication has been issued, "Selecting and Preparing Men for the Ministry." There had been an increased demand for the older publications, especially Rev. Dr. Goodwin's "Thoughts on the Atonement" and Bishop McIlvaine on "Confirmation and Spiritual Regeneration."

The annual meeting of the board of directors of the Kensington Hospital for women was held on the 12th inst., at the Church House, Bishop Whitaker presiding. The annual report showed that during the past year 287 patients were treated in the hospital wards, and 274 in the dispensary, an increase of 127 patients over the previous year. There were 462 operations performed. The cost of maintenance was \$10,723.87. The capacity of the hospital during the past two years has been insufficient to accommodate patients seeking admission. Plans have been drawn for an additional building. An appeal has been made to the public for means to erect the new building, so that, besides caring for an additional number of free patients, the hospital may be in a position to extend aid to the many distressed families constantly applying for medical treatment. While the hospital is not exclusively a Church institution, yet many Churchmen are directly interested in its charitable work, especially as the Episooal hospital, in the same locality, is unprovided with maternity wards.

Since the commencement of the month, workmen have been employed in placing in position on the Church House, the several statues which the architect designed in his original plans for the edifice. Those of St. Peter and St. Paul, over the Walnut street entrance, have already been noted in these columns. Those on top of the house represent, first, a great eastern saint,—St. Athanasius—On the eastern end of the Walnut street front, a great western saint—St. Augustine, of Hippo—and as the connecting link between the Western and the English Church, stands St. Augustine, of Canterbury. At the corner of 12th and Walnut streets, is an English saint—St. Alban, the proto martyr of the British Church. On the 12th street front is a

Scottish saint—St. Colomba; and last, the Irish Church is represented by St. Patrick, its founder. These statues have been very carefully executed by competent artists, under the direction of the architect, with such assistance as the building committee could afford him. Attention has been given to the proper dress, symbols, etc. Two canopied niches still remain vacant on the Walnut street front, and it is suggested that these could be appropriately filled by effigies of Bishops Seabury and White, the two connecting links of the American with the Scottish and English Churches, respectively; the latter being especially in keeping with Pennsylvania as her first diocesan. Those already set up are a great addition, architecturally, to the building.

Chicago

On Sunday morning, Oct. 4th, the Bishop of Chicago admitted Mr. Seth M. Wilcox to the diaconate. The service was held in St. Paul's, Rogers Park. Mr. Wilcox was formerly a congregational minister in Waukegan, where he still resides.

On Sunday, Oct. 18th, the Bishop visited Grace church, Sterling, and preached at the morning service. On the same Sunday, Bishop Brooke, of Oklahoma, preached in Grace church, Chicago, in the morning, and in St. James's in the afternoon. Bishop Walker, Bishop-elect of Western New York, preached in St. Chrysostom's.

The new church at El Paso will be consecrated by the Bishop, on Oct. 29th. Confirmation will be administered the evening before. The Southern Deanery will meet there on the 28th.

St. Gabriel's School, 1304 W. Adam's st., has entered upon its fourth year, under the able direction of Miss Kate S. Bishop. It is earnestly desired that the Church people of the diocese become better acquainted with the work of St. Gabriel's and with this purpose in view, the school will be open for inspection on Monday afternoon, Oct. 26th, from 2 to 7 P. M.

Diocesan News

Maryland

William Parrot, D.D., LL.D., Bishop

The Bishop has received through the hands of Mrs. Coxe, widow of the late Bishop Coxe, of Western New York, a parcel bearing the following inscription:

A valuable manuscript, partly autobiographical, of the late Hugh Davey Evans, Esq., the most eminent layman of his day.

A. CLEVELAND COXE,
Bishop of W. N. Y.

N. B.—In case of my decease this manuscript is to be offered to the Library of the late Bishop Whittingham, with condition that it is not to be opened till fifty years after Mr. Evan's decease.

A. C. C., as his literary executor.

The parcel has been securely sealed and deposited among the diocesan records. Hugh Davey Evans died in the year 1865. The manuscript must remain, therefore, sealed and unread until A. D. 1915.

The members of St. Clement's church, on the Philadelphia road, the Rev. Wm. B. McPherson, rector, are occupying their new church edifice, which is an attractive structure.

BALTIMORE—Special services to signalize the completion of improvements which have been underway for the past 18 months, were held recently in the church of St. Michael and All Angels', the Rev. C. Ernest Smith, D.D., rector. The improvements to the church are very extensive. The chancel has been re-arranged and refitted; new stalls have been provided for the vested choir, which will be divided into two parts, sitting face to face. The chancel rail has been renewed. A new pulpit to the right of the chancel adds much to the attractiveness of the interior of the church. It is of oak and brass,

and was erected to the memory of Ira S. Holden who died in 1880. A new font has been erected on a marble pedestal in the north east corner of the building. The new organ was described in these columns two weeks ago.

UPPER MARLBORO.—Trinity church, the Rev. Charles F. Sontag, rector, was re-opened for services on Sunday, Oct. 4th, after having undergone extensive repairs and improvements. The latter consist of a brick tower in front, a new floor, and new pews. The cost of the improvements was \$4,200, all of which is paid.

ANNAPOLIS.—The opening service was held on Sunday, Oct. 4th, in the Naval Academy chapel, and an appropriate sermon was preached by the Rev. A. L. Royce, chaplain. A massive eagle lectern, costing \$250, was used for the first time. It bears the following inscription: "Presented to the chapel of the United States Naval Academy by cadets, officers, and friends." The gift is due to the efforts of Chaplain Royce, who, having now completed four years of shore duty at the academy, has been ordered to sea. The services of the chapel have been very largely attended during the chaplaincy of Dr. Royce, over 100 persons communing there the past year.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Cleveland Convocation met at St. Andrew's church, Elyria, Oct. 6th. The services began with Confirmation, eight candidates being presented. The Holy Communion followed, Bishop Leonard celebrant. The sermon was preached by the Rev. W. Rix Attwood, from Luke iv: 16-21. The convocation held a short business session. The Rev. E. W. Worthington presented a paper upon the Ember Days, which was beautiful and helpful. Another paper, by the Rev. Wm. H. Jones, treated chiefly of the old Hebrew prophets. In the evening there was a choral service, intoned by the Rev. John L. P. Clarke. The vested choir, consisting of both male and female voices, is strong and well trained. A vigorous sermon was preached by the Rev. E. J. Craft from 1st John iii: 14.

The interior of St. Andrew's has been newly frescoed during the past summer. The colors are light and delicate, and the whole effect very pleasing. The cost was entirely met by members of the parish and no debt remains. This parish has taken a new departure of late, and now carries on all its work by direct offerings, without the aid of money raised by fairs and suppers. There is great delight over the result, and it is asserted that the parish has never been so prospered as now.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
John B. Newton, M.D., Coadjutor Bishop

The following are the recent confirmations by Bishop Newton: Madison C. H., 2; Rapidan, 4; Culpeper, 18; Brandy Station, 2; Richmond, 2; Hanover, 1; Fauquier, 4; Marshall, 2; Whittle Chapel, 3; Haymarket, 4; Orange C. H., 2; in private, 1.

Bishop Newton visited St. James church, Leesburg, on Sept. 29th, preached and confirmed 3. At Roundhill he confirmed 5; at Hamilton 2, and at Goresville 1.

Long Island

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

The first autumn meeting of the Brooklyn Clerical League was held at the Montauk Club, Lincoln Place, on Monday, Oct. 5th. A goodly number of the clergy were present. After the banquet, the "Armenian question" was taken up by a speaker especially chosen for the occasion. Many of the clergy joined in the discussion that followed.

The Bishop has appointed the Rev. Edward Heim to the cathedral mission of the Transfiguration, located at the junction of Jamaica ave. and Crescent st. It is in the 26th ward, where there is a large and increasing population. The quarters, in a rented house, are far too small for

the increasing congregation and Sunday school, and \$500 has been raised as the nucleus of a building fund.

The 16th regular meeting of the southern archdeaconry of Brooklyn was held in St. John's church, the Rev. Geo. F. Bred, rector, Oct. 6th. The reports from the different missions were very encouraging. The Rev. Everard P. Miller, who has served faithfully for some time past as one of the assistants at St. Ann's church, Brooklyn Heights, resigned his position as secretary of the archdeaconry, which he has filled with unusual fidelity. He has accepted a parish in Newark, N. J. The Rev. Wm. McCormack, also an assistant at St. Ann's church, was elected to fill his place. The Rev. C. M. Allen, deacon and minister in charge of St. Matthias' mission, Sheepshead Bay, gave a very hopeful account of his work there. At present they are worshipping in a house, but they are at once to begin the erection of a chapel at a cost of about \$2,500. This will materially aid that important work. Mr. Allen each Sunday leaves his home in Bayonne, N. J., about 8 A. M., and gives a morning service free of cost to the congregation. At 8 P. M. Evening Prayer was said, after which the Ven. Archdeacon Alsop gave a felicitous address, showing the needs of the archdeaconry for the year to come. The parishes represented pledged the sums they were willing to try to raise for missionary work. The Rev. J. S. Matthews followed with a stirring missionary address, giving his views of the needs of missions from the standpoint of a missionary.

St. John's parish, Fort Hamilton, is about to erect a stone church, costing some \$4,500. This parish depends upon missionary aid, and the congregation is increased materially by men from the U. S. regiment stationed at the Fort. The location is very attractive, and ere long that section will doubtless be built up by those from New York and denser Brooklyn seeking quiet homes.

On Friday, Oct. 9th, occurred the obsequies of Mrs. Boyd, widow of the late rector of All Saints' church, Brooklyn. The funeral services, under the charge of the Rev. Wm. Morrison, the present rector, were held in All Saints' church.

Albany

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

The 28th annual and 55th regular meeting of the archdeaconry of Albany was held in St. John's church, Cohoes, Oct. 5th and 6th. At the missionary service at 8 P. M. on Monday, the service was intoned by Canon Fulcher, of All Saints' cathedral. Addresses were made by the Rev. W. L. Robbins, D.D., the Rev. J. P. B. Pendleton, D.D., and Mr. John W. Wood. Mr. Wood's address on "Enthusiasm in missions" was of especial force and interest, coming as it did from the general secretary of the Brotherhood of St. Andrew. Tuesday, at 7:30, the Holy Eucharist was celebrated. Dr. Sill was nominated to the Bishop to succeed himself as archdeacon for the ensuing year. The Rev. James F. Olmstead and the Rev. W. H. A. Hall were elected respectively secretary and treasurer. The Rev. W. W. Battershall and Mr. J. H. Van Antwerp, of Albany, were elected representatives to the Board of Missions. Morning Prayer was said, with a sermon by the Rev. James Caird. The clergy received the reports of missionaries, and the Rev. W. H. Morris, of Washington, spoke of the missionary work among the colored people. The Rev. C. B. Perry, D.D., read an essay on "Our duty as parish priests in relation to the re-union of Christendom." The discussion which followed showed the interest aroused by this paper. An organ recital by Prof. Rogers, organist of St. Peter's Albany, closed the meeting.

On Oct. 7th and 8th the 52d annual meeting of the archdeaconry of the Susquehanna was held in St. Paul's church, Sidney. After Evening-song on Wednesday, the Rev. Dr. Shreve delivered an address in answer to the question, "What is the Church?" and the Rev. G. B. Richards followed, on "What is a Churchman?" On

Thursday morning there was a celebration of the Holy Communion at 7:30. The Bishop confirmed a class and preached. At the evening service the rector preached upon the standing still of the sun, Joshua x: 12 and 13. There were nine clergy present at the meeting beside the Bishop. The choir, under the leadership of Mrs. Mellville, did excellent work at all the services. The Rev. R. N. Parkes, D.D., was elected archdeacon to succeed the Rev. Dr. Olmsted, lately removed to St. Asaph's church, Bala, Pa.

New York

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

The annual meeting of the archdeaconry of Orange has just been held in Grace church, Middletown. Bishop Potter, Archdeacon Thomas, and a large number of clergy and laity were present. At the opening service a sermon was preached by the Rev. Geo. G. Morrill. The following officers were elected for the ensuing year: Secretary, the Rev. P. C. Creveling; treasurer, Mr. Horton, of Middletown; members of the standing committee of the archdeaconry: the Rev. Dr. O. Applgate, the Rev. D. J. Evans, and Messrs. Mitchell and Valentine.

YONKERS—The rector of St. Andrew's church, the Rev. James C. Freeman, has so arranged that a room in the rear of the chapel may be used as a reading-room for men. It was opened Wednesday, Oct. 7th., during the evening. It has been attractively lighted and well supplied with periodicals and games. A chapter of the Brotherhood of St. Andrew has been organized by the young men of the church. Mr. W. E. Archer is director, and Mr. Geo. Fisher, secretary and treasurer.

The October meeting of the Woman's Auxiliary of the archdeaconry of Orange has just been held at St. Mary's church, Tuxedo. The Ven. Archdeacon Thomas, D.D., was present, and the rector of the parish, the Rev. G. G. Merrill, was preacher at the opening service. Very interesting routine business was transacted.

Easton

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

The annual harvest-home festival of North Elk parish, the Rev. Giles B. Cooke, rector, took place at St. Mark's church, near Perryville, Oct. 1st. Bishop Adams preached the sermon. The Rev. Kemper Bacock followed with an address, after which a bounteous collation was served on the lawn. In the afternoon addresses were delivered by Bishop Adams and the Rev. Messrs. Wm. Schouler and Charles S. Davidson. There was an unusually large gathering to participate in the festivities.

On Oct. 2d Bishop Adams preached and administered the rite of Confirmation to classes at St. Mark's church in the morning, and St. Mary's, in the evening.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

ERIE—St. Mark's church, which since its removal from its old site to the lot on which it now stands has been almost entirely made over, was opened with a service of benediction by the Bishop, Oct. 2d. The sermon was preached by the Rev. Mr. Barber, and the offering was devoted to diocesan missions.

CITY—In preparation for the coming of the convention to the city during the week, the corporate communion of the local assembly of the Brotherhood of St. Andrew occurred at Trinity church on Sunday morning, Oct. 11th., at eight o'clock.

The autumnal meeting of the Prayer Book Society of the diocese was held at the Church Rooms, Oct. 7th., Bishop Whitehead presiding. Since the last meeting of the society, donations of Prayer Books and Hymnals have been made to various parishes and missions, aggregating 860 copies.

OAKMONT.—The Southern convocation held its fall session in St. Thomas' church, Oct. 5th

and 6th. On Monday evening there was Evening Prayer, followed by a lecture by the Rev. David Jones, on "A visit to Jerusalem." Tuesday, Morning Prayer was followed by a paper on "What Christianity owes to Greece," by the Rev. C. R. Birnbach, and discussed by various speakers. There was a celebration of the Holy Communion by the Bishop, with a sermon by the Rev. J. R. Wightman. In the afternoon the topics were, "The use and significance of the word 'life' in the New Testament," upon which two admirable papers were read, by the Rev. Messrs. L. F. Cole and J. L. Taylor; and "Current literature," the Rev. Dr. White being the speaker. Both subjects were made the theme of further discussion. In the evening, the Rev. Amos Bannister read a paper on "Christianity and civilization," and the Rev. George Gunnell, one on "Morality and religion."

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

The Bishop has visited during the summer some 40 places, 60 services have been held, and 35 persons confirmed. Some have been visited for the first time. On Aug. 16th, he consecrated the church of the Heavenly Rest, Princeton, Dr. Lacy who began the work, preaching the sermon. Some idea of the scattered character of the diocesan work may be formed from the fact that in these 40 places visited there are less than 1,000 communicants. Visiting them represents nearly 7000 miles of travel, of which about 450 miles was by vehicle, horseback, muleback, and afoot.

The success that has followed the establishment of the Church hall for students of the Church desiring to attend the State University, has been so marked that the advisability of extending the system to the State Normal schools, of which there are several, has been suggested. The capacity of the hall is 42 and applications have been refused for lack of more room. It was to be formally opened by the Bishop on Oct. 5th.

Michigan

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

On Tuesday evening, Oct. 13th, St. John's chapter No. 8 of the Brotherhood of St. Andrew gave welcome and a supper to all Brotherhood men, in St. John's parish building, Detroit. The occasion was fixed for the evening of the start of the Michigan delegation for the Pittsburg convention. More than 100 Brotherhood men sat down at the bountifully spread tables. Mr. William Aikman, Jr., presided, and at the close of the supper pleasant speeches were made by a number of the brethren, clerical and lay, including the following from the delegates outside Detroit: Porter, of Bay City; the Rev. L. S. Stevens, of Pontiac; Whitney, of Ann Arbor; Jamieson, of Muskegon, and Sowerby, of Coldwater. Adjourning to the main hall of the building, a devotional meeting was held, and the question was discussed: "How can fraternal interest be increased between parochial and State branches?" Those who spoke were the Rev. W. Warne Wilson, Mr. R. J. McPherson, the Rev. W. O. Waters, and the Rev. W. S. Sayres.

Asheville

Joseph Blunt Cheshire, D.D., Bishop in charge

The 2nd annual convention was held in Grace church, Morganton, N. C., Sept. 23rd and 24th; the Bishop in charge, and about 35 clerical and lay delegates responded to the roll call. Much enthusiasm prevailed. Each one seemed to feel that he should as far as possible, and on his own way, "go and preach the Gospel." The Rev. J. A. Deal delivered the opening sermon. The Bishop made his address, the statistics showing progress and encouragement in the work.

Thursday night a missionary meeting was held, when addresses were made by the Rev. Messrs. Deal, Weston, McDuffey, and Messrs. Silas McBee, McKesson, and McNamee.

The Bishop's charge to the clergy reminded

them that building churches, schools, rectories, etc., was not in itself preaching the Gospel, but was a necessary adjunct to the work; that it was necessary, but should follow rather than precede "catching men."

A Standing Committee was appointed by the Bishop, consisting of the Rev. Jarvis Buxton, D.D., president, the Rev. A. H. Stubbs; Messrs. Thomas W. Patton, and J. H. Pearson.

The following were elected: Of the convocation of Lincolnton, the Rev. W. R. Wetmore, as dean, the Rev. Thomas Wetmore, as secretary; convocation of Waynesville, the Rev. J. A. Deal, dean, the Rev. W. F. Rice, secretary; convocation of Morganton, the Rev. Churchill Satterlee, dean, the Rev. J. A. Weston, secretary.

The Bishop named as an executive committee on missionary work, the deans of the convocations, and Messrs. McKesson, Troy, and McNamee.

The formation of a Lay-readers' Association was one of the most important decisions of the meeting. It was considered that by a curriculum of study for lay-readers and catechists, and by a special service conducted by the Bishop setting them apart for their office, an increase of respect and interest would be aroused for them in the congregations to whom they ministered.

A meeting of the Woman's Auxiliary was held, when addresses were made by the Bishop, Miss Fannie Patton, Mrs. Lyman, widow of the late Bishop, and Mrs. Smith, of Minnesota.

Mrs. Smith, a deaconess, has accepted a position in the jurisdiction, offered her by the Bishop. She will live amongst the mountaineers around Morganton, and teach the children.

Southern Virginia

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

The convocation of Southwest Virginia met in St. Paul's church, Lynchburg, Oct. 6th., continuing in session three days. The convocation sermon was preached by the Rev. T. W. Jones. Besides the clergy of the city there were 22 others present. A devotional service was held at 9:30 A. M., Oct. 7th, in the chapel, and at 11 A. M. there was a celebration of the Holy Communion, the Rev. E. W. Gamble delivering the sermon. Evening Prayer was said at 8 P. M. The music at the various services was admirably rendered by the fine vested choir of St. Paul's.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON—The City Board of Missions has supported seven play rooms during July and August, with an average attendance of over 100 children in every room; 18 teachers have been employed; 25,000 children were taken to the beaches, and the Mother's Rest, at Winthrop, has provided for 70 tired mothers, and 130 children. The Mission Board has now 55 helpers, and the annual meeting will be held Dec. 6th, in Trinity Church.

St. Luke's Home for Convalescents observed its 25th anniversary on Oct. 18th, in St. Stephen's Church, Florence St. During its existence, this institution has cared for 4,511 patients, 2,125 of whom have left its doors fully restored to health, and 1,455 have been materially benefited.

READVILLE—The Phillips Brooks Memorial Library was dedicated Oct. 14th. It is a one-story wooden building, about 40 feet square, with a good sized porch opening into a corridor 14 feet square. The reading room is entered from the corridor, and is 25x39 feet and 13 feet high. It has hard pine floors and sheathing, and walls and ceiling are finished in water colors with a very pleasant effect. Smyrna rugs on the floor, and a spacious fire place, add much to the beauty of this room. Over the fire-place hangs a life size painting of Bishop Brooks, painted by the donor of the building, Mr. E. F. Stetson, of Boston. The library contains about 300 volumes. Beside the address of Governor Wolcott at the service of dedication, Arch-

deacon Parks, of Boston, the Rev. S. G. Babcock, and others spoke.

WILLIAMSTOWN—At the recent visitation of Bishop Lawrence to this town, he made an address in the Chapel to the students of Williams College. The grandfather of the Bishop, Amos Lawrence, presented the library to the college.

Minnesota

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

The Woman's Auxiliary held its annual meeting at St. Paul's church, Minneapolis. The session opened with a celebration of the Holy Eucharist; over 300 communicated. The Rev. F. T. Webb welcomed the ladies. Mrs. C. B. Brunson, of St. Paul, president of the Auxiliary, opened the meeting with a few appropriate remarks, after which Bishop Graves, of The Platte, gave an interesting account of his diocese and of the hardships and privations they were passing through. Bishop Gilbert delivered his annual address at noon. The mite chests were opened and footed up over \$500. The offering at the opening service amounted to \$70. Mrs. Gillfillan spoke about the work in Northern Minnesota. A lady from Alaska gave a graphic account of the work out there. Officers elected for the ensuing year were: President, Mrs. C. B. Brunson; vice-president, Miss Sybil Carter, of St. Paul; and vice president, Miss Denis Follett; secretary, Mrs. D. M. Baldwin, of Red Wing; treasurer, Mrs. Hector Baxter, of Minneapolis.

The ninth annual meeting of the Sunday school Association was held at St. Ansgarius' (Swedish) church, Minneapolis. The session opened with a celebration of the Holy Eucharist, with Bishop Gilbert as celebrant. The Rev. O. A. Tofteden read a paper on "English and Swedish Sunday schools among the Swedes;" the Rev. F. T. Webb and Miss Borland delivered addresses on "Bible classes;" the Rev. J. J. Faude, on "Discipline of the school;" Miss Gillman, on "The Junior Auxiliary and the offerings of the school;" the Rev. A. A. Butler, "Lessons on the blackboard;" the Rev. C. E. Haupt, "How to gather children and keep them." All of the papers were deeply interesting and instructive. Reports from the various committees evidenced progress over that of last year. Officers elected for the ensuing year were: The Rt. Rev. M. N. Gilbert, D.D., president; the Rev. J. J. Faude, first vice president; Frederick Farrington, second vice-president; the Rev. C. Haupt, secretary; J. K. Kearney, treasurer; executive committee, the Rev. F. T. Webb, of Minneapolis; Mrs. E. G. Sleight, Minneapolis, and H. T. Menginnis, St. Paul.

The Trinity-tide meeting of the Church Club of Minnesota was held at the Nicollet House, Minneapolis, and drew out about 60 members. After a banquet the evening was given up to an informal welcome to those members of the club and of the clergy in the diocese who have recently returned from abroad. Bishop Graves, of Nebraska, gave an account of his work in that State. The Rev. Dr. Wright told of his visit to Europe. He found in England Prayer Books that had been used in America prior to any of the American editions now to be found in collections in this country. McGill Smith, of St. Paul, who rode a wheel through the Highlands of Scotland and then down to London, read an interesting account of his trip. Bishop Gilbert congratulated the club upon the good things they had eaten and heard, and extended his hearty congratulations to the Church upon the cheering news brought from abroad. He thought that times were not so hard as people made them by their talk, and urged upon them to work more for the Church.

MINNEAPOLIS—The eight days' Mission conducted by Archdeacon Webber was a complete success. From the start his vigorous and forcible speaking drew overflowing congregations. He leaves Holy Trinity parish greatly strengthened and the parishioners spiritually benefited. The rector, the Rev. Stuart B. Purves, reports the various societies connected with the church

in a flourishing condition and well equipped for aggressive work during the coming winter; 133 Sunday school scholars were enrolled last year; efforts will now be made to reach 200. The Rector's Aid Society is making strenuous efforts to reduce the indebtedness which rests upon the parish.

Upon the first Sunday after the Rev. J. J. Faude's return from Europe, the congregation at Gethsemane church was so large as to exhaust the seating capacity; many had to stand throughout the service. Over 600 communicants received the Blessed Sacrament at the two Celebrations. On the following Tuesday a reception in Memorial Hall was tendered the rector and Mrs. Faude. The hall was handsomely decorated and refreshments served. The various societies connected with this church are all working vigorously. Holy Innocent's mission is doing good work under Mr. J. H. Titus, a lay-reader. Church services and Sunday school are maintained.

St. John's, Minnetonka, has been placed under the charge of the Rev. J. J. Faude.

The Daughters of the King in St. Matthew's parish have opened a free sewing school.

ST. PAUL—St. Siegfried's (Swedish) mission was formally opened on the 18th Sunday after Trinity by Bishop Gilbert, assisted by the Rev. G. S. Werner. The building now occupied by the mission formerly belonged to a German Lutheran body. A rector has not yet been instituted. The attendance was very encouraging. A Sunday school in connection with the Church will soon be organized.

The first rally of the season of the Brotherhood of St. Andrew was held in Christ church, after a shortened form of choral Evensong, led by the vested choir. Stirring addresses were delivered by Bishop Gilbert, the Rev. C. D. Andrews, Brother Baxter, of Minneapolis, and Brother Beardsley, of St. Paul. All of the city chapters were well represented. Reports from the committees showed the Brotherhood to be in a flourishing state. At the close of the session a profitable half hour was spent socially in the guild room.

Southern Ohio

Boyd Vincent, D.D., Bishop

The handsome stone Church of the Ascension, at Wyoming, a suburb of Cincinnati, was opened by Bishop Vincent, Sept. 15th. The church consists of tower, nave and transepts, and stands on a lot 175 by 125 ft. The mission was started in 1893 by Archdeacon Edwards, who had charge of it for about six months, until the Rev. James H. Young was placed in charge. The ladies of the mission paid for the antique oak pews, the carpet, the chairs for the Sunday school, and most of the stained glass windows. The chancel window is a very handsome one, and is in memory of the Hon. H. J. Yates, of Newark, N. J., father of Miss R. D. and Mrs. Edward Barney, who gave it. The window is in three parts, the prevailing color being a deep cathedral red. The central division is a design principally of Easter lilies, with a dove above. In one of the others is a maltese cross in the center, in the other a cross and crown.

Spokane

Lemuel H. Wells, D.D., Bishop

The Rev. Hamilton M. Bartlett, formerly of Wilmington, Del., has arrived at Yakima to take up the work there, and a reception by the citizens, irrespective of creed, has been tendered him. He gives up, as Bishop Coleman says, the most beautiful rectory in Delaware, and a very desirable parish, with a large salary, to take up work in this missionary jurisdiction, at a very small salary, without the comfort of a rectory. It is such men as this who do the great work in the missionary field, for at the outset men know that they come, not seeking theirs, but them. Mr. Bartlett, as his first official act, presented to the Bishop for Confirmation, the Rev. Andrew Bard and his wife. Mr. Bard is a Lutheran minister of ability and promise, who has applied for orders in the Episcopal Church.

On Sunday, Oct. 4th, the Bishop held his visitation at Roslyn, which has been for some time without a clergyman. Here he baptized three children, and confirmed six persons. The services there are kept up by a lay-reader, and are well attended.

On Oct. 6th, the Bishop held Confirmation at the little town of Kiona, where, with not a single resident communicant, he confirmed six. Dr. Bowers, the general missionary, has held two services in this place, the only Church services ever held there, and these, with the earnest work of a young girl, who had been brought in contact with the Church in Seattle, resulted not only in this class, but another class is in course of preparation for Confirmation.

A ladies' guild has been organized at Pullman. Services are now held every Sunday at Palouse and at Pullman; the interest in the Church at both places is increasing.

Southern Florida

Wm. Crane Gray, D.D., Bishop

On Sunday, Oct. 4th, Bishop Gray instituted Father Huntington, O. H. C., and Brother Paul, of the same order, to the charge of St. Barnabas' church, De Land, and St. Timothy's, Orange City, for three months. St. Barnabas' parish was well grounded in Catholic Faith and practice by its late rector, the Rev. C. F. A. Bielby.

Pennsylvania

Oz W. Whitaker, D.D., Bishop

The annual meeting of the Woman's Auxiliary to the Convocation of Chester, was held on the 1st inst., at St. Martin's church, Radnor. At 9 A. M. the Holy Communion was celebrated by the Rev. G. A. Keller, dean of the convocation, assisted by the Rev. W. S. Baer, rector of the parish. The officers elected for the ensuing year were: Vice-presidents, Mesdames G. C. Field and James Little; secretary, Miss J. E. Ringwalt; treasurer, Mr. John Reynolds; the dean of the convocation, Rev. G. A. Keller, president, *ex officio*. The treasurer's report showed that \$150 had been sent to Paoli, for the rectory fund, and equal amounts to the rectory at Morton, and Trinity mission, Swarthmore. It was decided that the next assistance shall be given to the erection of Ascension Mission Chapel at Parkesburg. At the afternoon session missionary topics were discussed, and addresses delivered by the Misses Ives and Emery. Miss Drake, who sails for Africa shortly, to take up her life work there, made a brief address. The next meeting of the Auxiliary will be held in May, 1897, at St. John's Church, Land-down.

ROCKY HILL—The 7th anniversary of the Sunday School Mission was observed on Sunday afternoon, 11th inst., in the new chapel building on Belmont Ave., Lower Marion. This mission station is under the fostering care of the parish of St. Asaph's, Bala.

Alabama

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

Christ church, Tuscaloosa, having been built without provision for a vested choir, has been at a disadvantage for want of a vesting room for the choir, which was introduced in 1895. A room 13 by 16 has now been built on the south side of the church, with a door opening into the church; it was to be ready for use the first Sunday in October. By this addition, which has been provided at a small cost, three Sunday school classes will be taken out of the church.

Central New York

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

It is proposed to purchase a silver Communion service for the church of the Epiphany, Trumansburg, the Rev. Wm. H. Van Allen in charge, as a memorial of the late Rev. Parker Fenno, the former pastor.

The Living Church

Rev. C. W. Leflingwell, Editor and Proprietor

It is very hard for us to comprehend the uses of sorrow. Here is one. Just as it is only after days of dull, heavy rain that the sun seems to take on a glory and a brightness it never had before; just as a crust tastes sweeter than the costliest food ever did, to a man who has been starving for days; just as a few kind words count for so much to one who is habitually faulted and harshly judged, so does sorrow set off and enhance the happiness and the comfort of days without sorrow. Life is brighter for having been some time darker. Pain makes freedom from pain a more highly prized blessing. You can make sorrow a bitter enemy; but you can, with God, make it a very dear friend.

It is sometimes asserted that sound Church doctrine and the ceremonial by which it is expressed in public worship, tend to produce conversions to Rome. Especially is this accusation most frequently brought against what is called "ritualism." But the experience of Roman Catholic authorities does not seem to confirm this idea. In 1865, Monsignor Capel said: "Converts come not so much from the ranks of Tractarians as from the Low Church, or even Presbyterians." In 1894 the Roman Bishop of Salford said: "For one convert I receive from a Ritualistic Church, I receive ten from Non conformist Churches." In the month of July, this year, a Dublin Roman Catholic paper said: "Of all the inventions of Satan for the retention of human souls in error, few have equalled in efficacy High Churchism." We cull these quotations from a letter in *The Irish Ecclesiastical Gazette*. It is a well-known fact that the principal converts to Rome after the great collapse of the movement in Oxford were not original High Churchmen, but Evangelicals.

Gladstone's Latest Work

"Studies Subsidiary to the Works of Bishop Butler," by the Right Hon. W. E. Gladstone, a review of which appears in another column, is a remarkable book upon what has long been regarded as itself a remarkable book. We cannot but feel a sense of deepest gratitude to the distinguished man who thus devotes his ripe age and great powers to bringing afresh to the examination of men such a work as the Analogy. We are surprised that so little public notice has been taken of it. That it will win its way to a wide influence, we have no doubt. It should have a place upon the study table of every religious and moral teacher of the time. That it is the work of a man eighty-five years of age, should of itself entitle it to close attention. It takes

high rank in the long line of Mr. Gladstone's productions, exhibiting the same characteristics which for more than two generations have ranked him among the most original and creative minds of the age.

We do not admit the truth of all the positions taken by the author of these studies, and we think that in some respects Mr. Gladstone has read an interpretation into the Analogy which Butler never intended. A prominent place is given to what the author calls the principle of "reserve," in the Analogy, and in holy Scripture. This principle led Butler, we are told, into that habitual caution which gives an air of calm dignity and impregnability to the Analogy. Mr. Gladstone seems to assume, under this principle of "reserve," that the Scriptures, and Butler following the Scriptures, are intentionally vague upon certain great points of the most vital interest to the human mind. The chief region in which this principle is illustrated is in reference to the future life.

With that affluence of learning characteristic of him, he gives a rapid survey of "The History of Opinion" on this subject, reaching what seems to us the unwarranted if not strange conclusion, that neither the Scriptures nor ancient Christian literature give any clear warrant for a belief in the natural immortality of man. We are told that Butler's "inquiry" with reference to the future life "is simply whether we can pass the bourne into the undiscovered land, and has no relation to our condition, or the duration of our existence after we have arrived there." As furnishing a basis for this "reserve" on Butler's part, Mr. Gladstone says: "During the lengthened period in which the canon of the New Testament was assuming its form, the sacred books do not appear to have precipitated the mind of the Church into hasty attempts at solving the entire problem of the future state for the wicked in common with the righteous. We shall find that outside the great revelation of fixed beatitude for holy souls, the question remained more or less an open one for several generations, indeed for some centuries."

In another place he laments that no adequate treatise upon the history of this great subject has been within the reach of English readers. It is claimed that the first time the doctrine of natural immortality appears with any definiteness was when Origen broached the idea of restoration or Universalism. In the chapter upon "The Schemes in Vogue" in the second part of the work, the author deals the most convincing and conclusive argument against Universalism that we remember anywhere to have seen. This error of Origen made natural immortality a necessity. As against this error, Mr. Gladstone says: "By the general declarations of the Gospel there is opened to us for persistent sinners a wilderness of woe. Yet we cannot say that the fate of

the lost is represented to us as an exact counterpart to that of the righteous.' The author does not, in terms, announce himself as an annihilationist, but he leaves us to infer that there is large room for such a conclusion. We have no disposition at present to discuss the truth or falsity of these views. Our only purpose is to indicate what we regard as the unmistakable tendency of a work that is destined to reach and affect so many minds.

Another subject treated in one of the subsidiary essays, is the old one of miracles. It appears to us that he surrenders the essential quality of the miracle when he tells us that what we call a miracle may be the operation of an unknown and as yet unsuspected natural law. Most, if not all, of the "study" upon miracles in the book before us, takes its place among those attempts, so common in these later times, to present the philosophy of miracles, when, in fact, there is no philosophy of miracles. We can understand the position of Mr. Lecky who, in his "History of European Morals," in treating upon this subject says that, while he does not deny the possibility of miracles, it has yet been the observed order that miracles appear in a dark age, but disappear as intelligence advances. We can understand the unbelieving scientist who unequivocally affirms the impossibility of miracles. But we confess that we cannot understand those who tell us that we shall see through the whole thing in the course of time. If we only wait awhile the riddle will be solved by the supernatural becoming the natural. Mr. Gladstone's spirit is reverent and submissive when he treats of these high themes, as might be expected from his known views and character, but his attempt to explain the inexplicable is unsatisfactory.

THE Bishop of Durham, Dr. Westcott, is a strong believer in foreign missions, and is said to be of opinion that the chief battle for the conversion of the world will be fought out in India. He has given full proof of his faith in this regard, by his works. At the recent ordination in Durham he ordained his youngest son for the work of the Cambridge mission in Delhi. Three of his sons are already at work in the Indian mission field. At the same time the son of the Bishop of Ossory, Mr. Herbert Pakenham Walsh, was ordained for the work of the Dublin University mission to Chota Nagpore.

LI HUNG CHANG has left us, and has been once more absorbed into the glory of his "Celestial China;" but, although gone from our gaze, his name still lingers amongst us. The name itself is curious. Li is the family name, and Hung Chang is the official title, which means "vast ornamentation," equivalent to our own "His Excellency," or the "Serene Highness" of other lands. It is quite against Chinese etiquette to use this title in his presence. Li uses it only when officially addressing the emperor, and officials use it only when speaking to the emperor.

or of him. The literary name of Li is Shao-t'uan, or "young spice," suggestive of spring breezes and eternal youth. Li was born in 1823, and bears his years and honors well.

A MONSTER petition to the Queen of England and Empress of India has been prepared, which Her Majesty has signified her willingness to receive. It prays for increased protection against the liquor traffic and opium trade. It has been signed in forty-four languages by the queen's women subjects in all parts of the world, and contains 7,000,000 names. As it is impossible actually to present such an immense roll to the queen, the pages have been photographed and magnificently bound, with illuminated title pages. It will be of curious interest as containing the largest number of names signed to any document ever presented to the queen.

PRINCE KHILKOFF is the Russian "Minister of Communications," which seems to be that department of the government which looks after railways and other methods of transit and communication. He is said to have qualified himself for his position by wide travel and study in various countries. The story is told of him that some years ago he secured employment on a railroad in the United States, beginning as fireman, in order to become thoroughly familiar at first hand with American railway methods. It would not be surprising if a department of this kind should ultimately be added to the governmental institutions of this country. Perhaps the commission on Inter-State Commerce may prove to be a first step in this direction.

PREPARATIONS are being made in England for the celebration next year of the completion of the sixtieth year of the reign of Queen Victoria. Among other features of the occasion it is proposed to hold a great review of forces from all the colonies and dependencies of the British empire. This, it is thought, would not only be an impressive tribute to the Queen of Great Britain and Ireland and Empress of India, but would also serve to advance the "imperial policy" which English statesmen now have so much at heart. It will be a year of great commemorations, the other principal one being that of the 1300th anniversary of the mission of St. Augustine and the foundation of the see of Canterbury. This anniversary will be signalized by the Fourth Lambeth Conference of the Bishops of the Anglican communion, and possibly by the elevation of London into an archbishopric.

FIFTY years ago, Sept. 12th, 1846, Robert Browning and Elizabeth Barrett Moulton-Barrett were married in the parish church of Marylebone. Our English contemporaries tell us that preparations are in process for celebrating the jubilee of the marriage of the two poets by a service in the church. Precisely why such a service should be held does not very clearly appear. The religious commemoration of a marriage strikes us as a ritualistic novelty, especially when both parties have departed this life. In this case, moreover, the persons concerned, while deservedly famous, were by no means specially devoted to the Church. But this is not all. Since many people were out of town in September, it has been decided to hold this marriage commemoration on Dec. 12th, the

anniversary of Robert Browning's death! The vicar of Marylebone must decidedly be deficient in a sense of humor!

THE Archbishop of York is untiring in devices for the advancement of the work of the Church in all its branches. He is particularly solicitous for all that makes for the greater efficiency of the sacred ministry. On Monday, Sept. 21st, he held a meeting at Bishop Thorpe of "postulants for Holy Orders," young men and boys in various parishes of the diocese who have shown some desire to seek the priesthood. This is a class of persons not ordinarily brought, as a class, under the bishop's direct supervision, at least in England. The consciousness that his sympathetic eye is upon them, together with the personal contact brought about through such a meeting with others having the same thoughts and aims, may well serve to develop the sense of vocation in those who have not hitherto been sure of themselves, and to strengthen it in others. About twenty-five responded to the Archbishop's invitation.

SOME of our readers are aware that by a curious concession, a congregation descended from the old French Huguenots and Walloons from the Netherlands has occupied the crypt of Canterbury cathedral for over three hundred years. The congregation was founded by a body of French Protestants in 1567 which a few years later received the addition of one hundred families of Walloons. It has lately been asserted that they only occupy the crypt on sufferance, and Sir Walter Phillimore, Q. C., has been called upon for an opinion on the subject. His reply is to the effect that "the French Walloon Church has either an absolute right to the use of the crypt for their religious services or a right which can only be taken away by the joint action of the Crown, the archbishop, the dean, and chapter." So it is probable that this ancient Dissenting congregation will be spared for some time longer the necessity of building a place of worship for themselves.

DURING the past week the 150th anniversary of the College of New Jersey, or Princeton University, has been celebrated. The programme was arranged for three days, beginning Tuesday, Oct. 20th, with a religious service and a discourse by the president, Dr. Patton. The reception of representatives from other colleges, and a grand concert, filled out the first day. Wednesday was Alumni Day, with an oration by Professor Woodrow Wilson, and poem by the Rev. Henry Van Dyke, D. D. In the afternoon a foot-ball match was played by the Princeton and University of Virginia teams, while in the evening the streets and campus became the scene of a torch-light procession of students. The third day was signalized by the formal adoption of the university title. Princeton's first charter was given in 1746, and a second in 1748 which, with some amendments, remains the fundamental law. It is one of the three or four oldest American universities, and is second to none in the educational advantages which it affords. It is among the very few of our great institutions of learning in which there has been no change in the religious attitude. A firm and unshaken faith in supernatural and revealed religion, continues to be its distinguishing characteristic. The Bible is taught as a part of the

regular course. It is asserted that "there is throughout the institution an active, intense, spontaneous religious life." For this we account old Princeton as worthy of all honor.

NATURALLY enough, conjectures are already abroad in English circles, touching the successor of Archbishop Benson. Precedent is in favor of translation from some of the more important sees, though it is well known that Mr. Gladstone had serious thoughts of seating Dean Church, of St. Paul's, upon the throne of Canterbury, if only the dean would have consented. Bishop Davidson, of Winchester, long the Queen's household chaplain, it is supposed would be her Majesty's individual preference. Hissee, moreover, is one of those from which, according to conventional precedent, archbishops may be chosen. But he is the youngest of the bench and possesses a frail constitution. His supposed erastianism would make his appointment a matter of regret to many. The translation of the Archbishop of York would be generally approved. Dr. Maclagan is at present probably the strongest administrator among the bishops. The Bishops of Peterborough and Ripon, are also among those spoken of. It is a subject of congratulation that the vacancy did not occur during Lord Rosebery's administration, since, in his time, the tendency to make politics a factor in the appointment of high ecclesiastics, was distinctly apparent.

AMERICAN cities, it is generally believed, are exceptional in their rapid growth of population. It will probably surprise most people to learn that the cities of the Old World are increasing quite as speedily. Greater New York claims about 3,000,000 people, with 500,000 more just across the river. Greater London has a population of more than 6,000,000, and has gained 534,360 in five years, a larger actual gain, though a smaller percentage of gain, than that of Greater New York. Among the world's great cities Paris will be third in 1900 but at the present rate of growth she will be passed by Chicago and Berlin, Tokyo and Vienna, before the first decade of the next century closes. Amsterdam, Buda Pesth, Warsaw, Rome, and Marseilles have kept pace with St. Louis, Boston, and Baltimore, and many cities in South America and Australia that were smaller than these cities in 1880, were larger in 1890. In 1880 seven cities in this country were larger than Rio de Janeiro, and ten larger than Buenos Ayres, but the former now exceeds St. Louis, Boston, and Baltimore in population, and the latter exceeds not only these but also Cincinnati, San Francisco, and New Orleans. In 1880 Melbourne was smaller than either St. Louis, Boston, Baltimore, or Cincinnati; now it is larger than either. The drift of population to the cities is much more evident in other countries than in our own.

THE restoration of Canterbury cathedral is making satisfactory progress. The work in the crypt is approaching completion. The bases of the columns, which have been covered with earth for centuries, have been uncovered, bringing to light some of the finest work of the ancient architect. The beautiful work of the Lady Chapel is left intact, and in the Norman portion of the crypt the exact spot where Becket's body was hidden is indicated by a stone slab. Work is pro-

ceeding rapidly in the Chapter House, which it is hoped may be finished in time for the great commemoration of King Ethelbert's Baptism next year. Other work is going on in different parts of the great edifice, and some of the windows which had been blocked up have been re-opened. The fund at present amounts to upwards of \$60,000, but that much more is needed appears from a somewhat ill-tempered appeal from Dean Farrar recently published in the English papers. He intimates that the English people, judging by their niggardly contributions to the restoration fund, seem to care precious little for the Baptism of King Ethelbert or for the preservation of their ancient primatial cathedral. It appears to us that Dean Farrar is hardly the person to make an effective appeal for such a purpose. His teachings in the past have helped as much as anything to produce the kind of apathy of which he complains. From that point of view why should men care to celebrate the conversion of a Saxon king by a popish monk, or to preserve a building erected in the dismal ages of "priestcraft," and full of historical associations with "ecclesiasticism" and "sacerdotalism?"

In Roman Catholic circles in this country much discussion has been excited by recent events. Contrary to the hopes, which some had ventured at various times to express, that the presence of a papal legate in this country was only a temporary expedient, a successor to Satolli has arrived in the person of Monsignor Martinelli. At the same time there are rumors of greater powers to be bestowed upon this dignitary. Far-sighted persons with some knowledge of history have anticipated this course of things. The jubilation of the liberal party in the Roman Church over the decisions of Satolli in the earlier period of his administration, was more than counterbalanced by consideration of what the very presence of such a personage necessarily signified. The Pope has no idea of investing Roman hierarchy in this country with the ancient Catholic powers and privileges. Simultaneously with Martinelli's arrival comes the deposition of Bishop Keane from the presidency of the R. C. University at Washington, by the direct intervention of the Pope. This, which might have been managed quietly, has been done publicly, as if to make it evident that a change of policy is intended. The common interpretation of the situation is that Archbishop Corrigan and the Jesuits have at last prevailed, and that, for the present, the liberal or American movement of Archbishop Ireland and his friends has received its quietus. Readers of the Life of Cardinal Manning can easily imagine by what hidden and devious methods the aged pontiff has been induced to embrace this reactionary policy.

Five-Minute Talks

BY CLINTON LOCKE

LXXXVII.

There is a curious expression in Acts, "The times of this ignorance, God winked at." Now "winking at" a thing in modern figurative English means conniving at it; but when the King James translation was made, it meant simply to tolerate a thing. You might disapprove of it, but for some reason you tolerated it. The translators in the Revised Version very properly used another word which just as correctly translates the

Greek as "winked at," and that word is "overlooked." This is philology enough; let us come to the question: How could God overlook at any time imperfect morality or imperfect worship? How could He tolerate the things we see He did tolerate in the Old Testament; and do not the statements there about such toleration prove that the histories cannot be any revelation of God? For example: How could Abraham's conduct about his son be right at that time, when it would not be right now according to the New Testament?

Now we can often illustrate God's way by the ways of men, though people often forget that and seem to think that love and justice and power are different things with God and with man (I speak of course of our pure ideal of such qualities), but they are not. Now what is the general course of superior men dealing with inferior? Do they have the same standard of morality at all times for all? Suppose that you were called upon to teach a hundred naked, tattooed, ill-smelling savages, who had inherited for generations ideas of bloodshed, impurity, and cruelty, entirely unconscious of any higher law, thinking, for example, as many Africans think, that to be polite, you must be licentious; could you possibly apply to them the same standards you would if you were teaching children here with high ideas of virtue and tenderness traditional for many generations? Of course you could not; and you would have to tolerate many practices which among us would be perfectly abhorrent. I have just been reading that Samoan ladies of the highest rank go about the streets with simply a yard or two of cotton cloth wrapped around them. We would consider that indecent, but it is considered there consistent with every virtue a woman could possess. The time will come when the Samoan woman will deck herself in whatever ugly French fashions are going, but until then she must be considered as acting with perfect propriety. Now I want you to apply this same principle to the divine education of nations. When God chose a certain tribe to be educated into a teaching tribe for other nations, it was very much like other contemporary tribes; the same notions about polygamy, killing enemies, telling the truth, etc., and they had to be dealt with by their divine Teacher in a gradual and progressive manner, or nothing could have been done with them.

Suppose, to take another tack, that Moses had proclaimed the earth was round. Do you not see that such an assertion would have caused everything he said to be disbelieved. Men would have said: "Do we not see that it is flat and the sun rises over it? You are an impostor." Such a scientific truth as that had to be reserved, and ignorance about it had to be tolerated until men were brought on sufficiently in education to understand it and appreciate it. Take the extermination of enemies. If God had, through Moses and others, laid down the law of forgiveness and tenderness, his messengers would have had no influence. The whole practice of the world was against it. Such principles were unheard of. Men were not ready for them. They were too ignorant, too blinded, too enslaved, and so "God winked at it." He bore it with divine patience, knowing that it was only transitory, and that with advancing light it would disappear.

But men will say: "Why did God act this way, He can do all things. Why did He

not tell men all moral truth at once? Right was always right." Now when we say, God can do all things, we often do not understand what we are saying. Watchmakers make watches, and they make them with perfect skill, but when the watches are made they have to be dealt with according to laws which their very construction involved. They cannot be handled any way and be good for anything. In like manner, God made men according to certain laws, and He cannot, although God, deal with men in any other way than in the line of those laws; for if He did, He could not be an all-wise God. Now the way He made man was to learn things gradually, to take progressive steps, to expand, to grow, to widen and advance as the ages go on, and for God to have laid before a nation or a man certain laws to which their minds had not grown, would have been perfectly contradictory of the laws of mind which God created. But I wish to go deeper than this. God did lay down in the very beginning germ ideas, to be ready there when men's eyes were clear enough to see them. From Genesis to Revelation there is, for example, laid down the idea that all men have a heaven-born right to justice and fair dealing. It took very many centuries and much killing before men were ready to take up that truth and apply it. Even down to the French Revolution the idea prevailed that the ordinary man was a pawn to be moved about on the chess board of life by kings or nobles, but gradually it was seen that the Bible taught the great doctrine of the rights of man, and the seers wrote and spoke until the whole character of every government was revolutionized. It took a tremendous time, but it was in the Bible all the while.

The Hebrew Cosmogony

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

BY CHARLES B. WARRING, PH. D.

A WORLD WITH DAYS AND NIGHTS

III.

De la Saporta, on page 380 of his great work, "Le Monde des Plantes," says: "The vegetable kingdom attained its characteristic traits long before the animal had completed its own. Before the close of the Tertiary the vast majority of our present floræ were established in the limits which they now occupy." This sustains the Genesis order, as to the first item.

As to the second: It is true that when modern species of plants first appeared (to wit, in the Tertiary) there was a very abundant fauna of air, water, and land vertebrates, but, as they have long been extinct,* they do not come into the Mosaic account. When we come down a good many thousand years into the Quaternary we find living species of water creatures and birds, but none of living mammals † There were mammals enough at that time, but Dana says that with few exceptions they are extinct, and Le Conte says: The mammals of the Quaternary have also disappeared. So they too are outside of this account.

According, then, to geology, the order as

*Dana (Manual of Geology, fourth ed., page 925) says "All the fishes, reptiles, birds, and mammals of the Tertiary are extinct species."

†Nicholson (Life History of the Earth, page 345) says: "All the fishes, amphibians, and reptiles of the Quaternary, so far as found, are of living species, and the birds also, except a few moas and other wingless kinds which became extinct probably within the last few centuries."

o living species—our contemporaries—is as follows:

First. The plants in the latter part of the Tertiary.

Next. The fishes, reptiles, amphibians, and birds in the Quaternary.

Last. The mammals in the last, or recent period.

It goes without saying that the plants and animals now in existence are the termini toward which all geological history tended. The fact that each division is styled "good;" i. e., completed, derives emphasis from the reflection that each is a finality reached through countless ages of preparatory work, and that nothing more done since in that line is known.

I submitted the above, so far as it relates to the order of life, to Professor Dana. His reply, apart from the value of his high authority, derives a melancholy interest from its being, perhaps, the last letter written by his hand. It was penned on Saturday, and he died on the next day.

NEW HAVEN, CONN., April 13, 1895.

DR. C. B. WARRING.

MY DEAR SIR:

I believe you are right in your views as to the geological succession of events.

Yours very truly,

JAMES D. DANA.

I have purposely omitted to speak of that part of the account which says "the lights in the firmament of heaven" (so in the Hebrew) were commanded to divide between the day and the night, and to be for signs, and for seasons, and for days and years; and, after announcing, in the words "and it was so," that the command had been obeyed by those "lights," adds that God made them and placed them in the firmament to do these things, and that he made the stars also. Evidently this has nothing to do with the creation of the sun and moon, for the account itself says there had long previously been days and nights. It declares that they obeyed the divine command, and then adds, parenthetically, that God was their maker, thus giving a fatal blow to every form of Sabæonism. It places this transaction between the appearance of present vegetation, and that of living air and water vertebrates, or, geologically speaking, in that stretch of time which includes the great glacial epoch.

In regard to this, science can tell us little more than that then occurred the greatest climatic change known in the earth's history.

The fourth period can be satisfactorily discussed only when it shall be discovered when and how the earth's axis became inclined as it now is. For similar reasons I have not said anything as to the time of man's creation. Waiving, therefore, for the present these two questions, there remain more than twenty points in the Hebrew cosmogony, nearer forty, I think, in which comparison is possible with what scientists know about our world. I ask them to give judgment thereon. Are, or are not, its physical statements true? Is, or is not, their order correct? If their verdict is in the negative, then in justice to themselves as well as to those who ask their decision, they will, I hope, not talk of the impossibility of a correct account so early in human history, but point out which statements are wrong and wherein the order needs to be changed. Of course many important matters are not spoken of. The contrary would be impossible for lack of space; would be now for present scientists, for lack of knowledge. The

question is as to what the account says, not as to the things about which it is silent.

Nor can the verdict be justly affected by what Moses may, or may not, have thought. It is more than probable, if he thought anything about it, that he supposed the plants and animals then living were the only ones that had ever lived on the earth, and that he believed many other things as incorrect as Milton's story of creation. With all this we have nothing to do. It is not what Moses thought, but what he wrote that is under consideration. Do the statements that are on record describe, by chance or otherwise, actual occurrences and conditions, and is their order correct?

As to these questions an affirmative answer is given—for a layman it is difficult to see how any other is possible—a problem of profoundest importance will remain. How was Moses able to make such statements, and to learn their proper order? His own errancy makes the inerrancy of what he wrote all the more perplexing. That he got no assistance from tradition is self-evident, for tradition could begin only where his narrative ends. It will be one of the problems of the nineteenth century, why did learned and able men ever believe the Genesis account was derived from the Chaldean myths? But even if it was, the difficulty would only be pushed back a little, not solved.

Theologians have given two answers. The latest—that voiced by Dr. Cocker—is that the story is poetical, unhistorical, and unchronological, and hence is in no degree remarkable, save for the sublimity of its style, and the nobleness and piety of its sentiments. If what we have heard of the teachings of astronomy, optics, chemistry, and geology, is reliable, this answer may be safely set aside. The older theologians said that Moses was in some way guided—they called it inspired—by a power above man, in writing and in ordering his statements. Many think so now.

It remains for scientists to offer, if they can, a better answer, one more in accord with all the facts. In the meantime, I would commend to their consideration Dr. Draper's canon in reference to a book claimed to be inspired.

"Considering the asserted origin of this book, indirectly from God Himself, we might justly expect that it would bear to be tried by any standard that man can apply, and vindicate its truth and excellence in the ordeal of human criticism. . . . As years pass on, and human science becomes more exact, more comprehensive, its conclusions must be found in unison therewith. When occasion arises, it should furnish us at least the foreshadowing of the great truths discovered by astronomy and geology, not offering for them the wild fictions of earlier ages, the inventions of the infancy of man."[†]

This requires (1) that when human science was less exact and less comprehensive, its conclusions were not in unison therewith. And such was the case, for it is only within a few decades that science has become sufficiently exact and comprehensive to permit such unison. It requires (2) that it should at least foreshadow the great truths discovered by astronomy and geology. We have seen that it more than foreshadows the following modern discoveries, basal facts whose truth is of the highest importance to science itself:

1. The non-eternity of the heavens and earth.

2. Their unfinished condition at first, and consequent cosmic development.

3. The earth's primal condition; viz., infinitely tenuous; a profound deep; a fluid; void of all things; crucial facts of its once nebulous state.

4. Motion was due to a source outside of matter, a fact vital to the very existence of inertia.

5. Light was subsequent to motion.

6. Light became good light before the earth became opaque.

7. The waters now in the seas existed first as vapor and cloud.

8. The atmosphere was foul with poisonous gases after the waters had been deposited.

9. The continents were once under the waters.

10. The various ocean basins are really only one.

11. The land and sea were essentially as now before modern vegetation appeared.

12. The appearance of the present or final species of plants before those of the animal kingdom.

13. It more than "foreshadows" the close proximity in time of land and sea completion to the first appearance of present vegetation, and is much greater distance from the first appearance of present species of birds and water animals, and still more from that of present land mammals.

14. It "foreshadows" the probability that the stars are of the same substance as the sun, and subject to the same laws.

15. It more than "foreshadows," it states that the air and water fauna of the present day came into existence in the same period.

16. After them, and last of all the brute creation, came present species of mammals.

As for Dr. Draper's third requirement, it is hardly necessary to speak of it here, for there is nothing in this account which resembles "the wild fictions of earlier ages, the inventions of the infancy of man."

I cannot see where the Hebrew cosmogony fails to meet the requirements of Dr. Draper's supposedly fatal canon. The most remarkable thing in this account is not that its words describe events that really occurred, or conditions that really existed. It is the correctness of its order from first to last. A child might guess the names of a half-dozen of the kings of England, but to place them, each in its order would require actual knowledge either on his own part, or on that of some one who prompted him. Moses' own knowledge of the prehuman history was, of necessity, nothing. It remains, then, to discover who prompted him. I leave others to draw such conclusion as the facts warrant, and to give a satisfactory explanation of the existence of this chapter.

Letters to the Editor

WHAT ABOUT THE VALIDITY OF ROMAN ORDERS?
To the Editor of the Living Church:

The recent inquiry made by the Pope of Rome with reference to the question of the validity of Anglican Orders (about which there is no question at all), suggests the importance of a similar inquiry in relation to the validity of the orders of the clergy of the "Italian mission" here in the United States. It would be in order for our House of Bishops to appoint a commission to take the matter under consideration and to report the result of their inquiries, in order to settle the grave doubts that exist among

[†]Dr. Draper, *The Intellectual Development of Europe.*

many in reference to the validity of the orders of the Roman Catholic clergy who minister here in America. As is well known, the Roman hierarchy in this country sprang from Dr. Carroll, who was ordained to the episcopate in a private chapel in England by a single bishop, in contravention of the law of the Catholic Church (which is also the law of the Roman branch of it) that the laying on of the hands of three bishops is necessary to raise a priest to the order of the episcopate. Such a consecration is uncanonical, and it is a matter of dispute whether it is not also invalid. If so, then what shall be said of the priests whom Dr. Carroll ordained, or of the bishops whom he helped (?) to consecrate? But, further, if the Roman doctrine of "intention" is taken into the account, how can we be sure that those who ordained the ministers of the Italian succession meant to give those upon whom they laid hands the grace and powers of Holy Orders? It is fair to ask also how far we can be sure that those who are christened by priests, whose authority is thus open to question, are rightly and duly baptized.

Nor are these mere idle questions. In looking over a list of candidates presented to the bishop for Confirmation during the past twelve years, in a single parish, it is found that from one to five in each class were baptized in the Roman communion. Grave doubts about Roman orders have generated grave doubts also about Roman sacraments; and the question has come up, ought not these candidates to be at least hypothetically baptized? and doubtless hundreds if not thousands of our candidates for Confirmation have been baptized (or suppose they have been baptized) in the Roman communion. What is to be done with such if they continue to come to us? Should we baptize them first before we present them to the bishop? It would seem almost imperative that our House of Bishops should, after due and patient inquiry into the subject, give us an authoritative decision on the validity of the orders of the "Italian mission" here among us, and so of the validity of the sacraments which they administer, that we may have some rule to guide us in dealing with souls that are all the while making their way from the Roman communion into our Anglican branch of the Catholic Church.

DOUBTFUL.

THE NAMES OF CHURCHES

To the Editor of the Living Church:

In thinking of names for three mission chapels, and looking over the list of churches in the Church Almanacs, several facts occasioned surprise and suggested questions, which I hope some one will answer.

Why is not the name, St. Nathaniel, often used for churches, as it is sweetly associated with the fig tree incident and Christ's commendation of him as "an Israelite, indeed, in whom is no guile?" Why are we rather reminded that St. Nathaniel was the "son of Tholmai?" for that is precisely what is meant when he is called Bartholomew.

One of the apostles had four names—Jude, Judas, Leboeus, and Thaddæus; why are the last two never used for churches? Why is St. Simon Zelotes so seldom honored, though an Apostle? Only one church in the United States seems to bear his name. Why are not many churches named after St. Joseph, the husband of the Blessed Virgin? Some one tells us that "the Roman Catholics have a patent on the name." Is this so, and why?

I find several names combined with a hint at picturesque surroundings—St. Peter's-by-the-Sea, St. Martin's-in-the-fields, St. Agnes-by-the-lake, Bethesda-by-the-sea, etc. Do such names indicate affectation, advertising enterprise, or Anglomania, or is my taste at fault?

St. Silas prayed and sang praises at midnight with St. Paul, and was, with him, delivered from prison by a miracle. Why should his name be passed over, and such names as St. Ausgarius, Olaf, and Sigfrid be preferred? St. Ambrose, Chrysostom, Lawrence, and Augustine are rightly held in reverence, but Sts. Apollon, Aquila, Erastus, Silvanus, Lazarus (of Beth-

any), are equally so, and are Scriptural; why are the former chosen?

Of feminine names, Sts. Agnes, Margaret, and Agatha are much affected. Why not Sts. Martha, Mary Magdalene, Salome, Priscilla, Julia, Claudia, Lydia, and Dorcas, which are revered New Testament names?

What can be said in favor of All Hallows, Holyhood, Divine Unity, Advent (which of the two Advents?), Covenant (which?), church of the Carpenter (would not "Holy Carpenter" be more reverent?), Inspirer, Believers, as compared with Sts. Linus, Zenas, Apelles, Padens, Philemor—all Scriptural?

Does "All Souls" imply a universalist belief? Otherwise, is not a church of this name really dedicated to the *lost souls in perdition* as well as to the saved in glory?

Why should such (far-fetched) names as Mt. Olivet, Holy Name (which of the many holy name?), St. George the Martyr, St. Eustace, Good Samaritan, St. Edmund, Precious Blood, Heavenly Rest, be chosen, when St. Titus, first Bishop of Crete, whom St. Paul thought worthy to be addressed in an epistle, is seldom (never, I think,) honored by a church?

U. P. Z.

'SUBSTITUTES FOR THE SALOON'

To the Editor of the Living Church:

As many prefer bottled temperance drinks to those from the soda fountain, and as in many places the former cannot be obtained except at saloons and hotels, would it not be well for temperance people, before the heat of the summer of 1897, to see to it that such drinks will be kept at respectable places where no intoxicants are sold? Would not such an arrangement tend to keep many a person from temptations which might prove his ruin? Would it not, also, tend to help business, for example, the grocers, by advertising the sale of "ice cold" milk, and delicious temperance drinks? G.

Oct 5 1896.

Personal Mention

The Rev. W. W. Ballinger returned from Europe on the steamship "Nordland," Sept 30th.

The Rev. R. M. W. Black has resigned charge of Emmanuel church, Athens, Ga.

The Rev. R. W. Barnwell has resigned as assistant minister of Grace church, Charleston, S. C., on account of health and is to be addressed at Ridge Spring, S. C.

The Rev. Harry Cassil has resigned St. Andrew's parish, Fort Worth, Tex., and has accepted a call to the church of the Holy Cross, Sanford, Fla. Having already entered upon his new duties, mail should be addressed accordingly.

The Rev. W. P. Chrisman entered upon his new duties at the church of the Epiphany, Barton Heights, Va., a suburb of Richmond, Oct. 1st.

The Rev. George Warrington Eccles has accepted a call to the rectorship of All Saints' church, Bay Side, Long Island, where he may be addressed on and after Nov. 1st.

The Rev. Elmer E. Esselburne has accepted the rectorship of St. Paul's church, East Cleveland, Ohio, and entered upon his duties.

The Rev. Samuel J. French is assistant minister at St. James' church, Chicago. Address St. James' Parish House, 130 Rush st.

The Rev. Frank M. Gibson, Ph. D., has resigned the position of assistant priest at St. Paul's church, Washington, D. C., and accepted a similar position at St. Andrew's church, in the same city. He will enter upon his duties at the latter church on All Saints' Day.

The Rev. Willis Hatfield Hazard, Ph. D., (Harv.) rector of St. John's church, Concord, Pa., was elected, on Oct. 2nd, an associate member of the Victoria Institute of Great Britain.

The Rev. John A. Harris who has been absent in Asheville, N. C., for some time in search of health, has returned to Biloxi, Miss., to spend the winter.

The Rev. Geo. C. Harris, S. T. D., Archdeacon of Mississippi, has removed his residence to Vicksburg, to which place documents intended for the secretary of the council should be sent.

The Rev. John W. Kaye has resigned work as assistant at the George W. South memorial church of the Advocate, Philadelphia, and accepted the cu-

racy of St. David's church, Manayunk, Philadelphia.

The Rev. A. W. Knight arrived from Europe on the steamship "Paris," Oct. 31d.

The Rev. J. M. Magruder has resigned St. John's, Aberdeen, Miss., to take charge of the parish at Darlington, S. C.

The Rev. W. J. Morton, of Knoxville, Tenn., has accepted a call to the charge of South Ferrham parish, Essex Co.

The Rev. Dr. Alexander Mackay-Smith has returned from the Adirondacks.

The Rev. Albert Martin has resigned the charge of the church of the Ascension, Donaldsonville, Ga., and accepted that of Trinity church, Yazoo City, Miss.

The address of Dean Mallett is changed from Marquette, Mich., to The Deanery, Laramie, Wyo.

The Rev. Percival C. Pyle has resigned the curacy of St. Mark's church, Jersey City, diocese of Newark.

The Rev. Dr. E. A. Renouf is about to start on a tour of Japan, China, and the East.

The address of the Rev. John Sword is Ahnapee, Wis.

The Rev. F. Nelson Strader has accepted the rectorship of St. John's church, Ellenville, N. Y.

The Rev. A. Wetherbee has taken charge of St. Stephen's, Schoolcraft, West Mich. His P. O. address is Vicksburg, Mich.

The Rev. W. J. Williams, rector of the church of the Ascension, Wellsville, Ohio, has accepted the rectorship of St. Paul's church, Martin's Ferry, Ohio. Address accordingly.

Official

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.

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.

PROVINCE OF ILLINOIS

The Orphanage of the Holy Child, Springfield, Ill., is obliged to appeal to the Churchmen of the three dioceses in Illinois, for assistance. The offerings received at Christmas-tide were not large enough to provide for the running expenses for the year, even with the closest economy, and there is not enough in the treasury to purchase the necessary supplies from now to January. The Executive Committee therefore asks for gifts of money for daily bread. Please address

VEN. FREDERICK W. TAYLOR, D. D.,
Treasurer Province of Illinois,
Springfield, Ill.

Church and Parish

WANTED --By a Churchwoman of education and refinement, a position as companion, governess, or housekeeper. First-class references. No objection to the country. "Z. 40," this paper.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

DE LAND, FLORIDA

Beautiful and healthful fall and winter resort. Many a tractions; 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

4.	18th Sunday after Trinity	Green
11.	19th Sunday after Trinity	Green
18.	ST. LUKE, Evangelist, 20th Sunday after Trinity	Red
25.	21st Sunday after Trinity	Green
28.	SS. SIMON AND JUDE	Red

Building

BY FRANK H. SWEET

We pride ourselves upon our strength and skill
In shaping whatsoever work we try
With hand or brain or keen, observant eye,
And making it exponent of our will,
Some niche in life's ambitious plans to fill;
Great walls and domes that rise in to the sky,
Learned treatises that bear our laurels high,
And mighty cables that with service thrill.
We chain the forces of the sea and land
And bid them help our cherished work advance,
We train our eye upon the heavens, and
Essay to pierce its wonders with our glance—
Yet oft we leave the building of our grand
Life structure to the shifting winds of chance.
Peacedale, R. I.

Du Maurier

Another great light in the artistic world has faded from our view. George Du Maurier, a long time sufferer from heart and lung trouble, died in London on the morning of Oct. 8th. In the midst of unexampled success, the result of a fascinating and rather morbid book, made attractive and interesting by his facile pen, as well as a certain clearness of style, the artist sank in bitterness of spirit to his somewhat premature end. He saw before him a vast field for further unmeasured success, but failing sight and shattered nerves made him say of himself, with a sad self-revealing, that "he was ruined by success." What a verification of the preacher's words, "All is vanity."

George Louis Palmella Busson Du Maurier, for such was the name which his parents gave him, was French by descent; born in Paris in 1834, educated in London, Belgium, and the Netherlands, he was yet, by adoption and spirit, thoroughly English. The pages of *Punch* glisten with the works of his cunning hand. No one knew so well as he did how to hit off the splendors of English women, the good points of men, of horses, of dogs, the harmless feibles and fads of fashionable life, the crazes of the day. He touched all with a grace and delicacy all his own; never anything coarse or vulgar, or out of taste. To be caricatured by him was never to be rendered monstrous; a touch of fame, even, was given to those whom his pencil castigated as they deserved.

He will long be remembered for his faithful delineation of British life at its best, with all its humanities, of greatness and littleness. His pictures alone in *Punch* are of historic worth as preserving the mode and manners of the Victorian era for thirty-three years last past, the lifetime of a generation. It is interesting to know that, hemmed in as he was by physical infirmity, and a resultant shyness which made him shrink from public life, yet he was enabled to be a power in the world by using the opportunities of his inevitable condition. He gained wealth and fame by his ability to see the worth and beauty of his own surroundings. Other less susceptible natures would deem home commonplace, and belittle all which came in the dulling processes of every-day

contact. It was not so with him. His own family were his models. His wife, his children, his household pets, his home, his garden; in these he saw all humanity, and humanity saw itself in what he pictured for them. Surely there is a lesson higher than art in all this. How many mope and pine for fancied lack of proper surroundings and suitable opportunities! Such souls are on the prairies of the West, and they see not the mystic beauties there; they are in the backwoods village, and heed not the undying types of men and women whom to depict, by pen or pencil, as they are, would bring fame, and possibly fortune, also, to him who would try and succeed; they are in the slums and streets of the city, and are not aware of the idylls, tragedies, and comedies ever enacted before them. Du Maurier preaches the gospel of work and effort to all such, and shows that a brave soul can conquer fearful difficulties of time and place, and physical drawback, and win from the most depressing environment fortune and fame. Here again the thought comes of the bitterness of spirit which darkened the artist's closing hours, though at the last, death was peaceful. But for all that there is a moral in his brave life even for those who mind not earthly things, but who must pass through such trials, for an unending reward.

Leo and John, a Parable

The following skit from the *Irish Ecclesiastical Gazette* on the Pope's recent allocution about Anglican Orders is rather good and worth further printing: The Pope's attitude towards us may be illustrated thus:—A magnate called Leo has a neighbor called John, who possesses a fair estate, which he manages efficiently and well. On this estate Leo casts his longing eyes with a view to annex it; and he tells John how much better, it would be to transfer it to him for proper management. John declines on two grounds—(1) he has his title-deeds in his strong box, duly signed, sealed, and delivered, showing his right to possession; (2) he has practical proof in the flourishing condition of his property that it is much better under his own care and keeping than under Leo's. He therefore declines the invitation. Whereupon Leo calls a committee of lawyers in his own employment and submits the case of John's title-deeds to them; John not being called before the committee or asked to send in his papers. In a short time the committee, in John's absence, decide that John's papers are "absolutely null and utterly void." Leo thereupon invites John to give up possession as he has no rights. John naturally declines to do so on the terms. He is then assured by Leo that not only are his title-deeds "absolutely null and utterly void," but that he only "supposes" he possesses "them and their effects where these are nowise to be found." John replies that he is not an imaginative person at all, that Bishop Butler, for whom he has a great respect and veneration, has declared "imagination to be a forward, delusive faculty," and that he is not given that way. He adds that the possession of his title-deeds is not a fancy but a fact; and as regards the further assertion that the effects (of his title-deeds) "are nowise to be found," he cannot contradict the evidence of his senses, for the results of the management of his estate are writ too large to be brushed aside as delusive and non-existent. He

therefore declines Lord Leo's invitation to hand over everything to him on the ground of defective title and absence of result, as such theories of his case are directly in the teeth of simple, palpable fact and experience, and have a very suspicious flavor of personal aggrandizement on Leo's part.

Book Notices

Giving up Ourselves to Thy Service. By the Rev. C. I. Atherton, M.A., Canon of Exeter. London: Skeffington & Son; New York: Thomas Whitaker. Pp. 93. Price, 60c.

The many excellencies of this book for training in the spiritual life adapt it well for use as "meditation;" and while one cannot but feel how specially fitted it is to furnish a basis for instruction of such as are about to be confirmed, its cogency of direction in the preparation for "service," the call to it, the standing and the power for it, the hindrances and helps to it, and the reward of service, make it highly useful to those already occupied in the Master's work.

Prayer: Its Nature and Scope. By H. Clay Trumbull. Philadelphia: John D. Wattles & Co. Pp. 160. Price, 75c.

Mr. Trumbull has been a voluminous writer, and has given the world some substantial contributions upon Oriental matters and Sunday school work. In this little volume he has undertaken to help those who are hindered by difficulties and doubts in regard to prayer. He writes in a clear and nervous style and makes his meaning plain as day. It is not so much a devotional book as a help to beginners who have yet to learn to pray. A few of the chapter headings will indicate the character of the work: "What is prayer?" "What to pray for and why," "Praying for others," "Helping another in prayer," "Perils in prayer," "Getting comfort by prayer." These topics are handled in a vigorous, manly way, and the author brings to bear upon them a sound judgment and a ripe experience, which make his words of solid worth. The book cannot fail to be helpful to those who are perplexed as to how they should pray.

Studies Subsidiary to the Works of Bishop Butler. By the Right Hon. W. E. Gladstone. New York: Macmillan & Co. Price, \$2.

Having given to the world the best edition of Bishop Butler's Works, Mr. Gladstone has further added this very valuable aid to the study of them. We are in thorough sympathy with his defense of Bishop Butler's method against the criticisms of censors, such as Mr. Bagehot, Mr. Leslie Stephen, and Mr. Matthew Arnold, etc. This part of his work merely clears the atmosphere. It is in the analysis of Bishop Butler's method, in elaborating the peculiar qualities of his mind, in bringing out into strong relief the positions maintained by him, and in enforcing the proposition that the argument of the Analogy is by no means lifeless and devoid of force to the present generation, that Mr. Gladstone's "Studies" excel previous comments upon the works of Bishop Butler. Besides this, he has an intense sympathy with Bishop Butler's line of argument, with his theology, with his very circumstances; a sympathy which rises almost to enthusiasm. This is characteristic of a great mind. Mr. Gladstone dwells with the greatest emphasis upon Bishop Butler's fundamental thesis that "Probability—probable evidence—is the guide of life." If we grasp this truth, and act upon it practically, it works in us a habit of mind, a way of considering and determining upon all practical subjects, which will best serve us in ascertaining the truth, "a habit well broken into all forms of difficulty; not easily inflated, not easily abashed; able to encounter every contingency, to extract from it the solution of which it may be capable; or if it yields none, then to accept the inevitable, and to live and act accordingly." In other words, Butler's method trains the mind so as to develop a sound, practical judgment. "The supreme excellence of this habit does not lie in its intellectual triumphs, but in its radical hostility of exaggeration. For, as probability is the guide so exaggeration is the mental bane of

conduct." Mr. Gladstone applies this Butlerian method to the question of God's manner of dealing with man through the Holy Scriptures, showing the folly of taking untenable positions in regard to their inspiration, or to God's design in giving a revelation; *e. g.*, that it deals with scientific problems.

The chapter (V.) on Bishop Butler's mental qualities is excellent. His strong sense of proportion, cautious habit of undertaking a position "from a steady as well as an intense desire to be in exact correspondence with the truth;" his great depth of penetration, dealing with the heart of the question, his "strength of tissue," closeness and compactness of style; his courage in enunciating unfamiliar views, and his originality in the conduct and construction of his great argument in the Analogy, and in his Sermons on Human Nature, are considered with some fullness by Mr. Gladstone.

The second part of the "Studies" comprises a series of chapters on "A Future Life, our condition in it, with a review of the schemes in vogue in regard to it." A chapter on "Teleology," and one on "Miracles" follow, and the book ends with the same thesis that we meet with in the beginning, in the chapter on "Probability as the guide of life," only here it is worked out in detail, and with special reference to Bishop Butler's great argument.

We are sensible that this brief notice is inadequate, when the value of these "Studies" is taken into account. We have read and re-read many passages with delight. Bishop Butler's works abundantly deserve the care, pains, and enthusiastic study that England's great statesman has bestowed upon them. We rejoice in his light, and are thankful that it shines forth in our day.

Clergymen visiting New York during the next thirty days will find at Whittaker's Book Rooms a large stock of attractive books in the various branches of literature, which is being offered at special prices in order to make room for the new books of the forthcoming season. It is well worth while to note this fact.

Magazines and Reviews

One of the special glories of Boston is the Charles River; it affords advantages which few cities enjoy, and which are well indicated in *The New England Magazine* for October. Views of the river and its shores, and of European cities having fine architectural effects in river parks, bridges, and embankments render the article both interesting and instructive. Norwich, one of the most beautiful New England cities, is the subject of a paper by Leonard Woolsey Bacon, who writes *con amore* and has exquisite illustrations to prove the charms he describes. There are few magazines that can equal *The New England* in beauty and fineness of illustration. The building of Minot's Ledge Lighthouse was a remarkable undertaking, and the recounting of the event, with pictures of the process, forms a very interesting feature of this issue.

The October number of *The Atlantic* is one to be read, not merely read about in the notices of the reviewers. President Eliot has an important article—optimistic and patriotic—on "Five American Contributions to Civilization." It makes comforting reading, these days, though the candid citizen to whom the writer gives permission to do so, should, and probably will, deduct something from his claim upon the grateful remembrance of mankind. Mr. James brings to an almost dramatic conclusion his serial story, "The Old Things." It is positively a conclusion that concludes! We are treated to events—a fire, by means of which the problem of "the old things" is definitely settled; and a wedding—the latter, however, we may mention parenthetically, linking together the wrong man and woman. Mr. James so seldom defers to our natural, human longing for "something to happen," that we note action as unusual. "Margaret Fuller in a New Aspect," is another

attempted solution of one of the puzzles in the history of American letters—as to what that brilliant woman owed her charm and her reputation for wit and learning. The writer's key to the problem is—histrionic ability. Mention should be made of Dr. Edmond Ernest Hale's reminiscences of Harvard; also of the department known as "Men and Letters," containing contributions from the pens of master critics, among them, Mr. Howells. Mrs. Kate Douglas Wiggin's "Marm Lisa" goes on its charming way. Miss Agnes Repplier dares to disregard our nineteenth century consciences by talking of "Cake and Ale," introducing to us "the Muses when they smell of wine," though she reminds us that "the sweet Muses never smile upon that which wrecks the lives of men." There are twenty articles in the October *Atlantic*, every one well deserving of a reader's attention.

Opinions of the Press

Chicago Times-Herald

NO SUNDAY PARADE—There is no reason why either party should offend the sensibilities of Christian people by abusing the day of rest with noisy parades and turbulent meetings. They can shout enough, talk enough, and march enough, mercy knows, in six days, without invading the few hours which many thousands devote to the worship of the Creator, and many more thousands reserve for rest and quiet recreation. They have filled the air with the blare of bands, they litter the streets with waste paper, they aggravate the hideousness of walls and fences, they make the newspapers almost unreadable. Why, then, should they not allow twenty four hours in which to solace themselves for the turmoil of the season and find relief from sorrows present and dangers to come? We should think these over ardent fellow citizens of ours would rejoice in an opportunity to lay aside their cares, escape the battle, and rest their weary lugs. The American Sabbath is a great and ancient institution. It is firmly based on the traditions of the nation, and it invites the respect not alone of professing Christians, but of men of all beliefs and disbeliefs. It ought to be kept sacred from the turbulence, recrimination, and general unrighteousness of a political campaign, as it has been kept sacred in the past.

The Church Ecliptic

THE POPE ON ANGLICAN ORDERS—So the truce with Rome which the Anglican Catholics have maintained for somewhat more than a year past, is over. Rome insists on remaining our enemy. The advocates of infallibility have prevailed over him whom they deem infallible, for it will hardly be maintained that Leo XIII. has personally been more than a mouthpiece in the decision. Sometime Romanists will awake to the fact that questions of fact, as is the one now in consideration, were not those which were to be arbitrarily settled by papal enactment, even though the Pope be infallible in matters of Faith. Another generation must, however, arise, and we of the present pass away, before there is the slightest probability of another serious effort to bring about any understanding between the two warring portions of the Western Church. Rome has frustrated the fulfillment of our Blessed Lord's Eucharistic prayer again, and put off that fulfillment another generation at least. Rome added to the Faith in a shameful manner in 1870; and before another year had passed, her temporal dominion had been taken away, as though the hand of God were heavily against her in judgment. God only will judge her for her present action.

The Church Evangelist (Canada)

This Papal sentence does not stir us in the least, seeing that the Pope thereby declares our Blessed Lord's own formula of ordination to be absolutely null and utterly void. It is as though the Pope were to condemn the baptismal formula—"I baptize thee in the Name of the Father,

and of the Son, and of the Holy Ghost. Amen"—as void, because there is no mention of water or of the person baptized being thereby admitted to membership in the Catholic Church. The only conclusion we can come to, as we have elsewhere pointed out, is that the Pope and the Roman hierarchy, when they ordain a priest or consecrate a bishop, do not intend to do the same as Christ did when He consecrated the eleven Apostles, and what the Church did for twelve hundred years before the Roman formula and incidental ritual was invented. The Pope's argument, when pressed to its logical conclusion, becomes a *reductio ad absurdum*, and at that we leave it.

Books Received

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

THOMAS WHITTAKER

Gentle Jesus: a Life of Christ for Little Folk. By Helen E. Jackson. With frontispiece by Charles Robinson, and full-page illustrations by W. S. Stacey. \$1.25.

Little Winter-Green. By Caroline Frances Little. 50 cts.

FLEMING H. REVELL COMPANY

The Northfield Year-Book for Each New Day. Selected and arranged by Delavan L. Pierson. \$1.25.

Adolph and How he Found the "Beautiful Lady." By Fannie J. Taylor. Illustrated. 50 cts.

"Probable Sons." By the author of "Eric's Good News." 50 cts.

Bible Study by Books. By the Rev. H. T. Sell, A.M. 60 cts.

THOMAS Y. CROWELL & CO.

A Short Cruise By James Otis. 10 cts.

Things to Live For. By J. R. Miller, D.D. Gilt top. \$1.

E. P. DUTTON & CO.

Good Cheer for a Year. Selections from the Writings of the Rt. Rev. Phillips Brooks, D.D. By W. M. L. Jay. \$1.25.

Short Stories for Short People. By Alicia Aspinwall. Illustrated by Marie L. Danforth. \$1.50.

LEE & SHEPARD Boston

On the Staff. By Oliver Optic. \$1.50.

Tecumseh's Young Braves. By Everett T. Tomlinson. \$1.50.

A. C. MCCLURG & CO.

A Short History of Italy from 476 A. D. to 1878 A. D. By Elizabeth S. Kirkland. \$1.25.

A Fearless Investigator. \$1.25.

The Joy of Life. By Emma Wolf. \$1.

Audiences. By Florence P. Holden. \$1.25.

The Scrape that Jack Built. By Ottilie A. Liljencrantz. \$1.25.

THE BAKER & TAYLOR COMPANY

A Daily Thought for a Daily Endeavorer. Year-Book. Compiled by Eleanor American Sutphen and Eliza Pothemus Sutphen. \$1.25

THE CENTURY COMPANY—The De Vinne Press
Tracings or a Reflection of Nature. Written by E. Scott O'Conner. \$1.

THE CENTURY COMPANY

'Gold' By Annie Linden. \$1.25.

The Prize Cup. By J. F. Trowbridge. \$1.50.

The Metropolitans. By Jeanie Drake. \$1.25.

The Swordmaker's Son. By William O. Stoddard. \$1.50.

The Wonderful Wheel. By Mary Tracy Earle. \$1.25.

Daddy Jake the Runaway. By Joel Chandler Harris. \$1.25.

The Century Book of Famous Americans. By Elizabeth S. Brooks. \$1.50

Rhymes of the States. By Garrett Newkirk. Illustrated by Harry Penn. \$1.

SIMPKIN, MARSHALL, HAMILTON, KENT & CO.,
London

The Marriage Question. By A. M. O. T. C. M. One shilling.

T. Y. CROWELL & CO.

Poems of Robert Browning. Edited, with Biographical and Critical Notes and Introductions, by Charlotte Porter and Helen A. Clarke. Two volumes. Per set. \$3.

Half a Dozen Girls. By Anna Chapin Ray. Illustrated by Frank T. Merrill. \$1.50.

The Tin Kitchen. By the Rev. J. Hatton Weeks. 75c.

J. Cole. By Emma Gellibrand. \$1.

LONGMANS, GREEN & CO.

A Text book of the History of Sculpture. By Allan Marquand, Ph.D., L.H.D., and Arthur L. Frothingham, Jr., Ph.D.

FUNK & WAGNALLS CO.

The Reader's Shakespeare. By David Charles Bell, Vol. II. Tragedies and one Romantic Play, "The Tempest." \$1.50.

The Household

The Story of Messire Costin, Huguenot:

His Peril and Strange Deliverance

BY ELLA F. MOSBY

CHAPTER III.

Costin was very ill, though he did not know it. Presently he forgot all the cautions he had received, and walked along the highway without caring how many saw him. A beggar joined him, attracted by his wallet, which bulged at the side, and suggested that they might dine under the trees.

When they sat down he took out the food. The smell was too much for him, and putting it all in the beggar's hand, he stumbled on a few paces, and fell in the long grass.

The alms saved his life. After eating the food to the last crumb, the beggar's mood was kindly. He had seen the parish priest, a man well known by the poor, for he was a friend to all in need, pass by on the road an hour before. He believed this stranger to be a very ill man, as he was, and put himself to the trouble of overtaking the priest and telling him.

The priest immediately returned to the spot, and, finding the man in a high fever and unconscious, had him carried to his home in a cart, which he sent the beggar to hire; so he was rewarded for his act of kindness by being paid for the errand, and getting another meal at the priest's house.

The police, with an armed force, were searching Rouen, and even Havre and all the country round about, for one Louis Costin, heretic and murderer, who had lifted his sacrilegious hand against a priest; and Costin, sorely weak and ill, it is true, but in perfect safety, slept and waked, night after night, day after day, for three weeks, in a priest's home, unconscious of anything save a vague sense of protecting pty.

When his brain cleared, it was in the early summer, and through the open window beside his narrow, white couch, came the spicy sweetness of the clove-pinks breeze. Gradually it all came back to him, and he learned how he, Louis Costin, was a member of a priest's household.

One day he had been sitting up for more than hour.

"I think," said the priest, "I may tell you now what I have learned from your own lips—while you were delirious. Do not start, I hold it as sacred as the confessional, for you were helpless. First, you are not a Catholic? That is true? Well, second, you are a fugitive on account of some deed which you do not account criminal. It was perhaps in self-defense?"

"Father," answered Costin slowly, he could not think of him by any title less tender than this, "I would have said so once."

The priest looked at him quickly.

"But not now?"

"My ungoverned self-will—my passion"—faltered Costin.

"I do not grieve to hear this, for it means a heart open to repentance."

"I do earnestly repent." Then, with a sudden impulse, "must I make atonement by death?"

The priest hesitated; one who looked closely would have seen that he trembled from head to foot, then he said with decision.

"Life is a greater atonement than death. You believed yourself grievously wronged, you were wrought upon by sudden and overwhelming temptation." (How does he know this? thought Costin.) "I do not believe it is your duty to die, but to consecrate your life to God."

Costin fell back upon his pillows. His strength was all gone, bodily and mentally; he rested upon the decision of the priest as something final. A great peace seemed to fill the world as if absolution had been pronounced. He waited to see what the priest would say next, but he did not feel afraid.

"Men think that it is some one deed, a theft, a treachery, a murder, perhaps, that destroys a soul. It is not, but the state of evil within, the greed, the lying spirit, the hatred of others, even when the outer life is full of fair and honorable actions. Sometimes by the divine mercy the man is awakened from the sleep of death by such a deed. He sees himself lost, because the divine light has sought and found him."

He closed the door, and with a sense of deepening peace, the sick man turned his head upon his pillow, and slept the long and healing sleep of returning health.

When he was walking about, the priest said:

"Perhaps, as you are one of the Reformed, you know of Louis Costin? He is supposed to be dead. His wife and children are in London, but he is not with them; and nothing has been heard of him here since his flight from Rouen."

He did not look at his guest, and went quickly into his garden to gather some fruit for a poor peasant woman who had a sick daughter. He was sure this stranger was Costin, and there were moments when he could not endure it, for the dead priest, although so different from himself in character, had been his dear and intimate friend in youth. But he would never let Costin know. When he was calm he did not believe that Costin could justly be punished. From the evidence he had struck but one blow, and the death had resulted from either the accidental fall or some weakness of the heart. The priest also perceived that Costin had been like one tortured, for, though not a father, he was the only son of a parent tenderly beloved, and he remembered the anguish of his own father—a pious Catholic—when he learned that his son was to become a priest. It seemed a sort of reparation to this poor father if he should save Costin and restore him to his children. Strange alchemy of life, that this old sorrow, seemingly forgotten and buried underfoot, should yet work for another joy.

* * * *

Costin was on the sea, the salt spray dashing in his face, the wind blowing straight for England, before he could make it real that he was to live and not die, that for him was still the life of action and business, the life of home with

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Renee and his children—ah! but not as before—and he bowed his head with tears.

When the Edict of Nantes was revoked a few years afterwards, the Costin factory in London was sufficiently established to give employment and safety to very many of the Huguenot refugees. Pierre Debeck, however, did not choose to try his fortunes there. He gave up the religion and remained in France. Renee heard of his defection with silent scorn, but Costin with remorse. "For who knows," he said, sorrowfully, "if his guilt does not lie at my door?"

Old Joseph came with all his grandchildren, and was so liberally provided for that he fell to grumbling: "Poor business, Messire; you pay too much for worthless tools. This is no way to make a fortune."

"Who thought of that when he shared his earnings with me, and risked his own neck for mine?" asked Costin, with his hand on the old grumbler's shoulder.

"I was your servant," answered Joseph, simply. "And I can tell you, Messire, your ancestors would have been ashamed to remember a little thing like that."

Renee laughed merrily over the old man's conclusion:

"But he is right all the same. You are different from them, and from your old self, too. Do you know, Louis, it is as if you had gone away into some far-off purifying place and come back to us from thence made anew."

THE END.

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The Ladies' Home Journal
Philadelphia

The Tall Hat.

The objection to the tall hat is the same as that advanced against the dress suit—that it is ugly; and this may be conceded. It is not only ugly, but it cannot be made an integral part of any costume that is beautiful or picturesque. The Roman toga was a striking costume; but the young Augustus himself in a tall black hat would not have looked well. Romeo, Galileo, Martin Luther, Columbus, Dante, Shakespeare, all wore some costume more or less distinct and picturesque; tall hats would have made them ludicrous. The enemies of the tall hat do not seem to see, however, that this argument defeats itself. The ugliness of the tall hat is its advantage. It completes and crowns a costume confessedly the ugliest, the least picturesque and striking, the most colorless and uniform that has ever been devised by man. To argue against its ugliness is to emphasize one of its strong points.

When a fashion which has existed for three generations has spread over the whole civilized world, and proved itself too strong for differences of race, religion, language, and climate, we may be sure that it satisfies some widespread human sentiment, and does not rest on caprice or whim. What is this feeling but the deep seated passion for an equal right of self-assertion, which has made suffrage universal, taxation uniform, given married women the right to carry on business and hold property, opened every calling and occupation to all races and creeds, and which finds expression in the maxim that one man is as good as another? The tall hat is ingeniously adapted to make one man as good as another.

To a man who has achieved eminence it may not matter what he puts on his head. But the great majority of people are neither eminent nor likely to become so. For them what was needed when equality came in, was a hat which should leave as few points as possible open for differences of individuality, taste, means, position, or rank, which should be the same for all classes.

What the head-gear of former period, the crown, the wig, the helmet, the *chapeau bras*, the Tyrolese hat, the Norman cap did, was to emphasize and maintain distinctions; the function of the tall hat is to obliterate them, and put the commonest and most ignorant man, so far as possible, on a level with the most enlightened and powerful and rich. It is through dress that human equality can be most successfully asserted. This is what the hat has actually accomplished. It has, in connection with the dress of which it is the finishing touch, brought the appearance of a gentleman within the reach of the great "ready-made" class who govern the world, while it remains just as much part of a gentleman's dress as ever. The low like it; the great, even the rich, are satisfied with it. Every boy must in his turn come to it, and so long as he is awaited by the no less democratic institution of the grave, must continue to wear it. For funerals and weddings, for five o'clock teas, or a first meeting with a father-in-law, for a ride in a barouche with a visiting com-

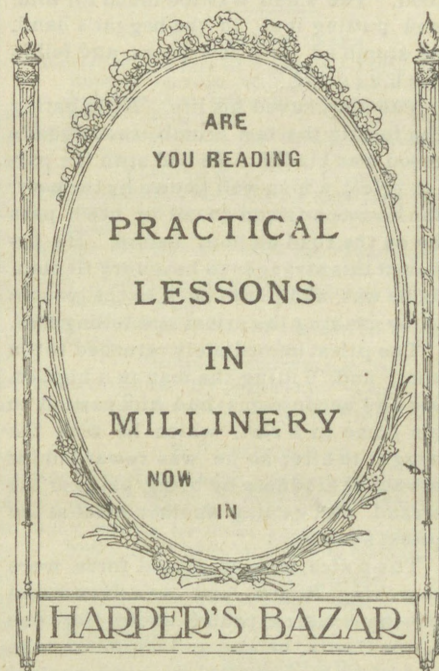
mittee—on every important occasion in urban life (and nothing is more marked a feature of our times than the constant increase of urban life), it is not only useful; it is indispensable. The solace it possesses for grief and the stimulus it gives to happiness can best be gauged by recalling the sense of hopeless desolation produced by its being missed in time of need.

So far from believing that the hold of the tall hat upon the affections of the modern world can be shaken, we should be inclined to select it as one of the few fashions which had strikingly proved by their fitness the certainty of their continued existence. For the greater part of a century, it has remained substantially unchanged. The brim may curve a trifle more or less, or be a fraction of an inch wider or narrower; but this is all. In a world of change, it is one of the few things that change least.

Taking the year round and the earth round, the tall black hat is as important, natural, fit, and necessary in the modern world, as plate armor was in a period of constant war and plunder; the sentiment to which it appeals is one that makes the whole of humanity kin. What tall man, putting one on, has not felt his importance increased? What little man has not felt his littleness assuaged? What man of average height has not felt his equality emphatically asserted?—*N. Y. Evening Post.*

"A GENTLEMEN whom I will not name," says Bishop Grafton, "was asked, not long ago, what had made him an Episcopalian church-goer. 'Well,' he said, 'I will tell you; I was driving out of our little town one Saturday afternoon, in a driving storm, when I met the Rev. Mr.

—, one of our missionaries, with his trousers tucked into his boots, his cap pulled down over his face, trudging into town. I knew he was coming to hold what he called service in a little hall, to a congregation of about twenty people, and perhaps he would get two dollars as a collection. 'Where did you come from?' I said. He named a town thirty miles off. 'Why, how did you get here?' 'I walked,' he replied. I said nothing, and drove on, but I could not get over the impression it made upon me. If he so believes, I thought, and can so do this for us, it is high time, I said to myself, that you go to church too. I can't say any more for myself, but I have been a church-going Episcopalian ever since.'"



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Children's Hour

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

Petz, the Brown Bear of Schellerhaus

(Translated from the German of Gustav Nieritz)

BY MARY E. IRELAND

CHAPTER III.

FINGERLING AND HIS DOG

The day upon which the children picked blackberries upon the mountain, Hans Fingerling passed through the town of Oederan, collecting rags from the good housewives, who were given notice of his coming through the shrill notes of his nte.

To his cart was attached his coal black dog, Phylax, with whom he held many conversations when they paused to rest under the shade of trees, being firm in his belief that his intelligent four-footed companion understood every word.

They reached the suburbs of the town, and had the forest in view as a place of rest. There Phylax would be released from harness, both would take a lunch, and be refreshed by cool water from the brook, after which they would take a short sleep.

Another shrill whistle from his nte brought from a miserable looking cottage an old woman who gave a bundle of rags into his hand and, as soon as it was weighed, threw it into the cart, took the money, and went back to her house.

"Quick work, Phylax, and without waste of words. But I am not sorry; the day is warm, and we want to be out of the sunshine and into the shade as soon as possible."

They plodded on, and soon reached a large oak tree on the edge of the forest, under which they halted, Fingerling taking off his vest and throwing it into the cart, while he unloosed his necktie, mopped his face with his handkerchief, and seated himself at the foot of the tree.

Phylax had already lain down, harnessed though he were, and with his tongue out, to get all the air possible, was eyeing his master with wistful glance.

"Yes, Phylax, I know you want me to loose you from the cart, that you may run to the brook for a drink. Well, I, too, am terribly thirsty, but we are too warm; we must not run the risk of loss of health, perhaps life, by drinking cold water while our bodies are at such high temperature. We hear the water gurgling and trickling there, and it tempts us as the apple did our first parents in the Garden of Eden; but we will not allow ourselves to be tempted into drinking cold water just yet; instead, will see what we can find to eat."

He took from his coat pocket a piece of black bread, from which he ate, after throwing a piece of it to Phylax.

"So! You will not eat it, my good dog; you must have the water first? You are like a child who wants for things, not knowing they will hurt him. Well, I

think we are cool enough now, to drink," and, taking a small tin cup from his cart, he undid the fastenings which held the dog. In a second Phylax had reached the brook and was lapping eagerly, and Fingerling, going to the spring above, slaked his thirst with the pure, sweet water.

When they returned to the oak tree, Fingerling took his nte from the cart and piped a few bars of a popular air upon it, following literally the old saying, "He who the song no further can sing, must sing the same words over again."

His music, however, brought the result intended—that being to let people know he was waiting to buy rags, for the last notes had scarcely died away when two little girls were seen coming from a cottage in the forest, each carrying a bundle of rags, with which they were intending to purchase something from the trinket peddler.

Fingerling's face put on its business look as he took the bundles and examined their contents. He was apparently satisfied, for turning to the children he asked what they wished in exchange for them.

"Whatever you will give," was the reply.

The rag merchant and trinket peddler cast a glance over the contents of a tray in the front part of his cart, and taking some pieces of tape from it, offered them for inspection. But the little girls did not appear quite satisfied, upon which he took out a ring which shone like gold, and, moreover, had a pink glass set, which won the admiration of both. Pin-cases, needle-cases, ribbons, pocket combs, small mirrors, and other trifles, were shown them, but nothing could take the place of the ring in their affections; the only trouble being that he might not have two exactly alike.

But Fingerling was equal to the occasion. Without much searching he found another so exactly like the first that the trade was made instantly, the rags were thrown into the cart, the rings put upon two slender fingers, and the children ran away, charmed with their possessions.

"It does one good to see children happy," thought he, looking after them; "how pleased they were with the rings! Truly there are pleasures in every situation in life, and I have mine. One would think there was but little happiness in trudging miles upon miles collecting rags, then selling them at a paper-mill in a town where I can invest the money in cheap trinkets to sell at a little profit. But there is pleasure in seeing people pleased with my stock, especially children. Those little ones reminded me of my Gustel. Dear little Gustel, if all

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General Debility

and kidney or liver disease becomes firmly fixed upon them and there is no hope of recovery. Be wise in time: Hood's Sarsaparilla will cure, when in the power of medicine, scrofula, salt rheum, boils, pimples, dyspepsia, headache, biliousness, catarrh, rheumatism, that tired feeling.

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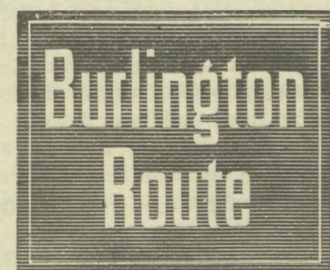
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goes well I shall see her to-morrow evening."

Refreshed by the lunch and rest, Fingerling prepared to move on, upon which Phylax sprang up, barking for joy.

"Have you just found out that we are on our way home, my good dog?" questioned his master. "To be sure, we are some distance away, and miles of hill and valley lie between that we must travel; but we will set one foot before the other with patience, and in time we will get there."

He was harnessing Phylax to the cart during this conversation, and when completed they set off cheerfully; and when, coming in sight of a cottage or farmhouse, Fingerling blew his horn, it was generally with good result, his cart becoming so well loaded as they traveled that he helped Phylax propel it.

At length they reached a village, and the rag-merchant halted at a bakery, where he was accustomed to getting a roll and a bowl of soup, also a bone for Phylax. Much refreshed by these luxuries, they rested under the shade of a large tree in the yard, and Fingerling talked with the baker until the sun was lower and the air somewhat cooler.

They traveled along briskly, and reached the cottage of an old friend and kinsman of Fingerling, where they passed the night, and the next afternoon came in sight of the village of Schellerhaus, and looked upon the castle of Augustburg perched upon the top of the mountain back of it.

"If I were elector of Saxony that splendid place should not stand idle, or at least only occupied by the head-keeper and his helpers. But these great people don't look upon possessions as we do, Phylax. What an immense sum of money that castle must have cost; the fountain alone cost a fortune. But what of that! The building of it gave employment to many poor people. But see, Phylax, there lies a dead crow! It will decay and enrich the earth, for God allows nothing to go to waste. Herbs will spring up there and bear flowers, more beautiful because of the richness of the earth. So out of what is unclean comes sweetness and purity. Just so it is with these rags. As they are now, a great lady would not touch them with her hands, but when they are made into pure, white paper, the same lady would press her lips upon it."

Fingerling and Phylax had traveled miles of hill and valley, and at length found themselves in the familiar street of Schellerhaus, when, to his astonishment, he saw his neighbors running from their houses, all taking one direction, and that toward the bear-garden.

"Oh, Herr Fingerling," cried one woman, who had caught sight of him just as she left her own door, "what a terrible trial! You must prepare for the worst!" and she ran on, leaving him anxious and perplexed.

He pushed his loaded cart into the yard, went into his cottage, which was deserted, then in his haste forgetting to unharness Phylax, he hurried away in the direction the villagers had taken.

(To be continued.)

FROM DELAWARE.—"I have received my copy of the 'Episcopate in America,' and am very much pleased with it. It is a very attractive as well as very cheap book."

George's Victory

It was the first copper penny the boys had ever seen; one of the large coins we used to have, but now almost gone out of circulation. George's uncle had given him the penny, and naturally he valued it very highly. He spent much time admiring its bright and shiny designs, and turning it over and over in his hands, lovingly.

The boys stood on the brink of a deep gulf, just behind the old red school-house, and George had been showing his penny quite proudly to the little circle of schoolmates. What wonder if all wished they had a penny like George's? Was it strange that they envied him his pretty pocket piece? He was, in their opinion, as rich as a king.

"Let me see it," said Rodney Lester, after most of the boys had held the coin in their hands and examined it.

George trustingly handed his treasure to Rodney, who for a moment looked longingly at it, then stepping away from the group he raised his hand and hurled the shining thing far down the gulf. It cut its way through the leaves of the trees below, and then disappeared from sight.

Cries of "shame! shame!" went up from the boys as they realized what a mean thing their companion had done. George's eyes flashed as he saw the penny flying out of sight, and felt that most likely he never would see it again, and he sprang madly at Rodney, who was much larger than himself. Quickly he drew back his clenched fist to strike Rodney. Then as suddenly he dropped his hand, and ran into the schoolhouse, where he cried for sometime.

That night, as soon as he reached home, he told Uncle John the story of his loss.

"It was a mean thing for Rodney to do, George," said his uncle, when the boy had finished his story. "But Rodney is a poor boy; I suppose he had never seen such a thing before, and his envy caused him to do that unkind act. You did a manly thing in not striking him when so sorely tempted; and I am sure you will forgive your comrade when you think the matter over a little."

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George sat by the side of his uncle for a long time, looking very thoughtfully into the fire. Then he said:

"Uncle John, can you get me another penny just like the other?"

"Why, I think so, George," was the answer. And a few days afterward, Uncle John handed the boy another coin, just as bright and handsome as the first.

"Is this mine? Can I do just what I want to with it?" asked George, earnestly, looking into his uncle's face.

"Yes, my boy. It certainly is yours to do with as you see fit."

At school that day George shyly slipped around to Rodney Lester's seat and placed the penny in his hand.

"What's that for," asked Rodney, with a shamed look on his face.

"Because I want you to have it, Rodney," was all George said, and away he went, leaving Rodney gazing at the coin with an expression of pleasure mingled with humility on his countenance. Several times that afternoon he glanced over at George, who returned his look with such a happy smile that Rodney felt more humbled than ever.

Some time after that, Uncle John thought he would make inquiry about the penny, as George had been curiously silent regarding it. George then told his uncle what he had done, and how kind and good his schoolmate had been since; and not only Rodney but every boy in the school had been a better friend to him than ever before.

Uncle John drew his nephew to his side and stroked his head lovingly, a tender light in his eyes.

"You could not have put the penny to a better use, my boy," he said.

The next Christmas, when George took his stocking down from its place behind the kitchen stove, he found a bright dollar piece snugly tucked away in the toe. Around it was wrapped a paper, on which was written in Uncle John's handwriting, these words:

"He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."—*The Pansy*.

Said Peter Paul Augustus: "When I am grown a man
I'll help my dearest mother the very best I can.
I'll wait upon her kindly; she'll lean upon my arm;
I'll lead her very gently, and keep her same from harm.
But when I think upon it, the time will be so long."
Said Peter Paul Augustus: "Before I'm tall and strong,
I think it would be wiser to be her pride and joy
By helping her my very best while I'm a little boy."

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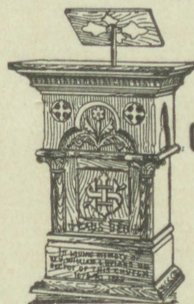
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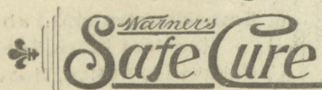


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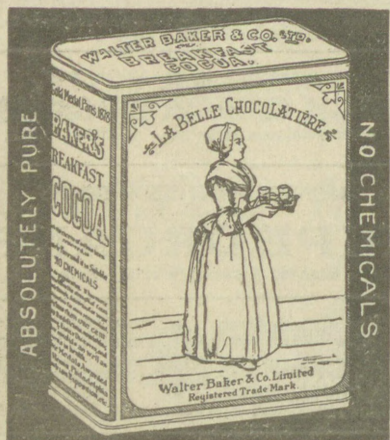
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For croup, onion poultices are used with success, providing the child is kept out of draughts and a sudden chill avoided. The poultices are made by warming the onions in goose oil until soft, then putting them on the child's feet and chest as hot as they can be borne. Except in very obstinate cases, when taken in time, the croup readily yields to onions. This, although an old-fashioned remedy, is a good one.

Onions are excellent blood purifiers, and for eradicating boils or any of the blood humors are very efficacious. They are good for the complexion, and a friend who has a wonderfully clear, fine complexion, attributes it to the liberal use of onions as food.

People suffering from nervous troubles are much benefited by using these vegetables frequently, either cooked or raw. When troubled with a hard cough if a raw onion is eaten the phlegm will loosen almost immediately and can be removed with very little effort. Those troubled with wakefulness may insure a good night's rest often if, just before retiring, they eat a raw onion.

There are few aches to which children are subject as hard to bear and as painful as ear-ache. One of the best remedies we know is to take out the heart of an onion (a red onion is the best if it can be had although, lacking this kind, any other can be used) and roast it. When soft put it into the affected ear as hot as it can be borne. Unless the cause is deeper than ordinarily, the pain will cease in a very short time and will not return.

A cough syrup in which onions form an important part is made by taking one cupful of vinegar, one cupful of treacle, and one-half cupful of cut-up onions. Put on the stove and simmer about half an hour, or until the onions are soft. Then remove and strain. Take a teaspoonful of this frequently when troubled with a cough, and unless very deep-seated the cough will not last long.—Foreign Exchange.

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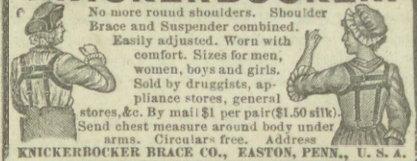
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