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BROTHERHOOD
OF ST. ANDREW

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church



THE RT. REV. A. L. WILLIAMS,
Bishop Co-adjutor of Nebraska

Page 580.

NOVEMBER CENTURY

Cover by Ernest Haskell.

Pictures Printed in Colors.

Beginning a New Volume with First Chapters of The Cromwell History, "The Biography of a Grizzly," "The Autobiography of a Quack," and with contributions from Mark Twain, Theodore Roosevelt, and many other well-known writers.***



JOHN MORLEY.

First Chapters of the New LIFE OF OLIVER CROMWELL,

By the Right Hon. John Morley, M. P.

THE conductors of *The Century* have great pleasure in announcing as the most important historical feature of the year, Mr. Morley's new life of Cromwell, undertaken on the invitation of the editor of *The Century*. No man is more competent than John Morley to treat Cromwell in the spirit of the end of the nineteenth century. His work as a historian, as seen in the biographies of Edmund Burke and Richard Cobden, is well known. He is now engaged on the authorized biography of Gladstone.

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First Chapters of THE BIOGRAPHY OF A GRIZZLY, By Ernest Seton-Thompson.

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ERNEST SETON-THOMPSON.

A Chapter from MARK TWAIN'S ABANDONED AUTOBIOGRAPHY.

IT was current newspaper report a few months ago that Mark Twain had written an autobiography which would not be published for a hundred years. This idea, if it ever existed in the mind of the author, has been given up, but an autobiography was begun, and this is one of the chapters, entitled "My Début as a Literary Person."



MARK TWAIN.

THREE UNUSUALLY STRONG STORIES

appear in this number of *The Century*, all of them illustrated, and there are notable poems, including one by James Russell Lowell on Shakspeare, and a poem by John Burroughs.

THE ART WORK IN THE NOVEMBER CENTURY

is especially attractive. Besides the pictures printed in color, there are three exquisite full-page wood-engravings by Timothy Cole, the acknowledged leader of the world's wood-engravers. Other full-page pictures include a beautiful portrait of Mrs. Harrison Gray Otis by Gilbert Stuart.

First Chapters of THE AUTOBIOGRAPHY OF A QUACK, A Serial Story

By Dr. S. Weir Mitchell.

EVERYBODY has read Dr. Mitchell's great novel of the American Revolution, "Hugh Wynne," and will want to read what may be called his *doctor* story, which *The Century* will print in three numbers, beginning in November. It is a curious and entertaining psychological study, full of humor.



CAPTAIN JOSHUA SLOCUM.

SAILING ALONE AROUND THE WORLD.

THE personal experiences of Captain Joshua Slocum in the voyage of 46,000 miles in a forty-foot boat is one of the most entertaining and notable narratives of adventure ever printed in the magazine. In this November instalment Captain Slocum tells of his calls at Juan Fernandez and at Samoa.

GOVERNOR ROOSEVELT AND PRESIDENT ELIOT

are contributors to this November *Century*, Governor Roosevelt writing an important paper on "Military Preparedness and Unpreparedness," and President Eliot of Harvard on "The Forgotten Millions." There are a number of important illustrated articles in the number, including one on "Wagner Behind the Scenes," by Gustav Kobbé, with most entertaining illustrations which describe "scenery that acts." Another illustrated article reproduces Robert Blum's paintings for the Mendelssohn Glee Club house of New York.



THEODORE ROOSEVELT.

The November Century is the most attractive number of the magazine ever issued. Buy it on any news-stand (price 35 cents), or BEGIN A YEAR'S SUBSCRIPTION WITH THIS NUMBER (price \$4.00), which opens a new volume, and in which the new serials begin. Subscribe through dealers everywhere, or remit to the publishers.

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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

OWING TO THE STRICT CENSORSHIP maintained in South Africa, no news of importance concerning the struggle now in progress is obtainable, except from virtually English sources. This does not imply that reports are colored, but rather that England does not intend to let over-zealous correspondents tell of plans and proposed moves, the publication of which would be of advantage to the Boers. While battles are in progress, efforts are still making to settle differences by arbitration, although there seems to be little likelihood that a settlement can be reached by other than the arbitrament of arms, unless the Boers agree to unconditional surrender. European correspondents are "seeing things," and are cabling voluminous dispatches concerning the "possibilities" of European interference. Of course such interference is possible, but highly improbable. The cables also advise us that as Emperor William is to visit his grandmother, Queen Victoria, he will not participate in any plans for interference. It is kind of Emperor William to take the correspondents into his confidence.

DISPATCHES FROM CARACAS, Venezuela, are in effect that the revolution against President Andrade, which at one time seemed to be suppressed, has finally succeeded, and that General Castro, the insurgent leader, has entered the capital city triumphantly. President Andrade has disappeared, and with him several gunboats and other movable government property. He has not abdicated, nor been defeated, but seems to have departed for less turbulent scenes. He is possessed of considerable wealth, but was unable to transfer his property into cash before leaving Caracas. It is not known who will be the new Venezuelan president, but there will likely be little difficulty in securing some one of prominence to accept the honor. And when according to the ideas of another aspirant, the incumbent has occupied the presidential chair a sufficient time, another revolution will be launched. It will be interesting to learn whether the new government will bear the expense of the arbitration tribunal. There are several heavy bills to meet, one estimated at \$250,000, being the fee of ex-President Harrison.

INDICATIONS ARE THAT ALL WILL not go well with the bicycle trust, and that next season, and for many seasons thereafter, bicycles will not be cornered. The formation of the great company took in many of the leading manufacturers, who control a majority of patents, but left out several hundred small makers who have now organized to save their existence. They have formed a corporation with a capital of \$100,000, and this amount will be used as a fund to resist any legal steps the trust may take to stifle competition. As the demand for bicycles grows less, competition

will naturally be more keen, and prices take a downward tendency. And there is no doubt the bicycle craze has passed its meridian. Hence the public views with greater apathy the trust in wheels than would have been the case five years ago. The demand now-a-days is for a machine whose propulsion is not by an expenditure of muscular force.

IN BUILDING THE NEW SOUTH, efforts have been made to combat old traditions, and demonstrate that the country could be made to yield more wealth if greater attention were paid to other things than cotton raising. The prevailing low price of that commodity has made its production much less profitable than in former years. With the development of mineral resources, however, and enlargement of agricultural pursuits, a vast industrial improvement has resulted, and the prospects of the South were never brighter than at present. Tea may become an important industrial factor in the South. The Department of Agriculture has issued a report upon the experiment of raising this product in South Carolina, by Dr. C. M. Shepard, special agent in charge of tea culture investigations. Dr. Shepard, in charge of Pinehurst plantation at Summerville, has demonstrated that the cultivation of tea can be made very profitable. From a plantation of fifty acres, the plants, when full bearing, will yield fully 10,000 pounds of high grade tea.

IT IS OFFICIALLY ANNOUNCED THAT the Wagner sleeping car company has been absorbed by the Pullman company, the latter relinquishing certain stocks which will give the Vanderbilt interests control of the railway situation in New England. The merging of these interests into a corporation with a capital of \$74,000,000, will make little difference to the public. The only competition between the two companies has been for contracts with railroads, and owing to palace tariffs, dividends have been most gratifying. In spite of agitation which has been carried on for years, representatives of sleeping car companies have singularly been able to convince legislatures that rates ought not to be reduced by law, and this, too, at a time when the companies were reaping fortunes. The public should be gainers by the consolidation, because with a reduction of expenses, the earning capacity will be proportionately increased. But until the law shall step in, the public will pay as much for an upper berth as a lower, and make up to the porter that part of his wages which the Pullman company will not pay, lest by so doing dividends and surplus be slightly decreased.

FOLLOWING IN THE WAKE OF DECISIONS in Missouri and Indiana, the Illinois Supreme Court has handed down a decision unfavorable to the trust industry.

The case in question was brought by one of the stockholders, to test the validity of the transfer of property at Peoria to the corporation known as the "Glucose Trust," on the ground that it was illegal and an attempt to limit the sale of glucose in the State of Illinois, in violation of the anti-trust law. As the "trust" form of organization is illegal, the method is to organize a company which purchases the plants of existing companies, corporation lawyers having held that the right of sale and purchase is inviolate. But Missouri, Indiana, and Illinois have held that these purchases are a sham, and that a company organized to purchase other companies, is to all respects and purposes a trust.

TWO RECENT HAPPENINGS HAVE well illustrated a prevailing sentiment that the army and navy departments would command more respect if less effort were expended in pushing favorites, and more attention paid to the recognition of worth, ability, and achievement. In a speech at St. Paul, Secretary of the Navy Long attributed the success of the Santiago engagement to Admiral Sampson. The speaker was loudly interrupted by cries of "Schley," and thereupon remarked there was credit sufficient for all. While speaking at a banquet tendered to Captain Chadwick, Admiral Sampson created surprise by stating that Captain Chadwick, not General Shafter, indicted the letter to the Spanish commander which resulted in the surrender of Santiago. General Shafter, comfortably ensconced in the Presidio at San Francisco, arises in print long enough to remark that he does not care to engage in a mud-throwing contest with Admiral Sampson. The latter had the same opportunity at Santiago as Dewey had at Manila. All credit to Dewey and Schley who were beyond reach of "admirable tacticians," and therefore accomplished their objects.

FOR ONCE "LIPTON'S LUCK" HAS failed. Although patriotic Americans hoped to see the International Cup retained on this side of the water, and therefore pinned their hopes on Columbia, yet Sir Thomas Lipton, by his uniform courtesy and gentlemanly bearing, won hosts of friends who, if the cup were to have been lost, would have preferred to see Sir Thomas take it in preference to any other competitor. The demeanor of the representative of the Royal Ulster Yacht Club has been in strong contrast to those who in recent years have attempted to wrest the cup from American hands. His effort has cost him in the neighborhood of \$1,000,000, and the fact that no expense was spared in the building and equipment of the Shamrock, furnishes strong proof that in the construction of yachts up to the present time, America is superior to England. It is announced that next season England will make another trial.

The Brotherhood of St. Andrew Annual Convention

WHEN the Brotherhood Council decided to hold the 14th annual convention at some point in the Middle West, perhaps the most important consideration in selecting Columbus, in the diocese of Southern Ohio, was that the Church in that part is striving more than ever to justify its claim to recognition as a factor in moulding the national life, and needed the convention; needed the inspiration, the encouragement, and the enthusiasm which such a body of men can always impart. Bishop Vincent emphasized this by issuing a strong appeal to the men of his diocese to attend the convention. The local committees left no room for criticism or complaint. The Board of Trade Auditorium, which was used as the convention hall, has a seating capacity of about 1,500, and on two occasions was filled to overflowing. It is about two minutes' walk from Trinity parish house, where the sectional conferences were held, and half that distance from Trinity church. The decorations of the hall were simple, but effective. All of the singing in the convention hall, was kept in good time and harmony, by the aid of a pipe organ and two cornets.

THE CHARGE BY BISHOP JOHNSTON

Trinity church, in which all the devotional services were held, will seat comfortably about 600 people. At the hour appointed for the opening service on Thursday morning, Oct. 19th, the church was well filled, and the deep diapason of several hundred male voices rose in the strains of "Onward, Christian soldiers." The Creed and prayers were followed by the hymn, "Jesus calls us." Bishop Vincent was to have delivered the charge to the convention, but was called to Cleveland to officiate at the funeral of the Rev. Y. P. Morgan. Bishop Johnston, of Western Texas, kindly took his place. He said in part:

There is need of definite purpose in every life that has any prospect of success. As St. James says: "A double-minded man is unstable in all his ways." What are we in the world for? Most of those brought up in the Church and in the knowledge of its catechism, would answer: "To learn and labor truly to get mine own living, and to do my duty in that state of life unto which it has pleased God to call me." Most men would consider that a high answer, that that was the most one could do. And it is a high answer. Doing of duty is what makes us men; we feel that to be false to duty is to violate our inmost nature and to be unworthy of a place in the world in which we live. This sense of responsibility of conduct is one of the most fundamental instincts of the race. But high as this is, there is something higher, and the higher the ideal, the higher the attainment. We can only rise to the higher by dissatisfaction with the lower. It is the dissatisfied people who have made the world progress. By the dissatisfied he did not mean the grumblers, but those men who looking into themselves were dissatisfied with what they found there, and who, seeing what God had made possible for them, wished to fulfill His purpose. He illustrated his meaning by speaking of several dissatisfied men. He quoted Prof. Hyde: "The worst enemy of the better is the average good."

How then are we to achieve this new ideal? In answer he gave first these words of King David: "Lo, I come to do Thy will, O God." And then the words of a higher than David, "great David's greater Son:" "My meat and drink is to do the will of Him that sent me." So we must consciously as sons of God try to do God's will, and to help Him have it done. But what is God's will? This is the will of God concerning you,

that you should be sanctified, made holy, free from sin like Jesus, the one man absolutely without sin in the whole world. But must we be holy before God accepts us or takes an interest in us? I think not; that would be a very discouraging view. He thought that God who knew us through and through, not only knowing our achievements, but our attempts and even our desires, when He knew that we even wanted to be good, must then take an immense interest in us. He believed that God would then be working with us. But how is this state of sanctification to be brought about? He answered this by the story of one of our bishops who was talking one day with a noted infidel, and in the course of the conversation asked him: "If you were not what you would like to be, what would you do?" and the other replied: "I would choose the life of the best man I knew and strive to imitate it." The bishops said: "You have answered that question well. Now one more: Whose life would you choose?" And the man answered: "Jesus Christ. Judged by all standards, He is the best man who ever lived, and any one who imitates Him is bound to become a better man." Bishop Johnston again quoted Prof. Hyde: "We speak most truly and in accordance with the real nature of things when we characterize the absolute in terms of the best we know." Christ is the best we know, therefore He is the revelation and incarnation of God to us, else God will be to our thinking but a mere name. He said, however, that he would choose another word than "imitation." Don't imitate anybody, be yourself, but your best and highest self. What we need to seek is not imitation of Christ, but to get His Spirit in us, and then we shall grow into His likeness. We shall be ourselves but ourselves with Christ in us.

But to what purpose is this sanctification? Is it merely to hang ourselves up in a picture gallery for our own and others' admiration? Nothing would be more un-Christlike. No, after He has worked His will in us, we must help Him work in others. We must go and impart these truths to others. This is the highest and most essential duty of a Christian man. The prayer that our Lord Himself told us to say—that probably most men who pray at all, say once a day at least—contains the words, "Thy kingdom come, Thy will be done on earth as it is in heaven," and the Lord's own prayer will be answered. It would be blasphemy to doubt it. It is being answered now, but the reason there is no earlier answer, is because God is waiting for you and me to help Him. He honors us by asking us to be co-workers with Him, that we may share in the glory, and the only sure sign of our salvation is our willingness to help others: "not to be ministered unto, but to minister."

The necessary thing in this world for a man is not success in business, not happiness at home, not realized ambition; all these things are good, but their great good is to give us opportunities to help God get His will done on earth. That is our part: To do the will of God here, and let God take care of us when the battle is over.

I hope I have made clear what is the purpose of our presence in this world. What we need now is the power to accomplish. How shall we get it? Let me answer by an illustration. In an electrical power-house some of the dynamos are instinct with life, and giving life and motion to many things; others are helpless, motionless, dead. What makes the difference? Those that are in action are geared onto the main shaft, and so it is with us. We want to be geared onto Christ, and then we will be as strong as He is. We will be able, like St. Paul, to "do all things within the line of our calling." We must get into Jesus Christ and get Him into us. This is the life principle by which we must be guided.

How are we to do this? By faith, not about Him, but in Him. We do not have to understand—fortunately for us—all about the Incarnation and the Atonement; our part is to believe in Jesus Christ as the Son of God, to say with St. Thomas: "My Lord and my God."

The Bishop spoke of Dewey and the great welcome given him—all the time and money and strength spent to do him honor. He did not begrudge him any of it, but he thought: Why is it that followers of Jesus Christ cannot have some of the same enthusiasm for the great Captain of their salvation who has made this world what it is?

My charge is that you pray for faith and that you get into Christ, and get Him into you, and do His will.

ORGANIZATION

At 2:30 P. M., after the hymn, "O God, our help in ages past," Mr. Silas McBee called the convention to order. Addresses of welcome were made by Gov. Bushnell, the Rev. J. W. Atwood, rector of Trinity church, and Mr. W. G. Benham, of Columbus, council member for Ohio, to which Mr. McBee responded. The general secretary, Mr. John Wood, read the names of all members who had died during the past year, and Bishop Talbot said prayers.

The officers elected were: Chairman, D. W. English, of Calvary church, Pittsburgh; vice-chairmen, W. G. Benham, of Trinity, Columbus, G. F. Shelby, of St. John's cathedral, Denver, C. B. McCarthy, of St. Matthew's, Philadelphia; secretaries, H. T. Young, Chicago, H. F. Hunker, New York city, W. Terry Benton, Louisville, Ky.

The treasurer's report followed, showing a deficit of about \$10,000. Commenting on this report, a member asked why the Self-Denial Fund was so small, and others dwelt, in answer, upon the point that it was not properly explained to the chapters, and therefore not understood.

At 4:30 the convention adjourned, and the members went in a body to the State House, where the governor received them informally. About 300 members registered the first day.

THE COUNCIL REPORT

From the annual report of the council we give the following items:

During the year 43 new chapters have been enrolled, and 18 chapters which had previously surrendered their charters, have asked for their re-issue. But this gain of 61 chapters is more than offset by the 122 chapters whose charters have been withdrawn because of failure on the part of their members to maintain the work which, as Brotherhood men, they had agreed to do. The net decrease in the number of chapters is, therefore, 61. There are now 1,187 chapters whose charters are still in force. Some of these, it must be admitted, are not doing aggressive work, but expect shortly to deserve a place among the ranks of the active chapters.

Professor Frank E. Wood, as the Brotherhood's representative, has concluded another year of quiet and useful work on behalf of the young men of Japan. He has been transferred from Tokyo to an important place in the school at Nara, where the Brotherhood's first representative, Charles H. Evans, began his work. A young lawyer of Calvary chapter, New York, and a university student of St. Mark's chapter, Berkeley, Cal., have during the year taken service as lay missionaries under the Bishop of Alaska, and are now doing faithful work among the thousands of men of our own country, who are gathered in the many camps of the Klondike region.

The contributions to the Self-Denial Fund fell considerably short of what the Brotherhood has done in the past. The amount given is \$2,002.85, as compared with \$3,145.17, given in 1895. This year's contributions have been received from 366 senior and 40 junior chapters. Only about one-third of the chapters have thus

shared in this general effort for the maintenance and extension of the Brotherhood at home and abroad. Individual members and friends of the Brotherhood contributed \$3,600 for general missionary work, through the "Extension Fund." In addition, there has been received through the army committee, \$3,800, contributed almost entirely by individuals outside of our own membership. The council has thus been entrusted with the disbursement of over \$9,000, on account of missionary work of several kinds both at home and abroad.

The junior department gives numerous evidences of useful and permanent growth. During the year 71 chapters have been chartered. The total active enrollment is over 300 chapters, with about 8,200 members. An increasing number of juniors are being transferred to senior chapters. Almost without exception they have shown themselves to be zealous and intelligent workers.

The object of the Brotherhood cannot be achieved by the mere doing of pious things. It is easier to be busy by the many petty details of Brotherhood mechanism than to strive calmly and steadily by prayer, thought, and deed to realize the Brotherhood's ideal. We urge Brotherhood men to give themselves more fully to the higher and the harder service. God demands the service of our souls and our minds as well as of our hearts and hands. We cannot by doing something for Him release ourselves from the duty of being something for Him. Men who are to endure the strain of constant service must be men who are daily becoming stronger in soul and mind. We are profoundly convinced that our thought-to-day should be turned from the effort to discover ingenious schemes of work, and should be fixed upon the development of a reverent and intelligent Churchmanship. We therefore recommend that chapter meetings be used less for the discussion of the trivial details of routine, and more as opportunities for prayer, conference, and study concerning the things of the Kingdom of God. If we are to do real work for men through the Church we must be better informed about her history and teaching, and realize more fully the divine character of her commission. Men who worship together will not fail to work together. Men who are inspired by the Church's past will not fail to serve her in the present. Men who study the triumphs of the Gospel in non-Christian lands will be the more zealous in their work at home, and will not be daunted by any obstacles to the Kingdom's progress. We ask you to apply the fruits of both worship and study to the varied problems of human life, that men may see that you approach them as those who have a Gospel to announce as wide as the needs of humanity and higher than its highest hopes.

Special attention was called by various speakers to the counsel given in the sentences we have quoted.

ADDRESS BY THE REV. A. S. LLOYD, D. D.

The service on Thursday evening in preparation for the Holy Communion, conducted by the Rev. A. S. Lloyd, D. D., of Norfolk, Va., was perhaps the most soul-stirring of the entire session. After the hymn, "O Sion, haste," the Nicene Creed, the Lord's Prayer, and the Ten Commandments were recited; Dr. Lloyd then began his address without announcing a text.

Whatever else may be discerned in the Sacrament of the Lord's Supper, two verities are there witnessed to which must be recognized if men would live in Christ Jesus and share His friendship. The first, of course, is that of which it is primarily the divine token, that the life of the soul made alive by the Word of God Incarnate must be nourished and sustained by feeding on the Body and Blood of Christ. Secondly, we may look upon the feast as the fulfillment of our Master's promise to meet with His friends, and by communion with them reveal more and more clearly the vital relation between Him and them; thus teaching them to understand more

fully what manner of men those must be whom He has made members of His Body, and partakers of His Life. As I believe the world will never acknowledge our Master as its Lord and King until His servants cease from thinking of themselves and what they may get from the Christ, and fixing their thoughts on His glory and majesty, strive to learn what they may do for Him, I have ventured to adopt the second of these for our thought, and ask you to consider the influences that ought to give direction to the life of those upon whom the Son of God has conferred the divine prerogative of sharing His life and fulfilling His work. Every man who is baptized in the Name of Christ is enjoined by His Lord and Saviour to regard men and the world from His Master's standpoint, and to be ready to give his life to the world just as Messiah gave His life, and for the same purpose, that in those whom Christ has named, the world may have ever before it living interpretations of the Father's mind; and thus be taught how to fashion its life according to that tremendous postulate revealed by Christ, that the source of human life is God, and the sphere of human endeavor is to do the work of God.

While we live in the flesh our lives will be subject to the laws that rule in the physical universe; and a man to live must eat. Certainly the compelling spur in labor of all kinds is the need for bread. Yet the man who regards his body's maintenance as a more important consideration than his integrity, has forfeited his character, for he has debauched his manhood by setting a higher value on his body than on himself. What should be servant, he has made master, and what should be master he has put in bondage. Excuse is so defiant that it is almost regarded as vindication. "A man must live," we hear it said, as though to eat were the chief purpose of man's creation. But we find nothing of this in the teaching of our Master. He nowhere tells us that we must get bread, honestly if we can, but by any means get bread. And yet that is what men in the present time tell us. At the very beginning of His public life the Master refused to accept wages from the God of this world, choosing deliberately to depend on His Father for bread. He did not set Himself against the world and its methods. He simply did right Himself. The great Carey put the Christian's obligation in one sentence when he said: "My business is to build up the Kingdom of God, and I make shoes to pay expenses."

When we read those words, "Thine is the Kingdom, and the Power, and the Glory forever," we discover the principle by which the Master intends us to estimate the worthiness of all enterprises that invite our co-operation. The only reason that makes any enterprise worthy of a man's endeavor is the quality of permanence attached to it. But the idea of permanence to-day is the same that controlled men in the old days that we call pagan. Then men sought immortality in the monuments they built. But Christ teaches that the only test of permanence is the worthiness of men's work to stand in that new Kingdom wherein dwelleth righteousness.

The work we are called to do can have no ending, because it is the work of God, through Christ, for the world. We all are tempted to draw sharp distinction between the work that we must establish and the Kingdom that our Lord will establish. We utter the words our Lord put on our lips, thinking of His glory in some other world than this, devoting lives that we of deliberate choice have consecrated to His service, to building what can be completed while we live in this body. Our aim must be now to learn how to make our lives count for something in the Master's Kingdom. The life of the Church in our generation, as in the past, is sharply in contrast with our Lord's ideal. And if the work is to be done, and not still drag on its slow and painful way, it must be because some have deliberately purposed to translate in their lives the revelation of the love of God, without regard to the cost to themselves. And who may be so reasonably expected to do this as this organization which has been honored with

the proud designation of the Bodyguard of the Church of Christ?

CELEBRATION OF THE HOLY COMMUNION

At 7 A. M., Friday, at Trinity church. Bishop Whitehead, of Pittsburgh, was the celebrant. At 10 A. M., the Rt. Rev. Boyd Vincent opened the meeting with appropriate prayers and collects, and then expressed his regret at his enforced absence Thursday.

BROTHERHOOD WORK IN THE ARMY

The general secretary, Mr. Wood, who is also secretary of the committee on Brotherhood work in the army, read the report of that committee:

It was organized in October, 1898, and had done much work. Mr. John Howe Peyton, the Brotherhood representative, had begun 14 chapters, all regularly endowed with charters, but these chapters have since become extinct by the mustering out of our earlier volunteer forces. In April one of their members left with three other men, two priests and a layman, for Manila, where the work has since been vigorously carried on, and a number of chapters organized. Much more work is needed, especially among the 20 new regiments which have no chaplains, and more money is also needed. He asked the help of the Brotherhood in this and all ways, to try to help our far-away men, and to give them all the safeguards it is in our power to supply.

His report was accepted.

The report of the committee on work in colleges and universities was presented, showing excellent work. There are now chapters of the Brotherhood at, or in close touch with, the following institutions: Harvard, Yale, Columbia, Pennsylvania, and many others.

Cathedral chapter, of Denver, Colo., offered a resolution protesting against Sunday desecration, and asking Brotherhood men to help stem the tide of such desecration.

The Rev. Edward Cope, of Philadelphia, presented the report of the committee on Bible class lessons, showing that a series of lessons have been prepared for several years to come.

ADDRESS BY REV. J. ADDISON INGLE, OF CHINA

Mr. Ingle spoke most interestingly of his work in Hankow, China; of the hospitals, remarkably successful in spite of the scarcity of doctors; of the schools, and the growing need for more of them.

China was apparently to be melted down and made over again, and great was the opportunity and the need for good work and good men. He told the story of one poor Chinese boy who had come into our Church, and who had suffered many things for his Faith. His family, after trying by every means to bring him back to their religion, had finally cast him off and adopted another son, to say their funeral prayer. Mr. Ingle appealed to the Brotherhood for help in the Chinese mission, and closed with the quotation, "The soul that gives is the soul that lives," and the prayer that the help he asked would be given, "not for duty nor reward, but for the sake of the love with which He has loved us, that we may work for the extension of His Church on earth, and for the salvation of men."

MEN MUST BE WON FOR THE CHURCH

After the hymn "Fling out the banner," the general conference on the subject, "Men must be won for the Church—some familiar methods, and how they can be bettered," was opened by a very interesting paper from Mr. Clifton R. Wardwell, of the church of St. Michael and all Angels, Baltimore, on "Visiting," followed by another on "Hospitality at the Church service," by Mr. Frank Hardy, of St. Andrew's church, Louisville. Discussion of the subjects followed.

On the subject of "Visiting," there seemed to be general accord, but the discussion with regard to "Hospitality," was both interesting and

spirited. There was no question as to its desirability, but the opinion as to when and how hospitality should be shown, varied with every speaker.

A delegate said that one man said to him: "The Brotherhood of St. Andrew is the only organization that knows that traveling men have souls." Many advocated meeting strangers at the church door, and showing them attention in various ways afterward. Charles G. Reade, of Dayton, protested strongly against carrying this too far, for fear men would resent too much care being taken of them. Another told of a boy who killed himself in sheer despair at his loneliness in a strange city.

The question of Bible study was also brought up—how to arouse interest in the study. Various accounts of success and non-success were given. The Rev. J. O. S. Huntington, O. H. C., came forward, and was received with acclamation. He gave some experiences of his own, and urged the need for interesting classes for Bible study. A clergyman from Louisville spoke of a specially successful Bible class in his parish. The teacher of it, Mr. Robinson, was asked to conduct the Bible class on Sunday afternoon.

Telegrams and letters of greeting were read from various places, Manila among them, and the meeting closed with the benediction from the Rt. Rev. C. H. Hall, Bishop of Vermont.

ADDRESS BY BISHOP VINCENT

Friday afternoon, by request of the Council, Bishop Vincent delivered part of the address he was to have given the day before. He said, in part:

We welcome you because we feel that we need you. For reasons, for most of which we of this generation are not chiefly responsible, the Church has never been so strong in this Middle West as in some other parts of the country. Had the Church east of the Allegheny Mountains, a hundred years ago, when this territory was first being opened up to settlement, been able to do for it in a missionary way what is being done in these days for the Far West, the story would probably have been very different. But the Church in the East and South just then, after the Revolutionary War, was itself almost in the throes of dissolution; and that great opportunity was lost to us. Meanwhile, Scotch-Irish Presbyterianism swarmed over the border into Ohio from Western Pennsylvania; Methodism, in the heyday of its youth and enthusiasm, sent in its circuit-rider with every wagon-load of settlers; New England Congregationalism took possession, with its own people, of Northeastern Ohio; and later, Roman Catholicism came in like a flood by immigration from Europe. Ohio is to-day the great stronghold of American Methodism; it is one of the bulwarks of Presbyterianism. These are some of the reasons which have kept this branch of the Church relatively weak in numbers in Southern Ohio, and the Brotherhood of St. Andrew correspondingly so; though in proportion to our numbers, and in point of zeal and fidelity, the work of our men will bear comparison with that of other brotherhoods almost anywhere.

The Brotherhood was needed also, he said, because its true strength and influence were not in its numbers, great and encouraging as these were, but in its ideal.

THE WORLD NEEDS THE BROTHERHOOD OF CHRIST

Mr. E. C. Denton, of Christ church, Rochester, N. Y., described the present state of society as bad, though not as bad as when our Lord came into the world. The brotherhood He founded in the first disciples, was strengthened and enlarged to include empires under the operation of the Holy Spirit poured out at Pentecost. Relying upon the grace of the Sacraments, the Brotherhood of Christ is still powerful to purge the world of evil.

The Hon. William J. Diehl, Mayor of Pittsburgh, in answer to the question, "How may we supply the need," said:

The finest product of humanity is the true Christian gentleman who is made such by exemplifying the character of Christ. We must make right thinking and right living the rule of life, manifest our interest in others, and exercise the privileges of citizenship in the spirit of the Master.

The Rev. Frank Du Moulin, of St. Peter's, Chicago, said:

There are many well defined heart-hungers which it is our duty to find out. One great hunger is the spirit of brotherhood. Truth wrapped in personality is the thing wanted. The world is not asking for miracles or signs from heaven, but signs from earth. Personality is the pre-eminent factor which brotherhood men can supply. Each life is a silent propaganda. There is no greater sermon than that which comes from a life. The world will not accept a message from any man whose Christianity is not interpreted by his personality. The Brotherhood is waking to the fact that all men must be evangelized; not only all men, but the whole man. For this reason, the 19th century is the greatest of all. We want the influence of Brotherhood men in the home as well as in trade and politics. This is an age of hope. Hope is on the horizon, spelling out the relation of man to man, and God is behind all, bringing all closer together.

THE JUNIOR DEPARTMENT

The report of the secretary showed that it was composed of 312 chapters, with from 12 to 15 members each.

The department has a membership of 3,800 boys, ranging in years from 10 to 15. The condition of the department is encouraging. The department had outgrown the experimental stage. Cases of failure of chapters to maintain membership in the department were traceable to the indisposition of seniors to aid the parish clergymen in caring for and instructing the boys as members of chapters. The brotherhood of seniors could not hope to perpetuate itself without perpetuating the junior chapters and continuing work among young men. Thirty-seven junior chapters had been converted into senior chapters during the year, in accordance with an increase in the age of the boys. The junior department fits the boys for membership in the senior, and has come to be nearly an indispensable adjunct of brotherhood work.

THE CHURCH FOR MEN

Friday, 8 P. M., on the above topic, Mr. John W. Wood said in substance:

The Church is for men, because men need the Church. The Church trains the whole life, the man himself, the man made in the image of God. But to have a Church for men, we must have a Church of men, a Church throbbing with the life of men, gradually elevating men to its level, and demanding something of men. No true man will care to receive from the Church and give it nothing in return.

This Church offers men the accumulated wealth of nineteen centuries, a place in its work and a share in its victories and rewards. It offers the riches of its saintly lives, its liturgy, its noble traditions, its heroic deeds, the spirit of love; nineteen centuries of unbroken life, teaching and uplifting the neediest of the sons of men.

It offers a definite faith. Some object to creed. As we cannot have geography without a map and a survey, so we cannot have a Church without a definite faith. The Incarnation is the central point of faith. In giving to men this fact, it gives them principles to guide conscience, and is willing to trust men to apply the principles laid down by the Church. Such a democratic Church ought to appeal to every American. It gives men a place in its administration and the fullest share in worship. In the worship of other Communions, the people are dependent upon the minister. Our Prayer Book is not a Book of Common Prayer for the Protestant Episcopal Church, but the Book of Common Prayer for all people. The Church offers men help to do their duty and to be true

men—offers this chiefly through the Blessed Sacrament of the Lord's Supper. The Church is at once the rallying point and power-house of righteousness.

Mr. W. R. Stirling, of Grace, Chicago, said:

The United States are the biggest combine of which he knew, and its citizens are members of a great corporation who have a craze for making laws, but no craze for putting them in operation. But the Church is an army whose members are soldiers enlisted for life—not as short term volunteers. The laws are already made for them, and they can not change them. Every man in an army wanted a chance to make a mark, and the Church offers every man a chance as a standard bearer to make a mark for eternity. Soldiers must be loyal, and loyalty costs. It meant offering ourselves. Many chances are not taken advantage of. In the matter of hospitality, the stranger away from home might be invited to dinner on Sunday, or to the Bible class, or during the week to the chapter meeting. The kind of work wanted must be persistent, consistent, and consecrated. The Church gives men a chance to mind their own affairs, and not to be too much concerned about the orthodoxy of those whom they would serve.

Speaking on the topic, "What the Church asks of men," Bishop Hall, of Vermont, created a profound impression. He said:

What the Church asks of men is their manhood, in personal, family, and public life. Man is by nature made for communion with God. The religious man is the true man. If it were objected that religion had to do with the supernatural, and that the Church asks for the sacrifice of reason. No, the supernatural is not above the natural faith, is not mere believing, but reason illuminated by the spirit of Almighty God, and reason is the voice of Almighty God in every man, in Africa and in a Christian nation. The doctrines of the Real Presence in the elements used in the Holy Communion, of the Trinity, and of the Incarnation, are not opposed to reason.

The Bishop explained these doctrines by reference to natural phenomena which the senses accept. When he came to speak of the Church's demand for all the powers and influence of men as men, in family and in public life, he stirred to the depths the hearts of his hearers who gave vent to their feelings in frequent applause. Among other things he said, What God is Jesus was, and what Jesus was man ought to be. A man endowed with spiritual power and grace is supplied with the power of self-control, and therefore, whether in the married or single state, able to sustain relations to man and woman which would satisfy God's purpose in his creation. There was no such thing as applied Christianity. Christianity is a gift of the Holy Spirit which men receive to reveal to others.

On Saturday morning, there was celebration of the Holy Communion at 7 A. M. At 10 A. M., the Rev. A. W. Mann, the faithful deaf-mute missionary, was introduced, and the Rev. Mr. Atwood read his address, urging the Brotherhood to work among the children of silence.

THE CHAPTER IN THE SMALL TOWN

In answer to the question, "Why does it fail, what can we do?" Mr. Edward C. Marshall, of St. John's, Keokuk, Ia., spoke for the West; Mr. Horatio B. Lewis, of St. Paul's, Elk Rapids, Mich., for the North; Mr. M. N. Clark, of Grace chapter, Lockport, N. Y., for the East, and Mr. Pearson, of Grace, Morgantown, N. C., for the South. The latter said: The Brotherhood is largely among the white people who, being very poor, are much drawn within themselves. The Church in many ways is strange to them, but a Brotherhood chapter popularizes the Church.

COMMITTEE ON RESOLUTIONS

In the afternoon the report of the committee on resolutions brought out much spirited discussion. The recommendations of the committee to leave to local chapters the matter of uttering and publishing protests against indecent

advertising pictures on bill-boards; to set aside a day at the next convention for discussing ways and means of preventing the desecration of Sunday, and to publish in pamphlet form the address of Bishop Hall, were adopted. But action on the report of the committee on restatement of rules, which proposed to alter the rule of service, and to strike out the word "young" in the statement as to the object of the Brotherhood, was postponed to the next annual meeting.

Mr. W. R. Stirling appealed for the support of *St. Andrew's Cross*.

Mayor Diehl, of Pittsburgh, presented the Very Rev. Charles Stubbs, dean of Ely cathedral, England, who was enthusiastically welcomed. In acknowledging the welcome, the dean begged the men before him to keep young always in their enthusiasm, never to be ashamed of earnestness, nor even of romantic ideals.

ELECTION OF COUNCIL

The members of the council elected for the ensuing year were:

James L. Houghteling, Chicago.
G. Harry Davis, Germantown.
Silas McBee, Sewanee, Tenn.
John P. Faure, New York.
John W. Wood, New York.
W. R. Stirling, Chicago.
John E. Baird, Philadelphia.
Hector Baxter, Minneapolis.
William C. Sturgis, New Haven.
Ewing L. Miller, Philadelphia.
Robert H. Gardiner, Gardiner, Me.
Edmund Billings, Boston.
Samuel S. Nash, Tarboro, N. C.
J. C. Loomis, Louisville.
H. C. Trumbull, Jr., Towson, Md.
John Seely Ward, Jr., New York.
Frank J. Weber, Detroit.
Eugene C. Denton, Rochester.
H. P. Bradin, Berkeley, Cal.
H. D. W. English, Pittsburgh.
Rathbone Gardner, Providence.
John H. Peyton, Charleston, W. Va.
Pierson L. Halsey, Milwaukee.
William G. Benham, Columbus, Ohio.
James Laidlow, Portland, Ore.
F. H. Holmes, West Orange, N. J.
Edward S. Elliott, Savannah, Ga.
T. C. Ruffin, Barton Heights, Va.
A. L. Fellows, Denver, Colo.
Colonel Cecil Clay, Washington.
Hugh Dallas, Nashville.
W. A. Gallup, North Adams, Mass.

The registration showed 600 delegates in attendance, from Maine to Texas, and from Minnesota to Georgia, and the majority of them had never before attended a national convention. There was a comparatively small number of delegates from the region the holding of the convention in Columbus was intended to benefit.

Discussion on the general subject, "The Future," brought out few points that had not already been made in previous addresses.

NEED OF WORK IN THE PHILIPPINES

Mr. John Howe Peyton who had spent three months in the Philippine Islands, made an interesting address on the conditions existing in the islands. He spoke of the beliefs of the native population—of their primitive intellects—and said that among the half million people he saw there was not a drunken man, but there was much gambling. The army was composed of men of noble character, but they were without spiritual guidance. There were only five chaplains among them, and the men were exposed to terrible temptations. Two of the chaplains are Roman Catholic priests, and one is assigned to secular work. The speaker made a stirring appeal in behalf of remedying the conditions.

FATHER HUNTINGTON'S SERMON

On Sunday morning, the anniversary sermon was delivered by the Rev. James O. S. Huntington, O. H. C. His text was Ephes. iv: 13, 15, 16.

The spirit and aspirations, and the hope of the Brotherhood are expressed in these words: "Till we all come, in the unity of the faith and of the knowledge of the Son of God, unto the

measure of the stature of the fullness of Christ," etc. The ideal Brotherhood life came from Christ. God made men capable of eternal union with Himself. Long before we were born the Word had been made flesh, and in Holy Baptism gave Himself to be the living principle of our lives—the Soul of our souls, God did not then put us on probation, but trusted us entirely as though He said to each: "You let Me make you the man you ought to be."

In the first wrong-doing we disappointed Him, but He did not turn away. In Confirmation again He trusted us, and gave us the seven-fold gifts of the Spirit. In our first Communion He gave us His life within us. What have you done with that grace?

God did not save a man all by himself, but as a living part of the body of which He was the Head. The ideal set before us was of social, not of individual, perfection. And the purpose of God was that each reproduce, not copy, the character of Christ.

The speaker felt as never before that the Corporate Communion had been the heart and core of the gathering this year, and charged the brethren to "put on the whole armor of God." They were here in this world, not to gain a prize, or a reward, or even God, but to glorify Jesus Christ, and to truly say of Him, "Thine is the kingdom, and the power, and the glory." God was a just God, and the Eternal Son could not suffer as He did without meriting a reward. Something was due to the manhood of Christ, and His reward was the power to communicate His life to their souls. You are the fruits of His passion, the spoils of His victory.

The Church is not to realize her ideals in this world, but in the next. The earth is but the quarry from which the stones are drawn, and as each stone in an earthly building, is marked and numbered to be fitted to its place according to the architect's design, so each soul on earth ought to be marked with the sign of the Cross, to take its place according to the plan of the Heavenly Architect, in the building whose foundation is Christ.

Go on to the battle of life, to the battle of your King, and strive to grow into the measure of the stature of the fullness of Christ, the Perfect Man.

THE SOCIAL MISSION OF THE CHURCH

Sunday afternoon, the topic discussed was "The Social Mission of the Church—to present Christ in Practical Life as the Living Master and King, the Enemy of Wrong and Selfishness, the Power of Righteousness and Love." The first address was by Mr. N. B. W. Gallwey, of Grace chapter, New York:

It is not clear that the Church of God is quite willing to take Christ through and through for what He stands to-day, Christianity is becoming altogether too complex. Let us take rather Jesus Christ Himself. The Church to-day is an organism so diversified, and with so many relations and ramifications that we scarcely any longer know exactly what She is. To try Christianity as a religion in disposing of the social problems confronting us means nothing more or less than to try any of the one thousand and one different Christian methods. I for one prefer to go back to Christ, and one who goes back to Him must concede first that all truth has been revealed and found out. Truth rose from the dead with Christ and in Him. Truth cannot be bandaged and bound, and Christ cannot be buried and embalmed. Let our watchword be, "On with Christ and on to Christ!" Let us follow Him and go to Him! He is waiting for us. He wants us and has pleaded and prayed for us. The divinest calling ever uttered by human lips was this by Christ: "Come help Me to help men!" In answering the summons, we must lay ourselves down and give ourselves up in service and usefulness to Jesus. To lay down the physical life is cheap, and the call of Christianity always meant the taking up and not the laying down of physical life. It means a *via dolorosa*, a going uphill, at the top of which stands a cross, on

which we may be crucified. This is what the Kingship and the Kingdom of Christ means. I need only remind you of the outlook of the world to-day in order to assure you that the strongest moral courage and sacrifices are requisite if we are not to crucify again a Master and a King.

Prof. Walter A. Wyckoff, of Princeton University, and author of "The Workers," followed.

His observations, while gathering material for "The Workers," has taught him in brief that the Protestant churches of any and all denominations are fast losing their hold on the wage-earning classes of men. Our brethren, the Roman Catholics, he said, have been singularly successful with the wage-earning classes, and he experienced a keen and peculiar pleasure on entering Roman churches in the garb of a wage-earner, and finding there the rich and the poor on equal footing. The contrast in this regard, he stated, was a very striking one. The revolutionary forces regard the Church as simply one of many institutions, as a means of keeping the wage-earners and the poor in line, and protecting the rich from their threatened assaults. He had been in gangs of men where the Church was scorned and scoffed, and where the name of Christ was greeted with reverence and fear, as if the men regard one as a friend, and the other as a foe; not because they believed in Christ's divinity, but because He maintained and gave expression to the truth that all men are brothers. The attitude which we have to meet is one of antagonism to the Church, and the position which we must assume is that of brothers and brethren with crossed hands. The task which Christ had given was no easy one to perform, and in concluding he pleaded for a revival of Christian chivalry in our own lives.

The Very Rev. Chas. W. Stubbs, Dean of Ely cathedral, England, read a paper.

He pleaded for faith in an ultimate social ideal. He quoted Omar Khayam, the Persian poet, and disagreed with him that this is a sorry scheme of things which we would dash to pieces and make over again to our heart's desire had we but the power. He urged that the principles of the Augustinian Fathers, which have all too long dominated the Protestant Episcopal Church, be laid aside, and that the Church adopt in their stead the doctrines of the early Greek Fathers of the Church.

Christ, he claimed, was all that we call best in modern society and modern civilization, and evolution is but a correlation of the doctrine of the Incarnation. He then proffered a creed of which he was the author, of which some of the tenets were: That we believe in God, in Jesus Christ, in the doctrine of the Incarnation, that Christ, by His Incarnation, exalted human nature and consecrated human relations; that Christ founded not only a philosophy and a religion, but a Church as well, and a society, an ideal kingdom, and a storehouse of redemption; that the object of the Church is to reorganize and reconstitute society, as well as to effect the salvation and deliverance of the individual; that Jesus Christ revealed a divine order of things; that in the New Testament the eternal principles of the divine plan and laws of heaven are revealed in part; that the Will of God is a motor of civilization; that eternal revelation is ceaselessly descending from heaven; that revelation is found in the facts of every-day life, and that each day is a page of an eternal Bible or Scripture, and that we cannot, dare not, say brother on earth unless we may say Father in Heaven. Another tenet of the creed was that competition has been assimilated into warfare, and that it therefore stands self-condemned. Another was that "we believe in service, and not competition."

MISSIONS—THEIR NECESSITY TO THE CHURCH AT HOME

At the evening session and final meeting, Secretary Wood read a communication from Prof. Wood, the Brotherhood representative in Japan.

The News of the Church

Consecration of a Bishop Coadjutor for Nebraska

Five chapters of the Brotherhood of St. Andrew thrive there, with more than that number of probationary chapters. The rulers of Japan are antagonistic to Christianity, and as a consequence of their bitterness towards it, many of the Christian schools there are being closed. The Japanese, however, are susceptible to Christianity and those who have been taken into the fold are as good, if not better Christians, than some Church members in this country.

The Rev. Anson B. Graves, Bishop of Laramie, spoke on foreign missions and the responsibility of the Church for them.

While he praised the missionary work being carried on abroad, he lamented that more of it was not undertaken right here at home. He had found missionary work prolific of great and good results in the great West, and he believed some of it ought to be done here in Ohio. For instance, he cited the case of a young man admitted to the communion of the Church at one of the missionary meetings he had held in a small town in Wyoming, who had since become a school teacher, and was now employed in a town of 10,000 inhabitants in Ohio. He had talked with this young man only the other day, he having come a distance of 40 miles to this city for the purpose of shaking hands with the bishop, to whom he related that no Protestant Episcopal Church existed in his town, and that no one there had ever so much as heard of such a faith! This indicated to the Bishop of Laramie that missionary work here was one of the crying needs of the hour. The Bishop also pleaded that the objects and scope of the Brotherhood of St. Andrew be extended. Unless they are, the Brotherhood will stand in the way of other societies that would form were it not claiming so much of the time and attention of young men in the Church, and so much of the Church's manhood. As the Brotherhood now stands, the rule of service is to bring one man into the church each Sunday of the year. "Don't go to the end of the world for missionary fields when you have them at your finger tips."

The Dean of Ely said that in the cathedral at Ely he and others prayed once a week an intercessory prayer for the foreign missionaries, and that the "county of Ohio" had never been included in the foreign missionary field in such prayers as the Bishop of Laramie indicated it should. He suggested that the protest that the clergy stood too much aloof from the people might be timely enough, and he proffered as advice that the clergymen should never let any one know where the man left off and where the parson began.

A brief devotional service followed, after which the convention adjourned, to meet at a time and place yet to be named by the council of the brotherhood.

The council organized by electing officers for the ensuing year as follows: President, James L. Houghteling, Chicago; first vice-president, G. Harry Davis, Philadelphia; second vice-president, Silas McBee, Seawanee, Tenn.; secretary, John W. Wood, New York; treasurer, John P. Faure, New York. Executive committee—five officers and John E. Baird, Philadelphia; John Seely Ward, Jr., New York; Francis H. Holmes, Orange, N. J.; William C. Sturgis, New Haven; H. C. Turnbull, Jr., Baltimore.

Deaf Mute Work

The Rev. Job Turner, missionary to deaf-mutes in the Southern dioceses, has just completed a tour of mission work among deaf-mutes in the dioceses of Georgia, North Carolina, Tennessee, West Virginia, Virginia, and Southern Virginia. The activity of Mr. Turner, notwithstanding his four-score years, is something wonderful. To-day he may be preaching to the deaf-mutes in Richmond, and a few days later will find him presenting the Gospel to similarly afflicted ones in Galveston, Texas.

The Rev. Arthur Llewellyn Williams, late rector of Christ church, Woodlawn, Chicago, was consecrated to this high office, in Trinity cathedral, Omaha, Oct. 18th.

The procession entered the church at 10 A. M., in four divisions, each headed by a crucifer. The Rev. C. H. Young was master of ceremonies, assisted by the Rev. W. H. McKim. Arriving at the chancel, the introit was sung as the bishops took their seats. Morning Prayer having already been said, Bishop Worthington began the service of Holy Communion, assisted by Bishop Graves, of Laramie, as epistoler, and Bishop Spalding, of Colorado, as gospeler. The sermon was delivered by Bishop Morrison, of Iowa, from the text, Heb. xii: 18. The subject was the presence of God in and with the Church.

Said He not, "I will be with my Church, and the gates of hell shall not prevail against her?" We are here to-day not to follow a prescribed ritual, not to do certain things because the Prayer Book says so, but as men belonging to that "Power in the world," and we will say awful words, words that would be blasphemy if what I have said is not true. We have swung away from the materialism of thirty years ago because man as a child of God cannot accept it. Christian Science has swept millions into its fold simply because it teaches an immediately present God. If we would present this truth of the presence of God in the Catholic Church multitudes would gladly hear. Shall the faith live on? What Jesus said and did has been perpetuated in His Church, and we to-day carry with us the future of Christianity.

Bishop Morrison's remarks to the Coadjutor-elect were beautiful and touching. As Mr. Williams arose he said:

You and I but yesterday were priests together, and I can say little to you, except that out of long acquaintance I have learned to love you as this people soon will learn to do. I know nothing yet of the wearying cares of the episcopate. It is yet dawn of day with me. Noon will come with the weariness and the heaviness. Evening shadows of disappointed hopes lie far westward still. But I know this—it is no idle thing we do to-day. The Holy Ghost will be given you in this ceremony. The world will consider this an honor to you, but as you go up and down these broad prairies, the servant of servants, you will be one of that apostolic band to whom the Lord said: "Follow me." The episcopate means this—to be with the Lord, serving as he served, and, if it be God's will, die as he died, for your people's sake.

People, believe God sends this man to you, and pray for and love him. He comes with the one purpose in his heart, to love and serve you.

After the sermon and the singing of the hymn, "Our Blest Redeemer ere He breathed His tender last farewell," the Bishop-elect, vested with his rochet, was presented to the presiding Bishop, the Rt. Rev. George Worthington, D. D., by Bishop Edsall, of North Dakota, and Bishop Morrison, of Iowa. The certificate of election was read by Dean Fair, chairman of the Standing Committee; the certificate of the Presiding Bishop of the Church, by Bishop Nicholson of Milwaukee, and the commission of the consecrators, by Bishop Millspaugh, of Kansas. While the Bishop-elect was being vested with the rest of the episcopal habit by the attending presbyters, the choir of 60 voices sang the beautiful anthem from "St. Paul," by Mendelssohn. The Bishop elect then knelt at the entrance of the sanctuary, and the *Veni Creator Spiritus* was sung, Bishops Spalding, of Colorado, Graves of Laramie, Millspaugh of Kansas, Atwill of Western Missouri, Edsall of North Dakota, and Nicholson of Milwaukee, uniting in the laying on of hands. The choir sang the grand anthem from the "Creation," "The heavens are telling," as an offertory. The celebration of the Eucharist followed, none but the bishops and vested clergy communicating, the congregation having received at the two earlier Celebrations at 7 and 9 o'clock. The procession returned to the parish house in reverse order, the choir singing, "The Son of God goes forth to war."

This was the second consecration which has been held in Trinity—the first one being that of Dean Garrett, who was made Bishop of Texas.

There were several incidents in the service which were particularly appropriate. The consecrator was the Bishop of Nebraska, whose assistant and successor Bishop Williams will be. He was presented by the recently elected Bishops of North Dakota and Iowa, both of whom were associated with him in Chicago. One of his co-consecrators was the bishop who confirmed and ordained him to the priesthood.

The Sunday School

A new system of instruction has just been introduced into the Sunday school of St. James' church, Zanesville, S. Ohio. Its author is the rector, the Rev. Frank W. Bope, who has been working upon it nearly ten years. It teaches the Bible and the Prayer Book by an attractive inductive method, which aims to be free from some of the defects of the ordinary Sunday school leaflet.

Trained Teachers

At the church of the Holy Communion, New York city, the Rev. Dr. Mottet, rector, a movement is on foot having for its object the establishment of an institution for training teachers for the Sunday school work of the parish in the future. It is contemplated making the institution an incorporated trust.

Public Lectures in New York

Under the auspices of the New York Sunday School Commission, two courses of public lectures for Sunday school workers have been arranged. The first was begun at St. Bartholomew's church, Oct. 14th, by Prof. Nicholas Murray Butler, of Columbia University, who discussed "Religious instruction, and its relation to education as a whole." On Saturday afternoon, Oct. 21st, at 3 o'clock, in the same church, Prof. Chas. De Garmo presented "The present status of religious instruction in England, France, Germany, and the United States." This will be followed on subsequent Saturdays by Prof. Richard G. Moulton, of the University of Chicago, on "The Bible as literature," and by similar themes, discussed by Bishop Doane, of Albany; Bishop Hall, of Vermont; Dean Hodges of the Cambridge Divinity School; Prof. Chas. J. Kent, of Brown University; Prof. G. Stanley Hall, of Clark University, and Dr. Walter L. Hervey, of the Department of Education of this city. A special course on "The Four Gospels" will be held at St. Michael's church, and one on "St. Paul's life and work," at St. Andrew's church.

Days of Intercession for Sunday Schools

Were held in several of the churches of Philadelphia and suburbs, on Sunday, 15th inst. At St. David's church, Manayunk, the Rev. J. P. Tyler preached on "Sunday schools, and the religious training of the young." In Christ church, Germantown, the Rev. C. H. Arndt, rector, preached on "Sunday school work and opportunities." A special service for teachers, scholars, and all interested in Sunday school work was held on Sunday evening, 15th inst., at St. Peter's church, Germantown. On Monday evening, 16th inst., in the same church, there was a special service for the diocese of Pennsylvania, Bishop Whitaker presiding. The church was well filled with clergymen, superintendents, teachers, workers, and friends of the Sunday school. Addresses were made by the Rev. Messrs. R. A. Mayo, R. W. Forsyth, and H. L. Duhring, D. D.

Sunday School Institute of Washington

On St. Luke's Day, the annual convention was held in St. Andrew's church, Washington, D. C. The Bishop celebrated the Holy Communion, after which he gave an informal address of welcome to the convention, in the parish build-

ing, with practical suggestions for Sunday school teaching. Delegates were present from nearly all parishes in the city, and several in the counties. The secretary and treasurer, the Rev. Louis G. Wood, read his annual report, showing increased interest in the Institute, as manifested in the monthly meetings held last winter and the immense gathering of children at the general service in May. At the suggestion of the Bishop, the convention, by a rising vote, expressed its sense of the valuable services of the secretar, to whose untiring efforts is mainly due the successful establishment of the Sunday School Institute in Washington. The Rev. Messrs. Alfred Harding and Louis G. Wood were unanimously re-elected 1st vice-president and secretary and treasurer respectively, and Mr. J. Holdsworth Gordon was chosen second vice-president. After recess for luncheon, the convention re-assembled. The first topic, "How to teach the Prayer Book, and not neglect Scripture study," was discussed in an admirable paper by the Rev. R. P. Williams, followed more briefly by Messrs. John O. Johnson, J. H. Gibson, and W. B. Dent. These all agreed that the Prayer Book cannot be taught properly without teaching the Bible, and that the best kind of Scripture study for Sunday Schools is through the Prayer Book. A brief and interesting discussion followed, in which stress was laid on practical instruction in using the Prayer Book. The second topic, "Right methods of teaching the life of Christ to advanced classes," was discussed by Mr. W. R. Bushby, Mr. R. W. Test, Mr. P. Melbourne, and the Rev. Frank H. Barton. On "The adaptability of kindergarten methods to infant classes," papers were read by the Rev. A. M. Hilliker, Mr. J. H. Gordon, and Miss Mary W. Burr. In the evening, there was a public service at St. Andrew's church, when an excellent sermon, bearing on the subject of the day's discussions, was delivered by the Rev. Wm. A. Barr, of Richmond, Va.

The Woman's Auxiliary of the Board of Missions

The Kansas Branch

The annual meeting was recently held in St. John's church, Wichita, and it was of more than ordinary interest. The officers and members were greatly encouraged by the action of the clergy and delegates at the diocesan convention, in adopting the following resolution:

That hereafter there shall be a branch of the Woman's Auxiliary to the Board of Missions in every parish and mission in the diocese.

This is a step in the right direction, and the Woman's Auxiliary of Kansas is to be congratulated upon the co-operation it receives from the clergy.

Minnesota Branch

Held its annual gathering at St. John the Evangelist's church, St. Paul. The meeting began with a celebration of the Holy Eucharist, Bishop Gilbert, celebrant. The Rev. Dudley Rhodes, rector, delivered the address of welcome. The business session was opened with Mrs. Wm. B. Folds in the chair. The roll was called, 187 delegates responding. The treasurer reported that during the year, \$2,690.81 was sent to the general secretary, and \$54 from the mite boxes was divided among the foreign, the domestic, and the diocesan missions. An extra offering yielded \$228.47. The Junior Auxiliaries, according to Miss Catherine Sleppy, raised \$59. Of the morning offering, \$25 was voted to Bishop Edsall. Among the appropriations were: For Miss Sybil Carter, \$100; for the Rev. Geo. B. Pratt, formerly of Hastings, and now a missionary in the Philippines, \$50; Deaconess' Home, \$100; and other sums were voted for Bishop Gilbert's work and for Mr. Stevens' work in the South. The Mrs. Brunson scholarship was added to the Whipple and the Gilbert scholarships. Elected for ensuing year: President, Mrs. Hector Baxter, of Minneapolis; vice-presidents, Mrs. C. B. Brunson, of New York, Mrs. William B. Folds, of Minneapolis, Mrs. Denis Follet, of St. Paul, Mrs. L. D. Frost,

of Winona; secretary and treasurer, Mrs. Judson W. Bishop, of St. Paul. At the afternoon session, Bishop Gilbert made an address on "The missionary spirit," the Rev. C. E. Haupt, on the Deaconess Home, and Mrs. Stevens, of Rushford, "Work among the negroes in the South." At the evening session, the Rev. C. E. Haupt spoke on "Mission work in the diocese" and Bishop Edsall's mission work in North Dakota.

Daughters of The King

The national convention to be held in Atlanta Nov. 15th, 16th, 17th, will be the first convention of the Order ever held in a Southern diocese. The preparations for the convention are well in hand. The religious services will be held in St. Luke's church, and an effort will be made to secure the rooms of the Symphony Club, which are near by, for the business sessions.

Local Assembly of Long Island

The 8th semi-annual gathering was held Oct. 12th, at St. Thomas' church, Brooklyn. At 11 o'clock, there was a celebration of the Holy Eucharist, and an address by the Rev. Dr. Jas. Clarence Jones. Luncheon was served in the parish house by the members of St. Thomas' chapter. A business session, over which Mrs. W. H. Barnes, of College Point, presided, was held at two o'clock. Reports were presented from various chapters, and routine business disposed of. The presentation of an excellent paper, on "What it means to be a Daughter of the King," by Mrs. J. W. Martin, of St. Ann's chapter, was followed by a conference, led by Mrs. J. H. Shirley, of St. Thomas' chapter, on the subject, "How we can make chapter meetings interesting and helpful." A question box closed the session. In the evening, there were addresses by the Rev. Dr. Alsop and the Rev. Messrs. G. W. Davenport and Charles A. Hamilton. There are 16 chapters of the Order in this diocese, and there was an excellent representation from all of them.

Chicago Diocesan Assembly

The annual meeting of the diocesan assembly was held in St. Peter's, Lake View, on the 18th. At Morning Prayer, the rector of Epiphany preached from the text, "The King's daughter is all glorious within, and her raiment of wrought gold." Mr. Hopkins emphasized the importance of an assurance of our loyalty, and of action becoming the daughters of royalty, who should also practice contrition, for a truly royal person is humble and contrite. It is not what we do, so much as what we are, that is regarded by the All-Wise. There were about 100 communicants at the 11 A. M. service, the Rev. Dr. Rushton being celebrant, assisted by the Rev. F. DuMoulin, rector. After luncheon, provided by the ladies of St. Peter's, the following were elected as officers for the year: *President*, Mrs. Louise B. Kilbourne, of St. Mark's branch; *Vice-President*, Mrs. James Nicol, of St. Peter's; *Secretary-Treasurer*, Miss L. C. Starr, of St. Mark's, re-elected. There were present, representatives of most of the parishes having chapters of the Daughters. On behalf of St. Paul's, Kenwood, the Rev. D. W. Howard extended an invitation, which was accepted, to hold the January quarterly meeting in that parish. The retiring president, Mrs. McGregor, who has so endeared herself to all by her devotion to the work, and whose declining re-election was necessitated by domestic duties, was chosen delegate to the annual convention, which meets in Atlanta, Ga., Nov. 16th to 18th. The co-delegate will be Mrs. Hannon, of the St. Peter's chapter. Addresses were made by the Rev. Dr. Wilson, J. M. D. Davidson, D. W. Howard, F. DuMoulin, F. E. Brandt, and Dr. Rushton.

Chicago

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

A new contract has just been made by the vestry of St. Paul's, Kenwood, which will carry the walls to their full height.

At Emmanuel, La Grange, on the 16th, was held a Sunday school conference, which was addressed by the Rev. John Henry Hopkins, of Epiphany.

The Rev. C. C. Tate who has for many months been acting as chaplain at Kemper Hall, Kenosha, Wis., is in temporary charge of Christ church, Woodlawn.

It has been decided to do no more work on the new Grace church, Oak Park, until the spring. This will leave the parish undisturbed in their temporary quarters on the new site for at least half a year.

Rev. Mr. Keator goes to Iowa

The Rev. F. W. Keator, for four years rector of Grace church, Freeport, has accepted the unanimous call to St. John's, Dubuque, Iowa, which was tendered him a month ago, and regretfully severs his connection with this diocese, from which he will be much missed. His future field, a parish with 300 communicants, is in every way a wider one than his present cure.

Bible Study at St. James'

The Rev. Dr. Stone preached in St. James' last Sunday morning a sermon on "The parting of the ways," or "Has the Church given up the Bible?" He firmly believes that the sacred Scriptures, as the Word of God, will stand any test that science may apply to their interpretation, and come out of the ordeal more deeply rooted than ever in the confidence and affections of the man who sincerely wishes to know the truth. He commences on Friday morning next at 11 A. M., a weekly Bible study for women, to which all are cordially invited.

An Historic Event

In connection with the recent commemoration in St. James' of Chicago's great calamity, the fire of Oct. 9th, 1871, there was a certain propriety in the rector's sermon on "The Foundations of the city," for the fire marked tower of this "mother church" is the only masonry standing to-day that withstood the terrible ordeal. It is said of the three congregations that met under the shadow of that mute monitor on the Sunday following the conflagration that had swept away their residences on the North Side, they registered a vow after the brief service by their rector, the present Bishop of Mississippi, that they would rebuild the house of God before they did their own private homes.

Church of the Epiphany

On Wednesday afternoon, Oct. 3d, a service for the women workers of the parish was held in the church, after which the various societies for women met in the parish house and organized for the fall and winter work. On the evening of the 21st Sunday after Trinity, the students of the various medical and dental colleges of the West Side, were invited to the church, and Dr. Daniel R. Brower, of Epiphany vestry, delivered a valuable address on "A great physician of the first century," St. Luke. The church was crowded by the students and their friends, and copies of the Gospel according to St. Luke were distributed to the students in the name of the Brotherhood chapter, after the service.

New York

Henry Codman Potter, D.D., LL.D., Bishop

New York Churchmen's Association

At last week's meeting the Rev. Drs. Geo. M. Christian and Thomas Gallaudet discussed "Spiritual direction" and private confession from opposite points of view.

Church of the Archangel, New York

Has received through its rector, the Rev. Geo. S. Pratt, a pledge of \$5,000 toward purchase of ground for its needed church edifice, on condition that a like sum be raised.

Marriage of the Rev. J. J. R. Spong

On Oct. 7th, at St. Mark's church, Philadelphia, the Rev. John James Rowan Spong was married to Miss Virginia Grosholz, daughter of

the late William Grosholz. The Bishop of Milwaukee officiated.

City Mission Society

At the services during the past few weeks, nearly 18,000 persons have been in attendance. During the same time the visits made by the staff of missionary workers to public institutions, numbered nearly 10,000.

St. Andrew's Church, Yonkers

Will be enlarged so as to have a seating capacity of 800, with a choir seating in the chancel of 40. Ground for the purpose has just been secured, and building operations will be immediately begun. A new organ will be put in.

Manhattan Clerical Club

Held its 16th annual meeting at the Hotel Tuxedo, and elected the following officers: President, the Rev. Canon Knowles; vice-president, the Rev. W. N. Dannell, D. D.; secretary, the Rev. H. R. Hulse; treasurer, the Rev. John Williams. The subject for discussion was, "Vacation experiences"

St. Stephen's College, Annandale

To set at rest sundry rumors to the effect that St. Stephen's might be united with Hobart College, the trustees of St. Stephen's, at a recent meeting unanimously adopted a resolution stating that there is no intention of consolidating with any other institution of learning, and that the college is to be placed on a more vigorous plane than ever, in so far as that is possible. The new warden, the Rev. Lawrence T. Cole, as undertaken a new advance already.

The Catholic Club of the State of New York

Including priests from Albany, and Central and Western New York, held its autumn conference in Zion church, Fulton, Oct. 17-18th. Five new members were enrolled since the last meeting; there was a sermon to the clergy, expounding the *credenda* of the club, *i. e.*, those of the Clerical Union for the Maintenance and Defence of Catholic Principles, of which the club is a local branch; and an essay. The club will re-assemble in February. The Bishop of Milwaukee is president of the general society.

Home for Indigent Christian Females

The chapel was formally dedicated Oct. 18th. In the absence of Bishop Potter, the ceremony was conducted by the Rev. Dr. John Wesley Brown, vice-president of the institution. The Rev. Dr. Morgan Dix was preacher. The chapel, which is 60 by 20 ft. in size, will seat 70 persons. It is a memorial to the founder, the Rev. Dr. Isaac H. Tuttle. A marble altar to his memory will soon be placed in the chancel. All the furnishings of the chapel have been given as memorials.

Death of Mr. Wm. H. Appleton

Mr. Wm. H. Appleton, senior member of the publishing firm of D. Appleton & Co., and long senior warden of St. Bartholomew's church, died at his home at Riverdale, in his 86th year, Oct. 19th. He was the founder of his firm, and its active director for more than 60 years. He was one of the principal promoters of international copyright, and was the first president of the American Publishers' Copyright League. For nearly 50 years he was a trustee of the New York Life Insurance Company, and was also a trusted officer of other important bodies. He erected and endowed the Appleton Church Home for Orphan Girls, at Macon, Ga. The burial service took place at Christ church, Riverdale, Oct. 21st.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Music at St. Matthias' Church

Great improvement has been made in the musical part of the service. A choir of 30 voices is now under the direction of Prof. Aaron Taylor, for many years first basso of St. Stephen's; and the members show the result of the careful training given them.

Holy Trinity Church, Westchester, Unsafe

This handsome church, erected about 30 years ago, has officially been pronounced unsafe, and

until extensive repairs have been completed, services will be regularly held in the parish building. An entire new roof will be put on the church at a cost of \$6,000.

Church of the Holy Apostles, Philadelphia.

Improvements have been begun, which it is hoped will be completed when the new rector, the Rev. N. S. Thomas, takes charge in December. The centre and side aisles are to be tiled, the spaces between the rafters under the roof will be bewalnscoated, and six ventilators placed in the roof. These improvements will cost about \$2,500.

Holy Trinity, Philadelphia

A Sunday night service will be held at this church, the Rev. F. W. Tomkins, rector. It is designed to make this service very attractive. It began on the 15th inst., at 7:30 P. M., with an organ recital by Ralph Kinder, organist. Commencing on Monday, 16th inst., the church is to be opened during the day, with Matins at 9 A. M., and Evensong at 5 P. M.

Evangelical Education Society

The 37th annual meeting was held on the 19th inst., at the Church House, Philadelphia. The following managers were elected to serve three years: The Rev. Drs. J. E. Grammer, F. James, J. B. Falkner, R. A. Mayo, the Rev. C. C. Walker, Dr. John Ashhurst, Jr., Dr. Horace Y. Evans, and Harold Goodwin. The president, general secretary, and treasurer, were re-elected for one year.

Church of the Good Shepherd, Kensington

The Sunday school celebrated its 31st anniversary on the 15th inst. The principal address was made by the Rev. W. S. Baer whose topic was "Success." Addresses were also made by Mr. F. Pierce Buckley, superintendent of the school, and the Rev. John A. Goodfellow, rector. The annual report stated that the contributions for the year amounted to about \$400, an excess over the previous year; and the scholars have considerably increased in number.

Seamen's Mission

At the annual meeting of the contributors to the "Churchmen's Missionary Association for Seamen in the port of Philadelphia," held at the Church House on the 17th inst., vice president James S. Biddle was in the chair. Encouraging reports of the work done during the year just ending were received. The treasurer's report showed: Receipts, \$3,131.67; balance, \$339.42. Two clergymen and five laymen were elected to serve three years as members of the board of managers.

A Mission at Somerton

Mr. John C. Lewis, a prominent member of St. Luke's memorial church, Bustleton, removed to Somerton in 1897, was appointed lay-reader, and held services in a private house. A lot, valued at \$1,000, was offered one year ago to St. Luke's, provided a chapel should be erected upon it, and now a contract has been made to build a one story frame chapel, 12 ft. high, and to measure 20x40 ft., on the south side of New st., west of the Bustleton and Somerton pike. The building will have a shingle roof, and be heated with hot air. The estimated cost is \$1,200. Mr. Lewis, the lay-reader, is a candidate in this diocese for the order of perpetual deacon.

Emmanuel Church, Holmesburg

The corner-stone of the new chancel, sacristy, and choir room was laid on Monday afternoon, 16th inst., by the Rev. Dr. D. C. Millett, rector *emeritus*. The clergy, churchwardens, and vestrymen, preceded by the combined vested choirs of Emmanuel and the church of the Good Shepherd, Kensington, marched from the parish house, singing the processional, to the spot where the ceremony took place. The Rev. Messrs. John A. Goodfellow and L. R. F. Davis took part in the service, the Rev. Dr. Millett pronouncing the benediction. The walls will be constructed of Trenton sandstone. The choir stalls and wainscoting will be of red oak with Gothic panels, and the ceiling of the chancel, yellow pine. The choir and chancel floor will be tiled, and the steps of the chancel will be of

Belleville brown stone. The cost of the new addition is given as \$5,000.

The South-west Convocation

Held a meeting on the 16th inst., in the chapel of the Prince of Peace. The Rev. G. Woolsey Hodge, dean, presided. The Rev. Wm. McGarvey delivered an address, and said the diocese of Pennsylvania must be missionary, and so should every parish. All around us are people who know not Christ. The chief end of the Church is to bring men in, so that they may be saved from perishing. The Rev. F. W. Tomkins said he thought all the churches are doing their best to save men. The work is really Church extension, and the great responsibility is to reach out in every direction. Every one that brings in a new Sunday school scholar is doing Church extension work. We must cause the impression to be made on others that the churches are God's houses. The Church must emphasize it by frequent services and by inviting men in.

Convocation of Germantown

Held a stated meeting on the 17th inst. in St. Andrew's church, Yardley. The Holy Communion was celebrated, and the sermon was preached by the Rev. C. L. Fulforth. At the business meeting, a letter was read from Bishop Whitaker who made the following appointments: The Rev. Joseph Woods, Jr., minister in charge of St. Andrew's, Yardley, and missionary of St. James', Eden; the Rev. Joseph T. Wright, Grace church, Hulmeville; the Rev. L. R. F. Davis, Holy Innocents, Tacony; the Rev. John Totty, St. George's, Port Richmond; the Rev. Henry C. Mayer, Christ church, Franklinville, and the mission stations of St. Ambrose and St. Faith. At the public missionary meeting, held in the evening, the Rev. Messrs. Lyman P. Powell and Charles H. Arndt delivered addresses.

Grace church, Philadelphia

Extensive alterations and repairs have been made in the interior of the edifice during the past summer. The Sunday school room was entirely re-decorated and re-furnished, with stained glass windows put in, and a fine organ presented to the Sunday school as a memorial of a daughter of one of the vestrymen. The ceiling and walls of the church have been re-decorated in white and gold, the pews newly upholstered, the chancel, aisles, and floors re-carpeted, the entire building has been lighted by electricity, the heating apparatus enlarged, and the organ has received some additions. A large gilt runic cross has been placed on one of the towers. These improvements have cost over \$6,000, and are all paid for. With special services, the church was re-opened on Sunday, Oct. 22nd, the rector, the Rev. Dr. H. Richard Harris, officiating.

West Philadelphia Convocation

The 44th regular meeting was held at Calvary Monumental church on the 19th inst. The missionary committee reported encouraging progress at St. Titus' mission, and urged financial support of a mission for colored persons at 36th and Ludlow sts. Mr. W. J. Peale, of St. Andrew's, announced that he took upon himself payment of the rent of this mission house. The Rev. A. J. P. McClure presented the claims of the General Clergy Relief Association, and suggested that special attention be paid to the collection on Quinquagesima Sunday. After listening to an essay on "The authority of Christ," by the Rev. Wm. M. Groton, convocation adjourned. Supper was served at 6 P. M., followed later by a public missionary meeting, in which the Rev. Messrs. C. M. Armstrong, W. H. Brown, S. L. Gilberson, Chas. A. Maison, D. D., and Alden Welling, participated.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The Rev. P. N. Meade, rector of Christ church, Oswego, and dean of the fourth district, is suffering from ill health, and has been ordered by his physician to seek rest and recuperation away from his parish. He is spending a few weeks at his former home in Maryland.

Many friends and former parishioners learn with regret of the illness of the Rev. C. H. Tindell, rector of Trinity church, Canastota, who is at St. Luke's hospital, New York city. There is little hope of recovery.

Convocation of the Fourth District

Held in St. James' church, Skaneateles, Oct. 10th and 11th. Owing to the absence of Dean Meade, through illness, the Rev. W. DeL. Wilson presided at the services and business sessions. At the opening service addresses were made by the Rev. Messrs. Karl Swartz, E. W. Saphore, C. N. C. Brown, and F. W. Maccaud. On Wednesday morning there were two celebrations of the Eucharist, the Rev. J. A. Skinner preaching at the later service. After the transaction of routine business and a bountiful lunch, the convocation listened to an address on "The use of Church papers, parish papers, tracts, etc., by the Rev. John Arthur. The venerable Judge Marvin, author of the work, "Authorship of the Four Gospels," now 92 years of age, a devoted Churchman, and attendant at the early Sunday Eucharist, lunched with the convocation. After the usual vote of thanks, adjournment was made *sine die*.

Massachusetts

William Lawrence, D. D., Bishop

St. James', Cambridge, has paid its debt of \$12,000, and will soon be consecrated.

The school board of Boston have voted to name the new grammar school house on Quincy and Perth sts., Dorchester, after Bishop Phillips Brooks.

The church of the Messiah, Auburndale, has purchased a new organ, costing nearly \$2,000.

St. Luke's church, Fall River, has been given an organ, valued at \$1,000, by Mrs. Frank S. Stevens.

A fine organ of excellent tone and quality, costing \$5,000, has been given to the church of our Saviour, Longwood.

Mr. and Mrs. W. V. Keller have given \$100 to the City Missions. Mrs. M. D. Spaulding has also given \$100 to the same cause.

A reception was tendered the Rev. W. S. W. Raymond, in charge of Grace church, South Boston, Oct. 18th, by his parishioners.

Mr. Russell Sturgis, a prominent Churchman of Boston, was buried from St. Paul's church, Oct. 19th. The Rev. Dr. Lindsay read the service, assisted by the Rev. G. J. Prescott.

The services at Holy Cross mission, Ashmont, have been discontinued. Three years' experience in this work has confirmed the rector of All Saints', the Rev. C. T. Whittemore, who has had charge, that Rockwell st. is too near All Saints' for the establishment of mission work. Those living in that locality are within easy access of the parish church.

The Cambridge Theological School

Has 16 new men, five of them are graduates from Harvard, and the others are graduates from Trinity, Hobart, Princeton, Columbia, University of Minnesota, and University of Pennsylvania.

St. Mark's Mission, Leominster

Has received the gift of a rectory from Mrs. M. C. Crocker, of Fitchburg. The house is commodious, and contains a large guild room. It is colonial in style of architecture.

The 25th Anniversary of Rev. G. J. Prescott

As rector of the church of the Good Shepherd, Boston, was observed with special services on Sunday, Oct. 8th. Bishop Lawrence preached at the morning service. He paid a high tribute to the ministerial services of the rector, and his faithful parishioners. Mr. Prescott preached in the evening. On the Monday following, a reception was held in the guild rooms. Mr. Joseph W. Woods, secretary of the board of trustees, gave a history of the church, which was started by Emmanuel parish as a mission chapel, under the care of the Rev. Dr. Huntington, now Bishop of Central New York. It was

consecrated April 2nd, 1868, by Bishop Eastman. During its early life the church was under the charge at different times of the Rev. Messrs. S. S. Holmes, C. H. Learoyd, W. R. Huntington, T. E. Patterson, and Edward H. Krans. In 1872, the Huntington House adjoining the church was built, and the 21 tenements rented there have yielded always a good income for the support of the church. The parishioners presented a large mahogany writing desk, with a purse of money, to the Rev. and Mrs. G. J. Prescott.

The Clericus

The Rev. William T. Thayer, master of St. Mark's, Southborough, read a helpful paper upon the methods of education before the clericus, Oct. 16th. The discussion brought out the topic of family prayer, and the clergy present referred to its decline, but emphasized its necessity.

New Altar and Reredos in Emmanuel, Boston

These are fine specimens of ecclesiastical art. They are the gift of Mrs. Winthrop Sargent, in loving memory of Benjamin Smith Rotch, and Annie Bigelow Rotch, and of their children, Edith Rotch and Arthur Rotch. The reredos is of Caen stone, and the altar is of marble. The extreme width of the reredos is 18 ft., and its height, 28 ft. Rising from the altar and retable is a panel about 3 ft. high, with an arched decoration, in front of which are two small figures of children holding a ribbon bearing this inscription: "Holy, Holy, Holy, Lord God Almighty." The central feature of the reredos is a large bas-relief of the Lord's Supper, after Leonardo de Vinci, but with some modifications. Flanking this panel in the wings on either side, are four statues in niches, representing St. Peter and St. Mary (of Bethany), St. Mary the Virgin, and St. John, surmounted by elaborately carved canopies with spires. The central bas-relief has a canopied roof, under which stands the figure of Jesus with outstretched hands, in the pose of welcome. On either side adoring angels are represented kneeling. The Caen stone is exquisitely contrasted with the cooler tone of the limestone wall behind it, and the light from the hidden incandescent lamps within the arch of the chancel produce a soft impression. Another window, a memorial of Howard Payson Arnold, has been placed upon the north wall, and measures 30 ft. by 15. The artist, Mr. Frederick Crowninshield, has taken the design from "Pilgrim's Progress," and represents Christian ascending the Hill Difficulty, and arriving at a stately palace called Beautiful, where he was welcomed by four virgins, Discretion, Prudence, Piety, and Charity. The work is commendable in every way, and the landscape, sky, and figures, stand out in excellent proportions, and are alike interesting and original.

St. John's Mission, Saugus

This work is being carried on by Mr. Charles W. G. Lyon, a lay-reader, who took charge in September a year ago. The congregations at the Sunday services through the heated season have averaged 30, and often as many as 65. The Sunday school, which received the personal instruction of Mr. Lyon through the summer, is now in an encouraging condition, and has been re organized for the winter months, with a superintendent and a staff of teachers. A class for Confirmation is being prepared for the Bishop who makes his visitation Dec. 22d.

Tennessee

Thomas Frank Gallor, D.D., Bishop

The Harriman Missions

On the 18th Sunday after Trinity, the Diocesan visited St. Andrew's, Harriman. In the morning there was litany and the Holy Communion, the Bishop preaching. At Evensong, adult Baptism and Confirmation were administered, after which, driving five miles into the country, a sick man and his daughter were confirmed, and received the Blessed Sacrament. On Monday night in the Quintard Memorial church, Glen Mary, at Evensong, infant Baptism and Confirmation were administered, the Bishop

preaching to a large congregation of the miners who completely filled the church. This mission, begun during the last years of the late Bishop, and in which he was so much interested, has been named for him, as an abiding memorial. Tuesday morning the Holy Eucharist was celebrated, the Bishop giving an Eucharistic meditation from the words, "This do for my memorial." The mission is now practically free from debt, but lacking in furnishings, which, it is to be hoped, will soon be provided, so the church can be consecrated. Tuesday night in Christ church, Rugby, Evensong was said, the Bishop preaching a stirring sermon. On Wednesday morning there was an early Celebration of the Holy Eucharist, and also a later Celebration with sermon, the Bishop giving an Eucharistic meditation.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

The Rev. M. C. Stryker, rector of Grace church, Waycross, has been seriously ill with typhoid fever. His vestry have given him a leave of absence, which he is enjoying at Tallulah Falls, in the mountains of North Georgia.

The Rev. Allard Bornwell is critically ill at his home in Atlanta.

The Bishop's Appointments

NOVEMBER

1. The cathedral.
4. A. M., Eatonton.
5. A. M., Milledgeville; P. M., Sparta.
9. Board of Diocesan Missions, Atlanta.
12. A. M., the cathedral; P. M., Hapeville; Evening, East Point.
15. General Convention of the Daughters of the King, Atlanta.
18. Marshallville.
19. A. M., Americus; P. M., Cordele.
20. A. M., Tifton; P. M., Leighton.
21. A. M., Fitzgerald; P. M., McRae.
25. Augusta.
26. A. M., St. Mary's; P. M., St. Michael's, Waynesboro.

Gift to St. Luke's, Atlanta

Miss Charley Warwick who is sent as a missionary to China by the "Daughters of the King," to fill the vacancy caused by the death of Miss Lily Funston Ward, has recently presented to St. Luke's church, Atlanta, a beautiful Communion service of silver gilt. She has also given St. Luke's a set of altar and pulpit hangings, and a supply of altar linen. The hangings are of white silk, and the whole are made of the finest and most costly material, the embroidery, the work of the giver, being exquisite.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop

M. N. Gilbert, D.D., LL.D., Bishop-coadjutor Church Club Banquet

Held at Hotel Ryan, St. Paul, Monday evening, Oct. 9th; covers were laid for about 125 guests. Judge Nelson acted as toastmaster, and in a few appropriate words welcomed the members of the Church Congress to the hospitality of the Church Club. He paid a high tribute to Bishop Whipple on the 45th anniversary of his episcopate. Bishop Whipple gave a vivid description of the early days of the Church, her struggles and hardships, paid a glowing tribute to the first clergy and laity for their endurance and faithfulness under very peculiar and trying circumstances. He spoke of the loyalty and faithfulness of the present staff of clergy in the diocese. The Rev. Dr. Tiffany responded on behalf of the Church Congress. He spoke of its usefulness in bringing the different schools of thought together for discussion and enlightenment on various subjects pertaining to the Church's welfare. The Rev. Dr. Cameron Mann responded in a humorous vein for Kansas and Missouri; the Rev. Mr. Thomas, of Los Angeles, for California. He hoped the Church Congress would some day wend its way out West, and not rest satisfied with coming East to Minnesota. The Rev. Dr. Fair responded for Nebraska. Bishop Gilbert congratulated the members of the Church Congress, bade them Godspeed in their coming deliberations. His speech bristled

with humor. At the conclusion, Bishop Whipple pronounced the apostolic benediction. The gathering was a notable one in many respects.

Marriage of the Rev. H. K. Streeter

The Rev. H. K. Streeter, rector of St. John in the Wilderness, White Bear Lake, was married Oct. 17th to Miss Anna G. Selby. Bishop Gilbert officiated.

Bishop Whipple's Anniversary

Oct. 13th, the 45th anniversary of Bishop Whipple's episcopate was commemorated at St. Paul's church, St. Paul, with full choral Evensong and festal music. The church was beautifully decorated, the attendance very large, and the music by some 60 voices was rendered in excellent good taste. Addresses were delivered by Bishops Whipple, Gilbert, and Potter, and the Rev. Messrs. Tiffany, Thomas, and others. On Sunday, Oct. 15th, Bishop Potter preached in the morning at St. John's church, St. Paul. In the afternoon he addressed an immense audience of workmen at the Peoples' church, upon labor topics, and his experience in New York city as arbitrator in several strikes. Previous to the address Bishop Gilbert conducted a short service, consisting of the Lord's Prayer, a few suitable collects, and the singing of "America," in which the whole congregation joined.

Boise

James B. Funsten, Bishop

Church Work at American Falls

Some two years ago, the Rev. P. H. Murphy, D. D., rector of Pocatello, Idaho, who has been a mainstay of the Church during the long vacancy in the episcopate, began religious services at American Falls, a small but growing place, 26 miles west of Pocatello. It is a place with great future possibilities, consequent upon its possession of some wonderful Snake River falls, adapted by nature to be a great water power at this railroad point. As there is no denominational church as yet, Churchmen feel justified in considering the advisability of building a small but attractive rock edifice. Thanks to the generosity of Frank Campbell, an old resident, and C. B. Randall, an aggressive young Churchman, five lots in the centre of the little town have been deeded to the Bishop for ecclesiastical purposes, and several substantial subscriptions of money and work have already been offered. Services were held in the school house, on Oct. 2d, by the Bishop and the Rev. Mr. Murphy, and at their close a business meeting, which was also well attended. Too much praise cannot be given to the Rev. Mr. Murphy by Church people for his energy in this matter, nor to the Bishop, as yet somewhat of a stranger to the needs of his diocese, but a personal subscriber of a handsome amount to the proposed building fund. At American Falls, eventually, the Boys' Boarding School, of a high-class nature for the diocese, may be located, and Mr. W. H. Philbreck, a prominent citizen, is disposed to offer sufficient land, with necessary irrigation, and another generous-hearted man has started the school building fund with an offer of \$500. Bishop Funsten is much encouraged.

Long Island

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

The Queens and Suffolk County Clericus held its monthly meeting at All Saints' church, Great Neck, on Oct. 10th. The Rev. Edmund M. McGuffy was the essayist.

St. Philip's chapel, Brooklyn, a new mission established last May, is doing good and successful work among the colored population of the upper wards. The mission is under the immediate charge of the Rev. W. I. Stetcher, rector of St. Timothy's, who is assisted by the Rev. Dr. S. D. Townsend and by Mr. Christopher Moore, lay-reader.

Church of the Incarnation, Brooklyn

Three new memorial windows will, within the next few weeks, be placed in the chancel, which has nine windows in pointed Gothic,

each representing some incident in the life of Christ. The subjects of the three new windows are, "The Annunciation," "Christ among the doctors in the temple," these two being in memory of James Clinton Bower, given by his widow; and "The Presentation of Christ in the temple," this last being the gift of Mrs. E. T. Tucker, in memory of her mother. A recent beautiful gift to the church, also a memorial, is a chair of old oak, handsomely carved and canopied and upholstered in crimson and gold. It is in memory of Miss Julia Johnston, and was presented by her sister.

Presentation to Rev. Chas. Donohue

The Boys' Guild of St. Mary's Brooklyn, at its first meeting for the season, presented to the Rev. Charles Donohue a handsome watch fob, with a gold cross pendant, in recognition of the years he has worked in that society as organizer and director. On Sunday, Sept. 24th, the officers, teachers, and pupils of the Sunday school presented, through the lay-superintendent, Mr. W. C. Briggs, a handsome gold watch to Mr. Donohue, his long and faithful connection with St. Mary's closing on that day.

The Clerical League

On Monday, Oct. 2d, held its first meeting after the summer recess, at the Montauk Club. The essayist was John McDonnell Leavitt, D. D., LL. D., his subject being "Hyper-Criticism: a review of the subject of Holy Scripture." The officers chosen for the coming year are: The Rev. Charles Herter, president; the Rev. C. L. Twing, secretary; and the Rev. George F. Breed, treasurer.

The South Side Clericus

Met at the Doming House, Bay Shore. The Rev. Ralph L. Brydges opened the discussion on "The mission of the Church," and was followed by other clergymen. The Rt. Rev. A. Du Moulin, D. D., Bishop of Niagara, was present as a guest of the Rev. Mr. Brydges. Eight other clergy were present.

West Missouri

Edward R. Atwill, D.D., Bishop

Corner-Stone Laid at Monett

On Wednesday afternoon, Oct. 4th, of the new St. Stephen's church. At 3 P. M., a large gathering of the members of the mission and prominent citizens were on the ground. The scholars of the city schools, with their teachers, marched in procession to the church lot. The Monett lodge A. F. and A. M. had been invited to lay the corner-stone according to the Masonic ritual. The Rev. J. S. Moody, archdeacon of West Missouri, in the absence of Bishop Atwill who was prevented from coming by other duties, had charge of the programme, assisted by the Rev. Walter S. Trowbridge, of Springfield, and the Rev. John Gray, of Kansas City. The clergy led the procession of Masons to the platform erected over the foundation, reciting Psalm cxxii. A few versicles were read responsively by the assembly and officiating clergyman. The archdeacon read a list of the articles put in the tin box to be deposited in the corner-stone. It included a copy of THE LIVING CHURCH. The stone was blessed by the archdeacon, and the service then turned over to the Masons who proceeded to lay the stone according to their ritual. A volunteer choir of ladies led the singing of a few familiar hymns. The Nicene Creed was then recited by the clergy and people, and the Rev. J. S. Moody delivered a short introductory address. The Rev. Mr. Gray followed, in the principal address. The Rev. Mr. Trowbridge as representing the parish formerly under the rectorship of the Rev. M. M. Moore, of Springfield, gave a short and encouraging talk upon the subject, "The day of small things." An offering was received, a few prayers said, and the people dispersed. Architect W. S. Mathews, late of Kansas City, has followed in its chief outlines the church at West Plains, which is built cruciform. The nave, 22x40 ft., will seat comfortably about 200 people. The first public service of the Church, so far as can be accurately learned, was

held in Westbay Hall, April, 1894, by Archdeacon Gate, of the diocese of West Missouri. Lay services were held in the hall for over a year by Mr. R. Van Gieson, and a Sunday school was organized, which flourished for more than a year. The Rev. Mr. Brooks, of Neosho, and the Rev. John Wilkinson, of Lebanon, Mo., officiated during this period once or twice a month. In January, 1898, the Rev. M. M. Moore, of Springfield, held a service in the Presbyterian church, and a mission was formally organized, under the temporary name of St. John's. In May, 1898, the Rev. J. S. Moody began to give semi-monthly services, various churches being used till the autumn of 1898, when the building of the old Monett bank was rented and fitted up for regular services. The parish guild resolved to raise money for the purchase of suitable lots, which were purchased in February, 1899, at a cost of \$800. In May, \$700 were subscribed by members of the mission and citizens of the town, and a building committee was appointed.

West Virginia

George W. Peterkin, D.D., LL.D., Bishop

A new choir room for Christ church, Wellsburg, has been completed.

The Rev. John Tilton Marley who recently underwent an operation for appendicitis, has recovered, and is again at his work.

The Rev. James N. Deaver, rector of St. Philip's church for colored people, Charlestown, has secured the old Charlestown Academy, which he will make use of for developing industrial and educational work among his people.

Trinity church, Parkersburg, has just been presented with the photographs of all the rectors who have been in charge of this parish; among them is the Rt. Rev. Robert A. Gibson, coadjutor of Virginia. These photographs are beautifully framed in gilt, and have been hung in the vestry room of the church.

Sheltering Arms Hospital

The annual report just received is very gratifying. This is a diocesan institution, located at Point Creek, Kanawha Co., and was organized for the purpose of treating the sick and injured, especially of the New River and Kanawha mining districts. Considering the nature of the cases treated—largely severe accidents—the mortality record of something less than ten per cent. is very small. A majority of the deaths occur within a few hours after the admission of the patient. The hospital is now prepared to care for 30 patients; five new beds have been added, and hot water heating apparatus put in, at a cost of \$1,200. The buildings have been remodeled, and are now very complete. The hospital is supported chiefly by a contribution from each miner, and help is also given by the churches and private individuals.

Ohio

Wm. Andrew Leonard, D.D., Bishop

Kenyon College

The Bishop of Ripon having been prevented from making his expected trip to the United States this year, the Bedell Lectures, which he was to have delivered before Kenyon College on All Saints' Day, have been postponed for a year. The Rev. Dr. Dix has accepted the appointment as lecturer in 1900. Extensive repairs have been going on in several of the college buildings during the summer vacation. Ascension Hall has a new steam-heating plant, for which Mr. Samuel Mather, of Cleveland, one of the trustees of the college, gave \$2,500. The same system will supply Rosse Hall, Bexley Hall, the Theological Seminary, is also to be supplied with steam heat by the gift of Mr. Mather. Bishop and Mrs. Leonard are remodeling and enlarging the chapel of the Theological Seminary. Some time ago the Bishop put in beautiful oak stalls, and he is now having the walls decorated, and making other changes which will add greatly to the beauty of the little chapel.

Services for Deaf-Mutes

The deaf-mutes for Hancock and adjoining counties met at Trinity church, Findlay, on Saturday and Sunday, Oct. 7th and 8th, when services in visible sign language were conducted by the Rev. A. W. Mann. In the afternoon of the latter day, a child was baptized. In the evening Bishop Leonard administered Confirmation to four deaf-mutes. They were presented by the rector, the Rev. Mr. Clarke, Mr. Mann acting as interpreter.

Easton

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

The rectory of St. Luke's church, Wye Mills, Queen Anne's Co., was recently totally destroyed by fire. It is occupied by Mr. Wm. H. Dolby. The building was insured for \$1,000, but there was no insurance on the furniture.

The Northern Convocation

The fall session was held in Shrewsbury parish, Kent Co. All the clerical members were present, excepting the Rev. Messrs. Alexander M. Rich and William Schouler who are absent in Europe. The opening service was held at 7:30 P. M., in St. Andrew's chapel, Galena. On the morning of the second day divine service, with the celebration of the Holy Communion, was offered in the old church at Shrewsbury, with sermon by the Rev. Dr. Grammer, and after a well prepared and enjoyable collation on the lawn, the people assembled in the church to join in the evening devotions, and to listen to a series of addresses on the theme of missions, the Rev. J. Addison Ingle presenting the subject in relation to the work in China, the Rev. Mr. Grammer, in its more general aspects, and Mrs. Sioussat and Mrs. Physick, as bearing more particularly upon the purposes of the Woman's Auxiliary. On the third day, the sermon in the morning was preached by the Rev. K. J. Hammond, on "The Fatherhood of God in Jesus Christ." The sessions closed in the afternoon with Evening Prayer, and a discussion upon lessons in the life of St. Matthew, by the Rev. Messrs. S. C. Roberts, D.D., K. J. Hammond, and C. T. Denroche.

All Saints' Parish, Longwood

At a recent special meeting of the vestry, appropriate resolutions were passed relative to the death of Mr. J. Thomas Kirby who has been a trustee and vestryman of All Saints from its inception, in 1872. Mr. Kirby had also represented the parish in the diocesan convention since 1894.

Southern Virginia

Alfred M. Randolph, D.D., LL.D., Bishop

Marriage of the Rev. F. L. LeMosy

On Monday, Oct. 9th, the Rev. Frederick Lytleton LeMosy was married by Bishop Randolph to Miss Marian Willoughby Brockenbrough, in St. Stephen's church, Forest, of which Mr. LeMosy is the rector. The bride is the daughter of Major John Boyer Brockenbrough, of Bedford.

Brotherhood of St. Andrew

On Sunday, Oct. 1st, a general conference for Norfolk and Portsmouth was held in St. Luke's church, Norfolk. The subject, "Our next convention, and how to obtain the most good from it," was discussed at length. As an effort is being made to have the next annual convention held in Richmond, a resolution was passed pledging the support of the Norfolk assembly.

South Dakota

William Hobart Hare D.D., Bishop

Convocation of Niobrara Deanery

Met at the call of the Bishop, at Yankton Agency, Sept. 15th. The Indian delegations arrived from the other reservations the day before, and camped about a mile from the Agency, on ground which had been laid out by the Yanktons in the form of an oblong square. About 1,200 Indians attended, 227 of whom were delegates. The opening service began Friday morning at 9 o'clock with a celebration of the Holy Communion, the Bishop being celebrant and

preacher. As always, his words were full of wisdom, and were listened to with close attention. The Rev. E. Ashley, rural dean, interpreted. There was a large number of communicants. The offering, which was for the Convocation fund, was large. After services, the Yankton women gave dinner. At 2 P. M., convocation was called to order by the Bishop. The Rev. W. Holmes was elected secretary, and the Rev. E. Ashley, dean of convocation. Saturday morning, after Morning Prayer, the Woman's Auxiliary assembled, in their annual meeting, to render their reports and present their offerings. They laid before the Bishop in cash, nearly \$1,700. This, with what had been expended at home for local needs, showed that the good women had raised during the year about \$5,000. The convocation spent the morning and afternoon in discussing matters in connection with the work. Sunday morning there was a celebration of the Holy Communion at 7 o'clock, Dean Ashley being celebrant. At 9 o'clock, a Celebration by the Bishop. The Rev. A. B. Clark, of the Rosebud mission, was the preacher. Again there was a large number of communicants. In the afternoon, there was held a general service, after which the Woman's Auxiliary assembled for Bible work by Miss J. B. Dickson. A service for men was held, at which addresses were made by some of the native deacons who spoke words of wisdom to their people. Monday morning, convocation again assembled for business, with Dean Ashley presiding, while the Bishop was at the meeting of the women. The closing service was held in the afternoon, when the men's societies and guilds brought in their offerings. They presented \$226, of which amount \$172 was given to the native clergy fund. The Cheyenne River mission was chosen as the next place of meeting. At the final service, the Bishop spoke a few farewell words, and urged the people to remember what he had tried to impress upon them; viz: "That when God had a great work to do, he generally chose a few to do it. The delegates to convocation, men and women, were the chosen few. They had their spiritual meetings, and he hoped they would return to their homes and work, not merely in religious things, but in improving their homes, their farms, and stock." After the blessing by the Bishop, all crowded about him and the clergy for a last hand-shake and a hearty "good-by."

Quincy

Alexander Burgess, D.D., LL.D., Bishop

The rector of Grace church, Galesburg, the Rev. E. F. Gee, has been holding an encouraging Mission at Canton, giving a series of addresses on the parables, illustrated by stereopticon. In Galesburg, plans are being made for a new church and parish house.

Return of the Bishop

The Bishop has returned to the diocese, arriving at Knoxville on last Saturday, accompanied by his daughter. He was strengthened by the journey rather than fatigued, and is in better health than for many months past. On Sunday he attended services in the church, and in the evening was able to meet socially the ladies of St. Mary's. He hopes to visit other places in the diocese, and if his strength is sufficient, will respond to calls for official duty.

Southern Ohio

Thomas A. Jaggard, D.D., Bishop
Boyd Vincent, D.D., Bishop Coadjutor

St. James, Piqua

On Oct. 3rd, there was laid the corner-stone of the new church, to be built of stone, and to cost about \$20,000. The services were conducted by the rector, the Rev. Abdiel Ramsey, assisted by the Rev. James H. Young and the Rev. Charles H. Lee, Jr. The corner-stone of the old church, which was of brick, was laid in 1846, and some of those composing the choir at that time took part in the musical portion of the service on this occasion also.

Anniversary of Rev. John Boyd, D.D.

A unique service was held in St. Luke's

church, Marietta, on the 49th anniversary of the rectorship of the Rev. John Boyd, D.D. Dr. Boyd announced before the sermon that the same service, word for word, had been used as on the 2nd Sunday of Sept., 1850, the same hymns had been sung, and that he should preach from the same text, 1 Cor. 2: ii: "For I determined not to know any thing among you, save Jesus Christ and Him crucified." St. Luke's is Dr. Boyd's first and only parish, he having come to Marietta on the completion of his theological studies at Gambier, in 1850, and ministered to the people of St. Luke's in spiritual things ever since.

St. James' Church, Zanesville

The Daughters of the King have painted and frescoed the north choir vestryroom, most of the work being done by their own hands. On Sunday, Oct. 8th, several hundred representatives of organized labor attended the church in a body, and listened to a special sermon by the rector. It was the first time in the history of Zanesville that the labor organizations had expressed a desire to attend any church in this way. On Sunday evenings, in November and December, the rector expects to deliver a course of sermons on "The Church and the social problem," "Organized labor," "Secret societies," "The saloon," etc.

Death of Rev. Y. Peyton Morgan, Ph. D.

The Rev. Y. Peyton Morgan, rector of Christ church, Dayton, and formerly dean of Trinity cathedral, Cleveland, died at his home in Dayton, on Monday, Oct. 16th, after a painful illness of several weeks. The funeral service was held in Christ church, Dayton, conducted by Bishop Vincent. He had been appointed dean of St. Paul's cathedral, Cincinnati, and at the time he was taken ill, all his household goods were packed ready for removal to his new home, Sept. 1st. The remains were taken to Cleveland for burial, accompanied by his wife and daughter, and five members of the vestry of Christ church. An impressive service was held in Trinity cathedral Oct. 18th, at 4 P. M., conducted by Bishop Leonard, Bishop Vincent, of Southern Ohio, and Bishop Brown, of Arkansas. A large number of the clergy were present, with members of Troop A and of the Scottish Rite Masons, of which order he was a member. On account of the lateness of the hour, the remains were taken to the Cathedral House, and lay in state at the foot of the altar in the chapel, guarded during the night by five charter members of the Brotherhood of St. Andrew who had been with Dean Morgan in his early work at Trinity. At 9 A. M., Thursday, the last rites were held at Lake View cemetery, where the committal was said by the Bishop of Southern Ohio, attended by the Bishop of Ohio, and several of the clergy of Ohio and Southern Ohio, and by a concourse of people representative of both dioceses. Dr. Morgan was a native of Baltimore, Md., and came into the Church from the ministry of the Methodist Church in 1881. In 1882 he was ordained to the priesthood by Bishop Littlejohn. Dr. Morgan's first work was at St. Ann's, Brooklyn, in 1881; from 1882 to 1891 he was dean of Trinity cathedral, Cleveland, O.; rector of St. John's church, St. Paul, Minn., from 1891 to 1895; Christ church, Dayton, 1895 to Sept. 1899.

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop
Industrial School for Colored Pupils

Just on the outskirts of Littleton, Halifax Co., is located the "Farming, Industrial, and Training School," a Church institution, the aim of which is the moral, intellectual, and religious uplifting of its colored pupils. It owns a tract of 40 acres, on which are two large two-story buildings. Instruction is given in cooking, sewing, housekeeping, farming, carpentry, shoe-making, and other mechanical work. The cost to the pupil is \$7 per month, of which \$4 is in cash and \$3 in work, covering board, tuition, washing, and fuel. This training school and the "Church mission" in the same town have been recently consolidated.

Editorials and Contributions

A COMMITTEE was appointed at the recent diocesan convention in New York to consider that portion of Bishop Potter's address which related to marriage and divorce. The report of this committee contained a strong statement of the evils which have come out of the present laxity. Most significant of all is the glaring fact that the offenders "are permitted to retain their place in the circles in which they move; their actions, though criminal in the eye of the law and the judgment of the courts, are condoned in society, and they are accepted as in good standing and beyond reproach." It is this deterioration of morals in the leading circles of society which emphasizes the necessity that the Church, at least, should speak upon the subject with no uncertain voice. It is for the Church to set the standard of good morals. She cannot allow society to lay down the law for her. *The New York Evening Post* says: "If these charges are only partly true, there should be no doubt concerning the attitude of the Church. Civil marriage is open to divorced persons, and that is all that they can reasonably ask. In fact, the sanction of the Church is sought by divorced persons as a relief from a social stigma. Marriage by a clergyman rehabilitates them, and enables them to hold up their heads in society." These are words of truth and soberness.

DR. ANDREWS, superintendent of the Chicago public schools, is of opinion that Kipling's "Recessional" ought not to be taught to the pupils, because it recognizes the existence of God, and of man's dependence upon Him. The consistent application of such a principle would have strange consequences in the department of English literature. Most of the great English writers, from Shakespeare down to the present time, take this great fundamental belief for granted. If the literature studied in schools is to be so sifted as to eliminate even the postulates of natural religion, what will be left? The result would be like pouring away the wine and leaving the dregs. The literary culture obtained in this way would be hopelessly narrow and uninteresting. It has been suggested that if the "Recessional" is to be excluded on such grounds, "America" must go with it, and likewise Mrs. Julia Ward Howe's "Battle Hymn of the Republic." In fact, in this, as in most nations, the greatest and most inspiring patriotic poetry and song is almost sure to contain some recognition of God as ruling with His invincible might in the affairs of His creatures. Those who propose to trim everything in education to suit the views of atheists and agnostics, have a hard task before them, if they hope to include in their notion of "education" any degree of that culture which imparts the truest breadth and liberality.

PROFESSOR SANDAY, of Oxford, whose pamphlet on the Archbishops' opinion on incense and processional lights, has attracted so much attention, had been asked to sign a set of resolutions set forth by a "Conference of Churchmen" some time ago. These resolutions condemn the tenets of High Churchmen, after defining some of those tenets in language which would certainly not be accepted by those to whom they are attributed.

In reply, the Professor expresses his inability to endorse the resolutions as they stand, and concludes by laying down what may well be regarded as a golden rule of controversy: "I confess that these resolutions remind me forcibly of what I would conclude, by urging, the solemn duty which we owe alike to God and man—a duty at no time more imperative than at the present—to use the utmost care in ascribing to others such opinions only as are really theirs." It is to be remembered that Dr. Sanday has never been associated with the High Church party. Of evangelical antecedents, he has of late been classed as a mild type of the "Broad Church." In reality, it is probably an injustice to connect him with any distinct party. He is known on all hands as a man of judicial mind, who often carries impartiality so far that he has been accused of inability to arrive at a positive conclusion. When a man of such characteristics, respected for his profound learning, does feel called upon to express a strong conviction, his words are sure to carry unusual weight.

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Those In Bright Array

IT is well that we have one day in the Christian Year devoted to the loved and lost, and it is well that it is "a holy day of obligation." The tendency in a strongly commercialized age and country is to neglect these churchyard walks; not indeed so far as bronze or marble is concerned, for in such things we may be sumptuous enough, but in real heart and soul communion with those who have preceded us over Death's moaning bar.

This may not be exactly the age for Baxter's "Saints' Rest," or Hervey's "Meditations Among the Tombs," or "Gray's Elegy;" but the busier, the more rasping and grinding the age is in its exactions, the more surely should "our hearts be fixed where true joys are to be found." And this is the highest meaning and ministry of All Saints' Day. It is a witness and reminder of the great mystical body of which we are very members incorporate on earth, together with that innumerable throng of the released and victorious, who seem to shine with angelic radiance on the dim, dark ways of our life; even as the glints of the earliest November sun stray through the red ivied oriels, till they fall on the chancel and wreath the altar during the holy hour. The dead are with us there; and the morning light struggling through mottled skies, and falling upon the thick piled leaves of the churchyard with a tender glow, is typical, not of the splendor and beauty in which they shall stand around the throne, but of our mortal view of death, half expectant, half shivering. As Toplady or some other poet expresses it:

"Oh the pain, the bliss of dying!"

Is it a father, mother, sister, brother, wife, child, or dear friend whose face we miss now, and for whom we keep the vacant chair? Since last All Saints' morn has a great sorrow passed over the household? Or possibly do we mourn a loyal and devoted priest who has broken for us the Bread of Life, and offered the rich libation of the Redeemer's Blood? Or again, as happens every year in the American Episcopate, has some beloved bishop laid down his staff and

crozier, and fallen to sleep in the arms of the Good Shepherd? No matter who it is, or why so dear, does not All Saints' morn rally the whole group—not a phantom band, but ministering spirits,

"Transformed to stars, and fixed in heaven"?

How can we over-estimate the importance of All Saints' Day? Even when its octave has come we find new faces of the loved and lost looming up over the great mortal divide and beckoning to us from the bowers of Paradise. One short week is all too short for a man or woman, even of middle age, to remember all the vanished faces—of childhood companions, of schoolmates, of young friendship, of the maturing devotion of older and less fickle years. They all come back now as we kneel at the Father's board, and heaven seems near indeed on the morn of All Saints' Day. This day at least gives us a good excuse for turning from the madding crowd and sordid pursuits of our worldly environment, and living again the ancient history of loves which death cannot sever, while we view with yearning eyes the far land of rest and peace into which death has led them, the ministering spirits of our chequered, earthly day!

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"Stealing a Church"

A WRITER in *The Episcopal Recorder*, the organ of the Reformed Episcopalians, accuses the authorities of the diocese of Michigan of "stealing a church." The reference is to the case of Trinity church, Detroit, which was transferred some time ago by those who seemed to have the right to take such action, from the Reformed Episcopal connection to the jurisdiction of Bishop Davies. The writer not only denies the proper legality of the proceedings, but alleges deceit and fraud on the part of the Bishop and Standing Committee. *The Recorder*, as might be expected from the gentlemen who conduct it, dismisses at once all such charges. It considers the present bitterness and exasperation as due to misunderstanding on both sides. The Church authorities appear to have supposed that the people of Trinity had undergone a change of heart and were eager to return, like the prodigal son, to their old home. The Trinity people, on the other hand, thought it was the old Church which had experienced the change, and that it was coming to the Reformed Episcopal position. It is claimed that it was the document of 1886, commonly called the "Quadrilateral," which was at the bottom of the mischief. This celebrated document, put forth by the House of Bishops, was never intended as a statement of the terms of union, but it was a statement of terms which must be accepted as preliminary to any discussion of the subject.

IN certain quarters, however, it has been persistently maintained that the "four points" embraced everything which this Church intended henceforth to require of any Christian body which might desire to come into union with her. Since nothing was said about worship, it was assumed that that important subject was to be left out of the account. The strenuous contention of Anglican theologians, from the great work of Hooker down to the present day, in de-

fence of the Catholic forms of worship as contained in the Prayer Book, is suddenly dropped, and the whole matter is dismissed as of no importance. This is the essence of a movement which has, in different forms, been brought forward at the last three General Conventions, and urged with eloquence and persistency. It is a movement which assumes that the manner and method of divine worship is a thing completely indifferent, and involves, in principle, the setting aside of the Prayer Book, or its modification to suit the ideas of congregations. Incidentally, it substitutes a sort of Congregationalism for the present system of the Church.

HERE is the rock upon which our "Reformed" friends in Detroit have split. Accepting an interpretation of the "Quadrilateral" which it was never meant to bear, and perhaps supposing that the movement above described had already obtained official endorsement, they desired to put themselves, in a general way, under the "episcopal supervision" of Bishop Davies, reserving the right to use such services as they pleased and in such manner as they preferred. Evidently they, or some of them, did not expect to be obliged to use the Prayer Book as it stands. The authorities of the Church, on the other hand, were sanguine enough to imagine that in the overtures made to them, there was some real love for the "old Church," and a yearning to be at one with her. There might be an inadequate apprehension of the position and the requirements of the Church, but there must be assumed some desire or willingness to be informed. The Bishop would naturally be inclined to bear with people who were in such a mind, and might readily undertake that the services should be of a plain and simple type, not too far removed from those to which they had been accustomed.

IF we are correct in this view of things, it is evident, as *The Recorder* says, that "in the effort at conciliation, the matter was not clearly understood by either party." The Bishop might be more than willing to allow the service to be of the "Low Church" type. But the lowest type of Churchmanship consistent with Church order was insufferably "High" to those who did not expect to submit to that order. Hence the present distress and these very regrettable charges of deceit and dishonesty. Apart from the hope of bringing back to the fold a body of people who had gone astray, it is not to be supposed that the mere acquisition of a church edifice could cut any figure, especially when, in view of its situation relative to other churches, it would, if deserted by the former congregation, be nothing else than a "white elephant."

BUT the main point in this little history is the object lesson it affords. We see here the inevitable result of all attempts at external unity without interior oneness of conviction. If the movement to "side track" the Prayer Book and to allow various methods or directories of worship, according to the fancy of congregations, could be successful, the opportunities for misunderstanding would be as numerous as the congregations concerned. The method or form of worship to be used must still have the sanction of the Bishop, and woe to him if he declines to sanction in every particular what is demanded in any case. It would shortly be

seen what was conceived to be meant when such congregations put themselves under "episcopal jurisdiction." We hold, now as ever, that if the claims of the Church are true even when minimized to the utmost, there can be no unity without submission to those claims. Nor will it ever hold true that a body of people brought into the unity of the Church without knowing what such a step involves, will remain content, and willingly submit themselves when they wake up to the apprehension of the position in which they have been placed. It is rare that an individual thus taken unawares will afterwards be willing to submit himself, and in the case of a body of people, it is a sheer impossibility.

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The Missionary Spirit

A CONVOCATION PAPER
BY THE REV. JOHN K. BURLERSON

I.

WE hear frequently, and from many different sources, the complaint that the people of the Church are not awake to the importance of missionary work; that they do not care about it as they should. If this is true—and many things seem to show that it is—if it is true, then the first and the greatest fault, the chief responsibility for this state of things, lies upon the clergy of the Church. I would not seem to criticize, to malign our order, but whatever excuse or palliation we may have to offer, these facts remain, and we must meet them. If a priest is determined to interest his people in any particular subject or cause, he can always do so. The people—in spite of absolute vestries and lay popes, nineteenth century ideas of liberty, and all other forms and degrees of tyranny—in spite of it all the people do look to the clergy for leadership in most of the things which concern Church life and activity. We meet this fact constantly in our ministrations among the people, and to say that we are responsible for the coldness and indifference of our people in any special direction, is only to state this fact of our common experience in another way. We are responsible, and we cannot escape the responsibility.

It is true, however, that the priest often fails to teach or to interest, not through negligence, but through ignorance. He has himself never been taught. The subject of missions has no part—or at best only a very incidental part—in the usual theological course. It seems to have been the idea that a knowledge of missions, and interest in them, would come by absorption; though how the absorption could take place from an atmosphere so thinly charged with missionary spirit, one is at a loss to say. Be this as it may, we, in our daily work, have to meet the deficiency as best we can.

We have all known those who tried to do their duty as priests of God apart and alone; not realizing that the priesthood is not an aggregation, but a unit. It is not a number of separate personal possessions, but one great trust fund, of which we are all executors, each responsible for the use of all, and all responsible for the using of each, even as the ordinal reminds us that it is "to the same office and ministry" that we are called. We must not, then, try to escape the duty of knowing how this, our joint trust, is administered; where its power is most needed; how those needs may be best supplied. But this last requirement can be met only by means of that ma-

terial help which it is the privilege and glory of the laity to bestow; this they cannot be expected to do unless we bring to them a knowledge of the needs; and he who would teach must first learn.

The first step in the presentation of missions is to have something to present, but this is only the first requisite. I would appeal to the personal experience of each one of you with the average missionary sermon. Of course I mean the sermons of other men, not your own. You listen to an address which begins with—say—the missionary activity of St. Paul and the first Christian centuries. It passes on down until it reaches the Board of Missions and its work. A touching picture is drawn of the heathen world and its great needs. A list of statistics is read to prove the utter inadequacy of the attempts so far to meet the great demands, and an earnest appeal is made to the sense of Christian duty and of Christian charity. I have tried to make this a true sketch, and think that most will recognize it as such, even though it might be eloquently spoken; after you had listened to all this, did you wonder that the surest way to keep people away from church is to announce a missionary address! It was all true, terribly true, some of it. But oh! the barrenness of it. No touch of a single needy human hand, no cry of a single human voice, to rouse that strong, overflowing human sympathy and love which lies so near the surface in the hearts of all. It is like reading the list of the injured in some accident, or of those who have starved to death in some distant place. We read, we shudder; and turn quickly to more pleasant thoughts. But should we see actually before us one of those poor wounded bodies; should we really hear the sickening moan of a single child famishing for bread, nothing could stop us until, as far as in us lay, the need was relieved, the suffering eased.

The presentation of missions merely in a statistical or historical way, can do but little good. All that figures can do is to help to keep alive an interest which is already enthusiastic. They are called cold facts, and cold facts make an excellent wet blanket. Moreover, as far as preacher or hearers are concerned, cold facts are very apt to become dead facts. We are wasting valuable time when we talk to our congregations about the millions of heathen at home and abroad, the hundreds of shepherdless flocks, the thousands of needy shepherds, and point out the Christian duty of trying to relieve all this. The people will know that it is all true, they will realize that it is their duty, but sad experience teaches us that it by no means follows that they will act upon their knowledge. If, on the other hand, we can make them actually see and know one of our faithful but struggling mission congregations, or one missionary brave and unfaltering in the face of privation, danger, and death, if we can show them one poor brother hungering for the bread of life and stretching out beseeching hands to them, hands which will not be filled unless they do it, then we will have accomplished something. For after the stream of sympathy and love has begun to flow from the heart, it will be easy to lead that heart to see that this one is only one, one little part of a great need, a need which must be supplied, of a great and noble work, a work which belongs to them. It will be easy to make them see that when we use the word "missions," we are declaring that each one

of us is sent; that we have a deep personal responsibility for every particular soul which lives or dies in darkness; a responsibility to that other Brother, that Master, that Lord who ever stretches out His hands to say: "Come unto Me, all ye that are heavy laden;" and that to try to escape, or to neglect that responsibility, is to deny Him.

For it will do little good to try to impress the subject of missions upon any mind unless you establish it at the same time in the heart. And in order to get it into the hearts of our fellow-men, we must first have it in our own. This, after all, must be the great fault. We do not love missions as we should. We pray, "Thy Kingdom come, Thy Will be done, on earth as it is in heaven," pray this, knowing that it is only our efforts as God's fellow-workers, which will hasten that Kingdom or bring the knowledge of that Will to all the world; we hear the knocking of Him who stands at the door, and know that to millions that sound is but the remorseless beating of a cold, inexorable fate; we hear the echo of those voices "from beneath the altar"—voices, some of them, perhaps, the voices of those whom we "have loved long since, and lost awhile"—which cry, and cry in vain, because of us. We know all this, we see and hear, and yet we are not stirred to the depths of our natures, we do not feel within us a love, a longing for that work, that only work which will bring the time when "the glory of God shall cover the earth as the waters cover the sea." We do not love missions.

And so when we would speak of this to others, though glowing rhetoric and harmonious diction, and every art of oratory, may adorn our words, yes, "though we speak with the tongue of men and of angels," yet because we have not charity, that charity which goes out in eager love to all because Christ has called them, "it profiteth us" and those who hear us "nothing." A heartless and soulless call can bring only an equally heartless and soulless reply.

Brethren, it is time that the Church became alive to the fact that if she is to take the place which is rightly hers, as the One, Catholic, and Apostolic Church of the Anglo-Saxon race, she must, as one of our bishops has said, "manifest the truth in her life as well as in her faith." She must be apostolic in act as well as in profession; Catholic in work as well as in belief. When this has come about, the question of name will settle itself. But if she is to do this, her children must not only give for missions, they must also give themselves to missions, in alms, in self-sacrifice, in work, and in prayer. For history tells us that this realization of the Church's truest life and power has come only with the recognition of the fact that she is a missionary Church; and so it will come when she is made so in reality, by a priesthood and a laity full of love and zeal for this greatest work of Christ.

(To be continued.)

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Letters to the Editor

ENGLAND AND THE TRANSVAAL

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of Oct. 14th, a reference was made on the first page to the (supposed) "sentiment which is growing not favorable to England in her controversy with the Boers"; and you go on to say that should "the greater nation proceed to annihilate the weaker, it is not unlikely that the small republic will

find champions among the strong and powerful European nations."

We who are citizens of the British Empire do not understand why so many of you well educated and well-informed Americans should be ever making the mistake that Great Britain has no right to deal in a business-like manner with her own affairs like any other nation. And certainly American interference with Cuban affairs was impertinence itself compared with British interference in Africa. To specify England's rights in the present controversy, let me say that on the 12th of April, 1877, the Transvaal was annexed to the empire. The Boers were accorded "home rule"; *i. e.*, they were permitted to manage internal affairs, but external relationships were wholly reserved to the guidance of Britain. In 1880 the Boers grew dissatisfied at the progressive policy and enterprise of the British, and through the vacillating policy and statesmanlike conduct of the Gladstone government, the disgraceful reverse of Majuba Hill was inflicted. The London convention of 1884 quieted matters apparently, when British suzerainty was acknowledged. But the subsequent strides made by the "dominant race" have been a hateful panorama passing before the face of Paul Kruger and his antediluvian statesmen; hence the present difficulties which must be settled by the arbitrament of arms. As Britons, therefore, we of the empire stand by the old colors, and we maintain that we have at least as good a right to a place on God's footstool as any other nation under heaven. All of which we have been bold to maintain in the past; and, God helping us, we shall maintain the same in the future, or die at our guns. J. R. NEWELL.

Markdale, Ont.

Personal Mention

The Bishop-coadjutor of Rhode Island has just returned from European travel.

The Bishop of Maryland returned from his trip to Europe, Oct. 9th, on the steamer "Manitou."

The Rev. J. G. Bawn, Ph. D., has resigned the curacy of St. Andrew's church, Philadelphia, Pa.

The Rev. Flournoy Bouldin who has been in charge of the chapel at Lamberts Point, a few miles north of Norfolk, has become assistant minister at St. Luke's church, Norfolk, Va.

The Rev. Daniel M. Bates has resigned the rectorship of St. John's church, Clifton Heights, Pa.

The Rev. James A. Brown, of Gallon, Ohio, has accepted the rectorship of Emmanuel church, Hastings, Mich., and will enter upon his duties Nov. 1st.

The Rev. G. Herbert Dennison has accepted the rectorship of St. Mark's church, Tarrytown, N. Y.

The Rev. George W. Davenport, rector of the church of the Resurrection, Richmond Hill, L. I., has resigned, and accepted a call to the church of the Redeemer, Astoria.

The Rev. H. C. Goodman, who has been priest-in-charge of St. John's church, Dubuque, Iowa, since Easter, has been appointed general missionary of the northwest portion of the State. Please address Cherokee, Iowa, after Nov. 1st.

The Rev. Geo. Gassner has accepted the charge of the Seamen's mission, Philadelphia, Pa.

The Rev. Wm. R. Holloway has resigned the charge of the missions at Bridgewater, Clayville, and Brookfield, C. N. Y., where he has served acceptably for two years, and will be succeeded by the Rev. E. C. Hoskins. Mr. Holloway removes to Steelton, Pa.

The Rev. C. P. B. Jefferys has resigned as senior curate of St. Peter's church, Philadelphia, Pa.

The Rev. Richard H. Morris has accepted the curacy of St. Peter's church, Philadelphia.

The Rev. James A. Montgomery, of Pelham, Pa., has been appointed for the present term tutor in Hebrew in the Philadelphia Divinity School.

The Rev. John H. McCracken has sailed for a tour of Europe.

The Rev. Dr. J. B. Murray has accepted charge of St. Paul's, Constableville, and St. Mark's, Port Leyden, C. N. Y., and is now in residence.

The Rev. Dr. John McGill, on account of protracted ill-health, has resigned the charge of the churches at Vienna, Langley, and Falls Church, and will for the present take a rest in the mountains of Fauquier Co., Va.

The Rev. Percy T. Olton has been appointed by the rector of St. Peter's church, Brooklyn, to succeed

the Rev. William Worthington as assistant minister.

The Rev. Richard Rowley, late of Rice Lake, is now in charge of St. Mary's church, Tomah, Wis. Address accordingly.

The Rev. J. H. Rylance, D. D., returned from Europe on the steamship "Umbria," on Oct. 8th.

The Rev. Edward S. Stone, of the diocese of Vermont, has been appointed to the charge of the church of the Good Shepherd, Rocky Mount, N. C., for six months, and began work there the 20th Sunday after Trinity.

The Rev. Henry M. Smyth is to be addressed at Englewood, N. J.

The Rev. Daniel D. Waugh, missionary at Copenhagen and Champion, N. Y., has also taken charge of Trinity chapel, Great Bend, Jefferson Co.

The Rev. W. J. Webster, of West Bend, Wis., has just received the degree of Ph. D., by examination, from the Northern Illinois College, Fulton, Ill.

The Rev. E. Walpole Warren, D. D., of New York city, has returned from Europe.

The Rev. J. R. Wightman has accepted appointment as Archdeacon of Pittsburgh.

To Correspondents

R. M.—We cannot state positively whether the institution to which you refer holds a charter from the State, but even if it does, the degrees it confers are not thereby rendered valuable, as any incorporated body can obtain such charter, and no guarantee of educational standing or ability is required. No supervision is exercised by the State in such cases. (2) In regard to lectures of Church Club of New York, write to Secretary of Church Club, 578 Fifth av., New York city.

Official

GIRLS' FRIENDLY SOCIETY IN AMERICA, 1899

The annual meetings of the G. F. S. A. will take place in Brooklyn, N. Y., on Oct. 31st, Nov. 1, 2, and 3d. The Quiet Day and annual service will be at Grace church, Grace court and Hicks st., at 10 A. M., on Wednesday, Nov. 1st. Associates and Churchwomen are cordially invited to attend these services and meetings.

EVE ALEXANDER,

General Secretary, G. F. S. A.

Ordinations

On Saturday, Oct. 7th, in the church of the Saviour, Syracuse, C. N. Y., Bishop Huntington admitted Mr. Robert Westlake Bowman to the Order of Deacons. The candidate was presented by the Rev. Dr. Theo. Babcock, and the Bishop preached. The newly ordained deacon is a son of the Rev. John A. Bowman, and the Bishop has placed him in charge of the missions at North Watertown, Brownville, and Glens Falls, in Jefferson Co.

Died

MACOMB.—On St. Luke's Day, at her late residence, 256 S. 38th st., Philadelphia, Pa., Mary Eliza, widow of Commodore Wm. Henry Macomb, U. S. Navy, and daughter of the late General Henry Stanton, U. S. Army.

SILL.—Entered into the rest of Paradise, Saturday, Oct. 14th, Mr. Frank S. Sill, senior warden of Trinity church, Monroe, Mich.

"Asleep in Jesus! Blessed sleep!"

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.)

Spirit of Missions, official monthly magazine, \$1 a year.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—By priest, married, a parish in city or country. Excellent references. Good preacher. Wide experience; six years in present charge. Address N. B., LIVING CHURCH."

WANTED.—Consecrated men and women for rescue work in the Church Army; training free. For further particulars, address MAJOR MARTHA H. WURTS, 299 George st., New Haven, Conn.

AN Oxford M. A. and Hon. LL. D., rector of important parish, seeks rectorship in North. New York State, New Jersey, Pennsylvania, or Illinois, preferred. Address LEGUN DOCTOR, care LIVING CHURCH.

The Editor's Table

Kalendar, October, 1899

1. 18th Sunday after Trinity.	Green.
8. 19th Sunday after Trinity.	Green.
15. 20th Sunday after Trinity.	Green.
18. ST. LUKE, Evangelist.	Red.
22. 21st Sunday after Trinity.	Green.
28. SS. SIMON & JUDE.	Red.
29. 22nd Sunday after Trinity.	Green.

The Unseen Visitants

BY W. B. CHISHOLM

Days of the withered leaves,
Days of the golden sheaves,
Days of the mottled skies,
Days of the beam that dies,—
Dear lingering days, farewell!
Like pean, after knell,
O'er this late sunnymorn,
E'en mid the gardens lorn,
E'en from the leafless glen,
E'en from the sobbing main,
One sweet word comes to me,—
"With all the company
Of heaven," this morn we meet.
There is no vacant seat
Around our Father's board.
Oh, ye, so long deplored!
Ye whom our yearning eyes
Have vainly sought! arise,
A host in bright array,
● On morn of this dear day!

Where is thy sting, O Death?
O, grave, thy victory where?
There is to-day no weeping eye,
There is no vacant chair.
Unseen to mortal eyes,
Yet hovering, bright-robed, here,
They come again, though leaves are dead,
In the fast-waning year.

All Saints, 1899.

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Pen-and-Ink-lings

THE following, from *Tid-bits*, will be especially enjoyed by speakers who have been called out after the audience has been tired by several long speeches: "A lecturer was invited to speak at a local gathering, and being nobody in particular, he was placed last on the list of speakers. The chairman also introduced several speakers whose names were not on the list, and the audience was tired out when he said, introducing the lecturer, 'Mr. Bones will now give us his address.' 'My address,' said Mr. Bones, rising, 'is 551 Park Villas, S. W., and I wish you all good night.'"

MISS ONOTO WATANNA, of Chicago, is the only Japanese woman writer of fiction in this country. Miss Watanna is an Oriental by birth, twenty-one years of age, and for the past three years has resided in different cities of America. In Cincinnati she published her first story of Japanese life, in *The Commercial-Tribune*, the editor of which journal predicted great success for the young writer whom he had discovered. Her stories have since found acceptance with leading magazines, and have given pleasure to thousands of readers. Even her fellow-countrymen have so far overcome their prejudice against women writers as to read her contributions to the *Kokumin-no-Toni* and the *Hansei Zasshi*, two magazines published in Tokyo. Onoto is one of a large and talented family, one sister being an artist, another a writer, and a third occupying a position of trust in British West India.

IN the presence of a large congregation, the Bishop of Ripon unveiled recently a memorial window to the late poet-laureate,

Lord Alfred Tennyson. The window was placed in the parish church of Haslemere by the friends and neighbors of the poet who lived for many years and died at Aldworth, in the immediate vicinity. The design of the window represents Sir Galahad at the little chapel where he first receives the vision of the Holy Grail. The inscription states that the memorial is erected "in thankfulness for the music of the poet's words, and for that more excellent gift whereby, being himself schooled by love and sorrow, he had power to confirm the hearts of many in their faith in things that are not seen and their hope of immortality." The Bishop of Ripon, in an excellent sermon, spoke of Tennyson as having attained to a leadership of men seldom held by poets in their own day:

It was because he had made it more easy for men to grasp by faith things that are not seen, because he lifted men out of the atmosphere which lowers and corrupts human powers, that it was not unfitting that a memorial of his life and work should find place in a Christian church. The whole idea of his "Knights of the Round Table" was the idea of men dedicated to a life of service, redressing human wrong, "to know no scandal nor listen to it," to break down the heathen and uphold Christ. His constant thought was life was too noble a thing to be frittered away, a gift of God too splendid to be used otherwise than with reverence.

Bishop Boyd Carpenter said they would not have welcomed that window there if it were merely to express the idea of human greatness. But he whom the window commemorated had shown that he himself shared, and had helped others to share, the spirit of Christ.

HAVING many chances at success proves often a disadvantage. General W. F. Molyneux, a fighter in the Transvaal, tells in "Campaigning in South Africa and Egypt" about going to the house of a Boer, upon the latter's invitation to become his guest on a deer hunt. The General arrived on horseback, accompanied by one servant. Dismounting, he carried into the house a bag containing what would measure a peck or so of common cartridges. The Boer looked at the bag in astonishment, and exclaimed:

"You Englishmen must be very rich. Cartridges cost sixpence each here."

Rather mystified, and declaring that there are poor Englishmen, General Molyneux asked: "Where are your cartridges?"

"In this," replied the Boer, tapping his double-barrel.

"Then you don't intend to do much shooting?"

"Well, two spring-buck are as much as I can carry."

"Suppose you miss?"

"Nobody misses when a cartridge costs sixpence."

The sequel was that the Boer got his two deer, one for each cartridge, while the General fired five shots and got one.—*Harper's Round Table*.

"THE SPECTATOR" in *The Outlook* records an incident connected with Washington's picture which an American traveler found hanging over the mantel in a room in Oxford, England. As she manifested her delight in finding it there, her hostess said: "I am pleased that you like it.

We got it because we admired the face so much, but we have never been able to find out who it is. Do you know?"

WHAT is said to be the "only Christian daily newspaper in the world" is to be found in Montreal, says *The Literary Digest*, where it was established over half a century before the author of "In His Steps" painted the imaginary difficulties of such a journal. *The Christian Commonwealth*, London, thus speaks of it:

The Montreal *Witness* has been in existence for fifty-four years, and has now a constituency of 200,000 readers. It has from the first refused advertisements of strong drink, tobacco, theatres, and quack medicines, and thus sacrifices at least £10,000 a year. And yet it is a splendid success. The paper was originated as *The Weekly Witness* by a sturdy Scotch Christian and temperance advocate, Mr. John Dougall. His son, John Redpath Dougall, persuaded him to convert it into an evening halfpenny organ. This son has carried on the traditions of his father. He refuses all business alliances with Belial, and allows no space to theatre and sporting gossip. He has made foes in plenty, and attempts have been made to blow up his works with dynamite. To his sturdy character is ascribed the fact that none of the Canadian dailies issue Sunday editions.

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An Interesting Biblical Discovery

BY WILLIAM COPLEY WINSLOW, PH.D., D.D.

THE discovery by the Egypt Exploration Fund of a fragment of St. John's Gospel, far antedating all our previously known texts, is of the highest importance to the Christian public. The papyrus from Behnesa in Egypt, is from one hundred to one hundred and fifty years older than any other extant text. Messrs. Grenfell and Hunt have completed their critical study of the papyrus, and a facsimile of it (with other reproductions) will soon appear in our volume for 1899, with many other very interesting documents of the first century translated.* The volume with other valuable printed matter, goes to all subscribers of but five dollars to our explorations.

The value of such a discovery is enhanced by the fact that the papyrus contains the very significant Chapter I, and the Chapter XX in part. One gives us the facts of the Word made flesh; the other, incidents relating to the Resurrection in flesh of that Word.

The papyrus of St. Matthew I, which dated 150 A.D., and the Logia ("Sayings of Christ"), and now this additional papyrus, are in book form. This is important; for it has been assumed that the form of writing in a book or codex began with the introduction of vellum. But these discoveries by the Fund show that Christian literature of the earliest times appeared in book form.

The St. Matthew and Logia fragments are in single leaves, but this papyrus of St. John is on a sheet, and is written upon both

*Among the fragments will be St. Paul's First Epistle to the Corinthians and the spurious Gospel to the Egyptians. There will be much of an unknown play by Menander; a treatise on metre, and on the Twenty-first Book of the Iliad; portions of a lost epic poem, of a comedy, history, orations, etc. Euripides, Plato, Xenophon, etc., will be represented. But not least, the social, municipal, legal documents translated, will bring the reader into close human touch with the people of the first and second centuries.

sides. Upon the first leaf is the first chapter, which is one of the outer sheets of a large quire, between which and Chapter XX were the intervening eighteen chapters. The entire book consisted of some fifty pages.

The text is a small uncial, and resembles that of the Codex Sinaiticus, although having its own variants. The usual contractions for words like God, Christ, Jesus, Spirit, are used, which shows that such abbreviations were familiar in the second and third centuries, and must have been introduced earlier. They tend to prove that a Christian literature existed as early as one hundred years after the birth of our Saviour.

Old Testament rites are identified by us, and inscriptions throw a flood of light upon Old Testament history. Now it is the New Testament's turn, and the papyri are richly disclosing to us the life people led in the first centuries of our era, and their own New Testament, like ours in every word. Has Biblical archæology no mission? Is it not worthy of support?



Commemoration of Martyrs

BY MARY ANN THOMSON

For all Thy servants who laid down
Their lives for Thee, in days of yore,
We bless Thee, Saviour, who dost crown
Each martyr's brow when death is o'er.

We bless Thee for their faith, expressed
In deeds of love while here below,
And for their present blissful rest,
And all the joys they yet shall know.

Should persecution's fiery sword,
Unsheathed again, Thy servants try,
Unshrinking may we meet it, Lord,
And, if Thou wilt, as martyrs die.

And if we are not called to death
By sword or flame, for Thy dear sake,
Long as we draw this fleeting breath,
Life's ills in patience may we take;

The Faith delivered once for all
May we confess in woe or weal;
In readiness if Thou shouldst call
Our witness with our blood to seal.

So at the last may we be crowned
With those Thou shalt to glory lead;
Soldiers and servants faithful found,
Martyrs in will if not in deed.

Philadelphia, Oct., 1899.



Book Reviews and Notices

Royal Manhood. By the Rev. James I. Vance, D. D. New York and Chicago: Fleming H. Revell Company.

This is an inspiring book, a strong, forcible, eloquent presentation of the characteristics of true manhood. The writer's heart is in his work, and the possibilities and powers of Royal Manhood will be a revelation and inspiration to many. While the various chapters are prefaced by mottoes taken from the great masters of literature, yet the book has a distinctly religious character, and makes royal manhood to come from and through our Lord Jesus Christ. The author's power of "putting things" is very great, as notice these out of many instances. Speaking of gentleness, he says: "Gentleness is God's way of making the bad good, the sad glad, the wretched happy, and the wayward upright. All the destructive forces of the world—war, robbery, dynamite, gunpowder, hatred—are violent. All the constructive forces—light, heat, love, peace—are gentle. When God wanted to destroy the world He sent a deluge; when He would refresh it He sends the dew-drop or a summer shower." And again: "The great thing about man is soul. He is great in proportion to soul development. It is the grandeur of the soul that makes the grandeur of manhood. Not the biceps of forearm, nor the color in cheek, not faultless form nor lordly stature, but princely, peerless, majestic soul makes a man. * * * Christianity defies

spiritual life." In our day, when manhood so frequently seeks its fulfillment in material success, this would be a good book to place in the hands of those entering on manhood. The book is appropriately dressed in royal purple.

Reconciliation by Incarnation. The Reconciliation of God and Man by the Incarnation of the Divine Word. By D. W. Simon, D. D., Principal of the United College, Bradford. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. 1898.

In spite of many brilliant passages, and statements vitalized by an evangelic fervor, this is a book which must be read with considerable caution and discrimination. A Churchman reading this treatise feels continually the lack of restraint and guidance under which the author suffers; from a loyal adherence to the Creed he might have derived that principle of conservatism in his theological conceptions that would have saved him, perhaps, from taking several positions which are widely divergent from the Catholic Faith; e. g., the close affinity between his view of the Person of Christ and the heresy of Apollinaris, which he admits (p. 329) and defends. But the fact appears to be that the author depends much more implicitly upon the evolution theory as applied to the Incarnation and to the Person of Christ, than upon the unbroken faith of the Church. Hence we must not be surprised if his statements sometimes cause us considerable distress. Thus, on the subject of the Kenosis and the knowledge of our Lord, we feel constrained to differ from Dr. Simon at almost every point. And in regard to the significance of our Lord's death, and especially of His Death upon the cross, we are bound to say that the author minimizes and pares down the meaning of our Lord's ministry of reconciliation just where the Gospels expand and emphasize it. "It was the death of the Son of God that was a necessity—a necessity as an integral part of His work—but not any one particular mode of death; not even a death of special cruelty and violence." And he quotes St. Paul's "Obedient unto death, yea, even the death of the cross," in order to substantiate this position. Whereas, what the Apostle was emphasizing is the profound mystery of our redemption by the death of the cross. It is needless to remark again that this is what the Gospels emphasize also. Nevertheless, that our Lord offered Himself up for us a sacrifice to God to make satisfaction or amends for the dishonor done to the Name of God on account of sin, is clearly stated subsequently. By His sacrifice, our Lord "glorified God, positively, by manifesting and demonstrating, as had never been done before, the essential and infinite ex-

cellence, purity, loveliness, and goodness of God; and negatively, by laying the ax at the root of all the dishonor done to His Name by the distrust and errors and alienation of the human mind. He Himself, in every beat of His pulse, every throb of His heart, every breath He drew; He Himself, in every organ and movement of His being, in every stirring of intellect, affection, and emotion, in every inclination and purpose, in every word and deed, was a living, self-consistent, faultless demonstration that God is at once absolute holiness and perfect love; that the divine goodness and righteousness were essentially one; and that the awful fact of evil everywhere dogging the steps of sin is a necessity alike of the moral nature of God, and of the realization of the divine idea of man. God and His ways were thus vindicated, though the vindication was essentially ethical, not merely legal. . . . God and the law of the world—the law for nature, the law for man—were seen in Christ to be one; and both alike were seen to be essential goodness." (Pp. 368-9.)

Modern Problems and Christian Ethics. By W. J. Hocking, Vicar of All Saints, Tuffnell Park, N. London: Willis Gardner, Darton & Co. 2d Edition.

We are glad to have the opportunity to invite attention to this volume of sermons. Modern problems are herein dealt with in a spirit of freedom from old prejudices, and yet of loyalty to the abiding truths of the everlasting Gospel, which must gain a respectful recognition for the author's views. He sometimes takes a radical position, but he defends it stoutly and manfully. He handles living topics in a lively way, but with thoughtfulness, sympathy, and charity. We heartily commend the book.

Jack, the Young Ranchman; or A Boy's Adventures in the Rockies. By George Bird Grinnell. New York: Frederick A. Stokes Company.

Mr. Grinnell is sure of a welcome for this new book of his, even though it is his first essay in the field of juvenile literature. He is one of those who have found an inspiration in the West of the early days, before the passing of the buffalo and the wild Indian. He is well known to us as the author of certain most interesting books, across whose pages run the trail of deer and moccasin, and that are instinct with the vitality of the Western prairies. The present story is not a story at all; one who knows needs not enter the realm of fiction to insure interest in a tale that has to do with life in the Rockies in the early days. Here incident and adventure crowd each other sufficiently to satisfy the most exacting boy reader, and all are but the every

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day events in the life of the horse and cattle ranch. To judge from this book, Mr. Grinnell will find great success in his new field.

Between Heathenism and Christianity: Being a translation of Seneca's "De Providentia" and Plutarch's "De Sera Numinis Vindicta," together with notes, additional extracts from these writers, and two essays on Græco-Roman life in the first century after Christ. By Charles W. Super, Ph. D., LL.D. Chicago, New York, Toronto: Fleming H. Revell Company. 1899.

The aim of the author is to present a sketch of the condition of heathen society, and especially of its philosophic thought at the period when the Church went forth with its message to convert the world. There is no vain attempt to prove that the socialism of such thinkers as Seneca and Plutarch stood upon the same level with Christianity. The author's point of view can best be appreciated from the following quotation: "Notwithstanding the many points of contact between the doctrines of the New Testament and the teachings of Seneca, no competent judge now holds that he was a Christian. The wonder is that there should ever have arisen any serious controversy on the subject. The very fact that Seneca's faith underwent no change from first to last ought to be decisive. He did not pass through the experience of conversion; he shows no vicissitudes of intellectual or moral growth; he never wavered in his faith in philosophy, and in the power of man to attain the supreme good by mere force of will. Yet Seneca is, to the Christian, the most interesting personality that heathen antiquity has produced. His philosophy and morality show, in a striking way, that a man can approach very close to the boundary of Christianity without crossing it—without even knowing what is before him. The best thought of the age clearly proves that Greek philosophy had, in a sense, prepared a few noble minds for the reception of the ethical and altruistic precepts of the Gospel; but it was in no sense the harbinger of its spiritual doctrines." (P. 55.)

The author's position appears to be sound. His essays on the two philosophers mentioned are well written and full of instruction. The translation of the two treatises selected is smooth and graceful.

White and Black under the Old Regime. By Victoria V. Clayton. With Introduction by Frederick Cook Morehouse. Milwaukee: The Young Churchman Company. London: Sampson, Low, Marston & Co. Price, \$1.

Before many pages of this transcript from real life have been read, one realizes the absolute sincerity and truthfulness of the writer. The style is simple and modest, well adapted to the author's purpose, which is to record accurately the impressions and experience of one who lived in and loved the days of the "Old South." From such records as these one may learn to appreciate the nature of the problems which had to be solved. The author, like many others, thought slavery a curse to the land, but believed it to be a duty to make the best of existing conditions. The love and trust that existed between master and bond servant, in this particular homestead, are exemplified in various incidents. A sweet spirit of devotion to duty, of love for God and man, fills this unpretentious book. It will serve as one more link, by the juster judgments it helps to form, between the people of the North and of the South who know how to appreciate a life "rich in love and sweet humanity." The publishers are to be congratulated on making the book so pretty and attractive at so low a price.

Questions for the Catechism of First Communion and Perseverence. Compiled by Rev. Francis H. Stubbs, rector of St. John's church, Baltimore. Part I. The Christian Covenant. To be obtained from the author. Price, 3 cents.

The particular merit of this compilation is, that by applying the Sulpician method to the Church Catechism, the real meaning of that most admirable and most important formulary is drawn out and made clear to the catechuman. The questions and answers in this little manual are framed with simplicity, and hence it is most

useful for the purpose desired; for with all due respect for the learned divines who wrote the Church Catechism, an experience of many years in teaching it to children has convinced us that simplicity and lucidity are qualities which are sometimes wanting in its answers. The Rev. Mr. Stubbs' explanatory questions and answers are upon thoroughly Catholic lines.

"What Women Can Earn." By Grace H. Dodge, Thomas Hunder, Mrs. Mary J. Lincoln, S. S. Packard, Mrs. A. M. Palmer, Major J. B. Pond, Mrs. Margaret E. Sangster, Mrs. Candace Wheeler, Mary E. Wilkins, Helen M. Winslow, and others. New York: Frederick A. Stokes Company.

The sub-title indicates clearly the scope of this work. The essays are by able men and women who have shown their ability in the leading trades and professions in America. Among the contributors are Mary E. Wilkins and Margaret E. Sangster who treat of the problems of authorship; dramatic art is discussed by Mrs. Palmer, herself a theatrical manager, and the wife of one; the leading article on domestic science is by Mrs. Lincoln. There is a long list of names, distinguished in special callings, and of national fame. The book is practical and comprehensive, and will be found a useful guide for the beginner, as well as for the one struggling in mid-career.

Memory Talks on Spiritual Power. By R. A. Hutchinson. Chicago and New York: Fleming H. Revell Company. Price, \$1.

There is nothing particularly striking in this book, and so far as we can gather, the same methods of exposition and statement may be heard in any pulpit in Christendom every Sunday. There are the usual revivalistic stories, and the indefinite invitations to accept religion that have been reiterated so often. We find nothing in the book that is not more fully and satisfactorily explained in scores of manuals for Churchmen.

A Cycle of Stories. By Barbara Yechton. New York: Thomas Whittaker. Pp. 137. Price, \$1.50.

Barbara Yechton has always approved herself a very charming and instructive storyteller to the little folk, and this "collocation of twenty-one such stories, with five and twenty illustrations, most of them full-paged, makes a happy and long-lasting volume for their quiet entertainment.

My Smoking-Room Companions. By William Harvey King. New York: Thomas Whittaker. Pp. 221. Price, \$1.

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An Obstinate Maid. Translated from the German by Mary E. Ireland. Illustrated by Ida Waugh. Philadelphia: George W. Jacobs & Co. Price, \$1.25.

Very interesting to most girls will be found this story of life in a German household and in a German boarding-school. Else, the heroine, is a spoiled child who goes most reluctantly to a *penstion*. The incidents of her life there, the gradual change effected in her ideas, are brightly and sympathetically described. Mrs. Ireland, known for her numerous translations from the German, has again been fortunate in her selection of an admirable story, one both attractive and sound in its instruction.

The Problem of Human Suffering. By Vernon C. Harrington. New York and Chicago: Fleming H. Revell Company. Price, \$1.

The writer of this book has contributed a valuable addition to writings of this class. The chapters consist of the Statement of the Problem, the Ground of the Solution, the Causes of Suffering, Death, and Immortality, and Compensation for Suffering. The argument is well sustained, and the comfort and helpfulness afforded suffers will do much good. It is a very useful antidote to Christian Science.

"BITS OF ORE FROM RICH MINES" is the title of an attractive series of little books from the press of Fords, Howard & Hulbert, New York. Among the late issues are "Patriotic Nuggets," including excerpts from the letters and writings of Franklin, Washington, Jefferson, Webster, Lincoln, and Beecher. One is rather surprised to see the latter's name in such a combination. He may have well deserved the place, and we are not disposed to challenge his right. These selections are gathered by John R. Howard. Another of the series is entitled, "Educational Nuggets," being paragraphs gathered by the same editor from the writings of Plato, Aristotle, Rousseau, Herbert Spencer, Harris, Butler, and Eliot. These books are bound in flexible cloth, gilt top, 40 cents each.

Opinions of the Press

The Churchman

PSYCHICAL RESEARCH—No Christian has the slightest fear of any "results" of psychical research. On the contrary, he welcomes every contribution that adds true worth and dignity to his idea of God, the soul and the future life. But it must be remembered that "disclosures" of the ordinary type, that is, through "mediums," with their silly jargon and futile mysteriousness, can never promote the cause of true religion. Humanity has an infinitely higher ground for its belief in immortality—a ground not only different in kind, but endowed with a spiritual power (unintelligible to Spiritualism) that has been able to possess and transform the life of the whole Christian world. It is inconceivable that Spiritualism can add to our Lord's supreme gift of the power of the Resurrection.

The Church Times

USE OF INCENSE.—The fact that "Dr. — has been wearing his new violet hood on recent Sundays in — Presbyterian Church," is of such importance as to have secured for itself a separate paragraph in the *British Weekly*. Which makes it appear all the odder that the same journal should quote with approval some sarcastic allusions of Dr. Clifford's to the Archbishop's hearing. For once we are quite in agreement with the learned doctor in his condemnation of the paltriness of considering whether incense is to be used for fumigation, or as an accessory of worship. For we imagine that no one would care two straws for the permission to use it for the former purpose. But Dr. Clifford was some-

what less fortunate in his remark, that Our Lord, if He had come to Lambeth, would have said concerning incense, "Rubbish, rubbish, rubbish." Nowhere in the New Testament, unless it has escaped our notice, is there a single word of condemnation for the use of incense in the Temp'e worship. If it is "rubbish" now, it was "rubbish" in the first ages of the Church; but if there is one fact certain, it is that the earliest Christians in Jerusalem, following their Master's example, attended the highly ritualistic services of the Temple, and revered the offering of incense as a sacred symbol. The word "rubbish" was not applied, at any rate, by apostolic lips to that decent ceremony. And to put it on the lowest grounds, incense is distinctly less trivial than Dr. So-and-So's new violet hood.

The Advance

REBUKE POLYGAMY.—It is evident that the question is a much greater one than merely the seating or unseating of Mr. Roberts. The large following of this polygamist is ready to repudiate the pledges given to the nation as to the abolition of polygamy. Mr. Robert's case is a test case to discover whether Congress will sanction this treachery to their plighted word. Those most competent to judge are confident that the seating of a polygamist Roberts will be followed by a new outbreak of polygamistic debauchery in the State, and by the virtual, if not actual, repeal of the law which Mr. Roberts declares is already a dead letter. What do Christian people propose to do about it? A united and vigorous protest will brand this perfidy as it ought to be branded, and give pause to those who are only waiting for the easy-going indifference of the people, to plunge into their old abominations. The Salt Lake Ministerial Association, including in its membership the Methodist, Baptist, Congregational, Presbyterian, Episcopalian, and Lutheran ministers of Salt Lake City and vicinity, asks that all the pulpits of the land take up this subject on the last Sunday in October, and that mass meetings be held in each county the following week. It is a case where a new impulse to immorality is imminent, not only in Utah, but in adjoining States, and if the smouldering flame is stamped out now it will prevent a great blaze in the future.

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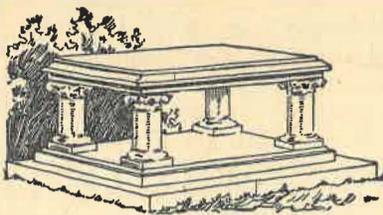
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The Household

The Book Sales of Mr. Peters

IT will require a drastic course of training, I fear, to open the eyes of the public to the fact that even generosity can be overdone, and I must disclaim any desire to superintend the process of securing their awakening, for it is an ungrateful task to criticise even a mistakenly generous person; and man being by nature prone to thoughtless judgments, the critic of a philanthropist who spends a million of dollars to provide tortoise shell combs for bald beggars would shortly find himself in hot water. Therefore let us discuss not the causes, but some of the results of the system which has placed upon suburban shoulders such seemingly hopeless philanthropic burdens. At Dumfries Corners the book sales of Mr. Peters, one of the vestrymen, were one of these results. There were two sales. The first, like all book sales for charity, consisted largely of the vending of ice cream and cake. The second was different; but I shall not deal with that until I have described the first.

The first had been given at Mr. Peter's house, with the cheerful consent of Mrs. Peters. The object was to raise seventy-five dollars, the sum needed to repair the roof of Mr. Peter's church. In ordinary times the congregation could have advanced the seventy-five dollars necessary to keep the rain from trickling through the roof and leaking in a steady stream upon the pew of Mrs. Bumpkin, a lady too useful in knitting sweaters for the heathen in South Africa to be ignored. But in that year of grace, 1897, there had been so many demands upon everybody, from the St. William's Hospital for Trolley Victims, from the Mistletoe Inn, a club for workingmen which was in its initial stages, and most worthily appealed to the public purse, and for the University Extension Society, whose ten-cent lectures were attended by the swellest people in Dumfries Corners and their daughters—and so on—that the collections of St. George's had necessarily fallen off to such an extent that plumbers' bills were almost as much of a burden to the rector as the needs of missionaries in Borneo for dress suits and golf clubs. In this emergency, Mr. Peters whose account at his bank had been overdrawn by his check, which had paid for painting the Sunday school room pink, in order that the young religious idea might be taught to shoot under more roseate circumstances than the blue walls would permit, and so could not well offer to have the roof repaired at his own expense, suggested a book sale.

"We can get a lot of books on sale from publishers," he said, "and I haven't any doubt that Mrs. Peters will be glad to have the affair at our house. We can surely raise seventy-five dollars in this way. Besides, it will draw the ladies in the congregation together."

The offer was accepted. Mrs. Peters acquiesced. Peters and his co-workers asked favors, and got them, from friends in the publishing world. The day came. The books arrived, and the net results to the Roofing Fund of St. George's were gratifying. The vestry had asked for seventy-five dollars, and the sale actually cleared eighty-three! To be sure, Mr. Wiggins spent fifty dollars at the sale. And Mrs. Thompson spent forty-nine. And the cake table took in thirty-eight. And the ice cream was sold, thanks to the voracity of the children, for

nineteen dollars. And some pictures which had been donated by Mrs. Bumpkin sold for thirty-one dollars, and the gambling cakes, with rings and gold dollars in them, cleared fifteen. Still, when it was all reckoned up, eighty-three dollars stood to the credit of the roof! In affairs of this kind, results, not expenses, are considered.

Surely the venture was a success. Although from the point of view of bringing the ladies of the congregation together—well, the less said about that the better. In any event, parts of Dumfries Corners were cooler the following summer than they had ever been before.

And then, in the natural sequence of events, the next year came. The hospital and the inn and the various other institutions of the city indorsed by prominent names, but void of resources, as usual, left the church so poor that something had to be done to repair the cellar of St. George's by outside effort, water leaking in from the street. The matter was discussed, and the amount needed was settled upon. This time St. George's needed ninety dollars. It didn't really need so much, but it was thought well to ask for more than was needed, "because then, you know, you're more likely to get it."

The Book-Cake-and-Cream Sale of the year before had been so successful that everybody said: "By all means let us have another literary afternoon at Mr. Peter's."

"All right!" said Peters calmly, when the project was suggested. "Certainly! Of course! Have anything you please at my house. Not that I am running a casino, but that I really enjoy turning my house inside out in a good cause once in a while," he added with a smile, which those about him believed to be sincere. "Only," said he, "kindly make me master of ceremonies on this occasion."

"Certainly!" replied the vestry. "If this

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It is generally conceded by economists who study the commercial situation of the country, that the great arteries of railway travel are a sure indication of its condition. A depression in commercial lines means abandoned business trips and the cancellation of pleasure travel, while a healthy condition of affairs means business trips and an increase of passengers on pleasure bent.

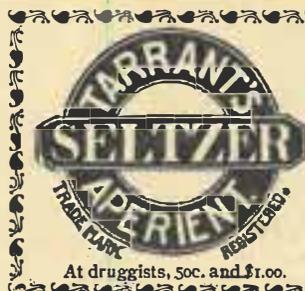
A good evidence that a business revival has gone broadcast over this country is the "Lake Shore Limited," the star train of the Vanderbilt system, between New York and Chicago, which is daily comfortably filled. With a view to taking the best possible care of its patrons, the New York Central has arranged to increase the equipment of this train by placing an additional standard sleeper on the trains every day. To the regular traveler the appointments and comforts of this train are well known, but if you have never made a trip on it, you owe it to yourself to see and enjoy the advance made in comfort and luxury in modern railway travel. Remember the fare is no higher on this train, except between New York and Chicago, while the accommodations and service place this particular train conspicuously at the head of the list, when compared with other lines.—*Albany Journal.*



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thing is to be in your house you ought to have everything to say about it."

"I ask for control," said Peters, "not because I am fond of power, but because experience has taught me that somebody should control affairs of this sort."

"Certainly," was the reply again, and Peters was made a committee of one, with power to run the sale in his own way, and the vestry settled down in that calm and contented frame of mind which goes with the consciousness of solvency.

Three months elapsed, and nothing was done. No cards were issued from the home of Peters announcing a sale of any kind, cake, cream, or books, and the literary afternoon seemed to have sunk into oblivion. The chairman of the Committee on Supplies, however, having gone into the cellar one morning to inspect the coal reserve, found himself obliged either to wade knee deep in water or to neglect his duty—and of course, being a sensible man, he chose the latter course. He knew that in impecunious churches willing candidates for vestry honors were rare, and he, therefore, properly saved himself for future use. Wading in water might have brought on pneumonia, and he was aware that there really isn't any reason why a man should die for a cause if there is a reasonable excuse for his living in the same behalf. But he went home angry.

"That cellar isn't repaired yet," he said to his wife. "You'd think from the quantity of water there that ours was a Baptist church instead of the Church of England."

"It's a shame!" ejaculated his wife who, having that morning finished embroidering a centrepiece for the dinner table of the missionaries in Madagascar, was full of conscious rectitude. "A perfect shame; who's to blame, dear?"

"Peters," replied the chairman. "Same old story. He makes all sorts of promises, and never carries 'em out. He thinks that just because he pays a few bills we haven't anything to say. But he'll find out his mistake, I'll call him down. I'll write him a letter he won't forget in a hurry. If he wasn't willing to attend to the matter he had no business to accept the responsibility. I'll write and tell him so."

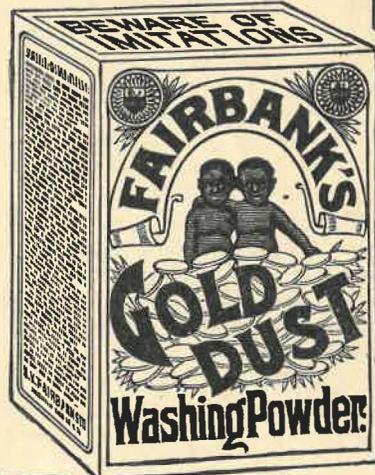
And then the righteous wrath of the chairman of the Committee on Supplies having expended itself in this explosion at his own dinner table, that good gentleman forgot all about it, did not write the letter, and in fact never thought of the matter again until the

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next meeting of the vestry, when he suavely and jokingly inquired if the Committee on Leaks and Book Sales had any report to make. To his surprise, Mr. Peters responded at once.

"Yes, gentleman," he said, taking a check out of his pocket, and handing it to the treasurer. "The Committee on Leaks, Literature, and Lemonade reports that the leak is still in excellent condition, and is progressing daily, while the literature and lemonade have produced the very gratifying sum of one hundred and thirty-seven dollars and sixty-three cents, a check for which I have just handed the treasurer."

Even the rector looked surprised. "Pretty good results eh?" said Peters. "You ask for ninety dollars, and get one hundred and thirty-seven dollars and sixty-three cents. You can spend a hundred dollars now on the leak, and make a perfect leak of it, and have a balance of thirty-seven dollars and sixty-three cents to buy books for the Hottentots, or to invest in picture books for the blind asylum library."

"Ah—Mr. Peters," said the chairman of the Committee on Supplies, "I—ah—I was not aware that you'd had the sale. I—ah—I didn't receive any notice."

"Oh, yes—we had it," said Peters, rubbing his hands together buoyantly. "We had it last night, and it went off superbly."

"I am sorry," said the chairman of the Committee on Supplies. "I should like to have been there."

"I didn't know of it myself, Mr. Peters," said the rector, "but I am glad it was so successful. Were there many present?"

"Well—no," said Peters. "Not many. Fact is, Mrs. Peters and the treasurer here and I were the only persons present, gentlemen. But the results sought were more than accomplished."

"I don't see exactly how, unless we are to regard this check as a gift," observed the chairman of the Committee on Supplies coldly.

"Well, I'll tell you how," said Peters. "The check isn't a gift at all. Last year you had a book sale at my house, and this year you voted to have another. I couldn't very well object—didn't want to, in fact. Very glad to have it. But last year we cleared up a bare eighty dollars. This year we have cleared up one hundred and thirty-seven dollars and sixty-three cents. Last year's book sale cost me one hundred and twenty-five dollars. The children who attended, aided and abetted by my own,

spilled so much ice cream on my dining-room rug that Mrs. Peters was forced to send it to the cleaners. A very charming young woman whose name I shall not mention, placed a chocolate eclair upon my library sofa while she inspected a volume of Gibson's drawings. Another equally charming young woman sat down upon it, and, whatever it did to her dress, that eclair effectually ruined the covering of my sofa. Then, as you may remember, the sale of books took place in my library, and I had the pleasure of seeing, too late, one of our sweetest little saleswomen replenishing her stock from my shelves. She had sold out all the books that had been provided, and in a mad moment of enthusiasm for the cause, parted with a volume I had secured after much difficulty in London, to complete a set of some rarity, for about seven dollars less than the book had cost."

"Why did you not object?" demanded the chairman of the Committee on Supplies.

"My dear sir," said Mr. Peters, "I never object to anything my guests may do, particularly if they are charming and enthusiastic young women engaged in Church work. But I learned a lesson, and last night's book sale was the result. If the chairman of the Committee on Supplies demands it, here is a full account of receipts."

Mr. Peters handed over a memorandum which read as follows:

Saving on floors by not having Book Sale.	\$18.00
Saving on carpets by not having Book Sale.	6.50
Saving on library by not having Book Sale.	29.00
Saving on time by not having Book Sale.	50.00
Saving on furniture by not having Book Sale.	23.27
Saving on incidentals by not having Book Sale.	5.86
	\$137.63

"With this statement, gentleman," said Mr. Peters suavely, "should the Finance Committee require it, I am prepared to submit the vouchers which show how much

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wear and tear on a house is required to raise eighty dollars for the heathen."

"That," said the chairman of the Finance Committee, "will not be necessary—though —," and he added this wholly jocularly, "though I don't think Mr. Peters should have charged for his time; fifty dollars is a good deal of money."

"He didn't charge for his time," murmured the treasurer. "In this statement he has paid for it!"

"Still," said he of Supplies, "the social end of it has been wiped out."

"Of course it has," retorted Mr. Peters. "And a very good thing it has been, too. Did you ever know of a Church function that did not arouse animosities among the women, Mr. Squills?"

The gentleman, in the presence of men of truth, had to admit that he never knew of such a thing.

"Then what's the matter with my book sale?" demanded Peters. "It has raised more money than last year; has cost me no more—and there won't be any social volcanoes for the vestry to sit over during the coming year."

A dead silence came over all.

"I move," said Mr. Jones, at whose house the meeting was held, "that we go into executive session. Mrs. Jones has provided some cold birds, and a—ah—salad."

Mr. Jones' motion was carried, and before the meeting finally adjourned, under the genial influence of good fellowship and pleasant converse, Mr. Peters' second book sale was voted to have been of the best quality.—JOHN KENDRICK BANGS, in *Ladies' Home Journal*.

Convicts' Strange Employments

A NEGRO named Cannon, who is in jail at Russellville, in the United States, was always very musical, and quite an accomplished player on the guitar, which he sorely missed when he became confined within the prison walls. He did not despair, however, but found a very ingenious way of satisfying his craving for music. He took the tin pan in which his daily meal was brought, and converted it into the head of a banjo. Then, by some means or other, he got hold of a rough piece of poplar and smoothed it with an old broken-bladed knife, and this became the neck and pegs of the instrument. Then came the difficulty of the strings; but this also was successfully surmounted, for he happened to have twelve cents belonging to him, and the officials were persuaded to buy him five strings with them, and then the banjo was complete, and was at once made to give forth music. One of the jailors says that the negro really manages to play with wonderful sweetness on this instrument so strangely made.

One of the most daring occupations in which convicts ever engaged was surely that of two men, Coyne and Brown, incarcerated in the State prison at Folsom, Cal., who actually went in for making counterfeit coin while the guests of their country, for use, of course, when such hospitality was no longer afforded them. A complete counterfeiting plant was discovered in the engine-room of the prison, and when the officers who discovered it rushed in, the convicts leaped through a window and threw their dies and crucibles into a canal. How they got them into the prison was a mystery. A large number of well-executed five-cent

pieces, which would easily have passed, were found. Only nickel coins were made, presumably because silver could not be obtained, and the metal had been taken from the engines which ran through the prison grounds for the purpose of hauling rock from the quarries.

Convicts, however, may sometimes help other people besides themselves, for they possess a quantity of expert knowledge which may on occasion be of the greatest assistance. For instance, not long ago, the Victoria Penal Department was in a great fix, for the keys of the big safe which held its books, accounts, and money, had been lost, and all attempts to open it completely failed. The officials were in a quandary; but, at length, they wisely decided to cast all red-tape customs to the winds, and to adopt a very unusual plan by which the safe might be opened. A quiet, confidential message was sent to the governor of the nearest prison, which was at Pentridge, and that official was instructed to send at once the best pick-lock he had in his charge. In due course, the man arrived in charge of wardens, and was told to get inside the safe as quickly as possible. He looked at it for a moment, brought one of his instruments to bear upon it, and in a very short space of time, and without any bungling or damaging of the safe whatever, he had the door open. Then he was marched back to prison.—*Tit-Bits*.

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"Four years ago, being confined to bed with these troubles and ulceration of the liver, my physician positively forbade the use of coffee, and brought me some Postum Cereal Food Coffee. Since that time, myself and family have used no other coffee. All my intestinal trouble has been greatly relieved, and I no longer suffer from rheumatism, and very little from torpid liver or biliousness.

"I am fully convinced that coffee is very largely responsible for the greater part of all stomach, intestinal, and liver troubles from which people suffer. I am now 58 years old, and my health has been so much improved that I do as much work as I ever did, and with about as much comfort. I can conscientiously attribute it chiefly to the use of Postum Cereal Food Coffee. There are several friends who have had valuable experience with the leaving off of coffee and the use of Postum Food Coffee. It gives me pleasure to add my testimony to help humanity to understand that the very general cause of sickness is, I consider, largely attributable to mistakes in the use of food and drink." Rev. J. A. Flickinger, Pastor of the Lutheran Church, Ray's Hill, Pa. Grocers sell Postum Coffee, and Postum Cereal Co., Ltd., make it at Battle Creek, Mich.

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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.

Little Tad's Hallow E'en

BY BELLE V. CHISHOLM

ONE gloomy October day in the autumn of 1863, "Little Tad" came into his father's home office looking very glum. The President-father was very busy, as he always was in those sad war-days, but seeing the sad expression on his little boy's face, he smiled pleasantly, and laying down his quill, asked: "What is the matter with my little sunshine man-to-day?"

"I wish I wasn't the President's boy on Fourth of Julys and Hallow E'ens," Tad grumbled without looking up.

"And what hardships has the President's boy to undergo that other people's boys escape?" asked the President with a merry twinkle in his honest eyes.

"Presidents' boys can't go out and make pumpkin-ghosts, dummy scare crows, to frighten folks, like the Ellis boys are going to do," returned Tad. "And they don't have boys to play with, you know."

"They have as good right to their sport as other boys, Tad," and with a mist dimming his eyes as he thought of little Willie, Tad's brother-playmate, who had died since they became "White House boys," he added: "If you don't care for playing with a big, long-legged fellow like me, I'll be a boy a while again and let the President rest."

"Oh, goody, goody!" exclaimed Little Tad in great glee. "Where can we get the pumpkins to begin?"

"May be we can find something else to make a Hallow E'en out of, if the pumpkin is missing," laughed Mr. Lincoln. "Suppose we take a drive and look up our sport while we're spinning along the street now full of busy people."

"All right," Tad cried excitedly, and soon, the jolly ride over, he was following his father through the big field-hospital, where the sick and wounded were crowded, many of whom were very near death. He overheard one of the nurses telling some person that they were in sore need for delicacies for the sufferers, and that many of them would die for want of them if a new store did not soon arrive.

"Well, will we buy a big pumpkin for to-morrow night's display?" asked his father as they drove homeward.

"Yes," returned Tad, to his father's surprise, for he had hoped the little lad's sympathies would be enlisted in the sights he had seen, and that his boy-heart would go out to the poor sufferers in a way to suggest a Hallow E'en more in keeping with the needs and heart-aches of the country. But remembering that the "little lad" was only a child, he bought the desired pumpkin, and promised to cut the ghost-features to-morrow, whenever the owner of the pumpkin should call upon him.

Tad did not forget the promise, and to his father's surprise, brought forth a whole family of smaller pumpkins of all sizes—some of which he insisted must have smiling faces, as there was to be a show, and he wanted all the variety imaginable.

For his services, the President-father was given a ticket of admission, and urged to be

present, as the entertainment was an important one, and the President's presence would attract a crowd.

At the appointed time, the great man, laying aside, for the time, the heavy responsibilities pressing upon him, descended to the basement, where an expectant crowd, mostly of servants and neighborhood boy-acquaintances, awaited his coming. A few of the dignitaries who had not forgotten their own boyish pranks, were present and occupied seats of honor with the President.

There were pumpkins in all shapes and sizes—a pumpkin parade, a pumpkin dance, pumpkin actors and musicians, and the pumpkin entertainment wound up with a treat in the form of pumpkin pie—genuine cream and pumpkin pies, prepared under the superintendence of the housekeeper herself who had taken her orders direct from her mistress—Mrs. Lincoln—the first lady in the land.

The pie was delicious, well worth the price demanded, and, in connection with the admission fee, yielded a nice little sum, which, as announced by one of the honored guests present, was to be applied to procuring dainties for the sick and wounded soldiers.

"It is better than frightening people, isn't it daddy?" said Little Tad, after the meeting was over and the guests had taken their departure. "Didn't you pity those poor soldiers yesterday, daddy?"

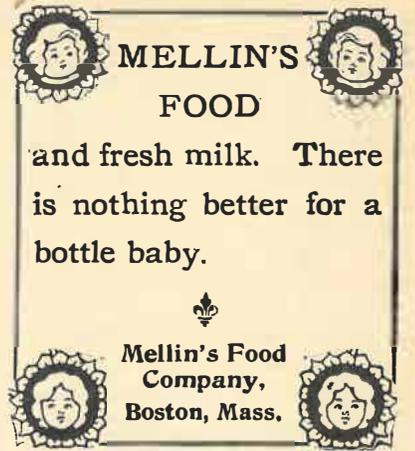
"Indeed I did, my boy; and I am very glad that my Little Tad thinks more about their comfort than his own pleasure," said Mr. Lincoln.

"We'll go together to-morrow to see them enjoy it," Tad declared. "Mother said I could order as many dainties from the housekeeper's store as I chose. I'm going to tell the nurse to buy a barrel of oranges and to order enough lemonade and ice cream to treat all the soldiers in the hospital."

According to his arrangement, he went with his father to visit the same hospital the next morning, and with his own hand lavished the delicacies he had brought upon the grateful patients.

He said nothing about his pumpkin show, but somehow it leaked out, and the story reaching the soldiers' ears, he became quite a hero in their eyes.

Poor Little Tad! He and "daddy," the pet name applied to his father, were the best of friends, "chums" in boys' parlance, and



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the cruel bullet that laid his father low in death, shattered his young life, and left him only a shadow of his former bright, happy self. He lived on a few years, a sufferer, but though nothing that human love or human skill could suggest or invent for his healing was left untried, he continued to fall year by year, month by month, until at last worn out with his sorrow, he went to meet the dear father in the better home beyond the skies, where parting never comes.

"Died of a broken heart," was the verdict of the doctors who had exhausted their skill in a faithful effort to ward off the foe of all mankind—death.

Children In Japan

THE children of Japan are without doubt the most amusing and charming little beings in the whole world. Their sweetness, good temper and pretty ways are proverbial. They are never angry, cry but seldom, and seem to be ignorant of the very meaning of the words dispute, quarrel or fight, but are sweet natured, amiable and gay.

The life of a Japanese baby before it can use its feet is not a very happy one, for it practically spends the first two years of its life tied to some one's back. It's little legs are tied tightly down, and a string is passed under its arms and then around the neck of the person who carries it, thus allowing its arms and head free play. As the poor mite's only amusement is sleeping, and it has no pillow or other support, the little head hangs first on one side and then on the other, unless it falls straight back, and you wonder every time you see it why its neck does not break.

But it does not, and after sleeping thus for a time baby will suddenly wake up and begin looking around in a perfectly contented and even happy way. Of course they cry sometimes, but it is generally because they are hungry, or the string has become too tight. Considering that they have so little amusement, and are always tied up, I think Japanese babies cry less than any other babies in the world.

In Japan children are dressed in a fashion quite different from the children in America. Their clothing consists of a long robe called a kimono, which falls to their ankles. It is open in front, but is lapped across and held in place by a sash, which is folded softly and knotted around the waist. Their feet are generally bare, but a few wear a species of Japanese wooden shoes or sandals of straw. The kimonos worn by the children are made of rich silk, often of very brilliant colors, and most magnificently embroidered with strange Japanese characters and signs, which we cannot understand, or else with birds, flowers, or human figures, in various gay colors. In winter, when snow or rain is falling, the children put on, in addition, overcoats made of long pieces of straw, which are absolutely impenetrable, and at the same time very light in weight.

One very strange custom is that the hair of the children is never allowed to grow long. Their heads are shaved from infancy, although often a little tuft of hair, shaped like a crown is left on the top, or else two little patches, one on each side, which give to the wearer an exceedingly droll appearance. After they are about five or six years old, the hair of the boys is allowed to grow a little; but, because it has been shaved so often, it is wiry, and more like a

brush with very stiff bristles than anything else. At about the same age, the hair of the girls is allowed to grow long, and is dressed in a most complicated manner, and ornamented with fancy pins of all colors, with birds, etc. The work of arranging the hair, indeed, is so difficult that it is done only once a week, and the Japanese girls are not allowed to use pillows like ours, lest they should disarrange the elaborate structure upon their heads, but rest their poor little necks instead upon tiny wooden blocks or benches, which prevent the head from touching the floor.—Pleasant Hours.

A LITTLE boy declared that he loved his mother "with all his strength." He was asked to explain what he meant by "with all his strength." He said, "Well, I'll tell you. You see we live on the fourth floor of this tenement; and there's no elevator, and the coal is kept down in the basement. Mother is dreadfully busy all the time, and she isn't very strong; so I see to it that the coal hod is never empty. I lug the coal up four flights of stairs all by myself. And it's a pretty big hod. It takes all my strength to get it up here. Now isn't that loving my mother with all my strength?"

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What to Do in Emergencies

IN case of burns, pour on sweet-oil and lime-water, or vaseline should be dropped on. Put it on instantly, to keep out the air, and then send for the doctor; but remember that to exclude the air is the first thing to be done. For a sprain, keep the injured part in water just as hot as it can be endured, and after that keep the part covered with hot flannels just as hot as they can possibly be handled and borne on the flesh. To wring out flannels in hot water, drop the flannel in a towel as it is taken out of the water—and it can be "fished" out with a large spoon or a fork—then twist the ends of the towel until the flannel is wrung dry. This is an easy way, and, strange to say, not always known.

It may be well to state here that many women will persist in cleaning gloves on their hands with benzine, or some other inflammable stuff, in a room artificially lighted or warmed. Every one should be made to realize that it is by no means necessary to bring the stuff into actual contact with flame to cause it to ignite, but that the fumes will ignite if there is a light or fire in the room. Some authorities state that it is not even safe to use benzine in a room where there is a radiator or a register, and certainly not where there is a fire of any sort, even shut up tight in a stove. Benzine should never be allowed to stand in the bottle or in anything where hot sunshine strikes upon it; for not long ago a dwelling house in a country town was burned to the ground from that cause.

Another thing that it is well to know is that cases of intense nausea may be very often relieved, when all other means fail, by putting directly upon the stomach a bit of flannel wrung out in the very coldest water possible, then, with a towel folded, cover the stomach and abdomen. The moment the towel becomes dry, change it for a fresh one, and never allow the flannel to become warm, but keep another piece ready to replace it. It is a simple remedy, and has relieved nausea that no other means reached.

A small baby pillow, three or four linen cases for it, a good-sized pair of soft crib blankets, are very useful things to keep on hand and ready for illness. The little pillow slips in under the tired, aching head at just the right angle, where a large pillow cannot be crowded or coaxed to stay, and the soft small blankets fill a thousand needs, too many to be mentioned. These are hints born of experience and the need of an emergency closet; for it is experience alone that teaches. Nor should any one forget to have at hand that friend in need—a hot water bag.—Harper's Bazar.

A MOQUETTE carpet was recently saved from ruin by the prompt action of a woman who had just tipped over the contents of a large inkstand upon its delicate surface. She rushed to the kitchen and snatched from the table a pint bowl filled with milk. This was instantly poured over the spot without stopping to take up the ink. By the time the whole was wiped up, the stain had almost disappeared. A little rubbing with soap and water to take off the grease left from the milk was all that was needed to obliterate the last vestige of the ink.—N. Y. Evening Post.

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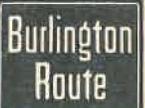
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