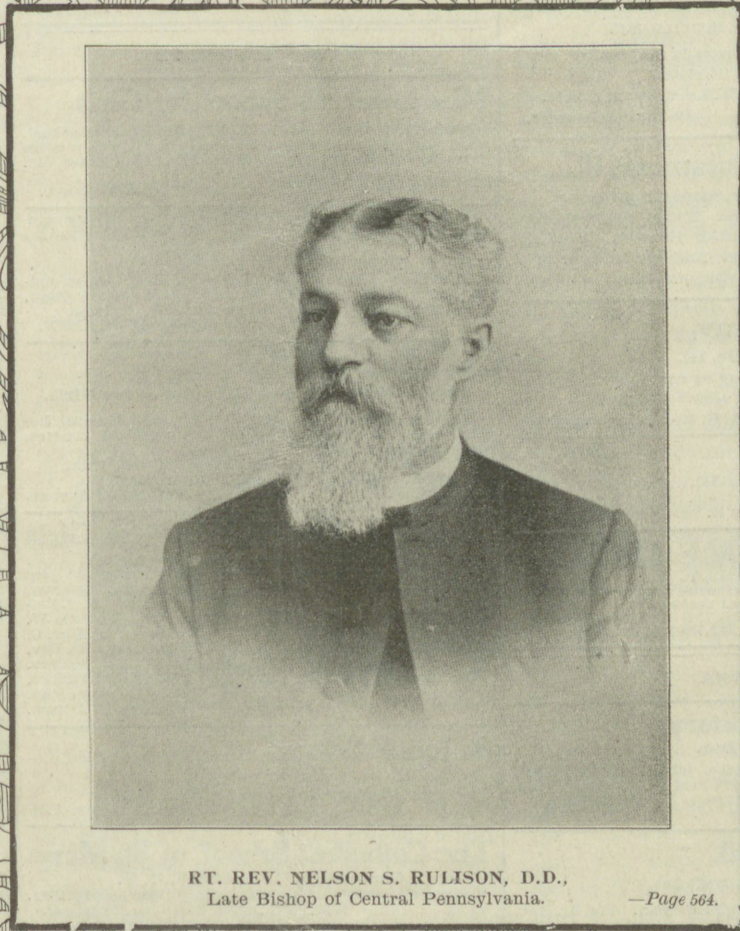


The Living Church.



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—Page 564.

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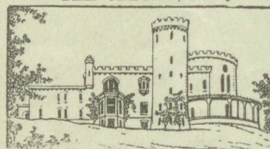
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The Living Church

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

CHICAGO, SEPTEMBER 25, 1897

News and Notes

AFTER 350 years the Church of England has gone officially to the ruined abbey church of Glastonbury and made the voice of praise and thanksgiving to be heard in its long-silent aisles. The excursion or pilgrimage to Glastonbury directly after the close of the Lambeth Conference was arranged by the Bishop of Bath and Wells, and was carried out very successfully. After a long procession through the town, the abbey was entered, and a special service was sung, followed by an historical address upon the early Christian history of this part of England and the annals of Glastonbury, by the Bishop of Stepney, since promoted to the see of Bristol. After the conclusion of the address, the Bishop of Albany entered the pulpit and spoke very briefly, as the representative of the Presiding Bishop of the United States. The aged Archbishop, apparently unaffected by the incessant labors of the preceding month, was present, and holding his primatial cross, gave the Benediction at the close of the service. There were present altogether on this memorable occasion 110 bishops and archbishops from all parts of the world.

WE learn from *The Irish Ecclesiastical Gazette* that an organization called the "Protestant Defense Association" is much distressed lest the Irish bishops should be misled by the glittering prestige of the Lambeth Conference and its encyclicals. This fear, it seems, does not attach itself to the documents which the P. D. A. is accustomed to direct to the same bishops. *The Gazette* says that "If these gentlemen see fit to issue encyclicals, pastorals, or commendatory notes to the bishops, this performance can do no harm. We only ask a like liberty for the bishops, and can see no reason why the Archbishops of Canterbury and York should not address the Pope, so long as the P. D. A. is permitted to admonish 'my lords' of the Irish Episcopal bench. If the Lambeth Conference be 'self-constituted,' so are the fathers of the P. D. A., and it must only be left to the educated commonsense of Churchmen whether they will pay deference to the opinions of the collective Anglican Episcopate, meeting every ten years and thinking much between times, or the members of the P. D. A., meeting ten times a year and passing opinions on matters with which they are plainly incompetent to deal."

IT is announced as one result of the visit of the Archbishop of Finland to England, that the Holy Synod of Russia has resolved upon still further steps looking toward a better understanding between the Churches. Four students from the Ecclesiastical Academy are to be sent to reside some time in England for the purpose of studying the state of affairs and to provide the authorities of the Church of England with information respecting the Russo-Greek Church. While it would be a great mistake to imagine that any such result as inter-

communion is imminent in the near future, nevertheless every step towards fuller knowledge and a better understanding is to be heartily welcomed as contributing to that most desirable end. *The Church Times* remarks upon the possibilities of vast enterprises for the spread of the Christian Faith which lie in a close communion between the two Churches, and suggests the establishment of an organ devoted to this particular cause, similar to *The Revue Anglo-Romaine*, which the Papal Bull of last year brought to an untimely end. Such a periodical might easily grow out of the mission of the Russian scholars whose appointment has been announced.

THE English missionaries in India have taken a very large and important part in the relief of the suffering caused by the famine. The principal of St. John's College, Agra, for instance, writes that up to the middle of July he and his helpers had relieved over 78,000 persons. This was done with money which came from private sources independently of the aid of the government. There is still much to do, especially in the way of aiding those who have become destitute, to begin life again with a fair prospect of earning their own livelihood.

A BEACON has been erected at Freshwater, Isle of Wight, in memory of the late Lord Tennyson. It consists of a Celtic cross, thirty feet high, which will be a landmark for many miles. The inscription reads as follows: "In memory of Alfred, Lord Tennyson, this cross is raised as a beacon to sailors, by the people of Freshwater and other friends in England and America." This monument was unveiled early in August by the Dean of Westminster. The Archbishop of Canterbury who has been spending a short vacation on the island, was present and said a special prayer of dedication.

THE Guild of St. Luke, a well-known association of physicians, which originated in England, but has, we believe, a branch in this country, at a recent meeting in London, set on foot a project for founding a college for medical missionaries. The scheme involves a residence for men studying medicine, especially those intending to go out as missionaries. The house would have a library and would undertake some work in defense of religion from the scientific side. There would be an ample bureau of information regarding missions and, in particular, of medical work in missions. Besides all this, such a house would provide a home for medical missionaries back on leave. There are other possible uses which will easily suggest themselves. It is probable that a part of the students would be maintained by scholarships from the great missionary societies. The chief officers are to be a principal and a chaplain. The project has been fairly launched, a committee having been appointed to obtain funds and make other necessary arrangements. There can be no question of the far-reaching utility of such a foundation.

A SOCIETY called the National Protestant Church Union sent to the two English Archbishops a protest against the reply which their lordships made to the Papal Bull some months ago. In answer to this the Archbishop of Canterbury sent a very curt acknowledgment. The Archbishop of York, however, took the pains to write a communication of some length in reply to the protest. The chief grievances of the N. P. C. U. appear to be that the Archbishops asserted the doctrine of the Eucharistic Sacrifice and that they "sought to meet the pretensions of Rome by an endeavor to prove that the English Ordinal confers the identical powers claimed by the Roman." Archbishop Maclagan is likely to have his labor for nothing so far as this association is concerned, but anything from his pen on such important subjects cannot fail to be useful to Church people generally.

WE find the statement in English papers that an interesting invitation has just been received from General Kouropatkine, Russian Governor-General of the Asiatic Provinces, by Mr. W. Perowne, well-known as an organizer of tours abroad, to arrange for the visit to Central Asia of a party of English next November. The full use of the military railway from the shores of the Caspian to Samarcand has been granted free of the usual restrictions which exclude foreigners. Count Rottermund is to accompany the party, and receptions will be given its members by some of the local magnates, including the Ameer of Bokhara. A special escort of Cossacks will be provided in Merv, and in other towns balls and dinners are being arranged in honor of the visitors; a limited number of ladies will be allowed to join the party. The trip will be a memorable one for those who have the privilege of sharing in it.

THE Presiding Bishop, under date of Sept. 10th, appointed the Rt. Rev. Dr. Morrison, Bishop of Duluth, to the charge of the vacant missionary district of North Dakota until action shall be taken by the General Convention in October, 1898, concerning the jurisdiction.—A rector who has done a grand work in a hard field, writes: "I attribute the growth of the Church here to the blessing of God, free pews at all services, and no entertainments for parochial revenue."—A queer and startling occurrence is reported at a recent Methodist conference. Two young men who had not completed their preparation were called out by mistake in the list, and ordained. They "said nothing, but stepped forward and were ordained," presumably knowing they were not entitled to ordination. The report says, "a scene of confusion followed."—The Presbyterian Board of Foreign Missions expressed by formal resolution its "deep sense of the great loss which the removal of Dr. Langford has brought upon the noble cause of the world's evangelization."—The assistant matron of the Home for Infirm Colored Persons has sailed for Monrovia, to become the wife of the Rev. Paulus Moort.

The Lambeth Conference—Reports of Committees

No. IV.

A. (III.) *The Duty of the Church to the Followers of Islam*

(a) Islam is distinct from both Judaism and heathen religions, and needs special attention and treatment.

Your committee would base the claims of Islam on the missionary energy of the Church on the following considerations:

(1) *The Number and Distribution of Professed Mohammedans*

The total population of the world is estimated at 1,500,000,000; of these, one-seventh are Mohammedans, distributed as follows: In Europe, 5,750,000; in Asia and the Eastern Archipelago, 169,000,000; in Africa, 40,000,000; in Australasia, 25,000.

More than one-fourth of these are citizens of the British Empire, the Mohammedan portion of the population of India alone being returned at the last census as 57,321,164, and, therefore, have a special claim on the charity of their more favored fellow-subjects.

(2) *The Character of Islam*

The amount of truth contained in Islam, such as the doctrine of the unity, personality, and sovereignty of God, and some good habits inculcated, such as the habit of worship and temperance in certain matters, may be used as a foundation on which to build the superstructure of Christian truth.

(b) With regard to what has been done, and what is now being done, the committee would call special attention to the inadequacy of our efforts.

Until the present century, very little systematic spiritual effort appears to have been made to convert Mohammedans.

As regards the work of the present century, there have been the efforts of magnificent pioneers, but we need something more; we need continuous and systematic work, such as has been begun in the diocese of Lahore and some other parts of India, and which has already borne considerable fruit.

The attention of the committee has been called to the following special works already undertaken:

(1) The temporarily suspended work in Constantinople; (2) the educational and other work in Egypt, Palestine, and the adjacent countries; (3) the pioneer work in Persia and Arabia; (4) the work in India, especially in the Punjab, and in Madras; (5) and last, but not least, the effort of the Bible societies to circulate the Bible among Mohammedans.

(c) *The opportunities of the present time.*

Under this head it is to be noticed that—

(1) Never since the Crusades has the attention of Western Christendom been so forcibly directed to Islam and its followers as at present.

(2) The optimistic view of Islam lately held by many Christians has been effectually destroyed by the history of the Armenian massacres.

(3) The toleration which follows in the wake of civilization generally, and especially in the British Empire, has reduced very considerably the danger to the life and liberty of those who make efforts to convert Mohammedans to Christianity. As has been pointed out by an eminent writer, India is the place where Christian and Mohammedan can meet most fairly, with a prospect of mutual understanding. This rare opportunity involves a corresponding obligation which the Church should not be slow to recognize.

(4) The growth of a spirit of dissatisfaction with Islam is now showing itself among Mohammedans in parts both of Europe and of Asia.

(5) The abolition of the legal status of slavery in parts of Eastern and Western Africa sets slaves free from the necessity of professing the religion of their masters.

(6) Some recent political events in Africa

have tended to lower the military prestige of Mohammedanism in that country.

(d) *The methods to be employed.*

The committee would call the attention of those concerned in this work to the following points:—

(1) That one of the chief needs of the present time is clear, accurate, reasonable statements of positive Christian truth, especially with regard to the nature of God, the Holy Trinity in Unity, the Divine Sonship of Christ, the character of God, the balance of moral attributes in God, the essential character of morality, the nature of sin, the need of atonement and holiness.

(2) That it is essential that there should be on the part of missionaries a thorough and patient study of Mohammedanism, also a knowledge of Arabic; that they must show absolute fairness in dealing with the doctrines of Islam and the character of Mohammed; and that care should be taken not to lose sight of the points of contact between Christianity and Islam, whilst discussing the points of difference.

(3) That missionaries should, as a rule, not be sent singly, in order to avoid those false charges against their moral character which are a favorite weapon of attack.

(4) That those who undertake this work should, as a rule, be men who have received a special training for it, and should be exclusively set apart for it.

(e) The direction which our efforts might most profitably take.

It is to be noted under this head—

(1) That there are special opportunities for such work at the present time in the dioceses of Lahore, Lucknow, Eastern and Western Equatorial Africa, and Zanzibar; particularly in the cities of Delhi and Hyderabad, and among the Hausa people of the Central Soudan. It is very desirable that these districts and places should be effectively occupied.

(2) That more use might be made of such helps as are provided in this country and America and elsewhere, especially by the Indian Institute at Oxford, for the training of men to be employed in such work.

B. *Development of Native Churches.*

In considering the "development of native Churches," your committee have had before them an exceedingly wide and difficult subject, and in seeking to learn the facts, have listened to statements about the present condition of the work from bishops in the countries where the question is of importance, and have also had short summaries of the facts placed before them by the same bishops.

It seems to them that the method of the development of a native Church is greatly modified by the political and social state of the country in which such a Church is planted, and also by the question whether the native race is one which is already decadent and likely to pass away in the near future, or a race of strong vitality, which is likely to maintain itself, or even to expand.

The subject, regarded from the side of race, seems naturally to be divided into four heads:—

(1) Races diminishing, or that will be absorbed in white races, as the Maoris of New Zealand, and the Indians of North America.

(2) Races which will continue numerically vastly in excess, though white races exist among them as a dominant minority, without absorption or amalgamation, as in India, Equatorial Africa, and some of the Pacific islands.

(3) Races wholly distinct and existing side by side, where both are expanding and not amalgamating, as in South Africa.

(4) Races independent and likely to work out their own development and to form independent national Churches, as in Japan and China.

Under the first head the facts reported from New Zealand show that while a native ministry exists, ministering to the Maoris, it does so under the constitution of the Church of the Province of New Zealand. There is, therefore, no need for the separate organization of a Maori Church.

Similar evidence has been given as to the Indians of North America. Though they are vastly more numerous than the tribes of New Zealand, and perhaps not diminishing markedly in numbers, and though there is among them, as among the Maoris, a native ministry, the facts seem to show that a separate Indian Church will not permanently maintain itself apart from the Church of the white race.

In India, Africa, Japan, and China, however, though the political and social circumstances are different in each case, we may ultimately expect to see, as the result of missionary labors, autonomous Churches supported and governed, in whole or in part, by the native races of these countries. As the problem arising in each country is a separate one, and as it is impossible to give in detail all the facts as presented to us, we have tried to summarize in each case the main facts and to indicate where development is evident.

In doing this we have had regard to the development of the Church (a) in its organization, and the establishment of a native ministry (b) in self-support, (c) in spiritual character, and (d) in self-extension. If, in any case, a Church is developing in all these directions, we ought to have good hope that it will become at no distant day an independent Church, bound to us by no other bonds than the one faith and one communion in the Church Catholic.

(a) *Organization.*—The Church in India has attained to a considerable degree of organization, both by the development of the episcopate and by the formation of diocesan and other councils; yet it must be admitted that the native portion of the Church has not yet reached an adequate consciousness of corporate life. There are as yet no bishops of Indian race. So far as pastoral work is concerned, the development of the Indian ministry in most cases keeps pace with the growth of the Christian community. But the number of ordained native missionaries directly engaged in evangelizing their own countrymen is small.

(b) *Self-support.*—In some parts there has been a marked increase in contributions for religious purposes, but the Church as a whole is very backward in this respect. This is due in part to a mistaken policy in the early development of missions in India.

(c) *Spiritual Character.*—There are many earnest and faithful Christians, lay as well as clerical, who, with their families, are lights among the heathen. But it must be acknowledged that too often there is a deficiency in energy, moral courage, and power of initiative; and that caste still grievously exercises its baneful influences. These defects, however, are to a large extent counterbalanced by fruitfulness in the milder graces of gentleness, patience, sobriety, and meekness.

(d) *Self-extension.*—With some bright exceptions, especially in parts of Southern India and of Ceylon, there is a want of definite effort for self-extension originating in the Church itself.

Africa

(a) *Organization.*—In Africa, south of the Zambezi, the Church possesses a provincial organization; in dioceses lying north of the Zambezi—*e. g.*, Equatorial Africa and Sierra Leone—the Churches are still in direct connection with Canterbury, and possess local constitutions approved by the Archbishop of Canterbury. In the missionary jurisdiction of Cape Palmas and parts adjacent, which embraces the republic of Liberia, there is an organization under the fostering care of the American Episcopal Church, and having an African bishop with full powers at its head and a staff of workers made up almost entirely of Africans. The idea of establishing churches, self-supporting, self-extending, and self-governing, is steadily kept in view. In addition to the Bishop of Cape Palmas, of the American Episcopal Church, two African assistant bishops have been consecrated in recent years, and have rendered valuable assistance to the Church in the Yoruba country. The appointment of native assistant bishops would appear to be an important step toward the realization of full native control. In West

Africa, and, to a certain extent, in Central Africa, the native clergy commonly hold more or less independent cures; in South Africa they are very seldom placed in positions of entire responsibility. The idea of corporate life needs enforcement to prevent a spirit of congregationalism.

(b) *Self-Support.*—In South Africa considerable financial support is still received from English societies. In Zanzibar, with the exception of some voluntary help on the part of the native Christians in building churches, mission-houses, etc., the mission is supported by grants from England. In West Africa, the churches in Sierra Leone, in Lagos, and the Delta of the Niger are self-supporting, with the exception of the support of the bishops; while in the interior, the churches are aided by annual but diminishing grants. In Liberia the work is almost entirely supported by the American Church; but increasing local contributions are also made toward it. In Uganda, so far as the native Church is concerned, and apart from the salaries and expenses of the foreign missionaries, the work is entirely independent of extraneous aid.

(c) *Spiritual Character.*—In Uganda the standard of Christian life is high—very high as contrasted with the standard of the heathen. In South and West Africa the lives of the clergy and of many of the laity afford much encouragement and hope as to the future of the African Churches.

(d) *Self Extension.*—In Uganda a strong missionary spirit is the distinguishing feature of the Church; in the west of Africa greater missionary vigor is to be desired.

Your committee would recommend the adoption on the part of the Conference of a resolution expressive of its deep sense of the evils resulting from the present condition of the drink traffic on the west coast of Africa, and of the hindrance which it presents, not only to the development of native churches, but also to the acceptance of Christianity by heathen tribes.

South Pacific Islands

The mission of the Anglican Communion in the South Pacific, excluding New Zealand and New Guinea, is confined to Melanesia, and to work in Fiji, not, however, among the Fijians, but among the imported laborers from other islands. In Melanesia the native clergy are about equal in number to the white clergy, and take their place among their white brethren on equal terms. This mission has distinguished itself by determining to work, as far as possible, through the natives themselves from the very beginning.

Spiritual Character.—A very high level of spiritual character has been developed in almost all the groups included in Melanesia.

Self Extension.—The native ministry, however, is not yet supported by the native Church, but the first steps to attain this object have been taken. The Melanesians have shown marked missionary zeal, as evidenced by the number of teachers and clergy who have been sent to islands inhabited by totally distinct races.

The committee have heard with thankfulness that the mission to New Guinea is about to be revived by the Australian Church, under the leadership of a missionary bishop.

China and Japan

In China and Japan we meet questions of a different class. Both are the homes of strong and vigorous races, entirely independent of the white races politically, and with a keen sense of nationality.

In Japan, the English and American missions have united to form one Japanese Church called Nippon Sei Ko Kwai, having its own constitutions and canons, though as yet presided over by the English and American bishops. There is a strong body of Japanese clergy, and self-support is being pressed upon the converts, but the prospect of financial independence is still distant. It is, however, only a question of time when the Church in Japan will become self-governing and self-supporting.

The Christians of the Nippon Sei Ko Kwai ar

drawn chiefly from the middle classes, the highest and lowest strata being as yet very little touched. That the upper classes should come in slowly and one by one, is not surprising, for since their old religions have lost their hold upon them, they are very generally agnostics, and their circumstances lead them to look at Christian doctrine in a purely critical and utilitarian spirit. Meanwhile the influence which Christianity exercises on those who do accept it, is seen in the very large extent to which they are to be found in minor posts of public trust, as judges of small districts, heads of local police, etc., where strength and uprightness of character are especially required. Though disappointments are frequent among others, especially as regards purity of life, the clergy have proved themselves to be men of stability and high Christian character. From the first the Church has recognized its missionary duty, and it has instituted funds, though not on a very large scale, for extension, both in Japan itself and in the newly acquired Island of Formosa.

In China, there is a considerable number of native clergy who are counted by their bishops most zealous and faithful men, and the number of Christians is steadily increasing, in spite of much persecution and the hostility of the literary and ruling classes. Self-support advances slowly, owing to the poverty of the people, but is steadily worked for in all the missions; and the stability of the Chinese character assures us that the work will be permanent, and that a strong Chinese Church will be formed in the future. The first step has been taken this year in the coming together of the English and American bishops in conference at Shanghai, for union among the various missions must naturally precede the establishment of a national Church.

Overlapping Episcopal Jurisdiction

The president of the Conference, having referred to the committee on foreign missions a resolution passed unanimously by the conference of English and American bishops, held at Shanghai on April 3, 1897, in reference to certain questions arising out of overlapping episcopal jurisdiction of independent Churches in full communion with each other, with other documents, including an important communication from the Board of Managers of the Domestic and Foreign Missionary Society of the American Episcopal Church, the committee, having before them the records of the Lambeth Conferences of 1867, 1878, and 1888 (see pp. 97, 130, 175, 283, 321, S. P. C. K. Ed.), recommend this Conference to adopt the following resolutions:

Resolved: That this Conference confirms and affirms the following principles:

(a) That while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognize the equal rights of each other when establishing foreign missionary jurisdictions, so that two bishops of that Communion may not exercise jurisdiction in the same place, and the Conference recommends every bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adherence of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith.

(b) That where such rights have through inadvertence been infringed in the past, an adjustment of the respective positions of the bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting, as far as possible, the evils arising from such infringement.

(c) That when any particular Church contemplates creating a new foreign missionary jurisdiction, the recommendations contained in Resolution I* of the Conference of 1867 (p. 97, S. P. C. K. Ed.) ought always to be followed before any practical steps are taken.

Conclusion

It will be seen that we have dealt with the

*The words are as follows: "That it appears to us expedient, for the purpose of maintaining brotherly inter-communication, that all cases of establishment of new sees and appointment of new bishops be notified to all archbishops and metropolitans and all presiding bishops of the Anglican Communion."

matter entrusted to us in its broad outlines, without attempting even to mention all the missions which, in an exhaustive review, would have claimed our attention, and we express the belief that the problem of the establishment of completely autonomous native Churches, while it is still in process of solution, is being surely worked out by patience and charity and apostolic labors.

C. Relation of Missionary Bishops and Clergy to Missionary Societies

Missionary societies occupy somewhat different positions in the various branches of the Anglican Communion. In the Protestant Episcopal Church of the United States of America the General Convention, being the representative body of the whole Church, is also a Board of Missions, and its executive is a Board of Managers, selected by this Board of Missions. There is also a Church Missionary Society which acts as an auxiliary to the board, assigning its funds to the missionary jurisdiction which it desires to assist, but not claiming to appoint or assign the several spheres of work to the clergy. The missionary bishops, selected by the House of Bishops, appoint their clergy, with the approval of the board, and assign them spheres of work, reporting to the Board of Managers what they propose to do with the funds appropriated to them. The principle is maintained that those who subscribe the funds have, through their representatives, a substantial voice in the administration of the funds, and this continues until the diocese is fully organized.

The missions of the Church of England have been mainly, since the founding of the Societies for Promoting Christian Knowledge and for the Propagation of the Gospel, the special care of societies within the Church, and it was hardly possible that, with a growing Church life and increasing missionary zeal, difficulties should not from time to time arise requiring patient adjustment.

The committee desire, however, to place on record their conviction—

1. That in the failure of the Church as a whole to realize her bounden duty to be the great missionary society of the world, the work could only be done by some of her members forming themselves into societies within the great society, to do what is the work of the entire Church, and that the Church owes to the great societies a debt of deep gratitude for the work which they have been enabled to do.

2. That the increasing life of the missionary societies has been the providential way in which the Church has been gradually realizing the truth that the call to evangelize the world was given to the Church as a whole, and that thus the societies have not merely been enabled to do a great evangelizing work, but have supplied a providential stage in leading the whole Church to a higher conception which has never yet been adequately worked out in Church history.

3. That the societies do not profess to do more than form or found churches, retiring from the work when the missions pass on to the stage of organized Church life; and that, therefore, any difficulties pertain only to this transitional stage, and vary according to the degree of ripeness which the mission has attained.

These general considerations seem to indicate the point of view from which any difficulties should be regarded—one which should be characterized by gratitude, sympathy, patience, and a firm belief that there are no difficulties which are not capable of friendly adjustment.

It seems impossible to deny the principles that those who subscribe the funds are entitled to substantial voice in the administration of the funds, subject to the general principles of Church order, or the further principle, that, however much it may be desired that donors would generally place their offerings at the disposal of a Church representative body, it is yet legitimate to offer funds for missionary, as for other, purposes, impressed by the donor with a special trust, either for special localities, or for the carrying out of such special work, and on such special lines as are consistent with the belief, order, and discipline of the Church.

On the other hand, it may be laid down—

1. That clergy in any missionary jurisdiction whatever should be subject to the supervision of a bishop, and that societies should use their power and influence in striving to foster a wholesome diocesan Church life.

2. That the whole object of missionary work being to extend the Master's Kingdom, and to take up fresh ground, as soon as the Church is duly organized in any part of the world, the society should seek to transfer, as early as possible, to representatives of the diocese powers which it naturally exercises in early stages of the mission.

3. That as soon as a definite diocesan organization has been created with power to hold property, all Church property afterwards acquired should, when possible, be held by such diocesan authorities, subject to trusts securing the rights or recognizing the interests of those concerned.

4. That all questions of internal Church discipline are for the bishops and diocesan authorities to deal with.

5. That in the event of the founding of a theological college for the training of candidates for the ministry within any diocesan or missionary jurisdiction, the bishop of the diocese or missionary jurisdiction should be the visitor of the college, to whose arbitration all matters in dispute may be referred.

6. That when diocesan organization has covered a given area; e.g., India, the further organization, provincial or diocesan, within the area, is a matter in which the right of initiative and the general controlling voice must rest with the authorities of the province or diocese.

EDGAR NEWCASTLE,
Chairman.

The Church Abroad

On St. Margaret's Day occurred the annual festival of St. Margaret's Sisterhood, Dr. Neale's foundation, at the mother house at East Grinstead. The preacher at the High Celebration was the Bishop of Fond du Lac. The customary luncheon followed the services of the day, enlivened by a number of pleasant speeches. St. Margaret's is one of the earliest of the Anglican Sisterhoods, and is not only doing excellent work in England, but has a branch in this country, with headquarters in Boston.

The Bishop of Albany has resigned the charge of our foreign churches on the continent of Europe, and the Presiding Bishop has named as his successor the Bishop of Ohio, who has accepted the appointment.

The Rev. Montague John Stone-Wigg, sub-dean of Brisbane cathedral, has been appointed the first Bishop of the Anglican mission in New Guinea. The bishop-designate is an Oxford man, and has been working in the diocese of Brisbane for the past nine years.

Canada

At the devotional meeting held by the British Association for the Advancement of Science, which met in Toronto this year, Principal Sheraton, of Wycliffe College, presided. The service was held on Sunday afternoon, Aug. 22nd, and the hall was crowded. This is the second time the association has visited Canada. Lord Aberdeen presided at the annual meeting of the Brigade Council of the Boys' Brigade in Canada, which was held in Toronto, Aug. 23rd. The report shows an increase over last year. The number of active companies in Canada is now estimated at 120, with 360 officers and over 4,000 boys. A fine window has just been placed in the nave of St. Thomas' church, Millbrook, in memory of the late superintendent of St. Thomas' Sunday school, William Walker Needler. The subject is the "Sermon on the Mount." The twelve days' Mission held at Longford Mills by the Rev. H. C. Dixon, diocesan missionary, lately, was well attended. At the meeting of the council of the archdeaconry of Peterborough in August, arrangements were made for the meeting

to be held in November. One of the subjects to be discussed is the proposed division of the diocese. The pulpit of the church of the Redeemer, Toronto, was filled on the Sunday evenings in August by the Rev. C. H. Brooks, for 18 years missionary in Turkey. He gave an interesting series of addresses on the Armenian and Greek Christians.

Bishop Courtney, of Nova Scotia, arrived home from England on Sept. 7th. The Bishop preached in Westminster Abbey, Aug. 1st. Much regret is expressed at the departure of the Rev. Dyson Hague, incumbent of St. Paul's church, Halifax, to undertake work as a professor in Wycliffe College, Toronto.

A very large congregation was present in Christ church cathedral, Montreal, Tuesday, Aug. 31st, on the occasion of the inaugural service in connection with the British Medical Association, which met this year in Montreal. The clergy and choir entered by the great door of the cathedral, proceeding up the middle aisle to the chancel. Next to them in the procession came all the members of the association, who took the seats reserved for them. The Governor-General, Lord Aberdeen, was present. The processional hymn was "Forward be our watchword," and when all were in their places, the National Anthem, with an additional verse in honor of jubilee year, was sung. The sermon was preached by Bishop DuMoulin, of Niagara. The offertory, which was a large one, was in aid of the medical charities upheld by the association, and after singing the "Old Hundredth," the service was concluded by the benediction and the singing of *Nunc Dimittis* as a recessional.

There was a very large attendance at the convention held at Waterloo, diocese of Montreal, Aug. 25th, of the delegates to the Sunday school institute of the archdeaconry of Bedford. This was the 8th annual convention. Holy Communion was celebrated in St. Luke's church in the morning. Among those who gave practical addresses at the evening session was Mr. Alexander M. Hadden, associate secretary of the Brotherhood of St. Andrew in the United States. Bishop Hall, of Vermont, preached at the church of St. John the Evangelist, Montreal, Sept. 5th. Extensive alterations have been made in the church of the Advent, Montreal, during the summer. A new transept, baptistry, and organ chamber have been built, and the seating capacity of the church has been increased. A fine new organ has been placed in position, which will be formally dedicated Sept. 15th. The church will be re-opened Sunday, the 19th. The city churches are filling up rapidly after the summer's holiday.

New York City

A conference of the diocesan and general officers of the Woman's Auxiliary of the Board of Missions was held at the Church Missions House, after devotions in the chapel, on the afternoon of Sept. 16th.

An effort is making by the congregation of the former chapel of the Transfiguration to secure the consent of Bishop Potter to a change of name, in connection with the decision of the church of the Transfiguration regarding the sale of the chapel property. The congregation has of late been worshipping in a hall.

Mrs. J. J. Astor and several ladies of the Church, have given or raised \$100,000 with which have been completed two substantial brick buildings near the Willard Parker Hospital. These are intended for hospital care of contagious diseases, and adapted to receive paying patients.

The rector of St. Michael's church, the Rev. Dr. John P. Peters, has sent an energetic protest to the authorities against the dangers to the public likely to result from the proposed placing of four lines of rapid motor cars on Amsterdam ave., whereon the church is located, and which is one of the most crowded streets of the metropolis.

In Mrs. Annie C. Bettner's death, the Church

has lost a most zealous worker. She was long a parishioner of old St. Ann's church, and active in its Sunday school. In summer she did religious work in the prisons. Through her influence and efforts many promising youths of limited means were enabled to secure an education, and her philanthropic endeavors were varied and ceaseless. She showed active interest particularly in the work of St. John's Guild, the House of Mercy, and the Home for Incurables.

The Rev. Wm. S. Coffey, the rector of St. Paul's church, East Chester, in the suburbs, was married on Thursday, Sept. 16th, to Miss Mary Chadderton, daughter of the late Rev. Dr. Chadderton, rector of St. Peter's church, Quebec. The ceremony took place in St. Alban's church, West Washington, D. C., the officiating clergy being Bishop Satterlee and the Rev. Dr. Buck, rector of the parish. The Rev. Mr. Coffey has been rector of St. Paul's church, East Chester, since 1852. There was a reception at the home of the bride's sister, who is the widow of Commodore Simms, commander of the Confederate ironclad "Merrimac," in the historic battle with the "Monitor."

A number of little crippled girls from this city have been summering at St. Elizabeth's House, Riverbank, Conn., under care of the Sisters of the Order of the Annunciation. St. Elizabeth's House is seven miles from Stamford, an express station on the New York and New Haven R. R., and is an ideal summer cottage, surrounded by 25 acres of land. On the return of the children to the city about Oct. 1st, a new city home of the order will be opened at 518 W. 152nd st., which is a great improvement over the old one. It is a roomy old-fashioned dwelling, with large grounds, which will be laid out in playgrounds and flower beds, and the little patients will continue to have many of the advantages of the open air of country life.

The removal of Columbia University which is now busily in progress, is attracting a great deal of public interest. Effort is making to have all the contents of the old building removed before Monday, Oct. 4th, when the opening of the new university year is announced. It is hoped besides that the specimens and apparatus will be by that time completely arranged, and the lecture rooms and offices comfortably ready for use. The work of construction on the new buildings themselves is not quite finished. Scaffolding is still in the massive rotunda of the Low Memorial Library, and the masonry of the platform and steps that are to front the building is yet far from completion. The edifice, that, next to the library, will be the finest of all, University Hall, to contain gymnasium, electric, and other running plants of the entire site, and the great academic theatre to seat 2,500 persons, is not to be built this winter, except the lower story. It will be on the lower level of the ground, but its main entrance and its row of columns are to front on the terrace. It is expected that the headquarters of the executive administration of the university will be officially transferred during the current week. The faculty will then quickly follow, and the transfer of the university become an accomplished fact.

Chicago

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

The Rt. Rev. Ethelbert Talbot, D.D., LL.D., Missionary Bishop of Wyoming and Idaho preached at Grace church, Chicago, last Sunday evening to a large congregation. His sermon was eloquently delivered, and the theme of his discourse was "Ye are Christ's and Christ is God's." The Rev. Ernest Milmore Stires, rector of Grace church, arrived this week from Europe and will officiate and resume his parish work next Sunday morning. Canon Gore, of Westminster Abbey, who has come to America for the purpose of attending the St. Andrew's Brotherhood convention at Buffalo, N. Y., next month, will preach at Grace church next Sunday evening.

The Rev. Harold Morse has been appointed assistant priest of Trinity church, Chicago. He began his work on the first of September.

The Western Theological Seminary will open Sept. 29th, next Wednesday morning. The Rev. Dr. Wm. J. Gold, S.T.D. has arrived in Chicago and has established himself and family at the seminary building in readiness for the new term.

The Rev. Jos. H. Rushton, L.H.D., Bishop's secretary, is now located permanently at his new home in Evanston. His address is number 715 Reba Parkway, Evanston.

At St. Augustine's mission, Willmette, last Sunday morning, the Rev. Dr. Rushton celebrated the Holy Eucharist and preached at 11 o'clock. A large congregation greeted him, and his sermon had special reference to the new church which this mission hopes to erect this fall.

The Diocesan Choir Association is making arrangements to hold a festival in November. The Rev. S. C. Edsall is at present the presiding officer of the association.

Massachusetts

William Lawrence, S. T. D., Bishop

EPISCOPAL VISITATION

SEPTEMBER

- 24. P. M., St. Gabriel's church, Marion; evening, church of the Good Shepherd, Wareham.
- 25. A. M., St. Mary's church, Barnstable.
- 26. A. M., St. Barnabas' church, Falmouth; P. M., church of the Messiah, Wood's Holl.

OCTOBER

- 2. P. M., St. John's church, Wilkinsonville.
- 3. P. M., St. Stephen's mission, Cohasset; evening, church of St. John the Evangelist, Hingham.
- 14. Evening, St. Stephen's church, Pittsfield.
- 15. A. M., Trinity church, Van Deusenville; P. M., Christ church, Sheffield; evening, St. James' church, Great Barrington.
- 16. Opening of parish house, Lenox.
- 17. A. M., Trinity church, Lenox; P. M., St. George's church, Lee; evening, New Lenox mission.
- 23. Evening, St. John's church, Athol.
- 24. A. M., St. John's church, North Adams; P. M., St. Mark's church, Adams; evening, St. John's church, Williamstown.
- 31. A. M., St. Mary's church, Newton Lower Falls; evening, St. Bartholomew's church, Cambridge.

NEWTON.—The interior of Grace church has been re-decorated during the summer, and a number of important changes have been made in the organ and chancel. Shades of green, with bronze stencillings, have been used upon the walls with pleasing effect. The chancel has been extended towards the nave for the better accommodation of the choir. The organ has been re-modeled by the organist. During the making of these alterations, services were held in the chapel and parish house, the two buildings being thrown together for this purpose. At the re-opening services in the church, the Rev. Dr. Shinn, the rector, delivered a morning sermon upon the subject, "Why some do not go to church," and in the evening, an address upon the topic, "Hallowed associations with the Church."

WRENTHAM.—The late Miss Sarah J. Wiggin has left \$100 to Trinity church.

LENOX.—The parish house of Trinity church will be opened by Bishop Lawrence on Oct. 16th.

HUDSON.—The Rev. Waldo Burnett, rector of St. Mark's, Southborough, while in England, purchased a complete set of stoles, which he has presented to this mission.

HOPKINTON.—There has been delay in the building of the new church on account of the illness of the architect, the Rev. H. G. Wood. The rector in charge, while abroad, obtained small stones from the churches at Britwell Salome, and at Leigh, England, where the Rev. Rufus Price was rector. These will be placed in the new church.

Indiana

John Hazen White, D.D., Bishop

ALEXANDRIA.—The 14th Sunday after Trinity, Sept. 19th, was a day of great joy to the rector, the Rev. F. C. Woodward, and the good people of St. Paul's, as they held the first services in their new church on that day. It has been with great effort on the part of some of the people that this object has been attained. The build-

ing committee has nobly seconded the rector, and now rejoices in seeing one of the most beautiful church buildings in the city. There will be two memorials: a beautiful altar to the memory of the late Bishop David Buell Knickerbacker, by Mrs. Knickerbacker, is very richly carved and of elegant design; a memorial window of beautiful design for Mrs. Katharine Lewis has been given by her husband, Mr. Edward Lewis. There will be other gifts to the church: one window, given by the children of the Sunday school, another by the Sunday school of the church of the Ascension, Buffalo, N. Y., a litany desk by two ladies of the church, a font as a thank offering, and globes for the lights. The church is finished with Georgia pine, with the walls tinted a rich terra cotta. The altar and pews are of quartered oak, giving an effect of warmth and richness which is very inviting.

Kansas

Frank R. Millspaugh, D.D., Bishop

The 38th annual convention was opened at 9:30 A. M., Wednesday, Sept. 15th, in the church of the Covenant, Junction City. Morning Prayer was said, and a celebration of the Holy Communion immediately followed, the Bishop being celebrant. An able sermon was preached by the Rev. W. W. Ayres.

In the afternoon at 2 o'clock the Bishop declared the convention open for the transaction of business. Archdeacon Hill was re-elected secretary, and he appointed Canon Miner his assistant.

One very important matter before this convention was the adoption, by unanimous vote of both orders, of amended constitution and canons of the diocese, which were ordered printed in the journal for 1897, and 50 copies ordered separately for distribution.

In the evening of Wednesday, the convention met as a Board of Missions, when Bishop Millspaugh read his annual address and the two archdeacons read their annual reports. Pledges were made for diocesan missions.

The Standing Committee elected is as follows: The Rev. Messrs. A. Beatty, S.T.D., W. W. Ayres, John Bennett, and Alfred Brown; Prof. F. E. Stimpson, the Hon. A. H. Horton, Mr. William Henderson, and Mr. D. P. Blish.

Deputies to General Convention: The Rev. Dr. Beatty, the Rev. Messrs. T. W. Barry, W. W. Ayres, and Alfred Brown; Messrs. F. E. Stimpson, C. P. Skinner, G. A. Rockwell, and S. F. Davison.

The treasurer of the diocese, Mr. William Henderson, resigned on account of press of business duties. The convention voted its thanks to him for the attention that he had given to the finances of the diocese for several years. Mr. D. W. Nellis, of Topeka, was elected treasurer for the coming year.

The Hon. A. H. Horton, of Topeka, was elected lay chancellor of the diocese, and the deans of convocations are as follows: The Rev. N. S. Thomas, dean of Atchison; the Rev. J. E. H. Leeds, dean of Salina; the Rev. John Bennett, dean of Ft. Scott; the Rev. Alfred Brown, dean of Wichita. Canon Miner was re-elected registrar of the diocese.

Delegates to the Missionary Council to meet in Milwaukee: The Rev. Joseph Mayou and John N. Macomb, Sr.

The next convention is to meet in Grace cathedral, Topeka, the last Wednesday in September, 1898.

Ft. Riley being near to Junction City, an invitation was extended to the convention to visit the post. After visiting the buildings, Col. Chaffee, the commandant, arranged a band concert in honor of the visitors. The convention voted its thanks to Col. Chaffee for his courtesy and kindness.

On Wednesday afternoon, a large tent was erected in the churchyard of the church of the Covenant, where the annual convention of the Woman's Auxiliary of the diocese met, when interesting addresses were delivered by the Rev. N. S. Thomas, Chaplain Barry, U.S.A., and the Bishop. Many papers of interest were read by the various delegates, but the afternoon was

too short, and the meeting adjourned until the following Thursday afternoon, when the rest of the reports of the delegates were received. The Woman's Auxiliary is not only growing in favor in the various parishes and missions of Kansas, but it has accomplished by its rapid growth and influence more than was confidently expected by the most sanguine two years ago.

On Thursday morning at 10 o'clock, the Daughters of the King met in annual convention, under the presidency of Mrs. Herbert Hodge, of Abilene. A large gathering of Daughters, representing the various chapters in the diocese, were present, armed with the reports of the good work done by these chapters, which now number more than 40, the largest number in any one diocese in the United States. Addresses were delivered by the chaplain, Archdeacon Hill, Archdeacon Watkins, Miss Lillian Dudley, Mrs. Herbert Hodge, and the Bishop. The following officers were elected for the coming year: President, Mrs. Herbert Hodge, Abilene; vice-president, Miss Hambleton, Topeka; secretary and treasurer, Miss Lillian Dudley, Leavenworth; corresponding secretary, Miss Florence Rockwell, Junction City; chaplain, archdeacon Hill, Topeka.

The prosperity of Kansas as an agricultural State has been wonderful this year, which has given a new impetus to the finances of the diocese. In the Bishop's address, he stated that there were more active clergy in Kansas than ever before, and the Confirmations in the diocese for this year numbered 531—31 more than last year. This is the largest number confirmed in any one year in the history of Kansas. The diocesan schools, the College of the Sisters of Bethany, Topeka, and St. John's Military School, Salina, have opened with the best prospect for years.

New York

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

HIGHLAND FALLS.—The semi-centennial of the church of the Holy Innocents was celebrated Sept. 10th. Bishop Potter took part and was assisted by the rector, the Ven. Archdeacon Thomas, D.D. About 16 clergy were present, including Bishop Whipple, of Minnesota. A reception was given after the service, at Pine Terrace, the home of Major Chas. F. Roe. A meeting of the archdeaconry followed. Substantial gifts were given to the rector who also celebrated the 25th anniversary of his ordination. Mr. J. Pierpont Morgan and Major Roe have recently given a rectory to the parish, which, when completed, will be one of the finest in the country. The cost will be nearly \$50,000.

LEWISBORO.—St. John's church is to be freed from debt, having received the money necessary for the purpose.

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop

ALBANY.—In July, 1892, a movement was started in St. Paul's church by the rector, the Rev. F. G. Jewett, Jr., which had for its ultimate object the erection of a mission chapel in the western portion of this city. As the first definite step toward this end, services were held and a Sunday school was started, with the work in charge of the rector himself. So successful did the effort prove, and so thoroughly was the work done, that on July 19th last the cornerstone of the new building was laid, and it is hoped that the work will be completed by the last of October. The entire cost of the chapel will be about \$10,000, and of this sum all but \$2,000 has been raised. Seating accommodations have been provided for 450 people. The Guild of St. Martha, which was organized by Mr. Jewett in 1894 for the purpose of raising a part of the necessary funds, has supplied over \$1,000, and is still doing energetic work. The Sunday school of the mission has increased rapidly in its numbers, and is in charge of the Rev. Mr. Birdsall, the assistant rector of St. Paul's parish. This church has for many years done valuable missionary work throughout the city, and the successful completion of this enterprise gives renewed evidence of the active and practical Christianity of its members.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor.

The Early English Church

THE Lambeth Conference was called to meet this present year instead of next summer, because it is the thirteenth centennial of the landing of St. Augustine in England and of the foundation of the see of Canterbury. The importance thus attached to the mission of Augustine has aroused a certain amount of controversy. Rather extreme ground has been taken on both sides. Our Roman antagonists have used the occasion in their own way as a proof of the claims of Rome to universal sovereignty and the necessary subjection of the Church of England to the Papacy, inasmuch as it was "founded by" a mission sent out by the Pope. This is as if it should be argued that the Episcopal Church in the United States is necessarily subject to the see of Canterbury because it is an offshoot of the Church of England, and its first bishops were consecrated by the Archbishop of Canterbury. "The Papacy," as we know it, is of far later growth than the sixth century. As for St. Augustine, he was not even consecrated bishop by the Pope or according to the Roman Pontifical, but by the Archbishop of Arles, in Gaul, and after the Gallican rite. The Bishop of Rome really had no more power over Churches beyond the peninsula of Italy than the Archbishop of Canterbury has, at present, over the Colonial Churches.

On the other hand, we find in some quarters a fierce onslaught on poor Augustine and his mission, which, while it is supposed to be necessary as against the Roman position, really involves an admission of the Roman position so far as the supposed claims of the Papacy in the sixth century are concerned. But this, whether asserted by the Roman controversialists or tacitly admitted by over zealous writers on the Anglican side, is completely unhistorical.

Thus we have seen a collection of quotations in which Augustine is accused of acting in an uncanonical manner. He was a mere "intruder;" worse than this, he was a "ruffian," "an audacious and insolent monk," "a curst cow" (!) "proud, arrogant, turbulent, and cruel." Most of these expressions are taken from older writers, before the exhaustive researches of Freeman, Stubbs, Bright, and others, and are founded upon a misapprehension of the true condition of things in the British Isles in the year 597. Many persons having heard of an ancient British Church long antedating the mission of Augustine, have jumped at the conclusion that he intruded into that Church, swept it aside, and set up altar against altar, see against see. Others knowing something of the famous work of Columba, with its headquarters on the island of Iona, have the idea that there was a flourishing and widely extended Celtic mission among the Saxons in England before the arrival of Augustine. On such grounds he is set down as an uncanonical intruder, and has had the ungracious epithets applied to him which we have just quoted.

It is, of course, most true that there was an ancient British Church, the origin of which is lost in the mists of antiquity, and this Church, so far as we can make out, knew nothing of any obligation to the Roman see. And this fact is most valuable for the

light it casts upon the early relations of the various branches of the Christian Church. It proves that in the primitive period nothing was known of any Papal jurisdiction "by divine right," or by authority of the Holy Scriptures. The existence of such a Church as that of the ancient Britons is, therefore, of immense controversial value. When we come back to first principles, we stand here upon an impregnable rock.

But it is also true that long before the end of the sixth century, the ancient British Church, with the Britons themselves, had ceased to exist over five-sixths of what is now known as England. It "had been driven out of sight and almost out of mind." The ground was occupied by a pagan people, and where churches once existed their place was now taken by the worship of Woden and Freia and Thor. What was left of the ancient Church was confined to Wales, Cornwall, and the north-western counties now known as Westmoreland and Cumberland. The British Christians of these regions undertook no mission work among their conquerors. They would have no dealings with them. Their attitude was one of fierce and sullen hatred, natural enough from those who had seen their brethren in the rest of the land dispossessed and slain, but not in accord with the Christian ideal. Thus this remnant of the British Church, so far from claiming jurisdiction over England outside its own borders, definitely refused all responsibility. No missions to Angles or Saxons ever proceeded from them, though for a long time a great field for such work remained along their borders untouched by Christian influences from elsewhere.

The celebrated conference of Augustine with the "seven bishops and many learned men" of Wales, may be interpreted as an attempt on his part to intrude upon their rights. However that may be, it went no further. He sent no missions among them, erected no sees, and set up no altars in their territory. They were left in the isolation they had chosen. Between him and them was the mass of paganism, and it was to the reduction of this to the dominion of Christ that he and his fellow missionaries devoted their lives. It is a monstrous misuse of language to call him an intruder in this.

But the Celts from Ireland and their great settlement at Iona are open to no charge of negligence. All along they appear imbued with the most indomitable missionary spirit. St. Columba began his work A. D. 563, thirty-four years before Augustine, and he died in 597, the very year when the latter came to Kent. The question then is asked, whether this was not an intrusion? If the splendid work of the Celtic saints had already been going on for so many years, what need was there of another mission? We have seen these facts cited as triumphant evidence that the Celts were already on the ground, and consequently that no language can be too severe to characterize the action of Augustine instigated by Gregory. But we must not ignore the geographical any more than the temporal relations of the problem. The work of Columba and his followers was confined to the Scots and Picts within the boundaries of what is now known as Scotland. Columba never came into England, nor did he institute any missionary work among the heathen of that land. The work of spreading the Gospel in the northern land was more than enough for one generation.

The first Celtic missionary, the great St.

Aidan, came into England in the year 635, thirty-seven years after the landing of Augustine. St. Aidan came to Northumberland, a country in which much Gospel seed had already been sown by Bishop Paulinus, one of the followers of Augustine, and his faithful deacon, James. These two had traveled, on foot, over hill and dale, for several years, through the whole northern region, preaching the Gospel in every hamlet and baptizing many hundreds of the people. Paulinus was driven away by a wave of fierce war, and when peace returned St. Aidan from the North took up the work and was the first of an army of faithful men who, gradually penetrating southward, brought the Gospel home effectively to the majority of the heathen inhabitants of England.

What we have said seems enough to vindicate St. Augustine from the kind of charges which have been made against him, and to show that there is no reason to find fault with him or with St. Gregory for instituting the English mission. Neither can any one who reads the history of that transaction with open mind have any question of the purity of their motives. But it remains to ask whether either the results or the character of his work were such as to warrant the high place which such an anniversary as that of the present year seems to attribute to him. Is it correct to speak of Augustine as having effected the "conversion of England," or to call him "the Apostle of England," or to regard him as "the founder of the English Church?" Many persons never seem to be satisfied until they are permitted to sum up everything under a single phrase.

Augustine did not "convert England." That long and arduous work was in very large measure accomplished by the Celtic missionaries and their converts, whose names and labors are so sympathetically described by Bede the Venerable, and who are universally recognized as saints in the calendar of the Church. Many of them may well have been men of stronger calibre than Augustine himself.

Again, there was more than one "apostle" of the English Church. Augustine was the Apostle of Kent. In Northumbria, that title, as Bishop Lightfoot contended, belongs pre-eminently to Aidan. Felix, of Burgundy, was the Apostle of East Anglia; Birinus, the Italian, of Wessex; Wilfrid, of Sussex. To all these, and to others besides, the title of apostle may be attributed, if by the title is signified the man who first succeeded in breaking down the structure of paganism and erecting for good and all the edifice of Christianity in its place. Among such in England, Augustine enjoys the pre-eminence in point of time, though in personal qualities by no means a great man.

When it is asked whether Augustine is to be esteemed "the founder of the English Church?" the answer is not a simple one. All the great missionaries who went through the land subduing the multitudes by the power of the Cross are rightly to be considered as founders. They contributed the elements without which organization would have been impossible, and they contributed, without doubt, a spirit which had its part in influencing permanently the organization which was destined to be formed out of the results of their labors.

But if the organization itself, which we call the Church of England, in the shape which it assumed externally within a century of the death of Augustine, is the objec-

of our inquiry, then it must be admitted that Augustine began the foundations on lines never since departed from. These were partly overthrown by the onset of paganism, but repaired, strengthened, and extended by Theodore who left behind him a strong edifice and a united Church through the length and breadth of the land long before the State came into existence.

The Celts knew nothing of dioceses before they came into England. They learned the rude beginning of diocesan organization from the continental missionaries. The *Ecclesia Anglicana* was organized under the two Archbishoprics of Canterbury and York on the lines originally laid down by Augustine. Thus organization was the substantial and enduring gift which came to Christianity in England from the mission of Augustine. This was not because Augustine and his companions were great men, but simply because they represented the Christian culture of Europe and had been trained under a strong and adequate system of things which it seemed to them merely a matter of course to take as their model. No doubt a better organization might have been achieved. Even the model they had before them might have been applied in a more statesmanlike manner. London, for instance, would have seemed a more fitting archiepiscopal see than Canterbury. All that we can say is that we know of no source from which that better organization could have proceeded.

The sum of the matter is well expressed by a recent writer, to the effect that without the assistance of the continental missions "there could never have been constituted in England a great organized and cultured Church, able to hold its own among the storms of Christendom. Without the saints of Iona, that Church would have been but a mechanism of bones and flesh wanting the life-giving soul." The Celtic missionaries supplied, for the most part, the material, a multitude of souls quickened with spiritual life. With Augustine entered the influence which welded this material into one great, powerful, and enduring whole.

Looking dispassionately at the significant facts which we have endeavored to present in their true relations, there seems abundant reason why the memory of St. Augustine of Canterbury, should be held in honor, if not for his own sake yet because his arrival set on foot those moulding influences which determined the character of the English Church as a visible institution for all time. And surely this may be done without in the least degree minimizing the work of that noble band of devoted men from the North whose lives and work constitute one of the most beautiful and glorious chapters in the history of Christendom.

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The Incarnation

BY THE REV. J. A. M. RICHEY

THE fundamental doctrine of the Christian religion is the Incarnation. When St. Peter acknowledged the "Son of Man" with whom he was speaking to be the "Son of God," our Lord said: "On this rock I will build my Church, and the gates of hell shall not prevail against it." And so the principle of the Incarnation is reproduced in the whole scheme of Redemption—in the Church, in her sacraments, and in her worship and discipline. By His Incarnation our Lord exalted human nature and sanctified earthly things. He made it possible for the natural

and supernatural elements to go hand in hand. As He took the things of God to show them unto us, so does He take the things of earth, by them to bring us nearer God. He came down from heaven and founded His Church, and bestowed upon her the means of grace. By these means "He lifteth the poor out of the mire," even that he "may dwell in the House of the Lord all the days of his life, to behold the fair beauty of the Lord, and to visit His Temple." And in this House and Temple, and all that appertain to them, the principle of the Incarnation is perpetuated. The visible Church, descended from Christ, is indwelt by the Holy Spirit who guides her into all truth; her sacraments possess the inward and spiritual gifts of which their outward signs are the pledges; her external worship is the accompaniment of her internal adoration, and her good works of almsgiving, fasting, and prayer, or any other which a faithful Christian may perform, possess, besides the outward act, the inward spirit which moves and accompanies it. Thus, in the religion of Jesus Christ, the outward and the inward, the human and the divine, are as intimately associated as His own twofold nature.

When He took our human nature, it was that He might glorify it and place it at the right hand of the power on high. Our salvation means our resurrection and eternal life. When we are raised from the dead, these bodies "shall be made like unto His glorious Body, according to that mighty working whereby He is able to subdue all things unto Himself." And so in harmony with the principle of the Incarnation He would subdue all things unto Himself, not only the humble men of earth, but the humble things of earth. He uses the humble things of earth to confound the wise and give grace to the humble. He changes the water into wine, and He declares the sacramental bread and wine to be His Body and Blood. He makes the human and earthly the channel of the divine and heavenly. Hence, we can see, as the Athanasian Creed declares, that it is most necessary that we believe aright the Incarnation of our Lord, for on it He built His Church, and its principle pervades the whole Christian system.

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Five-Minute Talks

BY CLINTON LOCKE

CXXI.

THE second of those important questions which have been submitted to a number of thinking men for answer is this, "What influence in our community has the most debilitating effect morally upon our young men?" Now there are several "influences" which work very powerfully, and often for great evil, upon our young men, but as they have their good side as well as their bad side (the influence of money getting, for example, working as much for sobriety, industry, self-restraint, as for selfishness and greed), we will not discuss them now, but confine ourselves to the consideration of one influence which I think the most potent, the most deadly, and for which nothing good whatever can be said. I mean the influence of a certain kind of reading, of plays, of conversation which is now universal; to which all the young men, I know, are greatly exposed, the poison of which they drink with avidity, and the corruption of which is manifest in their lives. The "certain kind" to which I refer are books, plays, and conver-

sation which have to do with the relations between the sexes. Let us take the book first.

You may think I mean what my dear friend, John Crerar, in the founding of his library, called "nasty French novels," and which he forbade his executors to place on the shelves. I fully agree with his sentiments regarding all such books, French or English, but it is not simple coarseness I have in my mind now. Mere downright coarseness is not half as deadly a foe to high character as that style of fiction which in delicate, double-meaning words ("passionate, intense," they call them in the newspapers) portray the downward course of man or woman, always pitying and excusing the sinner, and in the married characters, almost invariably holding up the duped husband or wife to illy disguised contempt. Passion, we are told, excuses everything. It is, we are told, so imperious that the young man who gives way to it is doing nothing more than was to be expected; indeed he is often said, in draped words, to be merely carrying out his nature as given to him by God. We all know how much of this stuff there is, and how much it is read by young men, how extensively it is advertised, with what grace of style it is accompanied, and how vivid and enticing are its plots and incidents. It is often salted with a moral. "How wrong this all was" is said, but the whole book tends to show "How delightful it all was." The taint is even seen in books which are professedly intended to advance the cause of religion. Take that really great book "*Quo Vadis*." I submit that the scenes in which the private life of Petronius and the hero and the feasts of Nero are portrayed are so alluring that young men readers will seize on them with the greatest avidity and wish they could have been there, and so a book on the triumph of Christianity becomes in a certain sense, demoralizing.

I will be told that love and passion are very great factors in every strong man's life, and that an emasculated literature would be an unreal one, and demoralize by its very untruthfulness to life. I am well aware of the great part played by love and passion in life. I do not ask that they shall be excluded. I do not want my Shakespeare and many another book weeded out, but I say that the enormous preponderance given to this factor in the literature of the day, the iteration and reiteration of it, and its amplification and discussion in all its possible and impossible relations, is a tremendous demoralizer of the thoughts and hearts and souls of young men. It is the same way with plays. I am very fond of seeing a good play occasionally, and I have learned nobler lessons from some plays than from many sermons I have heard, but now I have to make the most careful inquiries about plays which are very popular, and to which crowds of respectable people are flocking, before I can be sure of not finding myself seeing and hearing things most distasteful to my moral sense.

I asked some young men about a certain play which was immensely popular and which they and their young lady friends had enjoyed very much. It was evidently a portrayal of various escapades of a married man, and his detection by his wife. Crowds of highly respectable and Christian girls and men saw this and laughed heartily over it, but is it not evident that hearing such a thing and enjoying it must loosen the sacredness of the estimation in which the conjugal tie should be held, and make young men

think that it is not of much importance in comparison with having a good time. I am often amazed at the plays girls are allowed to see. And what I said of some religious books applies to some religious plays. I went not very long ago to a play whose object was to show the faith and courage of the early Christians, and I frankly confess that the scenes where vice was portrayed were the best done and left the most vivid impression. These are not the words of a prudish and priggish old fossil. Those who know me, know that I am nothing of the kind, but they are the conviction that the modern fashion of dwelling on all the unhappy and all the distorted and all the ridiculous and all the merely passionate relations between man and woman is just now the most debilitating (and the word is well chosen) influence upon the morals of our young men.

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Letters to the Editor

SUITABLE PARISH ENTERTAINMENTS

To the Editor of *The Living Church*:

With the opening of another season of parochial activity, the subject of Church entertainments will probably come up before most clergymen and Church workers. As means of promoting good fellowship among the parishioners, suitable entertainments are valuable; but when undertaken for the purpose of raising money for Church expenses, they are, at the best, but necessary evils. If some form of entertainment seems inevitable, it ought to be the endeavor of the clergy to give their sanction only to the least objectionable.

With this idea in view, your readers may be glad to learn of a series of tableaux with descriptive verse, arranged by an English Churchman, Mr. R. L. Jupp. These tableaux deal with the closing scenes in the lives of some of the early martyrs, and bring vividly home to the spectators what being a Christian involved in times long gone by. Mr. Jupp has arranged five sets of tableaux, of which the titles are as follows: The Celestial Garland, The White Rose of Rome, The Lady of Carthage, The Martyr Princess, and The Angel of Smyrna, dealing, respectively, with the stories of SS. Dorothea, Agatha, Vivia Perpetua, Ursula of Brittany, and Polycarp. This last was written by Mr. Jupp, at my request, for the young people of a parish in Connecticut, and closes with a fine address

"To the great Church by the far West enthroned
One, Apostolic, Catholic, and Holy."

The Celestial Garland has been given twice in Bridgeport, Conn., and twice in New Haven.

These tableaux are not difficult of arrangement, the costuming is very simple and easily made, the expense of production is not great, the young people engaged in the tableaux become very much interested, the spectators speak highly of the entertainment, and, above all, it is one that is not out of keeping with the institution in connection with which it is given.

Should your readers like to know further of this matter, I shall be pleased to correspond with any one who will send me a stamped and directed envelope.

F. HILLS COLE, M.D.

Hartford, Conn., Sept. 1st, 1897.

THE MISSIONARY COUNCIL

To the Editor of *The Living Church*:

As it may be of interest to your readers, or such as contemplate attendance at the Missionary Council to be held in this city, Oct. 19th, 20th, and 21st, to know what arrangements have been made for reduced railroad rates, I beg leave to advise you that all the Passenger Associations, excepting the Southeastern (from which extreme southern territory too few are expected to justify the association in the necessary expense of arranging for such reduction), have granted a reduced rate of one and one-third, under the following conditions:

Certificates that the holders have paid full

fare to Milwaukee, to the number of one hundred, and so approved by the secretary of the Council, the Rev. Dr. Henry Anstice, are required to be presented to the associations' special agent in attendance at the meeting.

Such certificate should be obtained when purchasing through ticket to Milwaukee, and ticket agents at all important stations will be ready to supply them on and after Friday, Oct. 15th, next. At the smaller stations the ticket agents will advise the purchaser of the nearest coupon ticket station, and local ticket to that point can be purchased, and then through ticket, with necessary certificate, obtained at that point.

Ticket agents may also be able to advise clergymen coming from distant points, as to whether paying full fare to Milwaukee, and taking the benefit of the regular reduced rates, provided one hundred certificates, including their own, are presented at the meeting, may not be more in their own individual interest than the half-fare rates that some have only within certain associations' territory. This is thrown out merely as a suggestion however.

EDWARD FERGUSON,

Chairman Transportation Committee.

Milwaukee, Wis., Sept. 16, 1897.

POSTSCRIPT BY DR. BATTERSON

To the Editor of *The Living Church*:

I note that J. W. H. says: "The support of the (our) clergy depends upon the voluntary contributions of the laity, and not upon the will of the Queen and Parliament, as it does in England." The "Queen and Parliament" have nothing whatever to do with the support of the clergy. What they receive comes from endowments which were "voluntary contributions of the people," from pew rents and offerings which are also "voluntary contributions of the people." No appropriation whatever has ever been made by the "Queen and Parliament" for the support of the clergy.

H. G. B.

A WORD FROM CANON GORE

To the Editor of *The Living Church*:

Will you be good enough to allow me to contradict a rumor which I learn has obtained currency in your columns, and to state that my business in this country is in no way connected with the organization or development of any religious society or community? I am here simply to give some addresses, lectures, etc., which I was invited to give, and to visit some parts of this great country.

Albany, Sept. 19th, 1897.

CHARLES GORE.

"BY LAW ESTABLISHED"

To the Editor of *The Living Church*:

Your correspondent appeals to the Coronation Office as proving that the Church of England is established by law. It is established in the same sense in which Roman Catholics and Wesleyans are established; that is to say, they all have certain rights guaranteed to them by law. The use of the word "established" in that service cannot effect the establishment of the Church any more than the use of the word "Protestant" can make the Church of England a Protestant Society. The Coronation Service has no ecclesiastical authority. The Church has always repudiated the title of Protestant, and there is no act which can be pointed out by which the Church can become established. Both titles are used in common parlance, but as Dr. Batterson said, the term was "coined by lawyers." The Protestant religion was established at the Revolution so as to debar any Roman Catholic from coming to the English throne, but the sovereign need not of necessity be a member of the Church. The bishops do not sit in the House of Lords as representatives of the Church, but as peers of the realm. They have their ecclesiastical position in the Upper House of Convocation. Parliament did not establish the Houses of Convocation in which the clergy are represented as one of the three estates of the realm, Clergy, Lords, and Commons. The Houses of Convocation are a part of the Parliament of England.

The Kirk of Scotland is established, and this fact helps to show that the Church of England is not established. In any trial for doctrine, the courts of the Kirk have authority to try the case and adjudicate upon it. Dr. Mulligan once gave me an instance: Suppose a minister is libeled for not believing in the resurrection of the body. If he is tried in the court of the Kirk and is acquitted because he believes in the immortality of the soul, the case may be referred to the civil court. And then what is the result? The civil court will ask if all the proper ecclesiastical forms have been gone through. If so, they will not enter into the merits of the case, but will sustain the decision of the Kirk. Thus the Kirk is established. In England, on the contrary, the civil court will inquire into the merits of the case, whether the alleged doctrine is compatible with the authorized formularies of the Church. The decision in the ecclesiastical court is not sufficient, because the Church as a body is not established. The civil court inquires into the case just as it has inquired into Dissenting trusts, to determine whether the action which is complained of is consistent with those trusts or no.

Of course the Parliament, with consent of the crown, can disestablish the throne or the House of Lords or the laws of property throughout the country, but the Parliament never established the Church. It existed as a unifying principle when the island had several chieftains ruling in different parts. By the aid of the Church, the whole constitution came to be what it is. The Church of England was not in that time of growth merely one amongst the many forms of Christianity.

By the growth of various sects, Christian and non-Christian, the Parliament has been largely withdrawn from the influence of the Church. It is no longer necessary for persons holding public offices to belong to the Church.

In a popular sense of the word, that requirement might be called an establishment of the Church, but it was really a refusal to recognize non-Christians inherited from the earliest times. It was not the choice of a sect to enjoy certain privileges.

In whatever sense it might be called an establishment, that established order of things was set aside by the repeal of the Test Acts, and if the Church was recognized as the established order of Christian life before, the Church has been disestablished ever since. There are no privileges which the Church enjoys by virtue of establishment. The priest of the Church is a legal officer for the celebration of marriages, but marriages can be celebrated in Dissenting chapels also. It is easy to say that disestablishment and disendowment are two things. So are flesh and blood. The reader of the "Merchant of Venice" can appreciate the distinction. So do those persons generally who are eager to disestablish the Church. They, however, know full well that "disestablishment" is not an act to deprive the Church of any privilege. They know that whatever is done under pretense of disestablishing the Church is really loosening the integrity of the endowments and doing what they can to shatter the social prestige of the Church so that they may be able to attach the endowments when the grand figure of the Established Church has been removed from sight.

The relation of the Church to the State in England is much rather that of one in fetters than of one in established authority. But the Church is too powerful in her social influence to be tolerated so as to be left free for the exercise of her own rights as an independent community, and if the fetters cause some sores, the removal of many traditional restrictions would cause much greater trouble and expose her to a general scrimmage of Christians and non-Christians to tear off her endowments. Fresh fetters, and much worse ones, would be invented. The well-wishers of the Church might welcome "disestablishment" if the harmless removal of some imaginary prerogatives were all. But what is intended by that name is the overthrow of her position so as to have the rural districts unprovided with rectors and the schools relegated to

unbelief. This is what the enemies of the Church desire, for the "disestablishment" of the Church would not mean the removal of some outward privileges—none remain—but the overthrow of the established social order of the country which goes along with the prestige of the ancient parochial systems. R. M. BENSON. *Mission House, Soc. St. John the Evangelist, Boston, Sept. 14, 1897.*

GENERAL CLERGY RELIEF FUND

To the Editor of *The Living Church*:

"A Clergyman," in his letter on the Clergy Relief Fund, in your issue of Sept. 18th, is entirely right in thinking that nothing can be done in the way of getting one dollar a year from every clergyman without some plan for doing it. I suggested a plan some little time ago, which I still think is, in principle, entirely feasible. You will find it, I think, in your paper of July 30th, and in *The Churchman* of that date. I should be quite willing to undertake to work it myself in our own archdeaconry. But of course the authority to do so must come from G. C. R. F. itself, and have, I presume, the endorsement of our bishop and archdeacon. I wish very much that the G. C. R. F. could see its way to organize this work at once, and set some plan in motion. I think good results could be obtained, from the first. "A Clergyman's" suggestion that parish guilds should raise five dollars in addition to the rector's one dollar seems to me a good one. The authorities of the fund and the clergy need to bestir themselves in this matter. When the laity see the clergy interested in what so nearly concerns themselves, they will probably fall into line, and help.

A. SIDNEY DEALLEY.

Jamestown, N. Y., Sept. 17, 1897.

KEBLE COLLEGE, OXFORD

To the Editor of *The Living Church*:

In your issue of Sept. 14th, under the heading of "News and Notes," you devote a paragraph to Keble College, Oxford. Will you permit me, as a one time undergraduate at Keble, to say that you are scarcely accurate in your description of the "plain living" inculcated there by rule and practice. The main point which distinguishes Keble in this respect from the other colleges at Oxford is the custom of having breakfast and lunch in common in hall as well as dinner. But even this rule was in my time relaxed so far as to permit breakfast-parties in men's rooms from time to time. As regards "all private purchases of food and drink" having to undergo "inspection before they are admitted at the porter's lodge," let me say that the college itself has a well stocked "buttery," from which undergraduates may order almost any article they may wish, the only restriction being that one's bill there is not expected to exceed a certain fixed amount each term. I forget what this amount was, but the experience of myself and of my associates generally was that it was sufficiently large, as we were neither anchorites nor ascetics. The time of which I write was during the *regime* of the present Bishop of Rochester. Of course things may have changed under the late warden, and "reverted to an earlier type," but I scarcely think so.

JOHN ROUSE.

Chicago, Ill., Sept. 18, 1897

THE ROMAN CLERGY AND CELIBACY.—A letter appeared in *The Times* a few months ago on this subject from a distinguished French priest, in which the writer said that, while for his own part he desired nothing better than to remain as he was for the rest of his days, knowing no other spouse than his breviary, yet he would not have his own mode of life forced upon others. "Marriage," he said, "is a holy state, a sacrament. There is nothing in it incompatible with perfect love of God and perfect fidelity to duty. The married Oriental clergy are not wanting in any respect, and the holy see approves of their marriage. Were our discipline changed, great benefits would result. Everyone would secretly or openly rejoice. For my own part, I would be

glad, for it would enhance the prestige of the Church, regain much of her lost ground, and be the means of salvation for innumerable souls. The law of clerical celibacy has served its purpose and been of great use. It is now anachronistic. It has outlived its utility, and in these days men like to be free in their domestic arrangements."

A City Centennial Hymn

BY FRANKLIN WESTON BARTLETT

O God, who rulest all our days,
In whom we live and move,
We offer up our humble praise
For tokens of Thy love.

The watchman waketh but in vain,
Who doth the city keep;
'Tis Thou who dost our life sustain
Whene'er we wake or sleep.

Through changes of the rolling years,
Through times of joy and pain,
Thy Light has shined, despite our fears,
Through all our loss or gain.

Our Father's God, our hope and might,
Whose works Thy goodness tell,
May virtue, righteousness, and right
Within our city dwell.

For happy homes and prosperous days,
For life and health and peace,
With grateful hearts we give Thee praise;
Let not Thy favor cease.

Personal Mention

The Rev. Charles H. Bixby's present address is 78 Fiftieth st., Station N., Chicago, Ill.

The Rev. Edwin R. Bennett has accepted a call to the rectorship of St. Mark's church, Wilmington, N. C., and will enter upon his duties Oct. 1st, 1897. Address accordingly.

The Rev. Canon Byrne is seeking recreation in the Colorado Mountain region.

The Rev. Frank Pinckney Clark has resigned the rectorship of St. George's church, West Philadelphia, Pa.

The Rev. James E. Freeman has just sailed for a tour of Europe.

The Rev. J. H. Griffith has resigned the rectorship of the church of the Redeemer, Sayre, and accepted charge of St. Peter's church, Plymouth, Pa.

The Rev. G. W. Griffith has resigned the rectorship of St. Stephen's church, East Haddam, Conn.

The Rev. C. L. Hoffman has returned from his vacation in Europe.

The address of the Rev. Wm. J. Gold, S.T.D., after the 25th inst., will be Western Theological Seminary, 1113 Washington Boulevard, Chicago.

The Rev. Wm. Dallam Morgan is seeking recreation at Lake Mohonk.

During the month of September the Rev. P. S. Mesny is acting chaplain of Her Majesty's training ships, "Exmouth," and "Shaftsbury," at Grays-on-Thames. In October he will assume the incumbency of Charlton, Horethorne parish, Sherborne, Somerset, England. Please address accordingly.

The Rev. Geo. Williamson Smith, D.D., LL.D., president of Trinity College, Hartford, has returned from his tour of Europe.

The Bishop of Western New York has just returned from England.

The Rev. John Warnock has been transferred from the diocese of Pittsburgh to the diocese of Delaware, having accepted the rectorship of St. Paul's church, Georgetown, Del. Address accordingly.

The Rev. Lucius Waterman, D.D., has been visiting in Rhode Island.

The Rev. J. P. Ware has resigned the rectorship of St. Peter's church, Plymouth, Pa., to accept that of Grace church, Honesdale, Pa.

The Rev. F. B. Whitcome has returned from a four months' tour of Europe, and resumed duties at St. Luke's church, East Greenwich, R. I.

Official

WARNING

Regarding the Armenian (?), a warning against whom was given in THE LIVING CHURCH, Dean Campbell Fair reports that the man appeared in Omaha, and Dean Fair promptly seized from him the letters of four bishops and nineteen priests who had strongly recommended the tramp and probable fraud. These letters can now be returned to the writers on application to

DEAN CAMPBELL FAIR,
Sept. 17th, 1897. Trinity cathedral, Omaha, Neb.

Died

GREENE.—On Sunday, Sept. 12th, departed this life Caroline Brenton Greene, widow of the late Hon. Wm. Greene, of East Greenwich, R. I., and daughter of the late Rev. L. Burge and Elizabeth F. Shaw.

PERKINS.—Entered into rest, at the residence of her son-in-law, Dr. L. McLane Tiffany, in Baltimore, Md., Sept. the 10th, in the 83rd year of her age, Evelyn Harrison, daughter of the late Judge John Fitzhugh May, of Virginia, and widow of Judge John Perkins, of Louisiana.

Funeral services were held in Grace church, Baltimore. The interment was made at Mount Custis, Accomack Co., Va. Make her to be numbered with Thy saints in glory everlasting.

RULISON.—At Bad Nauheim, Germany, on Wednesday, Sept. 1st, Nelson Somerville Rulison, D.D., Bishop of Central Pennsylvania, aged 55 years. Funeral services in the church of the Nativity, South Bethlehem, Pa., on Friday, Sept. 17th, at 2 P. M.

SARTWELLE.—At the residence of his father, W. L. Sartwelle, Comanche, Tex., Sept. 4, 1897, the Rev. W. D. Sartwelle, after a few days' illness.

TODD.—In Milwaukee, Sept. 10th, Mrs. Jane B. Todd, mother of the Rev. George S. Todd, aged 86 years. Buried at Wenona, Ill., Sept. 12th.

Appeals

(Legal title [for use in making wills]: THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.)

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 231 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

Spirit of Missions, official monthly magazine, \$1.00 a year.

MISSIONARY COUNCIL

The Missionary Council for 1897 will be held in the city of Milwaukee, beginning on Tuesday, Oct. 19th, at 10 A. M., in St. Paul's church, with the Holy Communion and a sermon by the Bishop of Duluth, and will continue in session during Wednesday and Thursday, day and evening.

On Tuesday evening a service will be held in memory of the late general secretary, with sermon by the Rev. Dr. William B. Bodine.

The officers of the Woman's Auxiliary will meet on Tuesday morning, and on the following day, after the Holy Communion in St. James' church, there will be a general meeting of the Auxiliary.

On the preceding Saturday a children's missionary mass meeting will be held in St. James' church. Sunday will be a missionary day in all the churches of the city and vicinity.

Timely notice will be given of arrangements for transportation. By order and in behalf of the Committee of the General Convention to make Arrangements.

JOSHUA KIMBER,
Associate Secretary.

Church and Parish

PRIVATE boarding, with pleasant rooms; convenient location, reasonable rates. References exchanged. Mrs. MARY E. BYRNE, 1828 Indiana ave., Chicago

FOR ADOPTION.—Baby girl three months old, also one three years; both healthy. Together or separately. Good references given and required. Address CLERGYMAN, 608 Holly ave., St. Paul, Minn.

SCHOLARSHIP unexpectedly vacant in a boarding school for girls, near New York. Reduces tuition one-half. Address SCHOLARSHIP, care of THE LIVING CHURCH office.

ORGANIST and choir director will give services in or near New York City for expenses. Address ORGANIST, care of Percy Ashdown, 29 E. 14th st., New York City.

THE principal of a boarding school of high reputation, for girls, would be willing to fill two or three vacancies with desirable pupils, at a liberal discount. Address PRINCIPAL, THE LIVING CHURCH office, Chicago.

A PARISH, diocese of Texas, wants a rector. Address E. H., care THE LIVING CHURCH, Chicago.

WANTED.—A clergyman, unmarried or willing to leave his family during the school year, to act as chaplain in a small school for boys. One willing to teach a few classes daily preferred. Position must be filled immediately. Address N, LIVING CHURCH office

CHURCH HYMNALS—1874 EDITION.—If any mission could use 40 or 50 of them, St. John's church would be glad to give them the books, provided they would pay express on them. Address ALBERT L. SAWYER, 99 Emerson st., Haverhill, Mass.

The Editor's Table

Kalendar, September, 1897

5. 12th Sunday after Trinity.	Green.
12. 13th Sunday after Trinity.	Green.
19. 14th Sunday after Trinity.	Green.
21. ST. MATTHEW.	Red.
26. 15th Sunday after Trinity.	Green.
29. ST. MICHAEL AND ALL ANGELS.	White.

Naomi and Ruth

BY THE REV. FRANCIS WASHBURN

The hot sun shone upon the fertile fields
Day after day, until the soil was parched,
The green-grass turned to brown and then to gray,
All vegetation died and famine was.
In vain the people prayed and shed the blood
Of sacrificial victims to their God;
The heavens were brass above them, and the air
As it swept round them, felt like flames of fire.

Elimelech with others fled away,
Taking his bride Naomi and his goods—
To Moab fled where plenty was for all,
Amidst a people alien to his faith.
He prospered there, his home became a place
Where all domestic virtues sweetly lodged.
In time two sons were born, to manhood grew,
And loved and wed two women of the land.
How swiftly fly the years when peace is ours!
We note them not--insensibly they pass.
So age crept o'er him and his faithful wife,
God's angel touched him with the wand of sleep.
Besides his stricken form Naomi sat,
And felt the pangs of isolated grief.
Only her sons were left, she could not bear
The loss of him, her brave Elimelech.
She little knew how brief their stay would be,
For soon they lay beside their father dead.
Beneath the archings of a foreign sky
She pondered, desolate and sad of soul,
Until she heard the voices of the past,
And saw the faces of her early friends.
Old age returns in thought to former times,
O'erleaps the intervening years of life,
And seeks again the scenes of youthful days:
It cannot be, the quest is always vain,
Yet wearied pilgrims still retrace their steps
To visit ere they die their former haunts;
To gaze on ruins overgrown with weeds,
And miss the faces of their whilom mates,—
To people once again the solitudes,
To linger for awhile, and dream of youth
That is no more and never more will be.
So was it with Naomi, old and lone,
She thought to find the springtime once again
Back 'mongst her kindred, in her native land;
And though the widows of her boys were kind,
They could not lift from off her heart its weight,
Nor silence all its trooping memories.
Too well they loved the mother of their dead,
To let her make the pilgrimage alone,
And started with her for the holy land.
But she, when they had reached the utmost verge,
Bethought her of the sacrifice they made;
Bade them remain and seek their parents, friends,
Nor sever ties of kindred and of faith.
She would not have them burdened with the care
Of one so old, for they were young, and life
Had for them many years in store of good.
Why should they cling to memories of grief,
And palsy present chances with the past?
And so she bade them seek their mother home,
And find new interests for their minds and hearts.
This Orpah did, for she was practical
And yielded to the force of circumstance;
But Ruth poetic was, in feelings strong,
Nor could she change with fortune's fickle ways.
Once she had given love, that love remained,
Fixed as the stars which never change their place;
To her, her husband was forever hers,
Herself was with him, he and she one soul;
His mother still was hers and in her care,
She saw the motive of Naomi's breast,
And knew that parting would enhance the pain
Of desolation that brooded in her heart;
She could not say farewell, nor part again,
The words she uttered were no passing sounds,
Through all the ages have they echoed on
And still express the faithfulness of love:
"Whither thou goest I will go with thee;
Yea, where thy lodgment is there mine shall be,
Thy people mine, thy God my deity."
Such were the words expressive which Ruth spake,
They show a spirit which ennobles life,
Making it worthy an immortal crown.
No sensual passion employs such terms,
Nor feels such fealty as they do convey.
'Tis only those who give themselves in soul

To others, that can speak them truthfully;
Whatever fortune comes such stand beside
Their friend, their cause, their God, and sink or
swim,
Survive or perish, loyal are for aye.

Worthy was Ruth to be progenitor
Of that great Christ who stood on Calvary—
She the true friend of friendless one and faint--
Like Him who died upon the tearing tree,
God gave her blessing, for the blessing she
Did give Naomi in her misery.

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RT. REV. NELSON SOMERVILLE RULISON, D.D., was born April 24, 1843, at Carthage, N. Y. He became a student at Gouverneur Academy, in that town, and in 1866 graduated from the General Theological Seminary. He was ordained to the diaconate, Trinity Sunday, 1866, and became assistant minister at the church of the Annunciation, New York City. In 1867 he was called to the rectorship of Zion church, Morris, N. Y., where he remained until December, 1869. He then founded St. John's church, Jersey City, and became its first rector, building up a strong parish and erecting a handsome edifice. In 1877 he entered on the rectorship of St. Paul's church, Cleveland, Ohio, which he filled for seven years. He was president of the Standing Committee of Ohio for six years, and was active in building up Kenyon College. Oct. 28, 1884, Dr. Rulison was consecrated to the episcopate as Assistant Bishop of Central Pennsylvania, by Bishops Lee, Bedell, Stevens, Howe, Jaggard, McLaren, Harris, Whitehead, and Knickerbacker. In 1889, owing to the failure of health of Bishop Howe, he took almost the entire care of the diocese, and in 1895 succeeded him as bishop. He was an able and attractive preacher, and a great and efficient worker in the most populous diocese of the country. His field extended over 25,281 square miles. The burden proved too heavy, and at the age of 55 he was compelled to lay it down, suddenly entering into everlasting rest on Sept. 1, 1897, at Nauheim, Germany, where he had gone to seek restoration to health.

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TENDENCY to "ritualism" in the most unexpected places and in the most grotesque forms is curiously illustrated by the following episode:

One of the deputation of Dissenting ministers who were received by the Queen the other day, announced that he would preach "all day" on the Sunday following in the dress in which he appeared before her Majesty. It is, of course, too soon to gather up the results of this tremendous effort, but undoubtedly the tailor's art has become a powerful influence in nineteenth century life, when it is made to serve as a means to draw people to church. The reverend gentleman may indeed truthfully say that the Pilgrim fathers and the Puritans themselves wore knee breeches, but they did not announce the fact as an attraction in preaching the Gospel.

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THE sale of Jacobite relics at Culloden House, near Inverness, has excited an extraordinary amount of interest throughout the kingdom. On the third day of the sale, the bedstead on which Prince Charles Edward slept on the three nights preceding the battle of Culloden was knocked down to Mr. J. Lawson Johnston, Sydenham Hill, for £750. Some 30 cannon balls and bullets from the battlefield ran from a guinea up to £5 each. For an old carved oak washstand, towel rail, and centre table, the Earl of Moray gave £71. Prince Charlie's walking-stick went for £160, the buyer being Queen Victoria, whose name was loudly cheered.

This stick was left by Prince Charles against the bed at Culloden Castle on the night before the battle. As a handle it has two heads representing folly and wisdom. A letter, signed and sealed by Prince Charles Edward, granting a commission to William Mackintosh as lieutenant in Cluny Macpherson's regiment, fetched 95 guineas. The three days' sale realized between £6,000 and £7,000.

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MANY marvelous effusions have been reported from time to time under the title of "prayers," but we do not remember any that in flippant irreverence excelled the following which was delivered by the chaplain of the last Legislature of Illinois assembled in Springfield. Omitting the invocation of the Holy Name in the first clause, it reads:

Help these men to remember the poor, tax-burdened people of this great State. Contract, we pray Thee, the capacious maw of the penal, reformatory, charitable, and educational institutions of Illinois. May they learn to be content with less money, and may we who refuse to worship a golden calf refuse also to worship gold in any other form. Forbid that any foreigner visiting our shores shall ever again have occasion to write:

"Money, money, is all their cry;
Money's the total sum.
Give us money or else we die,
Oh, let the money come."

This prayer, the reporter says, was greeted with enthusiastic applause.

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Letters From Abroad

BY JOHN HARRIS KNOWLES

II.

WHEN one travels a good deal the world seems rather small, and a further confirmation of this was afforded me in finding several on board who knew me, or with whom were some threads of connection in the past. This all helps along the even days of an ocean voyage.

I had noticed a young couple on their bridal trip. They were New Yorkers, and I was particularly struck with the almost excessive refinement and statuesque effect of the young gentleman. He sought me out one day, and in our chat he told me of his frequent visits to Chicago, and repeated attendance at St. Clement's when there. We had many a chat, in which travels in Colorado and the wilds of New Mexico were the theme, and other rather exciting adventures hither and thither over the globe. Another little incident that pleased me much was told me by a lady from New York. We were talking of mission work, and as I told her of visits to tenements and funerals of the poor, with their many incongruities, as well as touching, relations, she gave me a little experience of her own. She was out in the Catskill region, and hearing that a poor Englishwoman, the wife of a gardener, had lost her only babe, she visited the cottage, taking with her a few white flowers for the burial. On reaching there, she saw the body of the infant arrayed for its long last sleep, all in white, with an enormous bunch of vivid scarlet geraniums clasped in its little hands. The lady showed her astonishment in her eyes, but the mother gave the explanation, in her wails of grief, telling how often she had slapped the little hands which would always make for the precious and guarded bloom whenever it could toddle into the garden. "But now," said she, "he can have it forever." How true it is that we would give our best treasures to those

who have left us forever, if we could only call them back! Like the scarlet geranium flower in the hand of Evelyn Hope, doubtless the sleeping babe will also "awake, and remember and understand."

It is one of the delights of the Southampton landing to steam up the English Channel, by the Needles and through the Solent. It was a dreamy, half-veiled day when we made the passage, and the stately homes of England, in their embowering woods, never seemed more attractive. It was in the gloaming light that we made the dock, and the very soul of English order seemed embodied in the silent, unmoving crowd which awaited us, and watched the splendid movements of our stately liner as she came alongside, aided by the tugs. How well and easily it all was done; every action quiet, every action momentous, for a fraction of a foot miscalculated, and the huge bulk would bring to itself disaster in the very final moment of its successful voyage. The only excited mortal in view was an English setter, which bounded about on the dock, with its high-bred silky coat and lustrous eyes full of intelligence. We got through the Customs double quick, and were fairly hustled into our special for Waterloo Station. There was the same loved England before us once more; the long level lights of the landscape, the unhastening sun of evening, the deep, deep greens, the flowered cottages, the groups at field sports, until at last, as we sighted the Clock Tower and the Abbey and the Thames, we sighed out "Dear London," and were at home!

Whenever one comes to London, it seems a matter of duty to visit St. Paul's and the Abbey. On my first morning, I made my usual pilgrimage to the grand dome. The choir has been finished with its glorious mosaics, and certainly does look sumptuous. It is fairly ablaze with color, but there is not the slightest approach to mere display or loudness. All seems to have blushed out into the bloom of perfection, like a rich peach or a glowing rose. It is all harmony in its every aspect.

The cathedral was dotted all over with people, some resting, some waiting for the approaching service, some tourists, with their guide-books in hand. While loitering around, I noticed a stalwart, ruddy English yeoman with his two boys. As I passed by, I heard him say to the youngster who sat behind him, "Did you say your prayers?" In a few moments the family group arose, and mechanically the younger lad put on his cap. The father did not notice it at once, but when he did, it came off double quick.

(To be continued.)

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Getting Out a Newspaper in Japan

"THE journalists' life is not one of unruffled peace in any part of the world," says *The Literary Digest*, "but the Japanese journalist has trouble of his own of which his American and European brethren know nothing. There is, to begin with, the language, and then there is the censor. This functionary is arbitrary and abrupt, but he is scrupulously polite. His orders to an offending editor will read as follows: 'Deign honorably to cease honorably publishing august paper. Honorable editor, honorable publisher, honorable chief printer, deign honorably to enter august jail.'

"We quote from an article in *The Evening Post* (May 8), dated at Tokyo, but not signed:

When a paper has been suspended the first intimation the public has of the fact is the quiet in the composing-room. Few places in the world where regular business is carried on are noisier than a Japanese composing-room. The amount of noise therein is determined only by the cubic capacity of the apartment. If it is a larger room there is more noise, if smaller, there is less, but in working hours it is always chock-full. The confusion at the tower of Babel is there vividly suggested every day. For the ordinary Tokyo paper there will be at least twenty men and boys marching about, each yelling at the top of his voice. There seems neither head nor tail to this confusion, but, nevertheless, each of these screeching people has an object at which he looks intently while he parades about. This object is a "line" or stick of Japanese characters, for which he must find the appropriate types. It is something of a job to find all these, for to print even a four-page paper in Japan, upwards of five thousand different characters are used. These require many fonts, which are crowded into a small space, that there may be as little traveling as possible.

The "devil" goes about these fonts with a waltzing motion, there are so many corners to turn, and always with his eyes fixed on his stick, as though it were a sacred relic. Indeed, to the stranger in the street below who looked up through the long windows, which reach from floor to ceiling, it might seem that a religious dance was going on; and that the devotees were wrought well up to the frenzy point.

On going up inside, one finds an old man sitting in a corner reading copy and cutting it into strips with what looks at first glance like a pair of sugar-tongs, but what is really shears. As each slip falls, a "devil" grabs it and starts off on his pilgrimage, singing at the top of his voice the names of the characters he seeks. He has to pronounce the name of each character aloud in order to know what it is, for he understands by hearing rather than by seeing, and his own paper would be unintelligible to him unless he reads out loud. As all the other imps yell also, he has to be vociferous in order to hear himself. When he has collected the types for all the characters on his slip, he gives them to the head compositor, a learned man with goggles, who puts in the particles and the connecting words, and hands the completed form to a pair of proof-readers, one of whom sings them to the other. As soon as the proof is ready, the paper is made up, all hind side before, it would seem to a foreigner. The reading lines are perpendicular and the columns run across the page from right to left, the first column beginning at the upper right-hand corner of what in an American paper would be the last page.

There are no headlines nor any display advertisements. The paper consists generally of a leading article, a lot of news items, more or less untrustworthy, a jumble of advertisements, sometimes printed on the margin of the sheet, and a section of a continued story. There is almost no telegraphic news, and little correspondence, either local or foreign. Occasionally a student who is studying abroad will send a letter, but not one of the 640 papers and periodicals now published in the Empire maintains a regular correspondent anywhere, not even in the large Japanese cities. The news department is as largely "fake" as it is in any of our issues of the "new journalism," but it is the leaders, after all, that make one wonder why the paper is published. With the sharp red pencil of the censor pointing at him, ready to be thrust into him behind his back at any moment, the editor has evolved into a man skilled in the act of saying nothing, or, at least, what reads like nothing to the uninitiated. He is a marvel at *double entendre*. But with all his cleverness he is caught so often that he has become inventive and has devised artifices whereby he has hoped to escape. The most successful of these was the dummy, or "prison editor," as he was known in the Oriental sanctum. This functionary had an

easy time. He had nothing to do on the paper, never wrote a line, but when those who did write said anything which the censor judged might mean something, and the paper was suspended, the prison editor stepped forward, bowed low, and said, "What augustly must be, probably augustly must be." Then he trotted off to prison. This scheme worked well for a long time, but after awhile the censor demanded that the principal three men connected with the paper should go to "the honorable jail." Three dummies were more than any paper could afford to maintain, and so there are no proxies now.

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Book Notices

Occasional Papers. By the late R. W. Church. Two volumes. New York: The Macmillan Company. Price, \$3.

These two volumes contain reviews, articles, and biographical sketches originally contributed by the late dean of St. Paul's, to *The Guardian*, *The Times*, and *The Saturday Review*, and now collected and reprinted under the supervision of his daughter, Miss Mary C. Church. The admirers—and they are an ever increasing number—of the late dean owe a debt of thanks to Miss Church for the publication of these papers. We will not presume to criticise, or praise them, that would be superfluous. We can, however, express our warm admiration of the dean's intellectual greatness, the exact balance, the eminent fairness and impartiality of his writings. In the paper on Ranke's "History of the Popes," we find Dr. Church thus speaking of the historian:

His power of doing justice, of keeping two different sides of a subject present to his mind, of entering into ideas and motives which he does not share, gives him a great advantage in describing and judging. . . And he combines remarkably the power of seeing great movements in their large outlines and complete developments, at once with sobriety and self-restraint in generalization, and with critical exactness in dealing with evidence, and a strong sympathy for the details of character which light up all history. We cannot read him without feeling that he is a man who means to get to the bottom of his subject, who has real knowledge and the faculty of thinking powerfully about it.

No better words can be found in which to express our estimate of the dean and his literary work. Those who have read his "Gifts of Civilization," his "Oxford Movement," and the historical sketch, "The Beginning of the Middle Ages," will readily acknowledge the truth of this application of the above quotation to Dr. Church himself. In the first volume are twenty-two papers, we name a few: Carlyle's "Cromwell," Stanley's "Study of Ecclesiastical History and Lectures on Jewish Church," "Epicureanism," Lecky's "History of Morals," "Ignatius Loyola," Fenelon's "Mysticism," "Dollinger on the Reunion of Christendom," Moore's "Lectures on the Reformation." In Vol. II are several papers treating of the civil relations of the English Church, which contain much information as to the courts and the crown in their bearings on the body ecclesiastic. The summary and review of Mozley's Bampton Lectures on "Miracles," covering fifty pages, is a splendid piece of work. The paper on *Eccle Homo*, written for *The Guardian* in 1886, and here covering over fifty pages, manifests in a marked degree the judicial balance and fairness of the dean's mind. Four of Renan's works are critically examined and reviewed. There are several biographical sketches of great interest and insight. We name those of F. Robertson, J. Keble, F. D. Maurice, and Samuel Wilberforce. Cardinal Newman, his sermons, *Apologia*, and work are treated in six papers with affectionate but just appreciation. The friendship between the dean and the cardinal, tested and cemented amidst the storms and disasters at Oxford, and the diverging ways, remained tender and true to the end. Two of these papers on Newman's death, to quote from Miss Church's preface, "were written off rapidly in the first moments of emotion, when the end of so long a friendship filled all his thoughts and threw his whole mind vividly

back on the past, were written when his own health had undergone a grave decline and he had less than four months to live." In our day when so many teachers and writers are carried off by one-sided and hasty views of things and facts, we can name no better antidote than a careful reading of Dean Church. In his writings we witness a man of no ordinary ability, attempting with patience and balance to take in all the situation, and to pronounce apart from predilection and his own sympathy a just judgment. To the junior clergy who are in process of learning the due proportion of things, no better teacher can be selected than Church's writings. All educated readers will find large stores of information and literary enjoyment in these occasional papers.

Lost Lineage. By Carrie G. Childs. Floral Park, N. J.: Mayflower Publishing Company. Price, cloth, \$1; paper, 50c.

The moral pointed in this new book by the author of "And the Sword Fell," is that in the long run right will triumph, truth will prevail, and wrong be avenged. The dialogue, we think, should be much increased, as incident crowds too much on the heels of incident. There needs to be more spacing off of incidents—if we may be permitted this expression. The book is crowded with thrilling and tragic scenes, which carry along the interest of the reader.

Julian M. Sturtevant; an Autobiography. Edited by J. M. Sturtevant, Jr. Chicago: Fleming H. Revell Company. Price, \$1.50.

Dr. Sturtevant was for many years president of Illinois College, and one of the pioneers of Congregationalism and Presbyterianism in Southern Illinois. When in his eightieth year, he began his autobiography, which has been edited and completed by his son. The period covered by his long life is one of great interest in the history of Illinois, and incidentally there are side lights which will be of interest to the general reader. The book is intended primarily, we suppose, for the friends and acquaintances of a man who in his day and generation was an influence in his own wide circle, and by such friends will be warmly welcomed.

The Revelation of God in Christ, and Other Sermons. By the late Rev. Wm. Tatlock, D.D. New York: James Pott & Co.

The first of these twenty sermons furnishes the title to this volume. They were originally delivered in St. John's church, Stamford, Conn., of which Dr. Tatlock was rector, and of them there is not much to say beyond characterizing them as plain, solid, earnest parochial sermons in which is no straining after oratorical or sensational effect, but an earnest purpose to elevate and enlighten the hearers. A dominant idea impressing itself on the reader's attention again and again, cannot be better expressed than by quoting Dr. Tatlock's own words, given on p. 102: "I wish that this idea of the representative character of the man Christ Jesus could be so emphasized as that it should lie continually at the root of all our theological thinking." In the sermon on "The Atonement," the representative character of the Divine Victim is well pointed out. But in view of Rom. v: 10, we think the following sentence is too exclusive, "Let us say most distinctly and definitely that the Scripture representation of Christ's redemptive work makes it to consist not in His life but in His death," p. 58. To discuss this adequately, however, would lead us too far into the doctrine of reconciliation and justification. "The Unsolved Problems of Life Disposed of by the Incarnation," contains suggestive thoughts relative to many difficulties that now are hidden in meaning and purpose from us, but which in the light of the Incarnation can be viewed and accepted in patience of soul. "Christian Training" is a topic handled all too infrequently in our pulpits, but Dr. Tatlock "utters this note of warning to members of the Church that their children are not going to be as well-informed Christians and Churchmen as they are themselves, unless they take more pains about it, unless they second the efforts of the Church to teach them, and unless they exhibit in their own lives and in their domestic arrangements the example of caring for

these things supremely." There are sermons treating of Prayer, Holy Scripture, the Resurrection, the Trinity, and other practical matters.

Woman and the Republic. A Survey of the Woman Suffrage Movement in the United States, and a Discussion of the Claims and Arguments of its foremost Advocates. By Helen Kendrick Johnson. New York: D. Appleton & Co. 1897. Price, \$1.50.

This book is a notable contribution to the literature of the Woman Suffrage question. It has already drawn out some rather warm and indignant replies in letters to the press from suffrage advocates. The author wields a trenchant pen, is sure of her facts, pitiless in her logic, and keen in her sarcasm. Her book will be read by thousands of American women, who will find in it every sound position advocated that can further their highest aspirations for legitimate development and progress, while the social and political heresies that would beguile them and lead them astray are unsparingly exposed and opposed. It is one of the books of the season.

An entirely new edition *de luxe* of the classic poets, in octavo form, is in course of publication by Thomas Whittaker, New York. The volumes are to be printed from new type throughout, and bound in two styles, one for the library, the other for presentation. The works of Burns, Byron, Milton, Scott, and Wordsworth will be ready immediately, followed later in the autumn by Moore and Shelley.

Books Received

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

LONGMANS, GREEN & CO.

The Victorian Era. By P. Anderson Graham. Seventy-five illustrations and two Maps. \$1.
Oxford House Papers. Third Series. By members of the University of Oxford. \$1.
Wayfaring Men. By Edna Lyall. \$1.50.

J. B. LIPPINCOTT COMPANY

Partisan Politics. By James Sayles Brown. 50c.

A. C. MCCLURG & CO.

The Story of Language. By Charles Woodward Hut-ton. \$1.50.

BRENTANO

Voices of Doubt and Trust. By Volney Streamer.

FREDERICK A. STOKES COMPANY

Many Cargoes. By W. W. Jacobs.

D. APPLETON & CO.

Barbara Blomberg. (2 vols.) By Georg Ebers. 40c. per vol.
Mifanwy. By Allen Raine. 50c.
His Majesty's Greatest Subject. By S. S. Thorburn. 50c.

FLEMING H. REVELL COMPANY

The Gist of Japan. By the Rev. R. B. Peery, A.M., Ph.D. \$1.25.
After Pentecost—What? By the Rev. James M. Campbell. \$1.
Yet Speaking. By the Rev. A. J. Gordon, D.D. 50c.
Ways to Win. By Dyson Hague. 50c.
The Veracity of the Hexateuch. By Samuel C. Bartlett, D.D., LL.D.

Music Received

NOVELLO, EWER & CO.

Lord, on Our Offences. By Mendelssohn. 5c.
The Lord Redeemeth My Soul. By J. B. Calkin. 5c.
If Any Man Sin. By Thomas Adams. 6c.
O, Send Out Thy Light. By J. B. Calkin. 6c.

Pamphlets Received

Such pamphlets as seem to be of general interest or permanent value will be noted under this head as received. No further notice is to be expected.

Conference of Bishops of the Anglican Communion. The 27th Annual Report of the Protestant Episcopal City Mission of Philadelphia.
International Good-Will. By Henry Wood.
Emergency Roll. By the Frederick A. Stokes Company.

Opinions of the Press

Christian Work

THE LAMBETH CONFERENCE.—The most important act of the Conference, and a really useful one, was the adoption of a resolution as the sense of the Conference that only one bishop should be recognized as having jurisdiction in a district. In China and Japan, English and American bishops have shared the same fields,

and much confusion has been caused. The Conference has recommended that synods shall pass resolutions for securing the rectification of boundaries and revision of jurisdictions, so that there shall be only one Anglican or American bishop in a district. The adoption of this resolution will go far towards harmonizing and concentrating mission work and promoting its efficiency. It was a wise and proper act of the Lambeth Conference to declare strongly in favor of arbitration. But it gave the London *Times* the opportunity to say that "In appealing to Englishmen on the subject of arbitration, the bishops are preaching to the converted. The American bishops ought to address themselves to the American Senate." This may be true; but the fact remains that two-thirds of the Senate and the overwhelming mass of our people favor arbitration. It was only three senatorial votes that secured the defeat of the treaty.

Parish Messenger (R. E.)

THE CONSERVATIVE POSITION.—The narrow-minded attempt in our late General Council to associate orthodoxy and heresy with the color of a robe has led some of our former associates in the old Church to recognize a fact which they had hitherto ignored, that there has always been in the Reformed Episcopal Church an element—however peace-loving and refraining from public assertion of their own convictions—who are simply conservative, old-fashioned Episcopalians, desirous of departing in no way from the methods of the now defunct Evangelical party. Broad-minded men and journals of the Protestant Episcopal Church now recognize this fact. Some of them are urging that this conservative portion of our Church, harassed by attempts at oppressive legislation, shall "return to the old Church." Prominent men among us have recently received most kind and Christian letters from clergymen of highest influence in the Protestant Episcopal Church appealing for re-union, and containing assurances that generous charity has displaced the bigotry which once made the position of the Low Churchman intolerable in the old fold. The number of such letters is too large, and the names of the writers too well known to allow of doubt that there is a sincere good-will behind such expressions.

The Times-Herald

A UNIQUE UNIVERSITY.—As for the new Cosmopolitan University which Mr. Walker proposes to found for Dr. Andrews, it is not easy to perceive at this time a very large or profitable field for such an educational project, although any enterprise that contemplates bringing the higher education within easier reach of the masses is to be commended. To call such a correspondence scheme of disseminating academic knowledge a "university" is, however, a misnomer—almost a profanation. A scheme of study under instruction by circular letter cannot by any possibility be regarded as a substitute for university training. The latter is something that cannot be acquired through the medium of correspondence.

The Advance (Congregationalist)

JUDGE CARPENTER'S DECISION.—Without having read the decision, it appears to us questionable whether this clause would bear a construction preventing the reading of the Bible in the schools, or was passed for any such purpose. On its face it was drawn to guard against two very real dangers of the past—a State religion and an established Church. To say that the reading of the Scriptures in the schools threatens either of these is absurd. But if, as indeed the recent decisions of the courts would seem to indicate, the establishment of these safeguards means the exclusion of the Bible from the schools, the argument for Christian schools and colleges becomes doubly impressive. No Christian can admit for an instant that an education which excludes the Bible is anything but fatally defective. Not only does it mean the ignoring of the greatest force of modern history, it implies a radical weakness in the most important part of education—the building of character.

The Household

The Passing of the Angel

BY ABBY STUART MARSH

(Folk-lore says that when a sudden silence falls upon a talking group, an angel is passing over the house.)

In mirth and song, the jest ran high,
And laughter crowned the feast withal,
As, round the board, full long they sat,
Till rung the rafters of the hall.

The father and his stalwart sons,
The gentle mother and the maid,—
A simple, rustic, homelike scene
Where love rules all and care is laid.

From wand'rings wide o'er land and sea,
The eldest son returned at last;
His tales of bold adventure, songs,
Had stirred each heart, as fast they passed.

The glowing cheek, the kindling eye
Had marked the interest each one gave
Till, at a tale that chanced at sea,
For mirthful laughter, hearts did crave

A graver tone. A silence came
On all; a gentle spirit stole
O'er all the group; as, o'er the land,
In sunlight bright, a cloud doth roll,

And faintly soften light and shade,
And blend the brightness and the glare.
Quiet we sat, nor spake some time.
It was as though each heart did bear

The burden of the sadd'ning tale.
The first to break the silence long
Was little Maud, the tiny maid,
Whose voice had blithely joined in song,

Whose childish laugh had loudest rung,
Whose chubby hands had clapped in glee,
"No w brother, you may speak again,
For she has gone; oh! look and see."

"Nay, sister mine, what do you mean?
Who's gone?" for none had passed the door.
"Why, mother said, when all were still,
An angel o'er the room did soar."

"Oh! brother, hush, she's here again;
Just look!" Uplifted head and eyes
Upturned, with look intent, but showed
Our child a waif from Paradise;

As, in her steadfast faith, she saw,
In vision, what she had been told.
Keep thou thy faith, oh! baby Maud,
Nor let it weaken or grow cold;

And hov'ring angels e'er will guard,
If thou believ'st that they are there.
We'll ask no better for thee, Maud,
Than that thou art the angel's care.

Irene; or, The Angel of the Household

BY VIRGINIA CARTER CASTLEMAN

VIII.

The adventure with the colt had broken into the constraint of weeks' standing, and the rest of Julia's stay at Potomac Farm found her on friendly terms with Robert Crandall. Despite his awkward ways, there was in his composition a sturdy simplicity which could not fail to command respect; but though he no longer shunned the society of the "city girl," as he was pleased to call Julia, Robert Crandall threw heart and soul into his profession, and allowed nothing to come between him and his determination to be a successful physician. The cases that came in his way were sure to receive his undivided attention; oftentimes, he would be absent all day in response to a call from the mountaineers, who had taken a liking to him from the first; and as one and another of these true though oft poverty-stricken friends began to speak of him in terms of rough and ready praise, Dr. Crandall found himself fast becoming a busy man. But these patients of the mountain villages, however appreciative in their honest fashion, could

not fill his purse nor help to any extent in paying off the mortgage on Potomac Farm, and the lines of anxious thought deepened in Robert Crandall's forehead as he sat in his simply furnished office room poring over medical books, or putting up medicines after the fashion of the country doctor.

For this reason, the young man's manner was often pre-occupied; and although he was on a friendly footing with both Mrs. Lewin and her daughter, there was not great danger at present of the friendship with Julia ripening into love, however fondly his mother, who quite fancied "Alice's dark-eyed daughter," hoped that such might be the case. Yet there was a fascination in the mere presence of Julia Lewin which would sooner have made itself felt had his mind been free to think of love-making, or had Julia herself given the slightest encouragement to any but the usual exchange of courtesies between young people of the same household. It is true they sometimes drove, rode, and walked together, and Dr. Crandall confessed to himself that her joyous companionship was something he had begun to count upon after his return from the professional round, while the charm of her voice and manner lingered with him long after her presence was withdrawn.

As for Julia, no thought of the homely doctor disturbed her mind. She was glad to be friendly with him if only for her mother's sake and the kind hospitality both had received at Potomac Farm; she enjoyed occasionally bandying words with Robert, and bringing a smile to his too often serious countenance; but there was that in his awkward gait, his ill-fitting clothes, and his blunt speech which at times was most repellant to her more sensitive nature, used as she was to gallantry from the sterner sex. She even indulged in looking forward to some merriment at his expense when she should be again with her city companions, narrating the experiences of the summer. Julia could tell a story well, and with such unconscious drollery as to make her narratives irresistible to the listeners. There was, however, but one absorbing passion for Julia Lewin during those summer days and nights at Potomac Farm, and that was her love for Horace Fuller.

Despite her efforts to forget him, past memories overwhelmed her, and his image pervaded her very dreams.

In every life that enters into another's with deep sympathy lies the danger of idolatry; it is only the irresponsible natures that escape this experience, and Julia's was a keenly sensitive temperament. However tormented at times by doubts as to the wisdom of her attitude toward her lover, she never for a moment doubted her affection for him. This belief in her own constancy was her safeguard where other men were concerned.

The time of departure from Potomac Farm drew near; the mountains were gorgeously arrayed in purple, yellow, and red; the golden-rod still bloomed by the road side; and the Virginia creeper festooned the fences with its deeply glowing, five-fingered leaves. These signs of nature's dying carnival were noted with keen appreciation by Julia's observant eyes as the familiar carriage took her and her mother to the station *en route* for their city home. Dr. Crandall had intended escorting them to the train, but a call had come for him to go in another direction, and with seeming indifference he had bid the guests of nearly

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three months a brief farewell. Very different was his mother's somewhat tremulous goodby, and her regrets over the departure of Alice and her bonny daughter. The house seemed deserted as she went back into the sitting-room, and she was very near to feeling displeased over Robert's lack of hospitality in his treatment of her friends.

Had she been able to read better that imperturbable countenance behind the newspaper, she would have known something of the suffering his reserved nature was undergoing at the moment.

And Robert himself? When he was alone again in his dingy, drug-smelling office, he made no effort to study, according to custom, but sat staring absently across to a vacant chair where occasionally during the past six weeks a certain person had sat in gay converse with the usually staid and sober doctor. He knew perfectly well that he compared unfavorably with other men in the eyes of most young women; he knew he would not for years be in a position to marry; and he was also aware of the eagerness with which Miss Lewin was accustomed to receive letters with a certain postmark, and



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addressed in a graceful, legible handwriting very unlike his own sprawling chirography. Like the practical young man he was, then, he forthwith nipped sentiment in the bud, and threw his energies into his profession with greater diligence than ever, if that were possible; pursuing with somewhat dull tenacity his daily appointed rounds, until at length the long sought for opening arrived. A railroad town not many miles from his present quarters offered an opportunity for a man of push and application to obtain a permanent footing, with certain promotion in time, as the place was growing rapidly. Obtaining the patronage of the company, he secured lodgings in a dingy boarding house in the very heart of the town, and there for two years labored against odds which any less determined man would have found discouraging. Robert Crandall kept his office hours at Potomac Farm, driving down to that place daily to attend to his country practice and get a glimpse of his home people. He had his reward in time. At the end of two years of struggling he was the leading physician of B—, and had bought a site upon which he erected a commodious dwelling. Later on the family moved into the doctor's house, having leased Potomac Farm to a tenant. The son was thus able to provide a comfortable home for his parents in their declining years, and for his sister until her marriage some months later. Dr. Crandall's office room was no longer close and gloomy, it was a large, airy apartment with sunshine in plenty; and it was his mother's favorite sitting-room in her leisure hours.

And the world, his world, said that Dr. Crandall had no thought but for his profession. He was, however, a regular attendant at the services held in Grace chapel, as the little mission building had recently been named at its consecration; and the rector, who lived down in the country, knew that for a friend in need there was none more to be depended upon than this same hardworking physician of B—.

(To be continued.)

Will it Ever Come to This?

THEY were deciding on next Sunday's service.

"We begin at the Lord's Prayer, of course," said the rector, "then Venite, one Psalm—I think it had better be Psalm cxvii.—a lesson (I shall read only two verses), the *Te Deum*, a hymn, the Creed harmonized, an anthem, one collect, and a hymn. Make a note of it, Brown."

"You will not introduce a sermon?" asked the curate.

"Better not," said the rector, "don't you remember what a fuss they made when you preached on Good Friday?"

"It was not more than five minutes," said the curate humbly.

"But," said the rector, "they said it was the thin edge of the wedge, and that it took all the brightness out of the service, and you know it is of the last importance to get the young men to church."

"There was a young man at church last Sunday, and he yawned," said the curate.

"Yawned!" said the horror-stricken rector, "that must not occur again! We must leave out a collect or something. What can we do to amuse him? When I was a curate, the banjo was one great means of obtaining

influence in a parish, but now even the infant school refuses to listen to it."

"Still a few young men come occasionally," said the organist, "Robinson, for instance."

"I'm afraid Robinson isn't as steady as he was," said the rector. "He is not as regular at billiards and the bi-weekly dances as he used to be."

"I spoke to him about it," said the curate, "and he explained that billiards and dancing were too stale, but he would join a balloon club if we started one."

"Yes," said the rector, "I wish we could, but balloons are so frightfully expensive, and the Duchess won't help, because she says she had to give £100 to the choir excursion to the West Indies, and she was perfectly certain they were not satisfied, because they had heard that Parkinson took his choir to Khiva!"

"It was the society for sending every body to Hamburg for a fortnight that spoilt our choir treats," said the organist. "Before they were quite contented with Boulogne for a day or two."

"I wish," said the rector, reflectively, "we could get up enough for a set of those automatic choristers; for since we introduced whist in the vestry before Evensong on Saints' Days it is so difficult to get the men into the choir!"

"Everything is difficult nowadays," remarked the curate. "The committee for the Free Clothing Guild complains that the women will not wear a dress which is not imported from Paris."

"And the Guild of Amusements Committee told me," said the organist, gloomily, "that unless on pain of death the members wouldn't see another magic lantern; they were so sick of them!"

"Then," said the rector, despairingly, "I do not see how the Bible truths are to be brought home to them. If they will not be taught dramatically or operatically, or even by the oxy-hydrogen light, I don't see what is to become of the Church."

The curate hesitated; he would venture to offer a suggestion. "Might it not, as an experiment, be worth while to try a little religion on them?"—*Monthly Packet*.

A six-year old daughter of a Methodist, living in Westwood, had, with her little brother, been learning the daily Scripture texts which hung on the wall in the dining-room. The one for Saturday is "Children, obey your parents." The little girl had disobeyed her mamma, and her mamma talked to her on the Thursday she had been naughty about how bad it was to be disobedient, and said: "Darling, don't you remember what the little verse is, 'Children, obey your parents'?" Instantly, with brightened eyes, she said: "Why, mamma, that is only for Saturdays."



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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

Dr. Lane's Memorial

BY EMILY S. WINDSOR

ST. Hilda's Guild had been holding its weekly meeting at Miss Carter's.

The members, some fourteen or fifteen young girls, were coming down the broad avenue leading from Dr. Carter's residence to the street. When they reached the gateway they paused for a few last words.

"I think it is a splendid idea," said Eva Willis.

"So do I. But it will be hard work," said Alice Hardinge.

"Hard work! Well, I should say so," exclaimed Delia Smith, who had caught Alice's last words.

"All the more glory girls, if we succeed," said Eva.

"O, we must succeed. Let us all try our best."

"Do you all know how late it is? We'd better hurry home," and the group separated.

Marian Lane walked quickly along to the little cottage in which her mother and she lived at the other end of the town.

"Are you not late, dear?" asked Mrs. Lane, as Marian came into the sitting-room.

"Our meeting was longer than usual," answered Marian as she took off her hat and coat, and seated herself by the bright fire on the hearth. The walk from Miss Carter's had been in the face of the cutting March wind.

"How was that?" asked her mother.

"Mr. Blake was there for awhile at the beginning. He said that the church is to be ready to be consecrated on All Saints' Day. The vestry has decided to ask all who can to make some gift to the memory of a relative or friend."

"That is a beautiful idea."

"Mr. Blake wants each guild to do something. That is why he came to talk to us today. He wants our gift to be the result of self-denial; we are to deny ourselves luxuries and unnecessary things. After he had gone it took us such a long time to decide what to do."

"I suppose so," smiled Mrs. Lane. "But did you make up your minds at last?"

"Yes, we decided to put in a memorial window, the Ascension, for Mr. Hadley who was superintendent of the Sunday school for so many years. It will cost about two hundred dollars, Miss Carter thinks. We have from now until the middle of September to make it up; nearly six months. We can't begin until Lent is over—our Lenten money is going to missions. Mr. Blake said that everything was to be finished as early in October as possible, so that all will be perfect on All Saints' Day."

"It comes on Sunday this year, too. How nice."

Marian was silent for some time, a thoughtful look in her brown eyes. Her mother saw that there was something troubling her. She said nothing however, but went on with her needlework. Presently Marian turned to her.

"Mother."

"Yes, dear."

"I can't help much. I told them all about you and me having decided long ago that we would save all that we could to put in a memorial window for father. I wanted to withdraw from the guild until after the consecration, because it doesn't seem right to call it a gift from the guild unless all give. But they wouldn't let me. Miss Carter said it does not matter if I only give very little—that of course some would not be able to give as much as others anyway."

"Miss Carter is right. Don't worry about it, dear, I think we can manage for you to do something."

"O," with a sigh of relief "If you think so, mother, it's all right."

Easter came early that year, and immediately after it, St. Hilda's Guild began the work of saving for the memorial window.

As Alice Hardinge had said, it was hard work for the girls to do without the many little trifles dear to girlish hearts. But they all tried cheerfully, and each week with more enthusiasm.

"I am beginning to be really miserly," said Delia Smith one day at a guild meeting. "Look here, girls," holding up both hands to display a pair of worn but neatly mended gloves. "Father gave me an extra two dollars with my monthly allowance yesterday. Mother said she thought I needed a pair of

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Lambeth Conference Report, 1897

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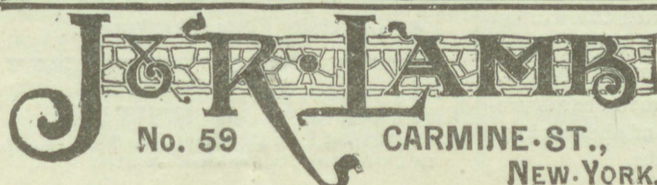
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gloves. I told her I couldn't think of such extravagance, and my bank is two dollars richer."

"You'll think me dreadful then Delia," said Sue Wilson, with an ashamed look. "I bought a box of chocolates yesterday with fifty cents brother Ned gave me for doing some copying. I was just hungry for chocolates, it was so long since I had any."

"Shame, shame," shouted the other girls in mock severity.

"I believe that you girls are really enjoying this experience of doing without things," said Miss Carter with a smile.

Alice Hardinge shook her head. "Its pretty hard sometimes," she said with a sigh. "I have to keep my thoughts on All Saints' Day, and think how happy well be in our beautiful new church, and how proud of our window."

"But you must not let any spirit of rivalry creep in girls," said Miss Carter, gently.

"We won't, we won't," they all declared, earnestly.

"You see we don't keep an account of what we save. We won't know until the banks are opened in September," said Delia.

"Yes, we promised Mr. Blake that we would simply try to do our best without any one trying to get ahead of the other."

"I am afraid that I am often jealous of the other girls," sighed Marian. "I can do so very little."

"Well, you are doing your best," said Eva. "No one can do more than that."

Marian's father, Dr. Lane, had died some five years before leaving a very slender income for his wife and child's maintenance. Indeed Mrs. Lane would have found it almost impossible, as modestly as she and Marian lived, to make both ends meet, without the money which she earned by doing embroidery.

Ever since the vestry of St. Mark's had decided to build the new church, she and Marian had cherished a plan of putting in it a stained glass window to the memory of the husband and father who had loved his Church so well.

One day in June a lady for whom Mrs. Lane had been doing some needlework, happened to call just as Marian had finished a little water-color sketch.

Before her marriage, Mrs. Lane had achieved not a little success in painting. She had since taught Marian all she knew, the young girl developing a talent for the work.

The water-color in question was a bunch of lilacs so daintily executed that their visitor was delighted, and at once gave Marian an order to decorate several dozen menu cards for her, promising her liberal payment, and assuring her that she would procure her other orders.

The young girl's delight was boundless.

"Now, mother," she exclaimed when the lady had gone. "Now I can help St. Hilda's." "I was just thinking that," smiled her mother.

"Isn't it wonderful? I would never have thought my little attempts were worth anything. How thankful I am you taught me. Perhaps I shall be able to earn enough for you to give up that tiresome embroidery. And to think I can help St. Hilda's. Won't it be a lovely All Saints' with the window for dear father and all!" and Marian gave her mother an enthusiastic hug.

Marian's success with the menu cards procured her other customers, and she was kept fairly busy during the summer.

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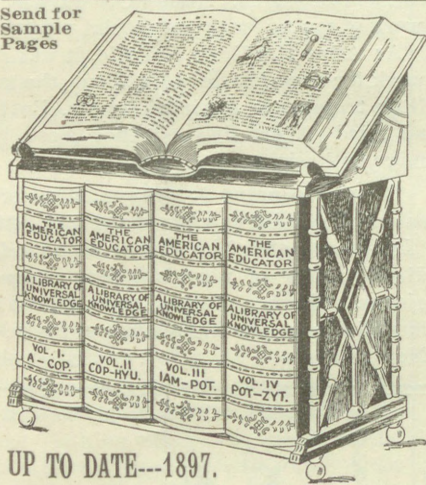
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"I think dear, that I may now write to New York and order the window." The Good Shepherd was the design selected.

"I have ninety dollars now and can easily have the whole hundred by the time it is put in in October."

"Yes," replied Marian. "Do write to-day, and then we shall feel that we are really to have it."

"I shall write this evening. I must finish this embroidery by daylight."

"When we first thought of the window it seemed an almost impossible thing, and to think that it is almost accomplished!"

"I can hardly wait for the time to come to open the guild banks," went on Marian.

"You will very likely have more than the necessary two hundred dollars."

"Yes. All the girls that are away write Miss Carter that they have been conscientiously keeping up their self-denial."

"Can you leave your work, dear, and go over on Main street for me? I need more of this pink floss."

"Yes, indeed. I am glad of a chance to go out," returned Marian. "It's such a lovely morning. There's the postman going along on the other side of the street. He'll be down this way before I get back."

"I hope he will have something for us," she added as she put down her brush, and going out into the entry caught her hat from the rack.

It was a beautiful morning. There had been a rain during the night which had left the air crisp and fresh.

Marian accomplished her errand, and was returning home in leisurely fashion in full enjoyment of the walk when it occurred to her that her mother might be waiting for the floss, and she quickened her steps.

Mrs. Lane was just finishing the reading of a letter when Marian entered.

"A letter," cried the young girl gayly, but some unusual expression in her mother's face caused her to ask quickly: "What is it, mother?"

Mrs. Lane handed her the letter. "Read, dear."

It was a communication from a far western town, announcing the sudden death of her father's only sister, and the fact that she had left a little daughter of four years old entirely unprovided for.

"How sad!" exclaimed Marian. "The poor little thing! What will she do?"

"We are her only relatives," said Mrs. Lane.

There was a silence, Marian sitting with her gaze fixed on the letter in her hand, and her mother looking sadly out through the window, a pained expression in her face.

"Mother, did I ever see Aunt Caroline—when I was a baby, I mean?"

"No, dear. She went to live in the West shortly after your father and I were married. I have never seen her since. You know her little girl was only a few months' old when her husband died. She has supported herself since by teaching."

"But, mother, what can be done?"

Mrs. Lane hesitated. "There is only one thing presents itself. I must go and bring her here."

"Why, mother, won't it cost a great deal for such a trip?" exclaimed Marian.

"I think it would cost about a hundred and fifty dollars to go and return—perhaps a little less."

"But, mother, it is impossible for us to

get so much money," said Marian, looking at her mother in great surprise.

"We have but one little store, dear."

"Oh, mother, you can't—you don't mean our window money!"

"Yes, Marian."

"O—we can't give that up," cried the young girl in a tone of distress.

"Then shall we leave the little child—your cousin—among strangers? What will become of?"

"Oh, mother, dear—don't," and Marian burst into tears.

Mrs. Lane let her cry on.

Presently Marian looked up. "My heart has been so fixed on father's window," she sobbed.

Her mother made no reply, only looked at her sadly.

Marian caught the look, "How selfish I am," she said. "Of course it is as great a disappointment for you," and she threw her arms around her mother's neck.

"My dear," whispered Mrs. Lane, "don't you think that your father would say that such a use of the money is as much a memorial as the window?"

Marian's clasp tightened a moment, and then starting up. "Wait," she said, and ran hastily out of the room, returning in a few moments with her St. Hilda's bank in her hand. "Take it, mother, you have not enough without it. And," with a brave effort to keep back her tears, "very likely I shall be able to earn a little more with my painting before the boxes are opened."

OLD JOB was taught to read by the minister's wife, and proved a very apt scholar. Returning home after a prolonged absence, the lady met her old pupil and asked him how he was getting on. "I suppose you can read your Bible now comfortably, Job?" "Lor' bless you ma'am!" cried Job, "I've been out of the Bible and into the newspaper this long while."—*Household Words.*

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Common Sense About Babies

Few young mothers have the sense to begin right with the baby; and by their system of over-feeding and irregular habits lay for themselves the corner-stone of a vast amount of work and worry, not to mention the deleterious effect upon the infant. Baby is a creature of habits, and whether he is good or bad depends almost entirely upon the first few weeks of existence. A baby has one duty to perform the first few months, and that is to grow. In order to do this under the most favorable circumstances he must eat, sleep, and be bathed by the clock.

First, his eating. This is particular, because his digestive apparatus is of delicate construction. I have seen mothers give an infant food as often as once in fifteen minutes, because it whimpered a little, and when it finally cried conclude it had the stomach ache, and dose it with paregoric, peppermint, etc. Often what it needs is a little cold water to drink. A young baby may be fed once every two hours with impunity, never just before or immediately after a bath. If it is a bottle baby the bottles should be washed and scalded morning and evening, and the rubber nipples turned inside out and brushed with a soft toothbrush and soapsuds. Never use a nursing bottle with long rubber tube. It is a delusion, as it is next to impossible to keep it clean.

The daily bath for the baby should be regular. In regard to bathing a baby suffering with a cold, a writer says: "Many a mother thinks it unsafe to bathe her baby while suffering from a cold. She therefore wraps the little one warmly and waits until the feverish symptoms disappear. This omission of what has become a habit is unsafe. The child is so warmly clothed, no air allowed to penetrate to his skin, the perspiration not being allowed to escape, there is danger when the coverings are finally removed and the baby plunged into his bath that a chill will be the result, followed by a reappearance of all the former symptoms. The best way, when a baby is suffering from a cold, is not to alter the general routine of his dressing further than this: Omit the tub bath, which is at best of doubtful utility, and give a sponge bath in this manner: Have the room very warm—above 70 rather than below it; have towels warming by the fire—everything, in fact, in readiness to be used in the quickest, most convenient, and comfortable manner. After removing the baby's clothes, wrap him in a large, soft blanket. I should be inclined to lay stress upon the size of this, after seeing the small apologies for it so often used in the homes of our American mothers. Put a little cold water on the top of the baby's head, then bathe the upper part of his body in tepid water, keeping the blanket over him. It requires a little skill to do this quickly, but after some practice it can be done well and with scarcely any danger of wetting the blanket. Before drying the skin, sponge with equal parts of witch-hazel and alcohol, and dry quickly. Then wash the feet and limbs in the same way, sponging freely with alcohol and witch-hazel. Put on the clothes, which have been warming by the fire, and baby will have been not only refreshed, but a positive help towards his recovery will have been gained.

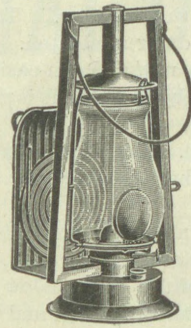
It is a mistake to try to accustom a young baby to noise; manage so as to have a quiet place for him while he takes his naps, and they will be of long duration. Never rock a baby. There is nothing in the motion that is going to add to his comfort or happiness, while it certainly will detract from yours when you find that after a time he will positively refuse to go to sleep without the accustomed motion.—*The Housekeeper.*

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