

The Living Church

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Laudate Dominum!

BY MARGARET WINSLOW PEARSON

O let the earth be joyful, and give praise unto the Lord!
Let all creation—Man and Nature—strike the self-same chord,
Till, like the sound of mighty waters, and the tempest's song of strength,
It shall ever grow in volume, and shall span the heaven's length,
To reach our Lord in glory, Who bends low in love to hear
The hopes and aspirations of the nations to Him dear.
O, praise Him for His goodness, for His love, and for His truth—
For crowned wisdom of old age, and strong warm blood of youth.
O, praise Him for the beauties and the glories everywhere—
For rushing rivers, solemn seas, and lands so wide and fair.

O, praise Him for the springtide with its promises of love,
And its wondrous resurrection—proof that we shall dwell above.
O, praise Him, tender blossoms, as you star the meadow broad,
Each tiny bud a tribute to the wisdom of its God.
O, praise Him, gentle breezes, making ripples of the grass;
The slender blades have felt your breath as silently you pass.
O praise Him, deep-toned thunder, as amid the clouds you crash!
O, praise Him, forked lightning, as out from heaven you flash!
O, mighty, restless ocean, as you rush to meet the shore,
Sing to the music of your waves His praise forevermore.

O, sing to Him, cathedral—matchless beauty in repose!
Carv'd and sculptur'd, tier'd with arches, till thy slender spires arose
To grace the blue horizon, and to glorify the earth,
That has ever seemed the nobler since the first day of thy birth.
O, sing not to the skies alone, but to the Christian race,
Who, looking on thy grandeur, shall despise desire base,
And long like thee to soar above where all is bright and pure,
Where things of beauty never die, but always shall endure.
O, reach forever upward; make men nobler, more divine!
This, this, thy message evermore: "O Lord, the praise be Thine!"

Whenever in thy vast dim heart sweet music softly swells,
Until it fills each recess with a mellow sound that dwells
Upon each warrior's carved tomb, upon each column gray,
And lingers o'er the altar, till it faintly dies away;
When pealing forth upon the air with clear, triumphant sounds,

Till thou, O great cathedral, art too narrow for its bounds—
Then with the thrilling music comes the dream of other years,
A vision of the early Church, and all her hopes and fears,
A time when men unflinching faced death by fire and sword,
And meeting death, could still sing on their praises to the Lord.

Those days have passed, but still our Lord lists to the humblest prayer.
O, praise Him, little children, with your hearts so brave to dare!
O, praise Him, when you gaze at night with wonder-widened eyes
At twinkling stars—God's flowers of night that blossom in the skies;
O, praise Him, when your rosy mouths have kissed some treasure gay,
And baby hands have plucked in joy the first rare buds of May.
O, sing to Him, fair maidens, with your golden dreams so bright!
Each coming moment seems to bring some sweet and fresh delight.
Upon the fragrant summer air let clear young voices ring!
In joy and truest gladness chant praises to your King!

O praise Him, all who lose the way and struggle with the night,
Emerging from the darkness purer, greater, for the fight.
'Tis His dear love that brings you back into the guarded fold;
At your return the angels sing their praises manifold.
O sorrow, hiding your bright face beneath a mask so grim
That not until the future shall we find the hope within—
Let all who know you praise Him, for you ever come in love,
A blessing in disguise sent down by Him who dwells above;
For ever to the saddest life there comes an angel bright,
To drive away the shadows dark with soft and radiant light.

Praise Him, O king and ruler, from your trembling heights of fame!
Prince and beggar, bow in worship at the mention of His name!
O praise Him, every pilgrim along life's checkered way!
O praise Him when the shadowy eve shall close life's little day!
O praise Him for the love He bears to this our fatherland,
And pray that He may keep us always in the hollow of His hand.
O glorify and praise Him until the last Grand Day,
When mortals' praise will mingle with the angels' mighty sway
Of heavenly voices—O melodious song sublime!
Our homage here is but the dawn before the sun's full time.

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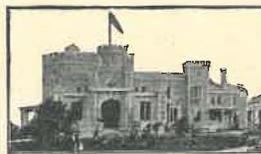
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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

THE RESIGNATION OF SECRETARY Alger so long deferred, has greatly relieved the tension of the political and military situation. One can easily sympathize with his determination not to resign under fire, but it became day by day more evident that to yield to this determination meant simply to prolong indefinitely his tenure of office. For the fire would not cease, nor did it slacken. The country had become thoroughly convinced that a change of head, if not of heart, was necessary in the War Office, and the press, in its unremitting attacks, was but expressing the opinion of the people of, at least, the incompetency of the secretary. From the time of the "round robin" issued by the officers in the Santiago campaign, to the "round robin" of the Manila correspondents, the mutterings have been both loud and deep. It became at last no longer a question of politics, but an element of national preservation. Hardly ever has a man holding high office in this country met so universal condemnation as to both morals and methods. To such far-reaching criticism even the "man of iron" at last must yield.

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SOME OF THE CAUSES OF THIS WIDESPREAD distrust are not obscure nor far to seek. Between the army in the field and the people left at home, the bond of relationship and sympathy furnishes a system of wireless telegraphy which is wondrously effective. What Tommy Atkins feels and thinks may be crudely and roughly expressed, but it goes very far towards forming, or at least moulding, public opinion. And when he tells what he thinks of malarial camps and putrid rations and shoddy clothing and pestilential transports, the people begin to ask where the responsibility for these conditions should be placed. In this case, wherever the line of investigation was taken up, it led ultimately to the War Office, not traceable always to the Secretary, but generally to some official in close and intimate relations with the Secretary. The investigation of the "embalmed beef" charge was the beginning of the end. Though this resulted in a technical victory for Secretary Alger, the victory was so costly as to be equivalent to defeat, and in fact brought on his overthrow. The sacrifice of Gen. Egan was generally understood to be the desperate endeavor to lighten a sinking ship, and since that event the public has waited with more or less of patience for the result now at last attained.

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IT IS AN ENCOURAGING SYMPTOM in the financial world that the promoter of trusts has begun to find greater difficulty in pursuing his profession. Capital, especially that of the real investor, is becoming more cautious, and is questioning more earnestly whether or no the prevailing price of water be justifiable. And the speculator, who depends ultimately on the real investor for his own profits, seems to have taken the alarm. Consequently for these, new stock

has become strangely heavy, and the promoter has begun to tread more cautiously. Recently, several of these trusts have been compelled, on finding that stocks issued on, say, a hundred million basis, were unsalable, to reduce the issue to seventy-five or even fifty million, and even then to fail in finding purchasers. It is barely possible that the trust madness may thus heal or regulate itself. Some years ago England was the favorite market for this class of stocks, but after being bitten several times, John Bull declined to have anything further to do with this kind of trap, and lately the market has been closed. It is to be hoped that our own people will learn as well their lesson. But "something for nothing" is still our national *ignis fatuus*.

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AT THE TIME OF WRITING, THE street car strikes are still going on in Brooklyn and in Cleveland, and apparently are as far from settlement as ever. In fact, as is usually the case, the dispositions of the opposing parties in these contests are becoming so embittered as the war goes on, that the danger increases that the fight may degenerate through lawlessness into anarchy. There is danger also that these disturbances are but symptoms of a more general unrest. It is certain that there is among laborers an increasing discontent. It is felt, whether justly or unjustly we do not feel competent to decide, that capital has not been ready enough to share with labor in the unexampled prosperity of the past year, that it has waited, and is waiting, until it shall be compelled to restore the scale of wages which prevailed before the late depression; that in the meantime it is monopolizing all the profits. The relations between the employer and the employe, never cordial to the extent of unselfishness, are daily becoming more strained.

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STILL ANOTHER FAILURE IN THE line of communistic endeavor may be recorded. The property of the Ruskin Colony, at Ruskin, Tenn., is advertised for sale, the colony abandoned, and its members scattered. This scheme was originated some years ago by an organization of the disciples of John Ruskin, not disciples in art so much as in socialistic theories and practice, and now it has gone the way of its predecessors. Communism with religious enthusiasm as a mainspring has some chance of success—until the spring weakens—but communism with only socialistic theory for its basis is foredoomed to rapid disaster. Man at his best is a selfish animal, and pre-millennial conditions militate strongly against his reform from this selfishness. To love our neighbor as ourself is indeed the ideal of the perfect life, but when you attempt to reduce that ideal to corporate practice, the lazy man, the loafer, and the fraud are apt to interfere with the financial standing of the corporation. It is best to confine to individual action, for the present at least, this standard of the higher life.

ALTHOUGH ENGLAND HAS SERVED a formal notice upon France that the time has arrived for the final settlement of the long standing dispute concerning the rights of the Newfoundland fishermen, still no one need infer that the two nations are on the verge of war. Not even the gathering of a large naval force in the neighborhood would warrant this immediate conclusion. The agitation would seem rather to be a diplomatic move from which no speedy issue is expected. A closed question is a diplomat's abhorrence, inasmuch as it is no longer available in the discussion of offsets. So long as a grievance exists it may be very valuable to stave off any claim which the other nation may make, and thus may be made to stand for much more than its real value. The worth of the Newfoundland fisheries is about equal to the present value of the Alaskan seal industry, which last the United States nevertheless have found convenient to use in the game of diplomatic bluff.

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REPORTS SCANTY AND OCCASIONAL as they have been from the beginning, would fail to justify the opinion that the Peace Conference at the Hague will achieve any desirable result, or perhaps any respectable failure. It was from the start, foredoomed. However desirable the end proposed might be, the source from which the proposal came was an insuperable obstacle to its attainment. There is something ludicrously incongruous in the idea of the Power which is the most completely armed of all, proposing to others less equipped the mutual disarmament of their forces. Thus all should be equal, and the lion and the lamb should lie down together. It reminds one rather of the ancient partnership between the lion and the wolf, or was it the fox? At any rate it now appears that no nation is willing to play fox or wolf to Russia's lion. To change again the zoological figure there is among English-speaking peoples, a distrust, dating perhaps back to the Crimea, of "the bear that walks like a man."

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WHEN THE CONFERENCE MET IT very soon became evident that it was in no sense a love feast. Delegates from different nations were as wide apart in their thoughts and desires as they were in their languages. Each had his own scheme, and each apparently had a plentiful lack of interest in that of his neighbor. What the United States wanted, was England's abhorrence, and *vice versa*. What France desired, Germany loathed, and so on. There does not appear thus far any subject on which complete and cordial agreement has been reached, and the conference at present seems to be a complete fiasco. There is no immediate prospect that it will do much toward solving the appalling problem of the age. Expenditures for warlike purposes continued on the present sale, will bankrupt every European nation, but no one dares to retrench for fear of being swallowed by his neighbor. And there you have it, and it is going to stay with you.

The News of the Church

The Church Abroad

Brotherhood of St. Andrew

The annual conference of the Brotherhood in England was held at Birmingham, on Saturday, June 17th. Among those present were the Rt. Hon. Earl Nelson, vice-president; G. A. King, Hon. Treas.; Captain Malony, R.E., John Tenant, and Hubert Carleton, Gen. Secretary, besides some 60 or 70 delegates representing chapters from all parts of the country; other national Brotherhoods were also represented, the Archbishop of the West Indies and the Rev. C. H. Coles representing the West Indian Brotherhood, and the Rev. E. V. Stevenson, of Toronto, the Canadian Brotherhood. The day began with the celebration of the Holy Communion in St. Martin's, the parish church, at 8 A.M., the celebrant being the Rev. A. J. Robinson, the rector of Birmingham. At the breakfast which followed, the Archbishop of the West Indies addressed the delegates. The Rt. Hon. Earl Nelson, vice-president (a new president not having been elected since the death of Mr. G. A. Spottiswoode, the late president), delivered an address on some aspects of the work. In the afternoon the delegates listened to addresses pertaining to the practical working of the chapters in the parishes. Mr. S. F. Hughes, Exeter College, Oxford, spoke on the devotions of the chapter, its Bible class, and its corporate union; other speakers included E. J. H. Lanham, St. Mary's chapter, Southampton, and the Rev. E. V. Stevenson. Between the afternoon and evening conferences, a Quiet Hour was spent in St. Martin's church; Rev. M. B. Furse, Jr., dean, Trinity College, Oxford, gave two devotional addresses on personal service, with silent prayer between. At the evening conference, Mr. W. F. Robinson, New College, Oxford, read a paper by Mr. Harold Cutting, Hon. Secretary for the London diocese, dealing with the subject of organizing local unions of chapters—there are already four such unions in England. The Gen. Secretary then gave an address on "The training of the Brotherhood man." The conference although a quiet, almost informal meeting together, was a great success, and was indicative of the steady and sure progress which this movement is now making in the Church of England.

Missions in Prisons and Workhouses

The eight days' Missions which have been conducted by the special missionaries of the Church Army in the prisons of England and Wales during the last two years, have proved so successful that the council resolved last month to offer to the 500 Boards of Guardians throughout the country, the services of these missionaries for similar Missions in the workhouses, the entire cost, as in the case of the prisons, being borne by the Army. It has already been arranged to hold these services at more than 100 workhouses, and the council of the society are hoping for great things from this new branch of their work.

Gifts to St. Paul's Cathedral

Two massive candelabra will shortly be placed in position at the entrance to the nave of St. Paul's cathedral. One of the bronze pieces is the gift of Mr. Douglas Murray, in memory of his father, a prebendary of the cathedral, and the other has been presented by the members of the decoration committee. The subject matter has been taken from the first chapter of Genesis, the underlying motive being *Benedicite, omnia opera*. At the angles of the base, the white, yellow, and black races of mankind are represented by three figures. On the sides of the base, in low relief, are represented "Sin"—Eve eating the forbidden fruit; "The Punishment"—Adam's mortality implied by his labor; and "The Atonement"—Christ's Crucifixion. Beasts and birds occupy positions beneath the earth which is covered with flowers and girdled by the sea. The firmament is represented

by a fiery column, around which angels are moving. Above are archangels who support the rose, from which springs the cross, surrounded by stems for the lamps. The candelabra are mounted on massive slabs of Irish fossil.

Church Work in the Philippines

THE Brotherhood of St. Andrew has just had its first mail advices from the party sent to Manila in April for work among the soldiers of the United States army in the Philippines. Mr. John Howe Peyton, the leader of the party, writes of a conference of clergy and representatives of the Brotherhood of St. Andrew, held in Manila, May 31st. There were present the Rev. Chas. C. Pierce, D. D., chaplain in the regular army; the Rev. David L. Fleming, chaplain of the 1st Colorado Vols.; the Rev. J. L. Smiley, and the Rev. Hugh Nethercott; Messrs John Howe Peyton, W. H. J. Wilson, and George A. Kauffman. Chaplain Pierce was chosen chairman, and the Rev. Mr. Nethercott, secretary. After the Brotherhood party had presented its credentials from the ecclesiastical and civil authorities in the United States, Mr. Peyton explained that he and his party had been sent to the Philippines for the purpose of rendering spiritual assistance to such soldiers as were not under the care of chaplains, and at the same time to endeavor to carry the Church and her teachings to the people of the islands. Chaplain Pierce described the work that he had undertaken among the English-speaking and native residents of the city. A plan of campaign for the future was then outlined. In accordance with this, Mr. Pierce, Mr. Nethercott, and Mr. Wilson will remain in Manila, and continue to develop the work of our Church among the soldiers, English-speaking residents, and natives. The Rev. Mr. Smiley will go into the field with the soldiers, and have charge of the large service tent brought by the party from San Francisco. Chaplain Fleming who is about to return with his regiment to the United States, placed at Mr. Smiley's disposal a small service tent given him by the army committee of the Brotherhood in San Francisco. Mr. Peyton will spend his time between Manila and other points, endeavoring, in addition to work among the soldiers, to ascertain what opportunities may exist for regular mission work under the direction of the Church authorities in the United States.

A large house has been rented in Manila just across the street from the principal barracks. The upstairs rooms will be used as Church headquarters, while the lower floor will be used for a chapel. On account of the high prices of all supplies, it has been impossible to equip the chapel in as Churchly a fashion as might be desired. It has been necessary, for instance, to construct an altar by breaking up old packing boxes and using the planks. There will be daily Morning Prayer in the chapel, with celebrations of the Holy Communion on Sundays in both Spanish and English; Morning Prayer in English, particularly for the English and American residents, and an evening service especially for the soldiers. Thus the "Anglo-American Mission of the Holy Trinity" begins its work in Manila.

The dispensary which Chaplain Pierce opened some months ago has been moved to the mission house, in order that all Church work may be concentrated as closely as possible.

A Church building fund has been established, and aid is urgently asked from Church people in the United States. The American clerical and lay workers will have the co-operation of a number of the leading gentlemen of the congregation, as a provisional missionary committee, in carrying on the mission work.

Mr. Peyton writes that he has found between 1,800 and 2,000 sick soldiers in the city. Much work will accordingly be done in the soldiers' hospitals. "We all feel buoyant with hope," says Mr. Peyton in conclusion, "and certain

that our coming here was by Divine appointment. I wish that we could have a force of workers somewhat commensurate with the demands of the situation. There is an enormous field, giving every promise of a rich harvest for the Church."

Information concerning this work may be obtained from, and contributions towards its maintenance may be made to, John P. Faure, Treasurer, Brotherhood of St. Andrew, 281 Fourth ave., New York.

Trinity College Commencement

THE Commencement exercises of Trinity College opened with prayers, in Christ church, Hartford, on Wednesday, June 28th, after which the procession, consisting of the faculty, students, alumni, and invited guests, proceeded in the rain to Parson's Theatre. Beside the President on the stage, was Bishop Brewster. After the orations were delivered, and before conferring the degrees, President Smith announced the award of the Holland prizes—scholarships, which have an income of about \$600 each, to the students attaining during the past year, the highest standing in their respective classes: In the class of 1900, to Simon Lewis Tomlinson, of Hartford; in the class of 1901, to Francis Raymond Sturtevant, of Hartford; and in the class of 1902, to Anson Theodore McCook, of Hartford.

The honorary degrees conferred were as follows: *Master of Arts*, Jeremiah Mervin Allen, Hartford; *Doctor of Laws*, B. Lawton Wiggins, M. A., vice-chancellor of the University of the South, Sewanee, Tenn.; *Doctor of Canon Law*, the Rev. Samuel Hart, of the class of 1866, late professor of the Latin language and literature; *Doctor of Divinity*, Rev. Henry Harrison Oberly of the class of 1865, rector of Christ church, Elizabeth, N. J.; Rev. John Humphrey Barbour, of the class of 1873, professor of the literature and interpretation of the New Testament in the Berkeley Divinity School, Middletown, Conn.

The large dining room of the United States Hotel was filled at the annual dinner of the Alumni Association. An orchestra furnished music. President Smith, who has completed 16 years of service as president of the college, was called to respond to the toast, "Trinity College," and the loving cup was passed around. After saying that the college had completed 75 years of work, he gave the history of the loving cup, the gift of a member of the class of '31. He said the college has lost Professor Hart and has gained Professor Babbitt. It has also gained \$30,000 from the wills of its friends, a new department of electricity, and a new building.

The Rev. Dr. Webb spoke for "The Church," and said that Trinity was the best Church college. W. H. Gage, of '96, responded for "Our country," having served in the war with Spain in the Michigan Naval Reserves. He described the conveying of six hundred marines under the command of Col. Huntington, Trinity, '64, the force which made such a record in the first of the work. Reference was made to the record of Lieut. Clarke Churchman. Dr. T. Gardner Littell, of Delaware, the third of whose sons was graduated this year, responded to the toast, "Our sister colleges." He said that he knew of but one college, and that was Trinity. It was the place where an all-round education was taught. The Rev. Dr. Buckley, of Waterbury, spoke to the toast of "Dr. Samuel Hart." He spoke of his earnest work for the college and its students. The loss of Dr. Hart was one of the greatest losses the college has sustained since he first knew it. Other toasts followed.

At 12:30 P.M. the previous day, came the ceremony of breaking ground for the new natural history building, to be built in line with Jarvis Laboratory and the south end of the college building. The president offered prayer, then took a spade, and after a few words of explana-

nation in regard to the building, said: "In the name of the Father and of the Son and of the Holy Ghost, the Holy and Undivided Trinity, I begin this work". After a short responsive service, the doxology was sung, and the president pronounced the benediction. The building as to ground dimensions, is to be about 100 feet square.

The service of the unveiling of a tablet, erected by his classmates, in memory of Clark Churchman, '93, second lieutenant 12th infantry, U.S.A., who died for his country at El Caney, Cuba, July 2, 1898, took place at 4 P. M. Dr. Hart conducted the entire service, with the exception of the reading of the lesson and the delivery of the address, which were done by Professor F. S. Luther. The ceremony of unveiling the tablet was performed by the Rev. George H. Wilson, '93, of Southington, representing Lieut. Churchman's mother who was present at the exercises. The service was very beautiful. The tablet was placed on the wall fronting the entrance to the chapel.

Chicago

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

The cathedral choir is taking its annual outing at Bang's Lake.

The Rev. A. T. Perkins who intended returning to his work at St. Luke's Hospital last week, has been detained in the East by indisposition.

The Rev. Percival McIntire, rector of the church of the Redeemer, Hyde Park, has gone to Arverne-by-the-Sea, Long Island, for his summer vacation. Mr. Henry T. Chace, lay-reader of this parish, will say the services in the absence of the rector.

Services in the church of the Holy Communion, Maywood, during the absence of the Rev. J. A. Carr, mentioned in our last issue, are being taken by Mr. Albertson, who has been officiating as a lay-reader for 20 years; a priest will administer the Eucharist at least once a month.

A very handsome tablet is being placed in the church of the Redeemer, South Park, to the memory of the late Rev. F. B. Dunham, under whom the mission was founded 10 years ago, who built the spacious parish house, and died four years ago, the first rector of the parish.

Relief of Aged and Infirm Clergy

The annual meeting of the directors of the society was held in the Church club rooms, on the afternoon of the 21st, when the following officers were elected: President, D. B. Lyman; vice-president, J. H. L. Quick; secretary, F. J. LeMoyné; treasurer, F. F. Ainsworth; finance committee, Messrs. G. D. Boulton, F. T. Haskell, F. J. Le Moyné, and D. B. Lyman. The directors chosen at the convention were arranged in classes, to serve as follows: For one year, Messrs. W. B. Conkey, Le Moyné, and A. J. Walker; for two years, Messrs. E. D. Brigham, Haskell, and Quick; for three years, Messrs. G. P. Blair, Boulton, and Lyman.

Brotherhood of St. Andrew

On Thursday evening, the 20th, the regular quarterly meeting of the local council was held at the Church Club. Though no special business was transacted, something was done in the way of arousing interest in the forthcoming annual convention at Columbus, Ohio, in October next.

A Swedish Mission

The tentative mission among our citizens of Swedish nativity residing in the vicinity of Humboldt Park, started a few months ago under the direction of Mr. Alex. Brunner, licensed as a lay-reader, and which may be regarded as an offshoot of our flourishing St. Ansgarius' parish, appears to be thriving. A Sunday school, with an attendance of 30, has been conducted at 2 P. M. weekly, in the Presbyterian church, corner of Humboldt Boulevard and Courtlandt st., and a regular service held at 3 P. M., with congregations varying in numbers from 40 to 50. The constant attendants now feel so sure of their ground that they are petitioning for the formal organization of a mission, and they have given

proof of their faith in its permanency by naming a definite sum as the minimum of their contribution for the support of the Church's ministrations.

Church of the Atonement, Edgewater

On Sunday, the 23d, the Bishop held his visitation, confirming a class of 12 presented by the Rev. J. M. D. Davidson, with one from the church of the Redeemer; the rector left on Monday for a month's vacation in California, the Rev. R. W. Hewitt, late of Molina, taking his duty part of the time.

New York

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

On July 22d, the Bishop consecrated St. Paul's church, Chester, the Rev. J. H. McGuinness, rector.

Mr. George D. Arthur, for 20 years churchwarden of Trinity church, Scarborough, died July 17th, at an advanced age. He was formerly a banker in New York, but had retired from active business since 1876.

The rector of St. Paul's church, Rome, the Rev. Robert J. Nevin, D.D., LL.D., has arrived in New York from Italy. He comes to officiate at the marriage of President Grant's granddaughter, Miss Julia Dent Grant, to Prince Cantacuze, and will stay for some time at Newport prior to the event.

St. Ignatius' Church, New York

Some of the contemplated improvements announced in THE LIVING CHURCH, will be temporarily postponed, pending the raising of further funds, in order that when undertaken, the work may be carried through without indebtedness.

Gift to St. Paul's, London

Mr. J. Pierpont Morgan, the liberal vestryman of St. George's church, New York, has made an offer to the dean and chapter of St. Paul's cathedral, London, to place in the great church a complete electric lighting plant at a cost of about \$25,000. The offer has been accepted.

Open-Air Services

At St. James' church, the Rev. E. Walpole Warren, D.D., rector, the experiment has been tried of preaching in the open air to the poor in crowded streets. One of the parish clergy, the Rev. J. Morris Coerr, has used a wagon as temporary pulpit for this purpose, and preached fully vested.

Grace Church Fresh-Air Work

The first party of mothers and children sent out by the nursery of Grace church to enjoy the Summer Home, returned to the city July 15th. The same day a party of 55 children were sent out, 30 from the Day Nursery, and 25 from Grace Settlement; also 20 mothers with infants have gone to the Home.

Actors' Church Alliance

There was a large gathering in the parish house of St. Chrysostom's chapel, of the Actors' Church Alliance last Wednesday evening. The vicar, the Rev. Thos. H. Sill, presided, and speeches were made by several clergymen, among them, Canon Knowles, who was very happy in his remarks. Songs and recitations were given by the dramatic members of the Alliance, and the first social of the new organization ended with refreshments and dancing. The rooms were crowded, and a large number became members. The first regular monthly service will be held (D. V.) in St. Chrysostom's chapel, on Sunday evening, Oct. 15th, at 8 P. M.

Pennsylvania

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

Rectorless Churches

An unusually large number of churches are wanting rectors. Among these may be named: Church of the Holy Apostles; (old) St. John's; free church of St. John, Frankford road; St. Barnabas', Kensington—all of Philadelphia; and

Christ church, Eddington. Grace church chapel, West Philadelphia, after July 31st, will need a vicar.

St. Peter's Church, Great Valley

Is one of the old colonial churches, and was one of the six congregations admitted into union with the first convention of the diocese in 1785. For several years past, as no report from the parish has been received, its name has not appeared in the list of churches printed in the convention journal. Its last report stated that the sittings, 250 in number, were all free, and the property, valued at \$12,000, free of incumbrance.

Poor Children Made Happy

From the very heart of the city slums, 60 little children were taken to Fairmount Park, on the 18th inst., under the chaperonage of two of the women lay helpers of the City Mission. The party was gotten up by the Rev. Dr. H. L. Duhring, superintendent, who supplied the funds for the outing. A substantial luncheon was given the children. It is proposed that these outings be given every Tuesday during the heated term, provided the funds can be raised.

A Kindly Churchwoman

A large number of aged men who have seen better days, residing in the Masonic, Odd Fellows', Hayes' Mechanic, and Old Men's Homes, were given a trip down the river to the head of Delaware Bay, on Thursday, 10th inst, on the steam yacht "May," owned by Mrs. Van Rensselaer, a prominent and benevolent Churchwoman who welcomed them on board, but was obliged to return home on account of illness in her family. The Misses and Mr. Fell accompanied on the trip the guests who were in charge of the Rev. Dr. H. L. Duhring, of the City mission. Ample provision was made for the entertainment and comfort of the aged guests, and a fine luncheon was served on board the yacht. It was a day of delight to the old men who highly appreciated the pleasant outing. It is the intention of Mrs. Van Rensselaer to give the newsboys and bootblacks a similar excursion down the Delaware.

Dr. T. S. Rumney's Golden Jubilee

The rector of St. Peter's church, German town, celebrated his golden jubilee of 50 years in the ministry, on Sunday, 16th inst. A memorial Eucharistic service at 7:30 A. M. was followed, at a later hour, by Matins and an historical sermon by Dr. Rumney of his half century of ministerial duty. A graduate of the Alexandria Seminary, he was ordered a deacon July 13, 1849, by Bishop Meade, and advanced to the priesthood April 22, 1850, by Assistant Bishop Johns, both of Virginia. He had charge successively of Cople parish (two churches), where, among the children catechised by him, was the late coadjutor-Bishop, Dr. J. B. Newton; St. Mark's, Lewiston, Pa., where the present Bishop of Cairo, the Rt. Rev. Dr. Hale, was a boy in the parish, son of the rector's warden; St. Peter's, Uniontown, Pa.; Grace church, Whiteplains, N. Y.; Christ church, Germantown, and St. Peter's, where he has passed 28 years of pastoral service, and has been its only rector. There were very large congregations at all the services, and the music was elaborate and well rendered by the vested choir. The sum asked for to defray the expenses of the city improvements to the church property was received, and the debt wiped out. The choir presented the venerable rector with a beautiful crayon representing "Easter Morning," organist Staton making the address, to which Dr. Rumney feelingly responded. Many former parishioners were present at all the services, especially at the early celebration of the Holy Eucharist.

East Carolina

Alfred Augustin Watson, D.D., Bishop

The Church people at Belhaven having no church building, and using the schoolhouse in the town for a place of worship, have formed a guild, composed of the ladies of the parish, who

will devote their energies to the raising a sum of money sufficient to erect a plain house of worship. The Norfolk and Southern R. R. Co. have given two fine lots for this purpose, and the guild has already \$50 in bank. Services are held monthly by an evangelist in this town.

Alabama

Richard Hooker Wilmer, D.D., LL.D., Bishop
H. Melville Jackson, D.D., Bishop-coadjutor

A large vested choir has recently been installed in Trinity church, Florence. The ladies of the parish have given the vestments to the choir.

The Sunday school children of Trinity church, Mobile, have already contributed \$160 to procure vestments for the male choir who have been in training for the past five months. They will also help to pay for the removal of the organ to the floor of the choir in the church.

Central New York

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

In the absence of the rector, the Rev. E. H. Coley, the services in Calvary church, Utica, through July, are in charge of the Rev. E. C. Hoskins.

During the repairs and improvements in Grace church, Utica, services are held in the chapel, and are conducted by the Rev. John Arthur.

Convocation of the Fourth District

Met in St. Paul's church, Syracuse, the Rev. Dr. H. R. Lockwood, rector, July 6th, the dean, the Rev. P. N. Meade, presiding. The usual routine business was transacted, including the apportionments for parishes and missions, and the stipends for missionaries for the present conventional year. The following officers were elected: Secretary, the Rev. H. G. Coddington; members of the Executive Committee, the Rev. Dr. Lockwood and the Rev. W. De Lancey Wilson; delegate to the Board of Missions, Mr. George C. McWhorter

North Carolina

Joseph Blount Cheshire, Jr., D.D., Bishop

At St. John's church, Beltsville, Prince George's Co., Md., on Wednesday, July 13th, the Bishop of this diocese, the Rt. Rev. Joseph Cheshire, D. D., was married to Miss Elizabeth Lansdale Mitchell, daughter of the rector of the parish, the Rev. Walter A. Mitchell, who solemnized the marriage.

St. Mary's School, Raleigh

Church people in the various Carolina dioceses are rejoicing in the acceptance by the Rev. T. D. Bratton, of Spartanburg, S. C., of the rectorate of St. Mary's School, in succession to the late lamented Rev. Dr. Bennett Smedes. The alumnae of this famous institution, founded by Dr. Aldert Smedes over half a century ago, are scattered all over the land, and possibly no one agency has done so much in the entire South towards moulding the lives of the daughters of the Church along the lines of the Catholic Faith as this noble school situated at Raleigh. The Smedes, father and son, did for the South what their great-hearted relative, the late Dr. De Koven, would have accomplished for the Church's sons in the Northwest, had his saintly life been spared.

Anniversary of Rev. Dr. M. M. Marshall

Wednesday, July 12th, marked the 25th anniversary of the pastorate of the beloved rector of Christ church, the mother parish of Raleigh. A special service was held on Wednesday evening, which was attended by a very large congregation, not only of his own flock, but by many representatives of the various denominations. Dr. Marshall was assisted in the service by the Rev. Dr. Pittenger, rector of the church of the Good Shepherd. The altar was vested in festal hangings, and was adorned with lights and flowers. The rector made a brief address, in which he spoke feelingly of the ties that had bound priest and people, and recounted some of the blessings that the congregation had enjoyed

as a parish during the past quarter of a century. He concluded with a short summary of Baptisms, Confirmations, marriages, and burials, during that period of time. After the service, the senior warden read a letter of congratulation on the part of the vestry, which was signed by all its members, and suitably engrossed. Afterwards, Mr. James Iredell Johnson, on behalf of the congregation, made a presentation of a gift in silver to mark the anniversary. Dr. Marshall was deeply moved by this tender recognition of his long service by the vestry and congregation, and it was with difficulty that he could express in words his sense of gratitude. The gift of silver comprised a bowl and waiter of *repousse* pattern and very fine workmanship. The bowl bears the following inscription:

Presented to Rev. M. M. Marshall, D. D., by members of Christ church parish, Raleigh, N. C., in grateful commemoration of twenty-five years' faithful ministrations among them as priest, pastor, and friend. July 12th, 1874-1899.

July 12th being also Dr. Marshall's wedding anniversary, the inscription selected for the waiter was:

M. M. M. M. S. M. July 12th, 1866-1899.

An incident of the commemoration that was much appreciated was the omission by the Presbyterians of their usual service for that evening, in order that their pastor and congregation might be able to attend the services.

Michigan City

John Hazen White, D.D., Bishop

At a meeting of the Standing Committee of the diocese held in Elkhart, July 11th, consent was given for the consecration of the Rev. A. L. Williams to be Bishop-coadjutor of Nebraska, and of the Rev. Joseph M. Francis to be Bishop of the diocese of Indiana.

Howe School, Lima

At the annual Commencement of Howe School, Dr. Clarence J. Blake, of Boston, Mass., delivered the annual address upon the "Value of discipline." Dr. Blake is a liberal benefactor of Howe School, and has made provision for extensive improvements in Blake Hall for next year, also the addition of a well-equipped infirmary. Bishop White presented the diplomas to the members of the graduating class, and took occasion to refer to the year's work as the most successful year Howe School has ever had. At the annual meeting of the board of trustees held the same day, improvements in the property were ordered to the extent of \$5,000.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

St. Matthew's, Homestead

On Friday evening, July 21st, the cornerstone of the new church was laid by the Bishop, with appropriate ceremonies. Other clergy taking part in the service were the Rev. Messrs. C. L. Bates, William Thompson, and L. F. Cole. Addresses were made by the Rev. Messrs. Rossenmuller, Heffern, W. J. White, and the Bishop. The vested choir furnished the music. The new church is situated at the corner of Eighth and McClure sts., this very central location having been secured to take the place of the lot on the hill upon which the old church was situated. The building will be of brick, and in connection with it, and adjoining the rear end, will be a commodious rectory, the whole superstructure to cost about \$12,000. This promising work is the outcome of a mission started in this place some 14 years ago by the rector of the church of the Good Shepherd, Pittsburgh, the Rev. D. C. Peabody, now of Mobile.

Newark

Thomas Alfred Starkey, D.D., Bishop

St. Paul's, East Orange, Freed from Debt

The Rev. John W. Williams, rector of St. Paul's church, East Orange, read a letter to the congregation, Sunday, July 16th, from Mr. Walter Kerr, treasurer of the building committee,

stating that through the generosity of Mr. F. Pearsall Campbell, of Roseville, the mortgage on the church property, amounting to \$5,000, had been paid off, and that the church was now free from debt. The service, after the announcement, partook of the nature of a thanksgiving.

New Jersey

John Scarborough, D.D., Bishop

Fall and Winter Visitation List

OCTOBER

11. Evening, Christ church, Newton.
15. Morning, church of the Mediator, Edgewater; evening, mission of the Good Shepherd, Fort Lee.
17. Evening, St. Luke's church, Phillipsburgh.
18. Afternoon, St. James' mission, Hackettstown.
21. Afternoon, Holy Trinity Mission, Hillsdale.
22. Morning, church of the Holy Communion, Norwood; afternoon, church of the Atonement, Tenafly.
23. Evening, mission of St. John the Divine, Hasbrouck Heights.
29. Morning, Grace church, Rutherford; afternoon, St. John's church, Passaic.

NOVEMBER

5. Morning, Trinity church, Totowa, Paterson; afternoon, St. Peter's mission, Clifton.
8. Evening, St. Agnes' mission, Little Falls.
12. Morning, Christ church, Pompton; afternoon, Butler.
15. Evening, St. John's church, Newark.
19. Morning, Christ church, Ridgewood; afternoon, St. Mary's church, Haledon.
26. Morning, St. John's church, Bayonne; afternoon, Calvary church, Pamrapo.
30. Evening, St. Andrew' church, South Orange.

DECEMBER

3. Morning, St. Paul's church, East Orange; evening, All Saint's church, Orange.
10. Morning, St. Stephen's church, Millburn; afternoon, St. George's mission, Maplewood.
17. Morning, Grace church, Newark; afternoon, Christ church, Newark.
21. Evening, Trinity church, Irvington.
24. Morning, St. Alban's mission, Newark.
27. Evening, St. Paul's church, Jersey City.

JANUARY, A. D. 1900

7. Morning, St. James' church, Newark; evening, St. Thomas' church, Newark.

Washington

Henry Yates Satterlee, D.D., LL.D., Bishop

Brotherhood of St. Andrew

The regular bi monthly meeting of the local council was held in the Epiphany Sunday school room on Monday evening, July 17th. There was a large and enthusiastic gathering of men who listened to a spirited address from the Rev. Arthur S. Lloyd, on the words, "Where there is no vision, the people perish." Short addresses were also made by several of the local Brotherhood men. Very encouraging reports were given of the services being held each Sunday at Colonial Beach on the Potomac, by members of the Brotherhood from Washington. During the brief business meeting, the president of the council, Mr. Frank Evans, explained the efforts being made to secure a large attendance at the annual convention to be held at Columbus, Ohio.

Albany

William Croswell Doane, D.D., LL.D., Bishop

New Organ for Bethesda Church, Saratoga

Friends of the rector, the Rev. Dr. Carey, have presented a new organ, costing \$10,000. The donors are Mr. and Mrs. Spencer Trask, and it is expected that it will be put in place in the fall. Bethesda church has a fine vested choir, and a new organ will be of great service to the musical part of the services.

Church of the Holy Cross, Troy

A very choice set of embroidery has recently been presented. It consists of a centre piece and orphreys for the white silk altar frontal, the handiwork as well as the gift of Miss H. F. Rousseau whose skill and devotion have in similar ways been repeatedly expressed at the church of the Holy Cross.

St. James' Church, Fort Edward

Bishop Doane made his annual visit to this parish June 10th. He confirmed a class of seven presented by the rector, the Rev. Robert Scott. A large congregation listened attentively to the clear and practical discourse of the Bishop on the work of the Holy Spirit. After the service, the Bishop had a conference with the wardens of the church, and met individually those confirmed.

Long Island

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

The Hall Vacation School has been opened in the Hall Memorial House of Holy Trinity parish, Brooklyn, and is proving quite a success, 183 boys and girls having registered the first day.

The Church Bible Association, of which the Rev. Robert Weeks is president, met recently, with Mr. Weeks, at Riverhead. A paper was read by the Rev. H. E. Wellman, printing of which was requested for general circulation as peculiarly suited to help the faith of those readers of the Bible who have not the time or means to pursue the learned investigations necessary to meet the allegations of the higher critics.

Brotherhood of St. Andrew

The summer meeting of the New York and Long Island local assemblies was held in St. Joseph's church, Queens, L. I., on Saturday, July 15th. At the afternoon session, addresses were made by Dr. Wm. C. Sturgis, of New Haven, Conn., and Mr. Wm. T. Heffer, of New York, the subject being "Bible classes," followed by an interesting discussion. In the evening, a public meeting was held in the Queens Lyceum, at which, after an address of welcome by the Rev. G. Wharton McMulin, Dr. Sturgis spoke on "Why we use the Prayer Book," and Mr. Silas McBee on "Why we have bishops," the subjects being summed up in an able address by the Rev. Dr. H. C. Swentzel. Two hundred delegates were entertained at supper by the ladies of St. Mary's guild. The afternoon conference was presided over by Mr. William Braddon, and at the evening meeting, Mr. John W. Wood acted as chairman. In every way, the occasion was most successful.

Maine

Henry Adams Neely, D.D., Bishop

The Rev. H. L. Wood, rector of Trinity church, Saco, Me., is conducting an afternoon service each Sunday in July and August, at Bay View House, near Old Orchard.

Oklahoma and Indian Territory

Francis Key Brooke, D.D., Missionary Bishop

A four-roomed house has been purchased at South McAlester, to be used as a rectory. At Wagoner, money has been gathered to move the church to the front of its lot, and to place a tower entrance in front.

All Saints' Hospital, South McAlester

Important improvements are in progress. A tank for water, a force pump, movable bath tub, and pipes for drainage, are being put in place. Outside help will be needed. The work of the hospital demands that it be materially improved in its facilities this summer.

Maryland

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

Church Home and Infirmary, Baltimore

The 41st annual report shows in every respect an increase over last year's work. Financially, the year has been a prosperous one, closing with a small balance. More than \$7,000 has been added to the Home's funds from two legacies. During the year 385 inmates (including 40 children) were cared for. Among those admitted were five of our clergymen, all of whom had the privilege of private rooms without charge.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Bishop, at the recent convention, spoke as follows of his work in Europe: "Our duty in Europe is not missionary—that is to say—we have churches in the great capitals, not that we may convert Romanists to our Reformed Church, but that we may bring the comfortable ministrations of the Church to our resident Americans and our tourists who are temporarily abroad. We have some very handsome church edifices, an excellent corps of clergymen, a large constituency, and a satisfactory work. I was deeply touched by the eagerness with which young men and women who had come from our State of Ohio, and were studying art, medicine, or music in European schools, sought me out, and claimed me as their own. It comforted them to see their Bishop, and to receive his advice, or his welcome and encouragement. It relieved their loneliness, and it deepened their affection for the Church. And people of the religious denominations also came to me, with their claim on a relationship that I was only too thankful to accept. I have journeyed far, and at times with some degree of weariness, but I hope that as a result our American churches in Europe have been blessed, and our people united. The convocation at Nice, in April, was intensely interesting—a small convention, and a union of hearts and service in the Lord's work."

The North-east Convocation

Met at Boardman, the Rev. W. Fred Allen, rector, July 10th and 11th. On Monday, Evening Prayer was said, and the Bishop preached a missionary sermon. On Tuesday, at 7:30 A. M., Holy Communion was celebrated by the Bishop. The clergy took breakfast together at the rectory. At 9:30 Morning Prayer was said, after which the business session was held, the Bishop presiding. Bishop Leonard spoke on the changing of the convocational system so as to make it more effective for missionary work. Archdeacon Abbott explained that the new system now under consideration would be a great help to the diocesan missionary board in recommending appropriations for mission stations, appointments from parishes and missions for diocesan missions, and also in suggesting men for appointment to mission parishes. The convocation as a missionary body was discussed by the Rev. Messrs. Ingham, Kell, and Allen. Reports of missionary work were made by the Rev. Messrs. Ingham, Allen, Atwater, Kell, and Lafferty. The Rev. H. M. Ingham invited the convocation to Trinity parish, Jefferson, for its next meeting, which was accepted. The Rev. Geo. P. Atwater read an excellent paper on the subject, "Our attitude to the separated brethren." In the discussion which followed, all the clergy took part. An excellent lunch, and, later, tea were served under the trees on the rectory lawn, and were thoroughly enjoyed. At 7:30 evening service was held, when the Ven. A. A. Abbott and the Rev. Robt. Kell spoke on "The offertory as an act of worship." The archdeacon said the closing prayers and pronounced the benediction, thus closing one of the most delightful meetings of the convocation.

Kansas

Frank Rosebrook Millsbaugh, D.D., Bishop

The Church at Dwight Freed from Debt

The Rev. David Brooke, as lay reader, deacon, and priest, for many years has served this mission. He built, several years ago, by great exertion, a little church and house combined, but had to borrow of the Church Building Fund \$300. This has been a great burden to him. A noble Churchman in the East heard from the Bishop of the aged missionary's anxiety, and the other day sent him a receipt from the C. B. F. Commission for the whole amount. If the giver could have met the receiver when the Bishop informed him, he would have said: "Verily, it is better to give than to receive."

South Carolina

William Capers, D.D., Bishop

William Euston Home, Charleston

Has been the recipient of a handsome silver Communion service of five pieces, from the Rev. Isaac S. Hartley, D.D., of Great Barrington, Mass. On a visit to Charleston he was invited to hold a service in the beautiful little chapel connected with this noble charity. The Rev. Mr. Hartley was a relative of Mr. Euston, the founder, an Englishman who made his fortune in Charleston, and dying without issue, left his estate to found and support an institution which would give a home to aged couples and indigent ladies. Already 30 odd cottages have been erected and occupied, and from time to time more are to be added.

St. Thomas and St. Denis, Wando

The Rev. R. J. Walker, priest-in-charge, reports \$500 in bank for a new chapel on the seashore, which the parish hopes to build soon. The Ladies' Guild, the vestry, and the congregation generally, are all helping in the good work of the Church here, which is reaching and interesting Methodists, Presbyterians, and Baptists, in the vicinity. Bishop Capers has just made a visitation here, and confirmed a young lady, celebrated the Holy Eucharist, and preached two eloquent and spiritual sermons. The degree of D. D. was bestowed on the Rev. Mr. Walker recently.

Iowa

Theodore Nevin Morrison, D.D., Bishop

Triennial Report of Rev. H. H. Morrill

The parish at Clinton has for three years past been in charge of the Rev. H. H. Morrill. During that period he has officiated at 43 funerals, baptized 156 persons, presented 152 for Confirmation. The total expenditures, including the building and furnishing of the new stone church, are \$21,000.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

St. Luke's Church, Kalamazoo

This church, the Rev. R. R. Claiborne, rector, has been presented with an elegant brass and oak pulpit, brass processional cross, and two double-seat carved oak clergy stalls. The endowment fund, amounting to considerably over \$20,000, will be increased by a legacy of \$500 from the late Mrs. Silas Hubbard.

The Church in China

FROM THE *North China Daily News*

The work that is being done by St. John's College, Shanghai, under the able staff to whom the guidance of its destinies is confided, is a larger one than appears on the surface. In St. John's and other colleges is being prepared the leaven which will bring about, we hope, the rising of a new China. The immediate future of China is dark enough, but it is impossible that a great homogeneous people, intelligent and energetic, should be permanently divided up among alien Powers. It does not seem that the partition of China, if it be continued as now appears inevitable, can be permanent. The young men who are now having an invaluable portion of Western culture superadded to their inextinguishable Chinese nature, will acquire a true patriotism with the other Western virtues in which they are being instructed, and, as we pointed out the other day, a man or a body of men will arise among these young men who will reconstruct their country from the ruin into which it is now falling. If these young men do not then forget the teaching that they are now receiving at St. John's and similar colleges, the country that they will reconstruct will be worthy to take its place among the great nations of the world. Ingratitude towards their teachers has never been a trait of the Chinese character, though it has been sometimes imputed to the island people to the eastward.

Editorials and Contributions

THE death of Mr. Ingersoll is announced. We contemplate the event without other feeling than one of sympathy with his family whom he loved with all the ardor of a very affectionate nature. We drop a tear of regret when we think of a life perverted from its destined aim, but we also pray that he may find a better immortality than that of which he wrote but a few weeks ago—probably his last words:

"Immortality,
With its countless hopes and fears beating against
the shores of time and faith,
Was not born of any book, nor of any creed, nor of any
religion.
It was born of human affection, and it will continue to
ebb and flow
Beneath the mists and clouds of doubt and darkness
as long as love kisses the lips of death.
It is the rainbow hope, shining on the tears of grief."

May he have already discovered the deeper truth that human affection is but the imperfect reflex of the love of God!

MR. INGERSOLL was born in Western New York. His mother, a lovely character, died when he was four years old. His father was one of the sternest and most uncompromising of Puritan Calvinists, and his family discipline was one of rigor and severity. He belonged to the race of men, now passed away, who would not spare the rod in training the youthful mind to acquire the love of the Westminster Catechism. Reared without the influence of a mother's gentleness of love, Ingersoll's early regimen prepared him for severe reaction against the paternal belief. It has always been to us a source of pity that he should have identified Christianity with that travesty and corruption of it which Calvinism is,—a mistake which has created many unbelievers, and which gave him great influence over thousands of men who listened to his brilliant invective, who had themselves been reared under a system against which their better nature revolted. Perhaps we may confess that the career of Mr. Ingersoll as a lecturer tended to good, at least in the sense that it tore up by the roots that malign philosophy which so many Protestant bodies have identified with the very essence of the Gospel, but which, happily, they are now seldom preaching and scarcely believing.

MR. INGERSOLL was a destroyer, not a builder. Had he known by processes of careful investigation the true genius of Christ's religion, he would possibly have discriminated more justly, and while launching his thunderbolts against error and corruption, have championed the Gospel of Divine Love and Sweet Reasonableness. Many years ago a vestryman at Peoria remonstrated with him on account of his iconoclastic spirit. "Yes," said he, "I feel less satisfied with going about the country killing gods than I would if I had something to set up in their place." But here stepped in that Moloch of covetousness which grinds to dust beneath its iron heel many a man's honest inner convictions. As *The Times-Herald* says:

The mistake of Ingersoll's life was the adoption of agnosticism as his mission, from which it degenerated into a mercenary profession. He had no new gospel to preach. He merely maintained a negative, exhausting his eloquence and

satire in knocking the props from under the faith of his Christian countrymen.

Whatever new light may now have dawned upon his immortal spirit, whatever enchantments of prejudice may now be dissolved, the influence of Mr. Ingersoll's words will continue to draw many away from the faith of Christ; but it will be a vanishing influence, for its power was due less to what he said, than to the captivating manner in which he said it; less to his coarse, but genial, invective, than to his strikingly attractive personality.

WE happened to pick up a secular paper of May 16th, in which there is a telegram from Providence, announcing that the Briggs affair had brought to the Presiding Bishop "a vast amount of correspondence and many telegrams." Of course the Presiding Bishop had no more official relation to the ordination than the Pope of Rome, but there are a good many people who have somehow contracted the impression that there is a kind of dim analogy between His Holiness and our president of the House of Bishops, when, in point of fact, whatever may be argued by his advocates in favor of Roman supremacy, nobody, of any of the several if not numerous types of Churchmanship among us, would seriously claim for our Presiding Bishop anything in the way of authority, except what is given him in the written Constitution and Canons of the Protestant Episcopal Church. He occupies an honorable position, but his duties are largely clerical. He is a bishop chosen under a rule to preside over the assembled bishops, and in the interim to perform certain official functions which are designated in the Constitution and Canons, and no other duty belongs to him. Should he exercise personal authority over and beyond the written law, he would be guilty of an act of usurpation. No one knew this or expressed it more emphatically than the late Bishop of Connecticut, and probably the time is ripe for a careful consideration of this whole subject. The question naturally arises:

Is there a process of evolution under way in this Church, by which the presidency of the House of Bishops is to become archiepiscopal, with primatial powers?

God forbid!

UPON the subject of the consecration of Dr. Funsten as Bishop of Boise, we have only to say that we regret that it should have taken place at this time. We agree with those who consider that when the declination was so far accepted as final as to have led the Presiding Bishop to make it the ground of official action, to the extent of issuing a formal summons to the House of Bishops to fill the vacant bishopric, a situation was created which made it extremely doubtful whether the consecration could properly take place without a new election. The Presiding Bishop has announced that eleven bishops out of the whole number indicated their disapproval. The Bishop of Springfield filed a formal protest. To offset this, it appears that others were equally emphatic in favor of the consecration. We have no means of knowing how many did not express themselves at all. It really did not seem that it could do any harm to delay the matter until the coming meeting of the

House of Bishops, when it might have been thoroughly threshed out. As it is, this affair clearly indicates a direction in which legislation is needed, and no doubt some measure will be brought forward looking to the settlement of such questions, before the revision of the Constitution and Canons is completed. The action which has been taken in this case settles nothing.

IT is reported in a daily paper that Bishop McVickar, referring to the opponents of the Briggs' ordination, said: "They can howl if they desire, but that is all that it can amount to." Of course Dr. McVickar is too courteous a person to have indulged in such Bowerly language, nor is it necessary that he should repudiate it. But it is well to repudiate the opinion that those who deprecate the action of the Bishop of New York belong to those departments of the animal kingdom which depend mainly on howling for self-defence. Perhaps, further, it may be pointed out as a token at once of weakness and of arrogance to use such a term, whoever did it. This Church has a good many more than 7,000 who have not bowed the knee to the Baal of Broadism, and they are not howling. They are mostly waiting in great quietness and confidence to see whether our bishops have the courage of their convictions in this great crisis; and still further, whether those who do not expect much from that quarter will themselves, being priests, rise to the emergency.

THE ethics of subscription is a subject which will forge to the front in times like these. If it does not attract the attention of the ostrich editors who hide their heads in the sands of optimism and so dispose of a great crisis, it does impress the mind of the secular editor. The *New York Sun* for instance, has been astonished to find that men are willing to swear allegiance to that which they distinctly repudiate as necessary factors of the Christian Faith. "'Tis true, 'tis pity; and pity 'tis, 'tis true." The *Sun* says: "However artfully Dr. — may fight shy of the irresistible conclusion of his own criticisms, honest intelligence is bound to reach it. His proper place, manifestly, is outside the Christian Church, and among its assailants." That is the secular verdict. Why is it not also the verdict of all honorable men? The Church has room and range for "many men of many minds," but no room for men who do not hold the Catholic Faith in its integrity as interpreted by the Church. We heartily agree with the words of Bishop Potter, as we find them in the *New York Tribune*, Feb. 15, 1895:

It ought to be clear enough, even to the most interrogative mind, that a divine society which claims to rest upon "most certain facts," cannot consent that any one who is clothed with authority to teach and bear witness to these facts, shall surrender or impugn or disparage them, until the body that has commissioned him has authorized him to do so. His office and authority, first, last, and all the time, are representative, and when the time comes that he finds himself requiring a larger liberty than his official obligations concede to him, common honesty would seem to require that he should seek it outside, not inside, of a fellowship to which his vows and promises, in the matter of what he shall teach and hold, are both definite and explicit.

A PRIEST who has been embarrassed in the burial of the dead by the insistence of relatives that Masonic rites should be introduced, asks for suggestions as to how unseemly friction may be avoided. As a rule, when Masonic ceremonies are desired in the burial of a Churchman, they follow the committal at the grave, and there is no friction. When the priest has concluded the service his responsibility ends; what follows does not concern him. In the case cited by our correspondent, it seems that the Masons objected to having their ceremonies in their proper place after the committal at the grave; they could not consent "to bury a man who had been buried already." As the family preferred Masonic burial to Christian burial, they had their choice and the priest retired. He showed a large charity in having prayers with the afflicted people before leaving them, having come twenty miles to bury their dead and being then repudiated. This is a case in which we think a "weighty cause" existed for reading the committal at the house, and giving way to the demand for Masonic rites at the grave.

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The Church and Biblical Criticism

THE Church can afford to maintain serene composure in the face of the critical contentions of scholars in the field of Holy Scripture. In so far as the theories of these scholars are based upon disbelief of the supernatural and of its miraculous manifestations, they have no meaning for the Church of Christ. The same is true when the critics reject that view of inspiration which is a part of the Christian tradition, and refusing to admit its special character, identify it with the "inspiration of genius" as seen in the sages and poets of the nations. The Church also declines to allow the individual, however learned, to exercise the right of rectifying the sacred canon, and of pointing out to her what books she should receive and what exclude. Her methods of interpretation, in like manner—her application, for instance, of a spiritual manner of exegesis, and her apprehension of the symbolical significance of Old Testament events and institutions—are hardly open to the intrusion of the critical spirit. She learned from Christ and the holy Evangelists to search in the Scriptures for Christ, beginning with Moses and all the Prophets, and she saw this method applied by St. Paul and by the first Apostles. However useful she may find what is now called the "historical method" for certain purposes, she will never substitute that or any other purely secular exegesis for that to which the Holy Spirit guided her from the first. The early representative of this secular or "common-sense" exegesis was Theodore of Mopsuestia, unpleasantly associated in the Christian mind with heretical pravity. In recent times the professed adherents of this exegesis as the exclusive method of interpreting Holy Scripture, have astonished us by efforts of the "historical imagination," in which facts are moulded or created in a manner which could hardly be outdone by the most extreme and whimsical devotee of mysticism.

NO doubt the critical analysis of the Old Testament books has its own interest, but its importance has been absurdly overestimated. If we could be assured beyond

the possibility of doubt that all the books of the Old Testament as we have them, are the outcome of compilations from many and various documents, even to the minute piecing together of sentences, words, and phrases, as some of our critics claim—witness the Polychrome Bible—we fail to see how the doctrine of inspiration is in the least affected. The inspiration of St. Luke in composing his Gospel was never called in question because he describes himself as carefully tracing out the facts which he records, and implies that he made use of previous documents as well as oral information. Whatever interesting indications of this kind may be brought to light, the Church will continue to hold that in and through the Old Testament holy men of old spake as they were moved by the Holy Ghost. The human voice and pen may be defective instruments, the materials of ink and parchment subject to all sorts of vicissitudes, and copyists may blunder; yet in and through whatever there may be of defect, inadequacy, or imperfection, the Word of God is everywhere uttered. Even in alterations, transpositions, and repetitions, and in an apparently new sense given in translation—of which there are examples in the Greek New Testament as compared with the Hebrew—the Holy Spirit may preside and make His own that which the critic charges to human blundering and misapprehension merely. It must ever be remembered that in these matters we are moving in the world of the supernatural, that to the Church the Bible is not "like any other book," and is not to be treated as such. To her it is always and everywhere the Word of God. The condescension of the Infinite to association with the finite is, and must ever remain, a mystery. This mystery necessarily attaches to the relation of the divine and the human elements in Holy Scripture, and it is one which no efforts of criticism can ever hope to solve. Men may deny, but they cannot explain.

A RECENT number of *The Critical Review* affords some interesting examples of the present spirit and tendency of criticism in certain regions of the Old Testament. For a long time there has been a settled determination to deny that any of the Psalms were written before the Exile, and especially that any of them were composed by David, "The Sweet Singer of Israel." Many and various reasons more or less ingenious were alleged in support of this proposition so opposed to the ancient and universal tradition of the Jewish people and their literature. But Professor Robertson, of Glasgow, an Old Testament scholar of no mean learning and ability, in the Croall Lectures of 1893-'4, has taken issue with all this, and shown to the satisfaction of unbiased minds that there was abundant room in the earlier age for the rise of such compositions as the Psalms. What he has set himself to do, and what he has succeeded in doing, is to break down the presumption the "advanced" critics have endeavored to create, and to show that the presumption is really the other way. But now comes Canon Driver to tell us that this is of no avail unless Professor Robertson can inform us distinctly what Psalms are pre-exilic. To most people, however, it will seem a matter of some importance to have refuted the assertion that "none of the Psalms could have been written before the Exile." Canon Driver writes Professor Robertson to task for not doing

what he did not undertake to do, in order to minimize what he did do. It is significant also that the Canon has to admit that other critics had already arrived at substantially the same results with Robertson. He does this, to be sure, in order to detract from the originality of the latter, but nevertheless betrays the fact that conclusions which Cheyne *et al.* have treated as final, are by no means so settled as they would have us suppose.

ANOTHER feature of Old Testament criticism for some time past, has been the denial of the "predictive" element in prophecy. This, for many ages, formed one of the most convincing arguments for Christianity. Early Christian history makes it evident that it played the largest part in the rapid progress of the Church among the Jews of Jerusalem. No argument so effectually silenced the adversaries of the Faith. But now comes modern criticism, and tells us that there was nothing in all this. It is, perhaps, well to say that this has been the teaching of "certain" critics, rather than of "the" critics, since there are few points on which they all agree. Still, it seems true that those who have chiefly held the public ear of late, have been those who minimized or explained away the predictions of the prophets. But in the long run it is impossible to blink the plain facts of the case, and some leading scholars, sufficiently opposed to supernatural conceptions, have felt the difficulty, and attempted to meet it by admitting some kind of extraordinary foresight. Of late a reaction has set in, and it is beginning to be admitted that the foreknowledge of the prophets can only be explained as having its source in divine illumination. One of the latest evidences of this is a monograph from Dr. Giesebrecht, of the University of Göttingen, who expresses a firm belief in the supernatural origin of Hebrew prophecy. Surely, in view of all these ups and downs of criticism, the Church can well afford to possess her soul in patience and go on unconcerned with her work of saving souls, using the sacred Scriptures as she always has used them, unshaken in her conviction that they are in very truth the Word of God.

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The Assault on Holy Scripture

FROM THE CONVENTION ADDRESS OF THE BISHOP OF LONG ISLAND

I HAVE spoken of the advancing knowledge of our own time and of God's use of it in pleading His cause. There is one phase of this knowledge—the self-styled Higher Criticism of the Canonical Scriptures of the Old and New Testament—which I may not pass over in silence; but of which I would speak plainly, and yet in such terms as will exempt me from imputations of prejudice or dogmatism. Neither time nor space is allowed me to go into details. I wish simply to indicate the wise and safe attitude of mind on the general subject. As teachers of the truth, we desire to know the whole truth, and to be seekers after it until we find it; but, because we are such, it is part of our responsibility to see that we are not deceived or misled. The new learning has been enterprising even to audacity, and venturesome even to rashness. The modesty and caution of true science have not been reckoned among its virtues. From the older learning it has not asked for hospitality, but for unconditional surrender. It may be true

that the old tradition regarding the canon of Holy Scriptures needs in some parts "the refiner's fire" and "the fuller's soap"; but it does not follow that it has no real authority and deserves to be treated as a tangled "mass of rubbish." Correction and destruction are not equivalent terms.

Of some things we have a knowledge not open to challenge, and these are the things which enable us to foretell the final outcome of the critical rationalism of our time. We know that God will take care of His own cause on earth, and that an essential part of His cause is the integrity and veracity of the Record of His revelations to man. How He will do so—whether by a more profound and reverent scholarship, or by now undreamed-of discoveries among the hidden annals of a far-off past, or by imparting to the moral side of human reason a clearer and deeper insight of spiritual truth, or by any among a thousand other possible means—it is not for us to say. We know that by the Christ's sure promise the Holy Spirit dwells in His Church as its Teacher and Guide, and that as such He will lead it into the way of all truth, and give it a right judgment in all things pertaining to the ends for which it was established, and especially to its office as the divinely appointed keeper of the oracles of God.

We know that the Saviour's image and superscription are cut too deeply into the face of the world's life ever to be obliterated by the acids of critical learning. We know that the gravest tools of history and revelation, so long used for this purpose, cannot be cast aside. We know how vainly, during all the Christian centuries, the rough, "estranging seas" from the outer ocean of the world's thought have dashed against "the Rock of Ages." We know, too, that the God-man, Christ Jesus, who came down from heaven for us men and our salvation, cannot be dislodged from the Scriptures which testify of Him and which are, in a sense, bone of His bone and flesh of His flesh. We know, moreover, that, in spite of all the confusing voices of the hour, these Scriptures, from the germinal promise given to man in the beginning, to its final fulfillment by the coming of the Son of Man, witness to him with a unity, continuity, and cumulative distinctness impossible of rational explanation except as effects of supernatural direction. Knowing these things, what matters it if some tell us that the earlier parts of the Sacred Record are to some extent compilations of myths and legends of primeval man; or that a certain book of prophecy turns out to be an historical fiction; or that another one has a triple instead of a single authorship; or that though we have the four Gospels written by Evangelists who accompanied with Jesus, we have not the very words of Jesus, but differing reports of what He said; or that the book which closes the drama of the ages, and pictures the City of God with the Lamb throned in the midst thereof, is an amalgam of once detached Apocalyptic visions? I say, what matters it if such things, many of them not yet proven, are claimed by the new learning? The sun is not less the source of light and heat because of a few newly discovered spots on its disc. What is organic is not the less so because of the shifting or loss of this or that individual particle. So with the Record of the Word of eternal life—the Wisdom of God put in finite form for human use. Let us not doubt, but steadfastly believe, that God has revealed Himself to man at sundry times and in divers

ways; that He has inspired chosen men to make an infallible record of these revelations; that Christ's body—the Church—is the pillar and ground of that record; that her witness will not fail or herself "be removed," because "God is in the midst of her," and that, as members of that body, "the Lord of hosts is with us; the God of Jacob is our refuge."

"Arise, O God, and plead Thine own cause."

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Letters to the Editor

A PLEA FOR THE CHILDREN

To the Editor of *The Living Church*:

In your excellent paper it has been lately stated that it is a "burden" to children to attend Church services, in addition to Sunday school. Now your correspondent "Y. Y. K." reprimands the clergy for their merciful shortening of our over-long services by baptizing at a different time from the regular Morning and Evening Prayers, and I see in another paper a statement that some prominent sectarian minister has declared that Churches, in general, have arranged things with little, or no, regard to the character, wishes, and interests of children. These statements remind me that, during a ministry of thirty years, it has been a never-ceasing source of wonder to me to observe how thoroughly children are ignored in most arrangements of the Church. One would suppose that the gray-beards who arranged the services, and almost everything else, never were children themselves, or else have utterly forgotten how children feel and act. My own memory as to my childhood is clear, and I can say, without exaggeration, that if I had been given my choice to attend an Episcopal service when I was ten years old, or to take a whipping, I should have chosen the latter, provided that the blows did not draw blood. That was in the sad old times when the clergy felt compelled to have Morning Prayer, Litany, a long, dry sermon, and the Holy Communion, and, perhaps, Baptism, too, all at one time, and the secular papers were saying; "The Episcopal Church does not know how much it is losing by its long services," etc., etc.

After all, who and what are these children? I should like to state three facts which most of our elderly men seem, from their conduct, to be unaware of; *i. e.*, children have immortal souls; they are to be men and women in five or ten years, and they are now forming habits that are likely to be life-long. If, say fifty years ago, our Church had made such rules as these: No service shall ever exceed one hour in length. The sacraments shall always be administered as separate services. Sermons shall never exceed twenty minutes in length, and shall be expressed in the simplest possible phraseology, and with many illustrations and anecdotes. Church music shall be as simple and melodious as possible. Choirs shall always, when possible, consist of at least a dozen persons, whether children or adults, and shall be encouraged to sing with rapidity and enthusiasm. Well, if such eccentric rules had been made and enforced, the writer firmly believes that two other very eccentric things would have followed; *i. e.*, children would have enjoyed attending Church services, and would have attended in large numbers; and further, the Episcopal Church would have swept over the land like a prairie fire.

U. P. Z.

CHURCH MUSIC AND CHOIRS

To the Editor of *The Living Church*:

"Great care must be taken not to magnify and make too prominent the music in the worship of God's house. I have a feeling that oftentimes too much is made of it; it is too much talked about; too much advertised; too much praised and commended; too much expected of it, sometimes even by the pastor himself."—BISHOP OF OREGON.

The above clipping has just come to my attention. I have heard several rectors express

the same fear that music would become the chief attraction in our Church services, and it has always been a puzzle to me why it should be a cause for fear. It is very seldom that we hear any fear expressed by any of the clergy that an ornate and beautiful ritual—a service pleasing to the eye—would interfere with or distract the worshiper in his devotions. Why then should beautiful music be more harmful? Why should pleasing the ear be more harmful than pleasing the eye?

To me, and in fact to the great majority of mankind, beautiful music is the "opea sesame" to the deep recesses of the heart. How many a poor sinner has been drawn to a church to hear the music, and then when some beautiful hymn or anthem has opened his heart, words filled with the love of Christ have found lodgment therein and turned him from a downward course. It seems to me that any means so innocent, so inspiring, so heart-penetrating, as beautiful music, should be welcomed rather than frowned upon, as a means of drawing those who walk in paths of darkness, into the house of God.

It is a widespread complaint among ministers of the Gospel in these days, that they are losing their influence in drawing people within the sound of their voice. Why then should they turn the cold shoulder upon such an innocent and effective means of bringing people into the temple—people who would never enter its doors except for the attraction of music—where they can be told of the love of their Father in heaven.

To say nothing of the power of music to draw sinners within the sound of the Gospel, it is an inspiration and comfort to the Churchman himself. How uplifting, how near heaven is the devout soul drawn by the grand harmony of some beautiful anthem or hymn. How inspiring the same ought to be to the clergyman himself, and when both clergyman and worshiper are under this spell of inspiration, a flood of divine blessing is poured upon both, and something of heaven is brought down to earth. Who will say that the world is not better for that grand, that incomparable, production, the "Messiah"? Christ never seemed so real to me as when I was under the spell of the beautiful strains of that heaven-born song of the Redeemer. If we are to keep real life in our churches, music—the most beautiful we can get—must be one of the features of the services.

Minneapolis, July, 1899.

CHURCHMAN.

THE ACTORS' CHURCH ALLIANCE

To the Editor of *The Living Church*:

Permit me to say a word in answer to "D.D.," in your last issue. Self-respecting, earnest men do not, as a rule, trouble themselves with critics who are afraid to sign their names, but as I have reason to believe my D. D. brother is the same who wrote recently a long, captious letter to the *New York Sun*, under the *nom-de-plume*, "A Protestant Episcopal Clergyman," I deem it necessary (to save further perversion and willful misconception) to say a word in defence of a movement that has magnificent possibilities for good, and, to say the least, deserves serious and intelligent consideration.

In the first place, Bishop Potter is the president; so far, that is true, but the Unitarian minister is not the *first* vice-president, but the *second*, the first office being held by F. F. Mackay, Esq., president of the Actors' Society. As for several Jewish rabbis being enrolled as members, I only know of one; to wit, the eminent Rabbi Silverman, of Temple Emmanuel, New York, and this gentleman represents his brethren on our council. This council consists of twenty members—ten from the Churches and ten from the stage, and seven out of the ten constituting the Church section are Churchmen, and, for that matter, so are the majority of the dramatic section; and with the president and secretary Churchmen, in addition, what could we wish for more?

Our critic is wrong again when he speaks of the Church and Stage Guild in England being composed exclusively of Churchmen; but I will agree with him if he means the Actors' Church Union, of which the Lord Bishop of Rochester

is the head. I am English-born, but I have sense enough to know it is impossible to work on the same lines in this country where there is no State or dominant Church, and where all denominations are equal before the law. Why, then, have we no right to the word "Church" Alliance taken in its widest sense? Are not all baptized persons members of Christ's Body—the Holy Catholic Church, of which in this country the P. E. Church is the heart and solid centre—the nucleus of the Church that is and "that is to be," when our Blessed Lord's prayer for unity (not uniformity) shall have received its fulfillment?

As for the Jews, we must remember there are many, particularly managers, in the dramatic profession, and the Gospel is to be preached to "every" creature; are we to leave out of our calculation the great race of which our Lord Himself was a member? Shall we carp and cavil in these times and conditions at a movement which may induce Jews to attend Christian services when they see fit to do so, and which, above all else, recognizes the essential brotherhood of all God's children?

The chasm between these two great life forces, the devotional and the dramatic, has existed long enough, and if in our attempts to bridge it, we have adapted our plan to conditions as we find them, is it not the only sane way to attain success, and should it not appeal to all clean-hearted and clear-headed men and women to "come over and help us"?

REV. WALTER E. BENTLEY,
Sec'y. A. C. A.

624 E. 179th st., New York, July 22d, 1899.

Alarming Ritualism

WE gather from the *Christian World* that there is a very decided movement among the so-called followers of Wesley in the direction of Ritualism. In a paragraph in that journal it is stated that in a Wesleyan meeting house at Bedford there are all the features of a church—choir stalls, railed off sanctuary, vested altar with ornaments, a large reredos, a lectern, and many crosses. The preacher is said to change his place during the service, reading the Church Prayer Book from his stall, and the lessons from the lectern, preaching from the pulpit, and then placing the alms on the altar. We are not surprised in the least, especially after the recent evidences of a newly-developed taste for "man-millinery" in the once simple and unadorned Methodist sect. Indeed, we fear that the taste is infecting a much larger community, for we notice that a large section of the Dissenting press has been in ecstasies over Mr. Price Hughes' get up at the Prince of Wales's levee. Glowing paragraphs have dwelt with rapture upon Mr. Hughes' knee-breeches, his shoe-buckles, his cassock, and his gown—that habit which a Spanish Ambassador once admiringly reported to be the Dominican dress retained by the English clergy! One paper, we observed, seemed to regret the fact that Mr. Hughes was not further adorned with lace ruffles, like those worn by the Moderator of the Scottish Establishment at Assembly time, the cost of which is said to be £60. We have known "ritualistic" priests sent to prison, with the approval of the Protestant press, for wearing a vestment which might have cost a couple of sovereigns, but it seems that, if only you call yourself a Protestant, you can indulge in any amount of man-millinery, from silver shoe-buckles and knee-breeches, up to costly ruffles. To us, however, with our simple, almost Puritan, taste, this craze for personal finery on the part of our Dissenting brethren, is nothing less than an alarming sign of the times, not to say the thin end of the wedge.—*The Church Times*.

Personal Mention

The Bishop of Delaware is staying at Cape May, N. J.

The Bishop of Duluth will spend the month of August at his cottage on the Upper Chateaugay Lake in the Adirondacks. His address will be Merrill, Clinton Co., N. Y.

The Rev. R. Heber Barnes has resigned the rector-

ship of St. John's church, Northern Liberties, Philadelphia.

The Rev. C. A. Brewster, with his family will go to Eaglesmere, Sullivan Co., Pa., July 25th, for the vacation season. Address accordingly.

The Rev. John G. Bacchus, D. D., is spending the summer in the Berkshires.

The Rev. P. H. Birdsall has just returned from a visit to the coast of Massachusetts.

The Rev. Geo M. Breed, Ph.D., will be at the Kendallwood, Richfield Springs, N. Y., during August.

The Rev. W. W. Battershall, D. D., is spending July and August at Southampton, L. I.

The Rev. Ralph Birdsall will spend the month of August on the coast of Massachusetts.

The Rev. Harry I. Bodley has accepted the rectorship of St. Mark's church, New Britain, Conn.

The Rev. C. R. D. Crittenton is spending his vacation at the Hundred Island House, Lake George, N. Y.

The Rev. James Caird is at his country house at Brunswick.

The Rev. R. R. Claiborne, rector of St. Luke's church, Kalamazoo, Mich., is spending his vacation on the Pacific Coast, and will return home about Sept. 1st.

The Rev. R. W. Dow has accepted charge of St. John's church, Laconia, N. H.

The Rev. John L. Egbert will spend the month of August, with his family, at the "Wachusett House," Wachusett Mountains, Princeton, Mass.

The Rev. H. L. Everest has received the Bishop's appointment as priest-in-charge of St. Paul's church, East Springfield, diocese of Albany.

The Rev. Edward Henry Eckel, rector of Christ church parish, Williamsport, Pa., will have charge of St. John's-in-the-Wilderness, Eaglesmere, during the month of August.

The Rev. Edgar A. Enos, D. D., and family are at Watch Hill, R. I.

The Rev. Henry R. Freeman and family are at Schroon Lake, N. Y.

The Rev. Francis Goodwin sailed for Liverpool on the White Star steamship "Teutonic," July 12th.

The Rev. Geo. C. Houghton, D. D., sailed July 12th for England on the White Star steamship, "Teutonic."

The Rev. F. G. Jewett, Jr., is at his country house, just outside of Albany.

The Rev. T. Gardiner Littell will spend three months in the White Mountains, at Jefferson.

The Rev. Walter H. Larom and Mrs. Larom returned from their visit to Mrs. Larom's home in England, July 2d. They are pleasantly located at Paul Smith's, in the Adirondacks, for the summer.

The Rev. F. St. George McLean and Mrs. McLean are spending their vacation abroad.

The Rev. Eaton W. Maxey, D. D., will spend the month of August at Providence, R. I.

The Rev. Richard H. Nelson is spending vacation in New England.

The Rev. W. H. Osmond has resigned the curacy of the church of the Ascension, Baltimore, and accepted the rectorship of St. Matthew's church, Oakland, Md.

The Rev. Luther Pardee having assumed charge of the cathedral of SS. Peter and Paul, Chicago, desires to be addressed at the Cathedral Clergy House, 18 South Peoria st., Chicago, instead of 90 Pine st., Chicago, as heretofore.

The Rev. L. W. Richardson, D. D., is at Saranac Inn, N. Y., for the summer.

The Very Rev. W. L. Robbins, D. D., is spending his vacation at his camp in Maine.

The address of the Rev. William Schouler will be, until further notice, care of Baring Brothers, bankers, London, England.

The Rev. George F. Smythe received the honorary degree of Doctor of Divinity at the recent Commencement of Kenyon College.

The Rev. Dudley D. Smith has sailed for a tour abroad.

The Ven. C. C. Tiffany, D. D., has sailed for Europe.

The Rev. Canon Tibbitts has sailed for a brief sojourn in England.

The Rev. J. Ogle Warfield and Mrs. Warfield are being entertained by friends at Asbury Park, N. J.

Official

STANDING COMMITTEE, DIOCESE OF OHIO

Met June 9th, at Cleveland, Ohio, and organized by the election of the Rev. Ed. W. Worthington, president, and the Rev. Frederick B. Avery, secretary. The following were recommended for ordination to the diaconate: Robert LeRoy Harris, Raymond H. Ed-

wards, Harry St. Clair Hathaway, Thomas Robert Hazzard, Joseph E. Tucker, and Charles W. Nauman; for ordination to the priesthood: George Parkin Atwater, Charles Wm. Baker, Wm. Edgar Hull, John Henry Fortescue Cole, Henry Dayton Stauffer, and David Wilson Thornberry.

Ordinations

On July 17th, the 7th Sunday after Trinity, Bishop White, in Trinity cathedral, Michigan City, admitted to the sacred Order of Deacons, Mr. Josiah Otis Ward. The preacher and presenter was the Rev. Lawrence T. Cole, Ph. D., archdeacon of the diocese. Mr. Ward has been a student of the Western Theological Seminary, and his examination reflected great credit upon that institution as well as upon his own honest work.

Died

THOMPSON.—Entered into rest, at Western Springs, Ill., July 21st, 1899, Mrs. Frances S. Thompson, beloved wife of G. T. Thompson, in the 60th year of her age.

"Rest eternal grant to her, O Lord, and let light perpetual shine upon her."

WEST.—At his home, near Pungoteague, Va., Monday, July 17th, 1899, at 1:40 A. M., General Mitchell Wellington West, in his 85th year. Funeral services at St. George's church, Accomack Co., Va., of which he was vestryman for many years.

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.)

Domestic missions in seventeen missionary districts and forty-one home dioceses: missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

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.

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

NEXT Ephphatha Sunday (Aug. 20th) rapidly approaches, with the usual reminder to parishes within the limits of the Mid-Western Deaf-Mute Mission that offerings are needed to meet its expenses.

THE REV. A. W. MANN,
General Missionary, Gambier, Ohio.

THE Lake Superior copper country is on the boom. New mines are springing up on every hand, and the Church is offered a wonderful opportunity of winning souls for her Master. Two missionaries are to begin work in six of these new locations on Sept. 1st, and instead of being the last to enter the field, the Church is to be the first. We are able to promise each missionary six hundred dollars a year salary; but it is necessary that they should have houses in which to live, if they are to exist in a country where all the necessities of life are most expensive.

Five hundred dollars will build both houses, and we confidently appeal to the general Church for assistance in procuring homes for these men who are willing to sacrifice so much for Christ and His Church. Remittances should be sent to the BISHOP OF MARQUETTE, or to the Rev. J. E. CURZON, district presbyter of the Copper country, Houghton, Mich.

Church and Parish

WANTED—By a Churchwoman of experience, a position as matron in a school for girls. Address MISS E. W., care of THE LIVING CHURCH.

WANTED.—Supplying work for August or longer. Address T., care of LIVING CHURCH.

A RECTOR of parish having full choral services, wishes to recommend his organist to good Church position; thoroughly competent as organist and trainer; satisfactory in every respect, but needs more compensation. Address CANTICLE, care of LIVING CHURCH.

ORGANIST and choir-master's position wanted by experienced Churchman, within 100 miles of Pittsburgh. Address DECANI, office LIVING CHURCH.

The Editor's Table

Kalendar, July, 1899

2. 5th Sunday after Trinity. Visitation B. V. M.	Green.
9. 6th Sunday after Trinity.	Green.
16. 7th Sunday after Trinity.	Green.
23. 8th Sunday after Trinity.	Green.
25. ST. JAMES, Apostle.	Red.
30. 9th Sunday after Trinity.	Green.

Hazy weather is thought to prognosticate frost in winter, snow in spring, fair weather in summer, and rain in autumn.

A SUBSCRIBER writes: "I was glad to see your protest against applying the word 'christening' to the ceremony of naming a vessel when it was launched; fancy, too, the idea of using it in connection with new clothing, and even animals! A few days ago, I asked a little girl the name of her pet cat. 'We kissened her Susan,' said the child, 'but we changed his name to Solomon, because he knew so much.' Though it may be a bit out of season to speak of it, does the sign 'Xmas' seem to carry with it quite the reverence we should have for the holy day and Name, as well as the joyous feeling almost everybody has for it as a holiday? In fact, does it not bring the blessed festival nearer what my own little child called it when, in writing to her grandma, she said they had recently had a 'hollerday'?"

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A PREACHER in Omaha has been discoursing, as the papers report, on the ethics of sleeping in church. He is said to be very "progressive," and seems to have progressed so far that he is hard pushed for a subject. His congregation must also be far gone in the line of progress since they can do no better than go to sleep when their progressive pastor preaches. In his somnolent sermon he said:

I regard it as a compliment to my integrity, and indisputable evidence of confidence in the soundness of my theological views, to have prominent members of my congregation go to sleep in their seats, and thus rest during my discourse.

The text was about the young man who went to sleep while St. Paul was preaching, and fell out of the window and was killed. The Omaha preacher does not seem to have drawn the moral which the text suggests.

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Pen-and-Ink-lings

IT is needless to say that the following bit of sarcastic pleasantry from *Life* does not apply to the management of our own Missionary Board: "I want to be sure," said the aged philanthropist, "that my money will, after my death, remain in this country where I made it, and the home of my adoption." "Have you thought of any way this can be fully assured?" inquired his lawyer. "I have," replied the philanthropist confidently. "I am going to leave it to a foreign missionary society."

THE debt of Columbia University, incurred in the removal of its site to Morningside Heights, says *The Independent*, is simply enormous, being \$3,750,000, with an annual interest of \$150,000, at four per cent., besides \$800,000 current expenses. The annual expenditure would be a fine endowment for

many a college, while the interest on the debt would run half a dozen colleges that are doing very useful work. The University will manage to get its debt paid by the same sort of generosity that has raised the money for Barnard College, the woman's adjunct to the University.

WE make our windows fit, we pad our doors, we shiver at a draft, we surround ourselves with woollen curtains, dusty carpets, and fluffy, luxurious upholstery; we breathe the same air over and over again, and then we wonder that we are not strong and vigorous, says *London Hospital*. The fact is, we are daily using up the exuberant vitality with which nature has provided us in struggling against artificial conditions. How powerful for evil, how deteriorating these conditions are, is shown by the fact that their mere removal gives back to the consumptive that vitality which enables him to overcome the seeds of disease within him. Fresh air is not a thing to be taken in little doses once a day, but a thing to live on.

THE Rev. George D. Grundy, vicar of Hey, near Oldham, England, has recently celebrated his sixtieth anniversary of his vicarage. He is ninety-two years old.

MR. JACOB A. RIIS, writing of the tenement house blight of New York, and of the wretched apologies for homes to be found therein, says:

Years ago, roaming through the British Museum, I came upon an exhibit that riveted my attention as nothing else had. It was a huge stone arm, torn from the shoulder of some rock image, with doubled fist and every rigid muscle instinct with angry menace. Where it came from, or what was its story, I do not know. I did not ask. It was its message to us I was trying to read. I had been spending weary days and nights in the slums of London, where hatred grew, a noxious crop, upon the wreck of the home. Lying there, mute and menacing, the great fist seemed to me like a shadow thrown from the gray dawn of the race into our busy day with a purpose, a grim, unheeded warning. What was it? In the slum the question haunts me yet. They perished—the empires those rock-hewers built, and the governments reared upon their ruins are long since dead and forgotten. They were born to die, for they were not built upon human happiness, but upon human terror and greed. We built ours upon the bed-rock, and its corner-stone is the home. With this bitter mockery of it that makes the slum, can it be that the warning is indeed for us?

IN the programme of a late ordination occurs the line: "Before benediction, collect for newly ordered deacon." Is the word *collect* there used, a noun or a verb?

IN such a building as the Congressional Library, it is especially interesting to find a room set apart for the use of the blind. It is a large square, forty-eight feet each way. Harmonious shades of pale blues, greens, and umbers are the colors of the decorations, and of the rugs on the floor. Deep window recesses let in abundant light and air. There are book shelves, screens, desks, chairs, and a grand piano which is a great source of delight to the sightless visitors. Upon one afternoon in each week an hour of music is given here by artists and singers who may happen to be in Washington. On other after-

noons, the hour is devoted to reading aloud, and many men and women of national reputation have engaged in this labor of love. Books in raised characters, for the blind to read to themselves, are provided. Not least appreciated in this room are the flowers and plants which are kept there.

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Notes From "Eaglesnest"

V.

SINCE writing that my eagles had disappeared, I have heard that one of them was shot, and the other soon left the scene of her bereavement. Mrs. Rushmore who has lived in the old mission house for more than twenty years, told me the sad story of the killing. The man with the gun—

"They are neither man nor woman,
They are neither brute nor human,
They are ghouls!"—

smote the noble bird in his flight, and brought him crippled into the water. Even then the brave eagle made a heroic battle for life. Several miles, with one wing broken, he struggled against wind and wave to reach the shore of the west bay, and there was another man with a gun who did him to death. I suppose he has been taxidermatized, and with hideous glass eyes is staring out of a glass case in some museum.

If it had not been for the man with the gun, these emblems of American freedom and power would have been circling above our waters and winging the deep blue of our sky, perhaps for half a century. Out upon thee, thou slaughterer of beast and bird who have as good a right to live as thou, and perhaps are of more value to the world!

I have seen recently some comments of extravagant praise of a poem on "The Man with the Hoe." I read the poem a few months ago, but cannot get at it now. I remember there was above it Millet's picture of a man leaning on a hoe, looking rather tired; and the poem went on to say what a poor, degraded creature he was, and how he had been brought to his degraded condition by other people who ought to have treated him better, and not forced him to such a desperate condition that he would have to work with a hoe and lean on it when he had his picture taken. That is not exactly the way the story is told in the poem, but that is the gist of it.

I have not much sympathy for the man with a hoe. I have seen many a time when I gladly would exchange places with him; when I envied him his peaceful waking hours and nightly balm of restful sleep. What is the matter with the hoe? Does the poet think a gun is better? The hoe is one of the instruments of civilization; the weapon by which weeds are killed; one of the means of sustaining life, of feeding the world, of turning the wilderness into a garden. May I be worthy to have a hoe carved on my tombstone, if I die on shore! "The Man with a Hoe" should lift up his head, and not look so discouraged.

I remember seeing an old man working in his garden with a hoe, some fifty years ago. I was a lad then, not brought up to manual labor, but having an occasional spurt of it, which was painful. I felt very sorry for the old man with a hoe, and as he stopped for a minute to wipe the perspiration from his brow, I climbed up till I got my chin over

the fence-top, and expressed my sympathy. "It must be awful hard for you," I said, "having to work in the hot sun. I wish you didn't have to work, don't you?" And what was my surprise at his answer, as he turned his kindly, smiling face upon me. "My boy," said he, "I am never happier than when I am at work. I love to work. You couldn't hire me to be idle." Love to work! The idea was new to me. I could scarcely believe the old man was in his right mind. Two things, at that period of my life, seemed to constitute happiness—not to be compelled to do anything, and not to have to obey anybody. Yet that was an absolutely wrong and harmful view of life! Employment and obedience are the great qualifiers of character, the first conditions of happiness in this world. How little the lad knew of the realities of the life just ahead of him; and how little the man knows of that which is soon to come to him! Well it shall be for both if they walk by faith and not by sight.

C. W. L.

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Augustin Daly's Bible

SINCE the death of Augustin Daly, some references have been made to his remarkable expanded copy of the Bible, but no account has been given—indeed it would be scarcely possible to give one—to show what a wonderful work it really is. The account which is here given is furnished by Henry Blackwell, to the New York *Tribune*, who mounted all the pages, arranged the plates, and bound the volumes.

Mr. Daly spent many years in collecting the plates which were to accompany, or rather, were chiefly to make up the work. He then turned them over to Mr. Blackwell to be arranged and bound. It was a tremendous piece of work, and while Mr. Blackwell was about it, Mr. Daly frequently sent him more plates, while the binder collected a considerable number himself. There were in the end about 8,000 plates, and in assorting and arranging these, Mr. Blackwell declares he spent no less than 1,800 hours before a beginning could be made with the actual binding. This took all of his spare time for two years.

In the course of his work he read the whole of the Bible through four times, and he thinks that when he got through he could have passed a good examination in theology. He arranged the plates by subjects, and when he found so many of a single subject that he did not care to place them all together, he scattered some of them about, placing them at passages containing more or less direct references to the subjects.

The next care was the text. The Douai version was used, and the edition was one printed in Dublin something over one hundred years ago. Two copies were used, because every page had to be mounted by itself on special paper, so that one side of each leaf was lost. Some of the pages were much soiled. In order to get them all cleaned, and uniformly so, Mr. Blackwell took the books all to pieces, and boiled the pages, just as a washer-woman would boil clothes. Then he hung them on the clothes line in the backyard, and sat smoking his pipe and watching them while they dried, the other members of his family, and the neighbors, being all the time filled with due horror at such treatment of a valuable book.

But the pages came through the process sound and clean, and then came the work of mounting them, and finally of binding. They

were bound into forty-two volumes, in half white levant, with vellum sides. Sometimes there is a considerable amount of text in a volume, and sometimes there is extremely little, according to how many plates have to accompany it. The Gospel of Matthew, for instance, takes three or four volumes, and the Lord's Prayer alone takes a whole volume. This volume, of course, contains only one leaf of the regular text of the book, but it also contains the prayer in 150 languages, besides the many plates.

Each of the volumes has a title page with a water color drawing by Eugene Grivaz. Mr. Blackwell estimates that the whole work must have cost Mr. Daly not less than \$25,000.

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Book Reviews and Notices

The Case for Incense. Submitted to his Grace the Archbishop of Canterbury on behalf of the Rev. H. Westall. New York: Longmans, Green & Co. Pp. 173. Price, \$1.

This celebrated case is exciting widespread interest, and is no doubt one of the critical phases of the Oxford Movement which has been going on for the past fifty years. It is indeed strange that of the six points of ritual which have been contended for, the last one to win popular approval is the one which has the most solid basis of Scriptural and ecclesiastical authority, and which has been most free from abuse in the past. While all the others have been widely adopted, there are as yet only three hundred parishes in England in which incense is used. It is high time that the pros and cons of the argument as to the use of incense should be brought before the public. In this volume, which contains the arguments and evidence submitted to his Grace of Canterbury, we have an abler and fuller presentation of the grounds for the use of incense in the Church of England than has ever been given to the world before. We think that the friends of incense have made out a very strong case, and we do not see how the major part of their contention can be disproved or denied. The legal aspects of the case are very clearly brought out, both by Mr. Westall and his lawyers, and they are very interesting reading. But the main interest of the volume lies in the opinions of the experts called in to testify. These embody a large amount of valuable information which has not before been easily accessible. Their testimony covers the following points: "Early History of the Use of Incense," the Rev. W. H. Frere; "Its Use in the Orthodox Eastern Church," W. J. Birkbeck; "Theological Value of Incense," Dr. H. R. Percival and the Rev. Darwell Stone; "Evidential Value of the Rubrics," the Rev. E. Geldart; "Use of the Censer," the Rev. T. A. Lacey; "The Edwardian Inventories," W. H. St. John Hope; "Post-Reformation Use," the Rev. W. H. Frere; "Incense under the Prayer Book of 1549," the Rev. T. A. Lacey. These articles constitute an exhaustive treatment of the whole question. We recommend a careful study of them by all intelligent Churchmen, lay and clerical, and an honest effort to digest and weigh the mass of learned evidence which they present. This is one of the burning questions of the day, on which all thoughtful people ought to be well informed.

The Rights of the Church of England Under the Reformation Settlement. A Letter to the Lord Bishop of Winchester. By Viscount Halifax. New York: Longmans, Green & Co. Pp. 62. Price, 50 cts.

In this brief volume that splendid Churchman, Lord Halifax, who, at the head of the English Church Union, is battling so valiantly for the ancient rights and liberties of our Mother Church, has stated, in their clearest and most convincing form, the grounds upon which he and his followers take their stand. He contends that the character of the existing courts for the decision of spiritual matters is not only inconsistent with, but directly contradicts, the arrangements

contemplated by the Reformation Statutes which provided that spiritual cases should be decided by spiritual persons. To this fundamental principle he urges an immediate and full return, claiming for the Established Church of England a degree of liberty equal to that which has always been granted to the Church of Scotland. It is difficult to see how a claim so just as that which he expresses in the following words can for a moment be denied: "All matters affecting the doctrine of the Church, the administration of the sacraments, and the worship of the Church, shall be decided by the Church herself. No Christian can be content to see the authority given by Christ to the episcopate left in the hands of a committee of lawyers. The Church cannot surrender her rights in such matters. If at any time her officers have professed to surrender them, it was an act on their part *ultra vires*." These are the immutable principles for which Lord Halifax and the E. C. U. are contending. It seems passing strange to us in America that they should ever have been surrendered or withheld. Every wisely directed effort toward their re-establishment must command our most hearty sympathy.

The Jacksonian Epoch. By Charles H. Peck. New York: Harper & Bros. 1899. Price, \$2.50.

The period covered by this book, from the battle of New Orleans to the succession of Mr. Tyler to the presidency, brings before us some of the most striking situations and distinguished men which our country has seen. There is a dramatic interest through it all. "Old Hickory" lives again; Henry Clay speaks to us and we feel his personality; the Harrison Campaign with its log cabin, its coon, and its hard cider, all are there. The book is rich in its pen portraits of the men of the times, and also in its masterly analysis of the stirring events which then took place. This readable volume will be found an admirable help in securing a vivid impression of the men and movements which made the Jacksonian Epoch a pivotal period in the history of the United States. It will fasten in one's memory the very semblance of the times, and make the politicians and the patriots of the past, for us, living creatures. One cannot but smile a little after perusal of the book, at the din and turmoil of those days, and the disasters prognosticated, now all past and over. It will help one to look more calmly at all sorts of complications in the present, which will as surely have their solution, and will also, in their turn, pass away.

The Sixth Sense, and Other Stories. By Margaret Sutton Briscoe. New York: Harper & Bros. Price, \$1.25.

The story which gives the title to this collection of short tales is charmingly original. It has all the subtle inner feeling of Hawthorne, and deals with the mysterious power of love to awaken a soul to its full consciousness, and the plenitude of its powers. On the background of a soldier's life, and his supposed death on the field of Gettysburg, is woven the romance of a young girl, unloved and lonely, who allows the bereaved mother and sister of the hero to believe that she was engaged to him. She is folded in tenderest sympathy to the hearts of the bereaved. She comes to live with them. She wears the weeds of a widow, and the whole community accepts the situation. A new world of love and sympathy is opened up to her, though the very horror of her situation, based upon a lie, gives to her an uneasiness at times, when she would fain confess all. But these very perturbations are taken as tenderest assurance of the reality of her loss, and how truly she is one with mother and daughter in their common loss. At last the son returns. He was picked up from the battlefield. He raved in fever. He forgot his name, and it was not until the prison pen had opened before him, at the close of the war, that he rallied sufficiently to seek once more his home. Then the *dénouement* takes place, and there are few scenes in fiction stronger and more dramatic than that in which she makes her confession to the soldier, returned from the dead to expose her lie. Through all

the powerful scene, one sees how in her, though through her lie, the "Sixth Sense" of womanly love has been aroused, and that she has been ennobled in the process. As is fitting, in all love dramas, happiness comes to both, and "all ends well." There are eight other stories, also well worth reading.

Children's Ways. Being Selections from the Author's "Studies of Childhood," with some Additional Matter. By James Sully. New York: D. Appleton & Co. Price, \$1.25.

Nursery Ethics. Second Edition. Price, \$1.

From the Child's Standpoint. Views of Child Life and Nature. A Book for Parents and Teachers. By Florence Hull Winterburn. New York: The Baker & Taylor Company. Price, \$1.25.

We wonder sometimes how children ever succeeded in growing up to a useful maturity in the days when so little was known and said about them. We must at least admit that the children of this generation ought to excel all that have lived before, for there were never so much time and talent expended in studying their nature and needs and ways, as now. They are weighed and measured and watched and tabulated at every stage of physical and mental development. They are analyzed and classified, and dissected and described, with microscopical minuteness. Professor Sully's "Studies of Childhood," which attracted much attention a few years ago, was a valuable collection of material, to which thousands of observers contributed, and in which thousands of readers have been interested. It classified the phenomena of child-life, mainly as indicating the process of intellectual development, and was illustrated by many child stories. The "Children's Ways," noted in the title above, is an abridgment of the larger and more psychological work, adapted in style to the general reader.

Mrs. Winterburn's books are not at all "scientific," but they are eminently sensible, and all the more refreshing and helpful because they are evolved from sympathetic insight, rather than observation and analysis. We may doubtless learn something from the latter method, but the former has served the world well all through the ages. It is fortunate for humanity that a kind Providence has not made education and development to depend altogether on science. But teachers and parents, especially those who are young, should be thankful for the suggestions of wise and practical women, like the writer above noted, from whom they may learn in an hour what may save them from mistakes which will perhaps unhappily affect the entire lives of children committed to their care. "From the Child's Standpoint," relates to the instincts, ideas, and temperament of childhood. The writer does not tell us of exterior signs of these, but shows us the very heart and inner life of the young child. In "Nursery Ethics," as the title implies, she vindicates the rights of children to be treated according to their nature, and warns against the blunders and abuses to which they are subjected through ignorance, custom, and unsympathetic temper. This book is exceedingly valuable to all who have any relation to young children; it cannot be commended too highly.

The Student's Life of Paul. By George Holley Gilbert, Ph.D., D.D., Professor of New Testament Literature and Interpretation in Chicago Theological Seminary. New York: The Macmillan Company. 1899.

The aim of the author is first to present a life of the great Apostle to the Gentiles, "entirely apart from a study of his theological teachings, which has not hitherto been done"; and, we may add, Prof. Gilbert does not altogether succeed in doing it, either. Secondly, the author endeavors to present the facts in as simple and scientific a manner as possible; and, thirdly, to present the material in an accessible and usable form. We are glad to say that the objects sought are, in the main, successfully attained. The critical work is close and searching, if not always pervaded by that reverent spirit towards the sources, and especially the Acts, which we should prefer to see. There are a great many instances of this free treat-

ment of St. Luke's writings, and even of St. Paul's, that might be noticed, but *cui dono?* It is the fashion of the school to which the author belongs, and the fashion will pass. In other respects this study of St. Paul's life and work possesses decided merits. As a study of the facts of St. Paul's work, his movements from place to place, his connection with others, and the scenes of his many labors, it is clear and concise, well thought out, and always interesting, if not always convincing. Three appendices, on "The Sources," "The Chronology of St. Paul's Life," and the vexatious question of "The Churches of Galatia," are not the least valuable portion of the work. The author is "up to date" with the leading German critics in admitting the Epistles ascribed to St. St. Paul, even "certain parts" of the Pastoral Epistles. This is quite encouraging. We may be able to save the whole of our New Testament after all, when the great critics have finished crying *Peccavi*. Prof. Gilbert agrees with Bishop Lightfoot and other eminent scholars in supporting the North Galatian theory, that the Galatian Churches were in Galatia proper.

Scripture Worthies: Their Characters Viewed in a New Light. By the Rev. P. Spencer Whitman, D. D. Chicago and New York: Fleming H. Revell Company.

What is the special new light in which the author views the Scripture worthies of whom he writes, we have failed to discover. Some of his conclusions seem to us very far-fetched, and in no case is there any light shed on the characters, that is unfamiliar to Churchmen who have been taught to see in the Old Testament foreshadowings of the New. We therefore find nothing in this book deserving of any special commendation, while there is much that stamps it with mediocrity.

INQUIRY is made by "a grateful reader" as to an edition of Little's "Reasons for Being a Churchman," that is less expensive than "the two-dollar one." There is no two-dollar edition. The cloth bound volume is sold for one dollar, and there is an edition in paper covers selling for fifty cents. "I cannot think of any book," our correspondent says, "that is more interesting and instructive in Church doctrines. Let us have a less expensive edition that can be more widely circulated." Address the Young Churchman Company, Milwaukee.

Books Received

THOMAS WHITTAKER

Christian Science: What It Is. What is New, and What is True About It. By the Rev. William Short, M.A. Introduction by the Rt. Rev. Hugh Miller Thompson, D.D., LL.D., Bishop of Mississippi. With appendix. 25c.

SMALL, MAYNARD & Co., Boston
Phillips Brooks. By M. A. DeWolfe Howe. 75c.

FLEMING H. REVELL COMPANY, Chicago
Memory Talks on Spiritual Power. By R. A. Hutcherson. \$1.

The Problem of Human Suffering. By Vernon C. Harrington. \$1.

LONGMANS, GREEN & CO.

Instructions upon the Revelation of St. John the Divine. By the Rev. Cresswell Strange. \$2.

The Christianity of St. Paul. By the Rev. S. A. Alexander. \$1.25.

Unity in Diversity. By Charles Bigg, D. D. 80 cts.

The Case for Incense, Submitted to his Grace the Archbishop of Canterbury on Behalf of the Rev. H. Westall. Together with a Legal Argument and the Appendices of the Experts. \$1.

D. APPLETON & Co.

Plant Relations. By John M. Coulter, A. M., Ph. D. \$1.10 net.

Uncle Sam's Soldiers. By O. P. Ausin. 75 cts.

FUNK & WAGNALLS COMPANY
John and His Friends. By Louis Albert Banks, D.D. \$1.50.

THE YOUNG CHURCHMAN COMPANY, Milwaukee
Leading Persons and Periods in English Church History. \$1.

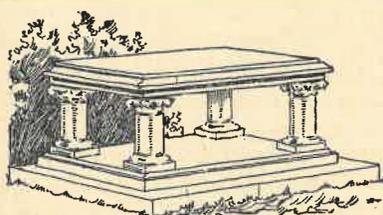
Opinions of the Press

Christian Intelligencer (Ref.)

REFORM THE SUNDAY SCHOOL.—The severe indictment and condemnation of the Sunday school by the Rev. Pelham Williams, D. D., of Greenbush, Mass., has done a service to the Sunday school cause, in directing attention to some of the defects and weaknesses of the institution. Few, if any, we imagine, will be inclined to follow the lead of Dr. Williams in seeking the abolition of the Sunday school, or go to the length he has in condemnation of it. In fact, the defects and failures of the Sunday school so trenchantly and unqualifiedly presented by Dr. Williams are an argument, not for the abandonment of the institution, but for its improvement. There is no doubt that the Sunday school, despite the excellent work done and the magnificent results achieved, has in some cases been allowed to usurp unduly the place of the Church, and been an excuse for the neglect of parental instruction. It is well to have attention called to these things, and in so far Dr. Williams has done a far-from-harmful service by his iconoclastic assault. The result will be most healthful if it leads to greater care in the selection of teachers, the employment of only such as are competent, the explosion of the idea that the Sunday school is "the children's Church," the causing of parents and teachers to emphasize the paramount importance of church attendance for children as for adults, the revival of religious instruction in the home, and the relegation of the Sunday school to its true place as the supplement, and not the substitute, for religious instruction by parents.

Harper's Bazar

A FOOLISH EXPERIMENT.—An experiment has lately been tried in one of the public schools of Milwaukee, and by its opponents pronounced a failure. The aim of its originator, Mr. R. J. O'Hanlon, was this—to introduce into the school life of the child a form of training which would equip him for the duties of citizenship on his entrance into the world of grown-up men and women. A form of government was therefore introduced into the school, which was modeled upon that existing in the city of Milwaukee itself. A mayor was appointed, aldermen were elected, a constitution adopted. There were judges, policemen, comptrollers, and no end of other officers. The best principles of the best governed were laid down, and the boys and girls—there were no distinctions of sex—were set about governing themselves. But the amount of chaos and corruption that ensued brought protests from the parents, and even the scholars themselves. Studies were neglected, and bribes given and taken. Instead of a lesson of self-government being acquired, all the evils of the most corrupt form of municipal government were practiced. Mr. O'Hanlon, not discouraged, says that only the prejudices of a community were against him; that, given a longer time, his system would have proved itself. "It is the height of absurdity," he says, "to make the school an autocracy, and to substitute an external conscience for the right of self-control." But, with votes bought and sold for peanuts and pennies, the parents cried halt—time enough to learn how bad municipal government might be when necessity for action confronted him!



MONUMENTS

Now is the time to discuss the erection of Artistic Memorials. Photographs submitted on request of Churchy designs recently completed.

J. & R. LAMB, 59 CARMINE ST., NEW YORK

The Household

A Changed Parish

BY CHARLOTTE WHITCOMB

"Of course we must attend church in the city," said Mrs. Macy.

"Of course," assented Mr. Macy.

"It will make Sunday a day of work, instead of a day of rest, to rise early enough to get the children ready and get to church in time. It is an hour's ride on the street car, is it not?"

"Forty-five minutes, unless there are accidents or other hindrances."

"The children can only occasionally attend vespers, and none of us will be able to attend early Communion."

After a thoughtful pause, Mr. Macy said: "I'm afraid we made a mistake settling in this suburb, Mary; if we did, it is not too late yet to rectify the mistake."

"But this roomy house, and the large grounds and the pure air are so desirable for Daisy, John. We shall not mind the effort to get to church when we get used to it. I think it will be rather pleasant in the summer. We can so often drive up there, too."

"On the other hand, we must miss many services, especially during Lent," said Mr. Macy. "However, now that we are here, perhaps we would better make the best of it. A year of it may be a good discipline for us."

Mr. and Mrs. Macy, with their two children, Philip, a boy of sixteen years, and Daisy, a delicate girl of seven, had come from a large, western cathedral city, and taken up a residence in a suburban village in Eastern Minnesota. Matters of business had forced the removal on Mr. Macy, but as it had seemed to be only a change from one pleasant city to another, it had not been regarded as a hardship.

On their arrival they had found it impossible to find a house in town to suit them, except at an enormous rent, and when this beautiful place in Riverton was offered them at a rental quite within their means, it appealed so strongly to Mrs. Macy, she urged her husband to take it.

They came on a Monday, and the following Saturday found them comfortably settled, and Sunday they had attended service in the picturesque little chapel of St. John's, a few blocks from their new home.

It was cold weather in Minnesota. The thermometer marked 20 degrees below zero, but the sun was so dazzlingly bright, the sky so blue, and the snow so pure and sparkling, that the world of Riverton seemed very beautiful to the Macys who, warmly clad, and thoroughly comfortable from their well-heated and well-ventilated house, enjoyed the walk and the day.

Arrived at the chapel, there was only a narrow footpath through the snow from the street to the door. Inside, two or three people, the only arrivals, stood over the registers, as the place was very cold. The officiating clergyman who lived in the city, had not yet appeared. Everything had an untidy, neglected look. Tattered books and hymnals littered the pews, the aisles needed sweeping, and everything was dusty.

After waiting fifteen minutes in the cold for the opening of service, Mrs. Macy became concerned for Daisy who sat shivering by her side, and sent her home with Philip, resolved to stay herself to see what the prospects were for a Church home here for herself and family.

The clergyman, a discouraged-looking man, preached a good sermon, though he evidently suffered from the cold. People dropped in until, as Mr. Macy found by actual count, there were forty present. The first chant was read, but later a lady appeared, and led the few faltering voices with the organ. At the close of the service, the rector announced that owing to the inclemency of the weather, and because there were so few children present, there would be no session of the Sunday school. Then the people, except two or three who waited to speak to the rector, hurried out of the vault-like building and away.

The conversation recorded took place between Mr. and Mrs. Macy on their return home. That very evening the elders of the family attended service in the city and returned, having enjoyed the ride on the warmed and lighted car, and congratulating themselves that they were not, after all, out of humanity's reach.

A month passed. The young Macys found themselves quite at home in the city Sunday school; Philip went up every day also to school with a crowd of Riverton boys and girls, there being no high school in the village. Being detained one day by errands, he found himself returning without any of his schoolmates, and seated in the street car just behind two university students from Riverton whom he knew slightly, but esteemed highly as earnest, manly young fellows. They were both members of a flourishing denominational church in Riverton, and were discussing Christian Endeavor work.

Said one: "It seems a pity that now the Episcopal church is closed, all those children are not attending Sunday school anywhere. It seems to me we ought to extend an invitation to them to come into our church for this winter; they can return to their own when it re-opens."

"I doubt," was the answer, "if their church re-opens. It was all they could do to keep going last summer before the Grays left, and now this new family, the Macys, are going up town, they have given up discouraged."

"I wonder at so many of them going up town. If they'd all stay and work together, they'd be all right."

"Well, it looks as if they were an ease-loving lot. They would rather go up town to an elegant church, 'cushioned and cosy and warm,' than to take hold and make this chapel a home for themselves and the many unable to go to the city."

"My! but what a chance for some one with the real Christian Endeavor spirit. That young Macy now! A little of the spirit of helpfulness and of giving, instead of selfishly getting and keeping!"

Philip could not endure hearing any more. With heightened color and a very erect carriage, he rose and left the car ahead of the young men. When he arrived at home his father and mother had not left the luncheon table. Philip had been more than annoyed at the freely expressed opinions of the young men. He had never before heard his family or his Church criticised, and with a deep sense of injury he repeated to his parents what he had unwillingly overheard.

To his surprise, neither his father nor mother seemed indignant. His father said:

"Maybe they are right. They should know the situation, as they live here."

Said Mrs. Macy: "I hope they are right. I should rejoice if we might have an active

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church and good service here. It would be so much better for us all."

That afternoon Mrs. Macy went on a round of calls, returning similar courtesies received from her new neighbors. At dinner she said:

"I was surprised to find so many Church people. They tell me there are between thirty and forty families of communicants here, but like ourselves, all who are able go to the city to church."

"No wonder they cannot have a resident rector and a well-kept church" said Mr. Macy, "all the available funds go to town! But," continued he, "I have a bit of news, too, good news, I think. The chapel here has been closed for two Sundays, through the rector's having taken another charge. But the Bishop has appointed a young man in Deacons' Orders to come here and keep the church open a month, and to look the situation over, and see what can be done. The part that is specially good news is that the young man in Deacons' Orders is Philip's old high school teacher, Mr. Holland."

Philip cried: "Hooray! Good! Good!" while Mr. Macy said: "And he is to come so as to be here next Sunday."

"We must entertain him here!" said Mrs. Macy.

"And the church must be made at least habitably warm and decently clean," said Philip. "I will see what I can do towards making it so."

Clad in overalls and armed with a snow shovel, Saturday morning saw Philip hard at work. A clean-cut wide path was made from the street to the church door. The help of two other boys was secured, and the building was thoroughly swept and dusted, the litter cleared away, and everything put in order. Mr. Macy carried over an abun-

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dance of fuel, and a good fire was kept up all day Saturday and during Saturday night. Sunday morning saw the little chapel clean, warm, and inviting.

Allen Leonard, a talented young musician, was persuaded to play the organ, and though the singing by the choir was timid and faint, it was supplemented by such a volume of sound from the pews that it seemed as if the Scriptural injunction, "Let all the people praise Thee," was fully observed, for, strange to say, the pews were pretty well filled.

Whether it was because the Bishop was to be there, or the news had spread that a resident rector would begin his services, or the unwonted bustle about the chapel Saturday had awakened curiosity, no one could say, but almost all the communicants in the village were out to church; they were quite all out to the parish meeting, which was held the next evening, when, with the Bishop's advice and assistance, ways and means were discussed, pledges were made by the city-going people to remain at home, and by all to try what faithfulness and devotion to their own home church would accomplish.

The Bishop afterward said of this meeting that it stood apart in his memory as a parish meeting apparently quite free from the self-seeking, place-making spirit. Those who had been attending service elsewhere seemed so conscious of having neglected their duty, they insisted on the old officers keeping their places, promising to assist in every way, and the few who had borne the burden until discouraged, were so glad and grateful for help, that they were ready to take hold with renewed vigor, or to give up to new hands.

Of course with such a beginning it is easy to foresee the progress. Mr. Holland settled in Riverton, and remained after he was made a priest, and proved, as almost any clergyman does who has the support and confidence of his people, the right man in the right place.

About two years later, Philip Macy who had become a student at the State University, was invited by one of the young men who had discussed him in the street car, to attend a "Christian Endeavor Rally," with any of the members of St. John's church

who were interested in Christian Endeavor work.

Philip's reply explained the situation exactly when he said: "If I should bring those who are interested in Christian endeavor work, the entire church would come, for we are a Christian endeavor parish. We have so many endeavor rallies of our own to attend, in our guild meetings, choir rehearsals, pastoral aid meetings, St. Andrew's Brotherhood, benevolences, parish visiting, social meetings, missionary meetings, and Sunday school study evenings, that it would be impossible to find an hour when those interested in Christian endeavor work would all be disengaged."

A LADY who adored a certain preacher took the late Archbishop Magee to hear him. "Oh, what a saint in the pulpit!" said the lady, as they were going home. "And, oh, what a martyr in the pew!" added the Archbishop.

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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.

The Girls of St. Dorothy

BY IZOLA L. FORRESTER

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CHAPTER XVI.

A GUEST IN THE LITTLE GREEN HOUSE

IT was dark in the little house when Tony came in from work, and he tiptoed softly across the kitchen floor, lit a lamp, and then went to the lounge. Mrs. Ferrall was fast asleep, and he passed on to the sitting-room, and whispered, "Madge."

There was no reply, and a look of disappointment came over his face. It was so late that he had thought surely she would be home by now, but he started to work getting supper with a will. The fire was bright, the tea kettle bubbling itself into a rage, and the table set, when he went for about the tenth time to take a look for Madge out of the side window. The latter commanded a fine view of the long bridge, but to-night it was so dark and snowy outside he could not see very far.

He had heard the trains go by fully ten minutes before, and it did seem queer that Madge should loiter so Thanksgiving Eve when she knew how much she was needed at home.

All at once he caught sight of figures, a dark, straggling mass, moving from the direction of the bridge. He shaded his eyes, and pressed his face against the pane to see who they were. Not the girls; no, there were too many of them. It looked as though they were carrying some one. Like a flash came the dread of a certain possibility. He paused irresolutely, trying to drive the dread back, when suddenly there was a quick, light tap on the front door, and his heart seemed to leap into his mouth. Madge must be hurt. He passed the sleeping figure on the lounge again, and with fingers that would tremble in spite of himself, opened the door.

"It's only me," Laura said softly, her eyes bright with excitement. "The girls were on the bridge when the trains passed—"

"Is that Madge they're bringing?" Tony asked, his big eyes wide and staring.

"No, no; it's Virgine—Virginia Hardy, you know her," Laura reassured him. "She fainted, and Madge said to bring her here."

Tony never said a word as he turned back into the house, only there was a queer, happy little smile on his face, and his heart felt like a balloon, now that the weight was gone.

So it happened that Virginia was brought as a guest to the little green house, and laid in state on Madge's white bed, in the cosy little chamber off the sitting-room, while its owner went out to the kitchen and showed herself as a living, breathing girl to the anxious mother.

By the time Virginia had regained consciousness, Tony was speeding up town on a double mission: First, to find Dr. Sanford, and send him to the relief of Madge; and, second, to let the Hardys know of Virginia's condition. Both were well fulfilled, and when Mr. Hardy and he drove up to the little green house in the big covered carriage, Dr. Sanford's old gray horse and buggy were there already.

It was an interested group who stood

around Mollie while she told the story of those perilous moments on the bridge, and Mr. Hardy's arm was clasped closely around Virginia, and his face paled at the thought of how nearly he had come to losing her. "And then I found the girls, and it was all over," Mollie concluded, and while the others clustered around her with eager queries, Mr. Hardy went quietly over to the lounge where the little heroine lay. No one, save he and Madge, knew what he said, but when he left her to go back to Virginia, there was a glad look on the little oval face that made it almost beautiful.

Dr. Sanford had been bending over the couch, too, touching her wounded arm with light, deft fingers. She did not wince at the pain or cry; only a tremor ran over the slim little form, and she closed her lips tighter.

"And what about this young lady?" he asked, with a twinkle in his dark, merry eyes. "How did she fracture her arm and bruise it like this?"

"Why, I don't know," Mollie exclaimed. "I didn't know it was as bad as that, Dr. Sanford. Madge didn't cry."

"Didn't she?" repeated the doctor dryly. "Well, it is. Tell us how it happened, Madge?"

Madge gave a startled glance at the circle of faces around her, and flushed hotly. She was not used to the role of heroine and being the centre of attraction. "There isn't anything to tell," she said falteringly. "I just happened to see that Virginia's fur cloak was lying half on the ties, and I was afraid it would catch in the wheels, and draw her under, too, so I put out my hand to pull it back, and the train came, and something hit my arm, and—and that's all."

"The iron steps just about came low enough to strike the forearm between the wrist and elbow," Dr. Sanford said gravely to Mr. Hardy, and Tony who was next to Madge, bent his head, and kissed her right then and there before all the girls.

"The sooner you girls get home and cool down, the better," continued the doctor, "or I'll have the whole Sisterhood down with nervous prostration; and, besides, Madge must be quiet."

Full of anxious solicitude now and loving sympathy for her whom they had so lately decried as unworthy to be a St. Dorothy girl, Evelyn and Virginia clustered about the couch with the other girls to say good-night to Madge. Virginia was the last, and as she bent over to kiss Madge, the latter saw the tears in her blue eyes. She did not speak, but there was more conveyed in her kiss and handclasp than in the others' words.

"Room for all of you in the carriage," Mr. Hardy said. "Mollie, you and Evelyn take Virgine on the back seat and keep her warm between you, and these two little ones can



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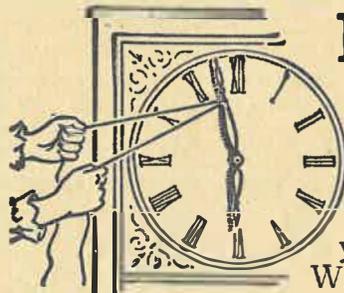
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do the same for me on the front seat. Wait a second, doctor, I want to see you."

Dr. Sanford paused as he was stepping into his buggy, and there was a brief, low-toned consultation between the two gentlemen. The girls did not know the import of it then, but when Mollie heard the last words, by accident, as Mr. Hardy turned away, she thought she understood their drift, and was happy over them for the sake of her favorite.

"Because she saved *Virgine*."

(*To be continued.*)

At the Vaughan Teachers' Rest

BY ABBY STUART MARSH

THE fee charged, large or small though it may be, never covers the faithful physician's services. For his is the earnest and untiring effort to keep abreast with the discoveries of science and the progress of the day; his is the self-sacrificing disregard of seasons and hours; and his is the untiring patience with poor, human nature at its weakest and frailest.

Even so, be the salary large or small, the work of the earnest teacher can never be fully repaid. Love and heart work cannot be bought and sold; and the true teacher, aside from her often expensive technical education, and the natural aptitude requisite for imparting knowledge, must put of herself, heart and soul, into her work. Unlimited patience, untiring vigilance, and an unflinching attention to details, must be hers. And beyond all this, she must be able to love not only young life and child life in the abstract, with its "trailing clouds of glory," but she must be able to love individual children, and sometimes unattractive children; and so to love them, as to teach them to make themselves attractive. Truly she must love and work as in His Name who, himself becoming a child, hallowed all child life, or her work will be in vain. Then, too, and perhaps hardest of all, she must be herself, just as far as possible, what she would have her charges become. Were it to-day necessary, would not these thoughts explain the need and existence of a teachers' rest?

Thirty-four miles from New York, on the west bank of the Hudson, between West Point and Haverstraw, is such a "Rest," truly what its name implies; home accommodations for twenty or more teachers. Comfortable rooms, a pleasant parlor, and a dining-room cool even in the heated season, are here to be found. The daily papers, new books, and magazines, with shaded porches, easy chairs, hammocks, and a summer house, make reading a delight to the tired teacher whose association with books during the school year is often an upright and correct attitude both for herself and her pupils.

There is the original house, a two-story, rambling cottage, and the Comstock cottage, built through a legacy from Miss Louise Comstock, in this way the largest contributor to the "Rest." These are surrounded by two or three acres of fruit and shade trees, lawns and flowers. In the freshness of a June day, the place is very beautiful; the song of the birds in the intervals of their nibbles at the ripening cherries, the sweet perfume of the rose and the syringa, the fine views of the placid Hudson and its well-wooded banks, with a soft background of distant mountains, make a charming whole. Here is the liberty and freedom of a cultured home, with only the simple regulations which good taste and refinement suggest for the comfort of all.

The "Rest," a memorial of Dr. Vaughan, principal for a time of the Episcopal Female Institute of Philadelphia, has been in existence since 1875, and has most acceptably carried on its work of furnishing rest and refreshment to tired teachers. One of the best testimonies to the success of the work is that many of the guests return from year to year. Suggested by the hospitality of Dr. and Mrs. Vaughan to temporarily-disabled teachers, the work is the

beautiful outcome of a kindly thought which, like a pebble, sank deep in the waters, while the circles made by the motion go on ever widening and widening. Incorporated in 1880, that the property acquired at first through the generous aid of Madame Clement and her daughter, might never be alienated from its purpose, "the Rest" has the imprimature of the Church, Bishop Potter being visitor, Mrs. A. T. Twing, president, and Miss Clement, secretary and treasurer of the board of managers.

Like the doors of the Church, the Rest is open to ladies of all forms of the Christian Faith. The thought is that it shall never outgrow the dimensions of a home, and yet that it shall afford rest and shelter to as many as possible.

The surrounding country, with its historic associations and beautiful landscape views, is exceedingly interesting, and many a pleasant drive can be enjoyed in the comfortable family carriage. West Point, with its many interests, past and present, in the life of our country, is but ten miles distant, and can be easily made the objective point of a day's excursion. The "Treason House," recalling Major Andre's sad fate, was pointed out on our first drive. Indeed there are many quaint objects of interest near at hand—the Italians at work in the quarry at the Cove; the white sails on the river; and in the evening, the lighted steamers plying their way to and from the city, flashing lights upon either shore, call the family to the porch as they pass. For those who enjoy the quiet comforts and pleasures of a refined home, I can scarcely imagine a more pleasant retreat.

It may seem strange that this beautiful work has been advertised so little, and that it is not more widely known. Its patronage has come by one well-pleased occupant telling another, and teachers and their friends coming again and again. Before and after the days of school vacations, and for longer and longer periods each year, the Rest is open to other ladies needing such quiet refreshment, that the hospitable thought from which it grew, may, planted as a tiny seed, bear beautiful fruit for the blessing and healing of those who work in the vineyard of the Master.

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A wide-spread interest has been created among good liver as to the composition of Grape-Nuts, the new food that has come into popular use of late. It has long been known to physicians, chemists, and food experts that the starchy portion of entire wheat flour and barley is transformed into a true and very choice sugar by the act of intestinal digestion in the human body. This sugar is identical with, and is known as, grape-sugar, and it is in condition for immediate transformation into blood and the necessary structure from which the delicate nerve centres are built up.

A food expert of the Postum Cereal Co., Lim., Battle Creek, Mich., followed a line of experiments until he produced the food called Grape-Nuts, of which grape-sugar forms the principal part, and it is produced by following out Nature's processes in a mechanical way. That is, heat, moisture, and time are the methods employed and directed by scientific facts gained in research.

Grape-Nuts are probably entitled to the claim to be the most perfectly adapted food for human needs now extant. Certain it is that the user's delight in the flavor and the perfect action of intestinal digestion during the use of Grape-Nuts is satisfying, and the added strength of body confirms the fact.

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The Trade in Flour

THE millers of the United States, like its manufacturers generally, have made their banner record in the fiscal year 1899. While wheat, corn, oats, cornmeal, oatmeal, rye, and, in fact, all lines of breadstuffs, show a reduction in exportation, by reason of the decreased demand abroad, flour alone shows an increase, and not only an increase, but reaches the highest point in the history of flour exportation. For the fiscal year, the total exportation of flour is over 18,000,000 barrels, representing over 80,000,000 bushels of wheat, while no preceding year in the history of our exportation shows as great an exportation of flour. While flour is not included with manufactures in the general classification of the Treasury Bureau of Statistics, being retained under the general term, "breadstuffs," the fact that American labor and the results of American enterprise enter into its transition from wheat to flour, and thus prove advantageous to labor and business enterprise, adds to the satisfaction with which Americans will note the steady growth in the exportation of flour, even in the face of the reduced demand abroad for breadstuffs. The shortage in breadstuffs in other parts of the world in 1897 and 1898 caused, as is well known, a general advance in prices, and the better crops of the year just passed resulted in lower prices and less demand for our breadstuffs. This fact accounts for the reduction in our exportation in other lines of breadstuffs, and that flour exports should have continued to increase, in the face of the reduction in other lines, is especially gratifying to those interested in seeing American labor participate as largely as possible in the profits of American exportations.

The average price per bushel of wheat exported during the fiscal year 1899, was 74.77c., and the average price per bushel for the wheat exported in the form of flour, was 87.67c., calculating that 4½ bushels of wheat are utilized in the production of a barrel of flour. This adds 12.9c. to the amount of money received for each bushel of wheat sent abroad in this form, thus bringing to American industry over \$10,000,000 during the year, as a compensation to the enterprise which transformed the 80,000,000 bushels of grain into the 18,000,000 barrels of flour exported.

While there is a gratifying increase in the exportation of flour in every direction, the most strongly marked growth is toward the Orient. The exportations of flour to Hongkong in the year 1899 will considerably exceed 1,000,000 barrels, while in 1889 the number was but 378,634. Flour for Hongkong goes mostly to China, though considerable quantities are shipped direct from Hongkong to Japan, the Philippines, and various islands of Oceanica. To Japan direct our exports of flour have grown from 19,677 barrels in 1889, to about 225,000 in 1899; to all Asia, from 418,353 barrels in 1889 to about 1,750,000 barrels in 1899. To South America the growth has been less rapid, the total for 1889 being 1,068,167 barrels, while that for 1899 will be but a little more than the figure of a decade ago. Germany, to which we sent but 13,009 barrels of flour in 1889, takes in 1899 nearly 500,000 barrels, this being a large increase over last year. Netherlands, to which we sent but 92,260 barrels in 1889, took, in 1898, over 1,000,000 barrels, the figures for 1899 not being yet completed. To the United Kingdom our exports of flour in 1889 were 5,271,244 barrels, and in 1899 will exceed 10,000,000 barrels.

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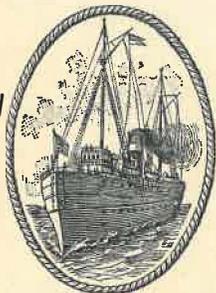
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Publication Office, 55 Dearborn Street, Chicago. \$2.00 a Year, if Paid in Advance; After, 60 Days, \$2.50.

(TO THE CLERGY, \$1.50.)

Entered in the Chicago Post Office as Second-Class Mail Matter.

Single Copies, Five Cents, on sale at the New York Church Book Stores of James Pott & Co., E. & J. B. Young & Co., Thomas Whitaker, E. P. Dutton & Co., and Crothers & Korth. In Chicago, at A. C. McClurg's. In Philadelphia, at John J. McVey's, 39 N. 13th st., and Geo. W. Jacobs & Co., 103 S. 15th st. In Boston, at Damrell & Upham's, 283 Washington st. In Baltimore, at E. Allen Lyceet's, 9 E. Lexington st. In Brooklyn, at F. H. Johnson's, 15 Flatbush ave. In Washington, D. C., at W. H. Morrison's Son, 1326 F. st., N. W.

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Hints for Flower Lovers

HOW TO KEEP CUT FLOWERS.—It is often hard to get flowers, but when obtained it is still more difficult to keep them in a satisfactory condition. To arrange them tastefully and effectively requires time and thought. The immediate removal of one fading flower will often preserve the others. Every morning flowers are taken from the vases and, beginning with the stems, refreshed by a bath of pure water—two or three minutes being long enough for the immersion—then taken out and sprinkled lightly with the hand. The water should be changed every day, and the water used for sprinkling must be fresh and pure.

Sunshine resting on cut flowers is very injurious, and the room in which they are kept should be cold rather than warm. Gas saps the very life of delicate blossoms, and a bell-glass placed over them at night will be found an excellent protector.

But measures for the preservation of flowers should be taken before they reach the house. There is a great difference in their lasting powers, but the most fragile ones may be kept in excellent condition for forty-eight hours, if gathered before the sun can stare them out of countenance, and placed at once in tepid water. Those which show any signs of drooping should be dipped head foremost in cold water and gently shaken. Flowers that have traveled a long distance are speedily revived by this treatment.

Nasturtiums, heliotrope, and above all, roses, should be gathered at night, if possible. Their stems, and those of all flowers kept in water, should be cut daily.

The wisteria is a beautiful but perishable blossom that seems to pine away in disgust when transferred to the house; but the Japanese have conquered this propensity by the most heroic treatment. They burn the cut stem of the graceful drooper, and then immerse it in spirits. Other woody plants, like hydrangea, branches of fruit blossoms, etc., can be treated in the same way.—Harper's Bazar.

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