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The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, NOVEMBER 10, 1900.

No. 2.

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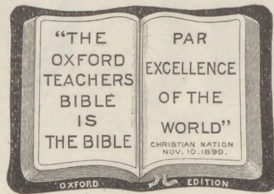
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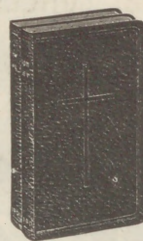
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IN BEGINNING the work of the Church for the fall let us remember that although we are to all appearances a Church, because the church is opened regularly for divine service, the Word of God is duly read, the praises sung, and sacraments administered; yet let us realize that these are not necessarily signs of spiritual life. The churches at Ephesus and at Pergamos and at Laodicea had the same. These may all exist and be regularly, and even beautifully administered, and yet be without the life-giving influence and presence of the Spirit. Let us, then, redouble our efforts of prayer to the Lord of the harvest that He will, by the operation of the Holy Ghost, make of us real laborers for the harvest, and that the Spirit may make all things appear but loss, that one may win Christ and be accepted of Him.—*Eastern Conn. Churchman.*

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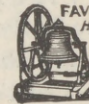
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The Living Church

VOL. XXIV,

MILWAUKEE AND CHICAGO, NOVEMBER 10, 1900.

No. 2



News and Notes



GOING TO PRESS as we do on Tuesday night, it is, perhaps fortunately, impossible for us to say anything about the election, the result of which will have been decided and published before these words come to the attention of our readers. There is a certain grandeur in the very thought that over a territory extending from Maine to the Pacific coast, a nation of freemen are quietly engaged in an action which is fraught perhaps with more momentous results than any other single act of monarchs or of electors throughout the world. We say this advisedly, for the English elections, which perhaps approach more closely in importance to those of America, affect only the personnel of one of the two Houses of Parliament, while the House of Lords and also the continuous tenure of the Crown are unaffected thereby; nor do we consider as equalling ours in importance, the elections of France, where despite the turbulence of the masses, and the power that has been evinced by the Commune, the government represents as conspicuously as the American government does not, the supremacy of classes and of the army to a considerable degree.

Now that it is all over and we cannot be charged with using the columns of a religious paper to influence votes in a political election, there are a few issues to which it seems worth while to allude.

The maximum strength of the army which any influential person in this country has at any time suggested, is 100,000. This maximum has never been attained in time of peace and is not likely to be exceeded under any conceivable conditions except those of war. It is very much less than that by the existing law. To suppose that such a strength of the army, even if it should be reached as a permanency, could constitute "militarism" in any sense in which the term can be properly used, is simply absurd. We cannot feel that the contention of Democratic orators, from Mr. Bryan down, that the working man must carry on his back a soldier to support, which has been vividly illustrated in the cartoons of many of the papers, can have been founded even on honest conviction. So far from an army of that strength requiring each working man to support an idle soldier, it can clearly be seen that in that event there would be only one soldier to each 762 of the population. Certainly when we consider the possibilities of sudden requirement for a body of trained soldiers, it cannot be thought by anyone in his senses that this proportion of soldiers to the whole population can carry with it any dangerous possibilities. "Militarism" is therefore as absurd an issue to have infused into this campaign as can readily be imagined.

A great deal has been said on the subject of Expansion that is wholly aside from any issue which can be settled by this election. The question now before the American people is, Occupying these several islands as we do, what shall be done about it? This is not like the issue of Militarism, which is wholly absurd, but is indeed a question upon which thinking men may and do differ. It must be remembered that at the time of the Paris Treaty, we were almost entirely in the dark as to the actual state of affairs in the Philippines. Even those who are surest now as to what ought to have been done, did not for the most part express themselves with any certainty at the time when decision must be made. It is easy to see that if the Philippines had been given up at the only time when their retention was a live issue—that is to say between the termination of hostilities in the Spanish war and the signing of the Paris Treaty—the Administration would then have been grossly culpable,

absolutely necessary in order to arrive at intelligent conclusions as to the duties of the future. There was therefore but one thing to do, viz., to hold on to what we had until such time as we could learn whether or not we were justified in holding it for the future. In so far as the campaign has been waged upon questions of the future disposition of the Philippines, it was perfectly fair and a legitimate issue. In so far, however, as it was waged on a condemnation of the Administration for retaining the islands in the first place, we cannot feel that it was.

THE COMPLETION of the twelfth Census, including the population of the United States, with estimates in place of actual completion of the count in the case of Alaska, shows a total of 76,295,220. While the percentage of gain has been steadily decreasing as might be expected, yet the numerical gain is greater than in any decade in the history of the government, and that in spite of the fact that immigration almost ceased for several years during and after the panic of 1893. It is interesting to speculate on the probable makeup of the House of Representatives after a new apportionment is made. If the basis of count should be increased to an even 200,000 or a major fraction thereof, the House would yet be larger in size than at the present time, though it is within the range of possibility that the basis might be even larger. Assuming that it might be 200,000, it is of interest to note that the instances in which there would be changes of the present representation of states would be comparatively few. There would be gains of one Congressman each in Arkansas, Colorado, Connecticut, Florida, Louisiana, Massachusetts, Mississippi, Missouri, New Jersey, North Dakota, Washington, and West Virginia, while there would be gains of two each in Minnesota, New York, and Texas, and four in Pennsylvania. On the other hand the states of Maine, Nebraska, and Virginia would each lose one. There would thus be a net gain of 19 congressmen, of which 12 would be in states now generally considered Republican, and 7 in states generally Democratic. The population by states is being announced but will hardly be completed before December.

CABINET MAKING in England follows an election as logically as it does in this country. The general surprise and indignation of the British people over the appointment of the Marquis of Lansdowne as Secretary of State for Foreign Affairs, may perhaps be understood in this country if we suppose that General Alger, whose administration of the War Department in America was as unpopular as that of Lord Lansdowne has been in England, should have been promoted from that department to be Secretary of State. There would in fact have been a considerable similarity between such action and that of Lord Salisbury.—It must be remembered that while Lord Salisbury has been, since the triumph of the Conservative party, both Prime Minister and also Secretary of State for Foreign Affairs, yet the two positions do not of necessity adhere in the one office, and his control of the foreign relations of the British Empire has been rather as Secretary for Foreign Affairs than as Prime Minister. It could not be said that the probabilities of successful administration of foreign affairs for the future would be enhanced by the appointment of Lord Lansdowne, were it not that as the latter is the son-in-law and the obedient follower of Lord Salisbury, it is most probable that his appointment is intended to relieve the Premier of the detail work of the office rather than of the actual direction of foreign affairs, which will

since further information than was at that time in the possession of the American people or of the State Department, was probably remain in his hands. Indeed it is to be hoped on the whole that this presumption may be shown to be a fact, since notwithstanding charges of weakness and of vacillation against Lord Salisbury, it is very certain that the British Empire would have more than once been on the verge of most disastrous war, if indeed it was not actually involved in hostilities, if such "jingoism" as that of Mr. Chamberlain had been the decisive factor in the Foreign Office. On the whole a policy of reticence and caution, though not what is generally termed brilliant, constitutes perhaps the best underlying policy for any administration of foreign affairs.

THERE IS ONE ADVANTAGE in connection with the Chinese situation, and that is that if the requirements of newspaper offices are such that a statement of conditions is omitted in one week, as was the case last week with THE LIVING CHURCH, the matter may be taken up at the end of the next week without observing that any great change has occurred in the interim. Indeed the slowness of progress is most distressing, especially in view of the continual fear of further uprisings in Central and Southern China.

Notwithstanding the slowness, however, there has perhaps been a gradual crystallization of sentiment concerning the future. The French note, which we have already explained, has been accepted by all the Powers as a basis of action, and the details of the requirements to be demanded have been left for initiatory suggestion at least, to the ministers in Peking, which is certainly a sensible and by far the most desirable arrangement. Of course after the diplomats who are on the spot, shall have succeeded in arriving at conclusions, there are then the further delays, which may be considerable, of submitting their opinion to the several cabinets of Europe, Asia, and America, but at any rate there will be tangible propositions to be considered instead of mere generalizations, such as those contained in most of the notes which have circulated between the capitals. In the mean time, the terms of the Anglo-German alliance have received the unqualified assent of Austria, Italy, and Japan, while the governments of Russia, France, and the United States have assented to the general propositions, though without committing themselves to the third proposition which relates to the action of the Powers in case of contingencies which have not yet arisen. We view the action of the United States in respect to this note as most satisfactory, while yet we have expressed the opinion all along that the American management of affairs in China has been most deplorable, and we are glad to find ourselves vindicated in this opinion by all that was said at the Missionary Council by those best able to speak for affairs in China, such as Bishop Partridge, who spoke both for himself and for Bishop Graves. In a letter from Bishop Graves there read, he said:

"What we feel worst about is the utterly weak attitude of the United States. If we had only our own country to depend upon we should have been in a bad way, for I believe it would have made peace at any price. And think of accepting Li Hung Chang as peace negotiator, after he said to Consul Goodnow that so long as the Ministers were safe the lives of the missionaries were of no account." The letter continued by charging that Minister Wu at Washington had done much harm and accusing him of plausible misrepresentations, "and the Americans," the letter adds, "seem to delight to believe in him." The letter closed by saying that at the present time "they are all cheering for Emperor William, who seems to be the only man who has the courage to take a firm stand for the rights of the Europeans in China."

In the mean time, perhaps three of the greatest culprits at the Chinese court have died either by natural deaths or by means of suicide, if reports are to be believed. Naturally, however, there will be some skepticism until these reports shall be proven beyond doubt. Among other pieces of information that have gradually come to light, is that shortly before the hasty departure of the Court from Peking, the favorite wife of the Emperor was disposed of by order of the Empress Dowager, by dropping her into a well.

RIDER HAGGARD, the author, in a recent public address in London, said that athletic training was a most desirable preparation in the life of a missionary, because nothing in a missionary impresses the savage so much as to find himself equaled or surpassed in strength and agility by the stranger.

NEW YORK LETTER.

VALUE OF THE CATHEDRAL.

THE meeting of the Church Club just held was important because it had present with it the Bishop of the Diocese, who spoke on the largest single project before the Diocese, namely the new Cathedral. President Miller presided, and there were some preliminary reports, among them one about taking up the annual lectures again, and another about entering the matter of a permanent Club home. It had been contemplated to have the Bishop speak on the Church in its relation to local civic righteousness, but the date being just before election it was counted wise to defer the topic. Before entering upon the Cathedral subject Bishop Potter paid a glowing tribute to the late John E. Atkins, mentioning some personal favors for which he owed gratitude, and referring to what he did for the Church as "the rare services of a rare man."

The mediæval Cathedral is impossible in this country, the Bishop said, and he was not sorry it was. It is not a fourteenth century Cathedral that is building in New York, but a modern Cathedral, which he hoped would thrill with modern spiritual life. He spoke of the opposition of parochialism, and also of what he called "diocesanism," and said both had been lived down by his appeal, made in a New York paper, to the community, for that appeal to the community brought \$100,000 from a Presbyterian. Whenever any one rebuked him for making appeals to the community in behalf of the Cathedral he always mentions the denominational gift. We must not go to building cheap churches in places where there ought to be costly ones. You cannot have a sky-line without a building which denotes the highest ideals of life. You cannot show the spiritually great better than in the architecturally great. Erect for the Church something comparable with what business erects for commerce and trade and there will be an appeal to the great minds of the period. Calvinism has done great harm to the spiritual life of this country. That harm is almost immeasurable. Vast numbers have drifted out of the Church and of Church habits of thought because of it. These numbers, among them some of the brightest of minds, must be brought back. A parish church, and especially a cheap parish church, may not bring them back. It might be that the Cathedral, were it parochial, would not bring them back. But a Cathedral that is such in the real sense will bring many of them back, and eventually bring them into the parish churches.

Among the many who have been affected by Calvinism are those who are not rich. Some of them are very poor and live on the East Side in New York. Future canons of the Cathedral will be required to spend part of their time in Stanton Street, where the people need, not money so much as wise counsel and spiritual advice. Hence, as long as he lived, the Bishop declared that the Cathedral and the Pro-Cathedral should be one in organization and in service.

Archdeacon Everts spoke on the relation of the Cathedral to the rural districts, saying the great building was to be the centre of the spiritual life of the Diocese, and to maintain that spiritual life on a far higher plane than in the past. He thought the Cathedral ought to set a standard for a service, not alone for the Diocese, but because of its location in the principal city, to have some influence upon the rendition of the service throughout the country. Rectors of all parishes must adapt services to local conditions, but here in the Cathedral there will be a standard. He pointed to the Cathedral as the ideal place for retreats, since country clergy ought at times to leave their cares and seek spiritual strength in prayer and meditation, both of them had under such surroundings as the Cathedral environment could furnish. The closing address was made by Mr. George Zabriskie, who told how Stanton Street came to be, and the parts played by the members of the Church Club and of St. George's parish in laying the foundation for the work there.

It is announced that sufficient funds are in hand to keep workmen busy upon the new Cathedral throughout next year, but that after that an additional \$500,000 will be needed merely to complete the choir. In the meantime work upon laying out the grounds and beautifying them will proceed. It has been decided that the Bishop's house is to stand on the southwest corner, but funds for its construction are in part in hand without drawing upon Cathedral funds. The entire Amsterdam Avenue front of the site will be built up eventually. A model

of the whole foundation is now making, and will be placed on exhibition in a building specially designed for it.

MATRICULATION AT THE SEMINARY.

The Feast of the Dedication of the Memorial Chapel of the Good Shepherd and commemoration of founders, with the matriculation of the incoming class at the General Theological Seminary took place on the last day of October. Bishop Potter was the celebrant at the High Celebration, and the Dean and Prof. Roper assisted, the latter preaching the sermon. The anthem was Stainer's "What Are These." The matriculants were six entering for post graduate work, one senior, one middleman, four specials, and thirty-three juniors.

ALL SAINTS' SERVICES AND GIFTS.

Quite a number of old parishioners went back to St. Mark's on All Saints' Day, where the service and sermon were commemorative. There was, however, a feeling of rejoicing running through the service, for St. Mark's is not only prosperous but also active in good works as almost never before. The rector, the Rev. Dr. Batten, was the preacher, and those who assisted were the others of the present clergy staff, the Rev. E. A. Dodd and the Rev. G. L. Paine. The new rectory was first occupied a fortnight ago. Without, it has the appearance of a very old structure, but within it is most modern and comfortable. A former Sunday School room in the parish house has been turned into a Students' Room, and on November 10 it is formally to be opened with an address by Mr. W. R. Chase of the Art School. Later on, other meetings are to be held in the room, and students have been invited to come and occupy the new quarters. In the chancel of the historic church, lights have been so arranged that altar and reredos are now well shown where they were formerly indifferently so.

St. Thomas' Church, Mamaroneck, is one of the most beautiful country churches in the Diocese. Rich within and without, it stands on spacious grounds in a splendid country overlooking the Sound. It was the gift of James M. Constable, in memory of his wife, and cost near a quarter of a million dollars. On All Saints' Day a marble tablet in memory of Mr. Constable was unveiled. He was for many years the senior warden. Those who assisted in the service were the Rev. Dr. W. W. Kirkby of Rye, the Rev. Dr. F. B. Van Kleeck of White Plains, and the rector, the Rev. F. F. German. The address was made by the Rev. Dr. W. M. Grosvenor of the Incarnation, New York.

Two memorials of Dr. Edw. H. Krans, the late rector of St. Matthew's Church, 84th St., near Central Park West, have recently been erected. The one is a pulpit in oak and antique brass of extremely fine workmanship, and the other a window in the clerestory, of the Virgin and Child. The committee appointed to devise this memorial is to be congratulated upon the excellent results of their labors. In addition the Daughters of the King presented an Altar Book in white leather and silver, in Dr. Krans' memory, which was used for the first time on All Saints' Day. The binding is of white morocco, and below a large silver cross is the monogram "K. D." The new rector of St. Matthew's is the Rev. A. H. Judge.

CHAPEL FOR NEPARA PARK.

The Rev. John Drisler, an aged priest of Dobb's Ferry, has given to St. Mark's mission, Nepara Park, a chapel which formerly stood at Elmsford and was known as St. Paul's. For some years it has been unused, although fully furnished. It is now to be moved to Yonkers, where the St. Mark's mission has voted to purchase a site 100 by 100, and so advantageously situated that it is not only the centre of the settlement but can also be seen from almost every part of a beautiful valley. The purchase awaits action by the Standing Committee, and the vestry of St. Paul's (the Rev. W. M. Gilbert, rector), has voted to accept title and make the mission a part of St. Paul's work. An enthusiastic congregation will occupy the once abandoned building, and when the Bishop comes to open it there will be a class of ten or twelve for Confirmation. Within three years there have been developed from nothing this Sunday School and congregation, and a property worth \$4,500 with an indebtedness of only \$1,000.

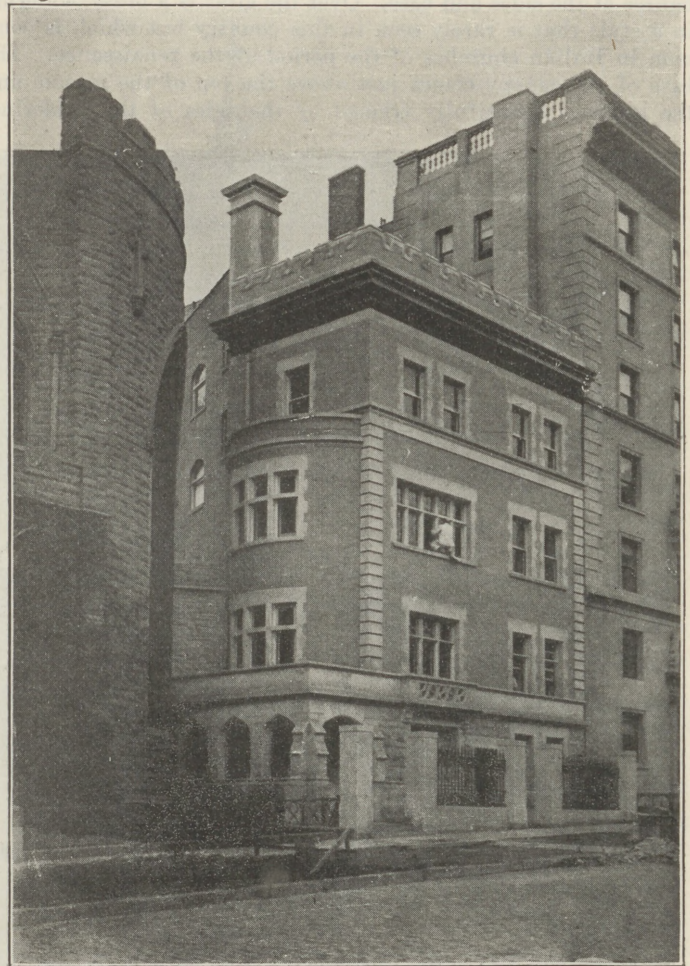
CHURCH CONSECRATED AT EAST ORANGE.

St. Paul's Church, East Orange (the Rev. John W. Williams, rector), was consecrated by Bishop Starkey on All Saints' Day. A very large number of clergy assisted, including the Rev. Drs. Schuyler of Orange, Brown of St. John's, New York, Archdeacon Mann of Orange, and the Rev. Messrs. White of Bloomfield, Appleton of East Orange, Miller of the House of Prayer,

(Continued on page 72.)

EXQUISITE MEMORIALS AND ALL SAINTS' SERVICES AT ALL ANGELS' CHURCH, NEW YORK.

NOWHERE in New York, and probably nowhere in the whole country, can be seen such a beautiful example of ecclesiastical art as was shown for the first time on All Saints' Day at All Angels' Church, New York. A memorial pulpit and choir rail have just been placed there which certainly eclipse anything of the kind in the city. They were designed and executed by the well known sculptor, Mr. Karl Bitter. The material used was Caen stone and our illustrations show how beautifully the sculptor has carried out the idea which was given him when the contract for the work was placed. He was told to design a pillar pulpit, to be attached to one of the main columns of the church and to be provided with an approach which was to form a choir rail. The artistic treatment was to be a procession of angels and it was deemed best to follow to some extent the style of the early Italian renaissance. As the pulpit had to be attached to one of the columns a very large corbel was necessary to give the platform for the speaker the necessary support. The base of the pulpit is therefore quite large and represents Moses with the



NEW RECTORY—ALL ANGELS' CHURCH, NEW YORK.

tables of the Law. Just above are the corbels at the bases of the pillars of the pulpit proper. These are carved to represent the heads of the prophets. The Gospel, which is proclaimed from the pulpit, is thus preached from a foundation of the law and the prophets—a beautiful symbolism.

The choir rail begins at one side of the chancel, is continued across it, up the pulpit steps and around the front of the pulpit. The railing, for the sake of architectural effect, is divided into a number of panels. In these panels, carved in very high relief, is found the procession of angels. There are fully fifty angelic forms represented in the rail and pulpit front and they appear to be passing from the side of the chancel, across the choir and up to the pulpit. The forms are draped according to the renaissance treatment, which gives a chaste and at the same time a light and jubilant effect. The high relief brings out and expresses the movement and attitude of the figures in the dim light of the church. The angels on the choir rail are represented with musical instruments, on the stairway they are represented with attributes symbolic of their various missions. Above the pulpit there is a canopy of oak surmounted by an

angelic figure of large size, bearing a trumpet, and forming an apotheosis of what is begun below in the procession.

On the pulpit is the following inscription:

"This pulpit was presented to All Angels' Church on All Saints' Day, 1900, by Sarah R. Cornell, for the greater Glory of God and in loving memory of her husband, Albert Cornell, and her two sons, Frank A. and Thos. W. Cornell."

The inscription on the base of the choir rail is taken from the 103d Psalm:

"O praise the Lord ye angels of His, ye that excell in strength; ye that fulfil His commandment, and hearken unto the voice of His Word."

A new altar and reredos were also shown for the first time at the service on All Saints' Day. These were presented by Mrs. Hoffman as memorials of her husband, the late Rev. Dr. Charles F. Hoffman, the former rector of All Angels' parish and its greatest benefactor. The altar is in white marble and the reredos is a beautiful mosaic of the Crucifixion, designed by Miss Violet Oakley, a Philadelphia artist, and executed by the Church Glass and Decorating Company of New York. The mosaic shows the figure of the Christ on the Cross with a number of figures at the sides and base. Over the altar is a brass balderino in a style that is rarely seen in this country but which is common in Italian churches of the period of the renaissance. The base of the canopy comes just above the top of the mosaic and the latter is beautifully framed by the sides of the balderino,



NEW STONE PULPIT—ALL ANGELS' CHURCH, NEW YORK.

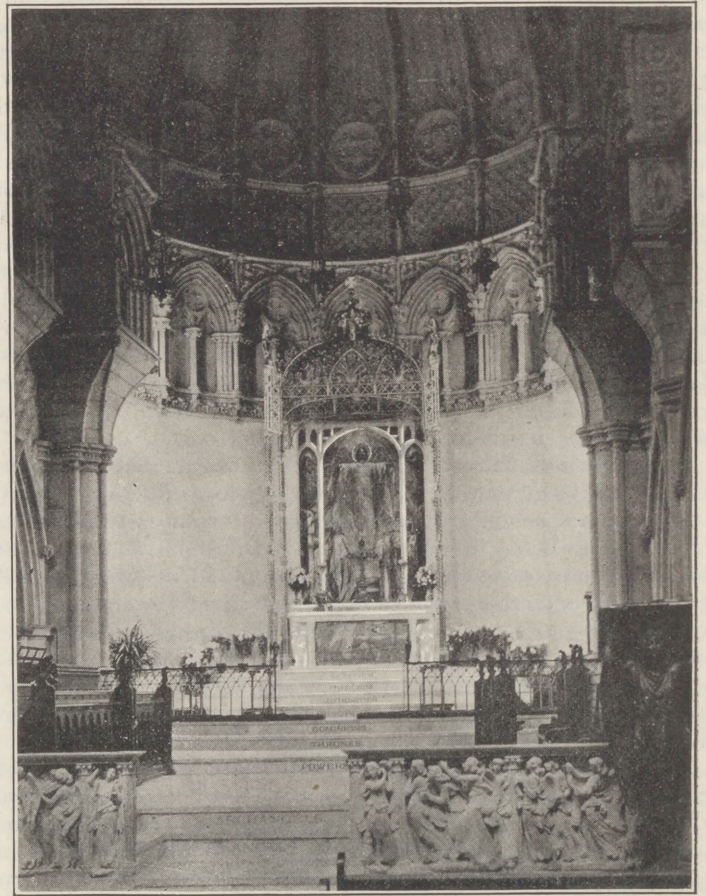
the bottom of the canopy, and the top of the altar. The white spaces shown in the photograph at the sides of the altar are to be filled with mural paintings illustrating the worship of the Heavenly Host, and are to bear this legend:

"Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name."

These paintings are being executed by the same artist who designed the reredos. They are given by the congregation of All Angels' and it was hoped that they would be in place on All Saints' Day, but it was found impossible to have them ready at

that time and they are not now likely to be shown much before Christmas.

The church was crowded at the commemoration service on All Saints' Day when these beautiful memorials were for the first time shown. In addition to the Rev. S. DeLancey Townsend, Ph.D., the rector, and the Rev. R. W. E. Merington, his assistant, the Rev. R. C. Hall, D.D., professor emeritus of the General Theological Seminary, and the Rev. John W. Hyslop of Ashtabula, Ohio, were in the chancel. The service began with the Communion Office, the rector being the celebrant. The Epistle was read by Professor Hall and the Gospel by Mr. Merington. The address was made by the rector, and in it he paid a glowing tribute to the memory of his predecessor, the Rev. Dr. Hoffman. "This noble altar and its uplifting reredos," said



NEW ALTAR AND REREDOS—ALL ANGELS' CHURCH, NEW YORK.

he, "is a fitting memorial of a devoted, faithful priest and teacher—who so often from these lofty steps cried out to the worshippers below, 'Lift up your Hearts.' Those words were the very key-note of his life and of his teaching." Speaking of the memorial pulpit he said: "This stately pulpit and its beautiful accessories are the loving tribute of a devoted wife and mother to the memory of her husband and her sons now in Paradise. It is a perpetual memorial of her faith in the Communion of Saints."

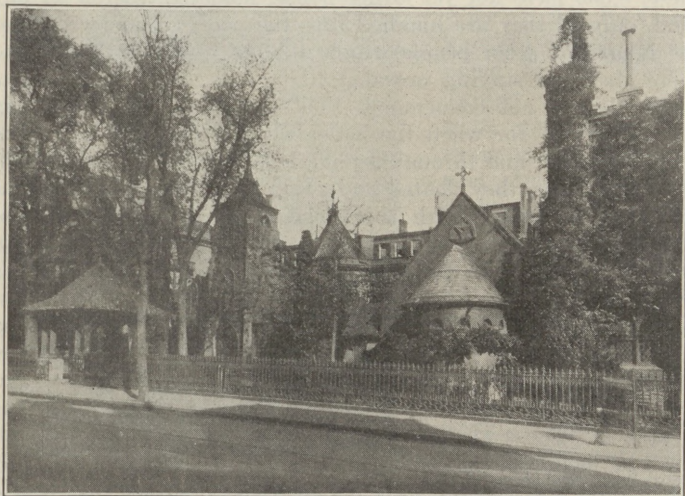
The music of the service was under the direction of Mr. Lacey Baker, the organist of All Angels'. He was assisted by Hans Kronold, the violoncellist, who played the obligato of Chopin's Funeral March at the opening of the service. The vested choir of the church was never heard to better advantage than at this service. The anthem was Sir John Goss' "In Memoriam" and much of the music was from the service by Schubert.

The already beautiful interior of All Angels' will be further beautified within a few weeks by the installation of four new windows in the south choir transept. These windows are to be memorials and are given by Mr. Frank Tilford in memory of his father and mother, by Mr. and Mrs. Thos. Dimond in memory of their son, and Mr. David B. Ingersoll in memory of his wife.

A new rectory on West End Avenue, adjoining the south side of the church, is rapidly nearing completion. The exterior has been finished and the interior fittings are now being put in place. The new building is a beautiful example of dwelling house architecture and its lines harmonize very well with those of the adjoining church. The library of the rectory is being fitted up by one of the members of the congregation as a memorial of a deceased member of his family.

IMPROVEMENTS AT THE TRANSFIGURATION,
NEW YORK.

ONE of the most interesting of New York's churches is that one that has just celebrated its fifty-second anniversary: the Church of the Transfiguration, better known as the "Little Church around the Corner." The passer-by on 29th Street, just east of Fifth Avenue, will see on the north side of the street a long, low, rambling structure, unmistakably a church, but unlike any other city church that he is likely to find in a day's journey. It stands back from the street, and its yard is shaded by beautiful trees, in the midst of which a fountain plays, and



CHURCH OF THE TRANSFIGURATION, NEW YORK.

were it not for the surrounding buildings, that tower above the modest spire, one could readily imagine oneself in front of some English church. To enter the church one has to pass through a Lich Gate, one of the very few in this country, and a shaded walk leads from it to the doorway.

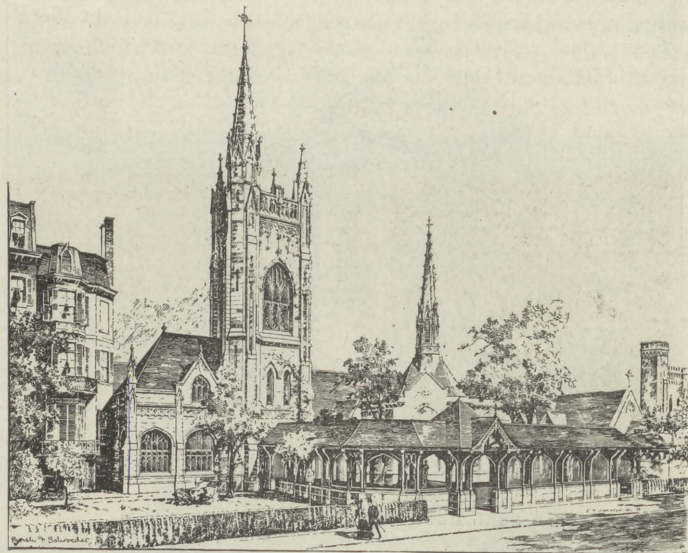
It is expected that before many months, Transfiguration Church will have a more imposing exterior than it now has. Plans have been drawn for a new tower which is to be a memorial of the former rector, the late Rev. Dr. George Hendric Houghton, and it would have been built before now had it not been that owing to the rise in the prices of building materials, the architects advised that the work be deferred until they had



ALTAR AND REREDOS—CHURCH OF THE TRANSFIGURATION, NEW YORK.

dropped again to a point more in keeping with real values. With the addition of the projected tower the church building will lose the low appearance it now has, and the cross on the spire will be above anything in its immediate vicinity.

The beginning of the work of the Church of the Transfiguration is found in a private house on 24th Street, where the late Dr. Houghton began holding service in 1848. In two years a church was built and this original church is now a part of the nave of the present structure. Additions were made from time to time as more room was required, and the church of to-day has the appearance of a number of connected structures, rather than one building. Passing into the church, one's eyes are first attracted by the main altar and reredos. The latter is a memorial of a former parishioner of the church and is made of Caen stone elaborately carved. The centre division represents the Transfiguration. In the side divisions are figures of St. Matthew and St. Luke, and above the centre is the crucifix, on one side of which is a figure of the Virgin and on the other a figure of St. John. The two windows shown at the sides of the altar were placed there by the Altar Society in memory of Miss Ballou, their first president. In each is shown the figure of an



CHURCH OF THE TRANSFIGURATION, NEW YORK.
(With Proposed Houghton Memorial Tower.)

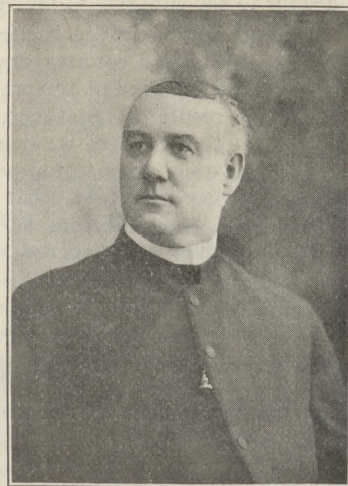
angel swinging a censer, and under them are the inscriptions, "Holy, Holy, Holy," and "Lord God of Sabaoth."

The interior of the Transfiguration is filled with beautiful windows and paintings, many of them memorials of friends and parishioners of the church. Not the least notable is a window on the west side of the transept erected by the Player's Club in memory of the late Edwin Booth. It bears a quotation from *Hamlet*. There is another window, erected in memory of an actor, on the north aisle. This is a memorial of Harry Montague and represents a pilgrim. It bears the inscription:

"If I ask Him to receive me will He say me nay?
Not till earth and not till Heaven pass away."

The popular name of the church, "The Little Church Around the Corner," was obtained in a manner that is familiar to almost all. The incident which gave it birth has never been forgotten by members of the theatrical profession, and the church numbers among its staunchest friends many of that calling.

The founder of the Church of the Transfiguration was succeeded by his nephew, the Rev. Dr. George Clark Houghton, in 1897. Under his leadership the work of the parish has been carried on along the lines laid down by the founder half a century ago. The church is open every day in every year from early morning till late afternoon. The stranger and the wayfarer

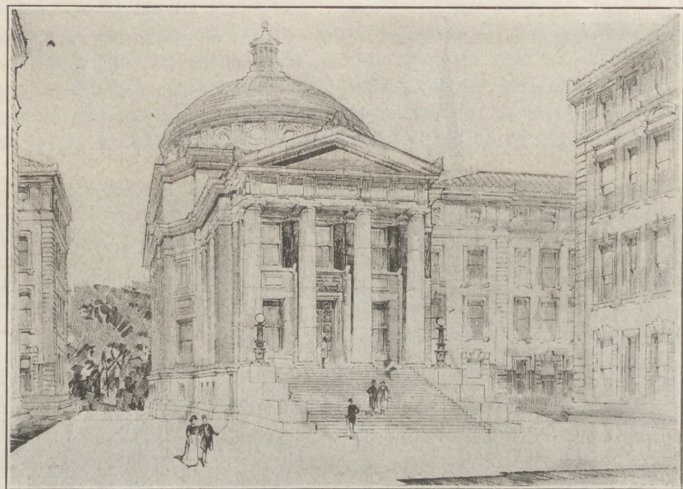


REV. GEO. C. HOUGHTON, D.D.

are always welcomed, and if they need more help than they can obtain from rest, meditation, or prayer, a kindly hand is always ready to extend the aid. In the parish are many members of old and wealthy New York families, but the poorer and less known people are made just as welcome as their more well-to-do neighbors, and Dr. Houghton does everything that man can do to make of the Transfiguration a church home for anyone who may enter its doors.

A CHURCH HOUSE FOR COLUMBIA.

COLUMBIA UNIVERSITY, the history of which is closely interwoven with the history of Trinity parish, is to have a Church house. It is to cost \$100,000, and will be the centre of all religious activities at the University, as Barnes House is at Cornell, Phillips Brooks House at Harvard, and something as Houston Hall is at Pennsylvania. Its location is to be at the west of the library, and on the east, directly on the axis of the latter, is to stand the chapel. The library has a large dome and the parish house and chapel are to be of classic architecture, but



EARL HALL, COLUMBIA UNIVERSITY.

smaller. The chapel is to cost \$50,000, and the plans have been drawn. Tentative considerations have thus far prevented the erection of the chapel, but it is thought it will not be much longer delayed. The chaplain of Columbia is the Rev. Dr. George R. Van de Water of St. Andrew's. The new parish house will have reading and committee rooms, and an auditorium seating 500. The material is to be granite, gray brick, and limestone.

CONDITIONS AT GALVESTON.

[We have pleasure in giving space to the following letter.]

GALVESTON, TEXAS, October 17th, 1900.

MR. JUDSON I. WOOD,

Supt. of Schools, Gardner, Mass.

MY DEAR MR. WOOD: Please find receipt enclosed for your kind donation of \$51.25 from the Young People of Gardner to the sufferers of Galveston.

If any one has given the impression that the needs of this devastated city and country are past, and that it is too late to render aid, there are but two ways of regarding that impression. One is the result of ignorance, the other of malice. We who are here in the midst of it, struggling with its necessities hour by hour, have not time to tell you over and over again what my own pen has so often told—that the losses were greater than can be computed, the sufferings beyond words to describe; that all the money thus far received will be required to remove the debris of broken houses, crashed to splinters and piled twenty feet high, along miles of sea coast, where even two blocks wide of the city itself is gone, and the sea rolls and tosses over what was lately its finest and most thickly populated avenues; that these heaps of splintered wood are filled with the furniture of once beautiful habitations—beds, pianos, chairs, tables, all that made up happy homes. Worse than that, the bodies of the owners are rotting therein—twenty or thirty of them being taken out every day, as workmen remove the rubbish and lay it on great piles of ever-burning fire, covering the corpses with

mattresses, doors, boards—anything that is found near them—and then left to burn out or go away in impregnated smoke, while the weary workmen toil on for the next. These men must be paid, for each has a family to feed, and you people of good New England judgment can estimate what you, yourselves, would ask to do that work. For all this work, and for all expenses that have to be met, the sum has not yet reached one million dollars. I know the truth whereof I speak, for I am on the committees and know the receipts.

This for what has been. A word for what is, and must be. Although six or seven thousand lives went out, there are yet many living, for Galveston had a population of 39,000. Of these, 8,000 have not yet either house, home, or shelter of any kind, only as they are huddled into the poor, broken wrecks of the houses of other people which did not quite go down; and there they are staying crowded like cattle in a pen under a shelter barely not condemned. These people have nothing in the world left, for when the house went it took the last thing they possessed; and through a terrible day of storm and a night of black horror, they floated and swam and struggled, amid the storm-beaten waves, with the broken slate roofs of all these houses hurled like cannon-shot against them, cutting, breaking, crushing, meeting in the waves obstacles of every sort from a crazed cow fighting for its life to a mad moccasin snake—perhaps to come out at last on some beach miles away, among people strange and bewildered like themselves. Some of them have struggled back to find possibly a few members of the family left, the rest among the several thousands of whom nothing is known. These are the people of whom I am trying to tell you who have now neither homes, shelter, nor any other earthly possession—not a dollar, only the food and clothing that people have sent by carloads and shiploads, and which we are distributing. For them I have put out an appeal to the lumbermen and hardware merchants of the United States, a copy of which I will send you, to kindly send some materials of which houses can be made. They cannot be built of splinters; but suitable materials are needed for little, rough, temporary homes, where these people can be sheltered from the winter, now scarcely a month away. They have no warm clothing, bedding, blankets; for of all the clothing that has been sent, the kind donors felt it must be for hot weather. There is plenty of this summer clothing, but nothing to protect against the blasts of the northers that come from time to time quick and sharp, even to freezing. Of the houses for which I ask the material, not one is yet finished. A few are in course of construction; some little huts are going up, out of broken boards; but when you reflect that there was not one undamaged house left in Galveston, scarcely a roof or chimney left, and more than half that remain partly upright are under condemnation until repaired or torn down, you will understand that there is something to do even to get ready to put up the new houses, were there something to make them of. Please understand that there is no one here wanting food, no one without clothing, such as it is, and no one uncared for. There are few orphans to trouble over, for where the storm was great enough to take the father and mother, what reflecting person supposes that the children would be left? The weakest always go first in these great disasters. We are caring for every orphan here; but the homeless, houseless, unprotected eight or ten thousand people must be done something with, some homes must be made for them, some furnishings must be given them, and they must be placed in condition to earn their living as they did before. True, nearly all have lost a part of their family; but that does not make the burden easier for them to bear. I have made as plain an estimate as possible of what is needed for the construction of these homes, and am sending it over the entire United States, to all lumbermen, hardware-men, furniture men, and other persons whose imagination can picture what might be needed in a little new pine house, where not even the smallest implement of living exists. I have stated over and over, as to you, the amount of money that has been received by the committees of Galveston, showing what they have to do this work with. If still the reports go out that too much has already been sent, and that nothing more is needed, and that it is too late for those even desiring to do so to send more help, I can only say to you that the people who make these statements are not here and cannot put their fingers in the wound; but if you can believe me, your country-woman, I am here and my fingers are in the wound, and I assure you that the side was pierced and the nails did go through.

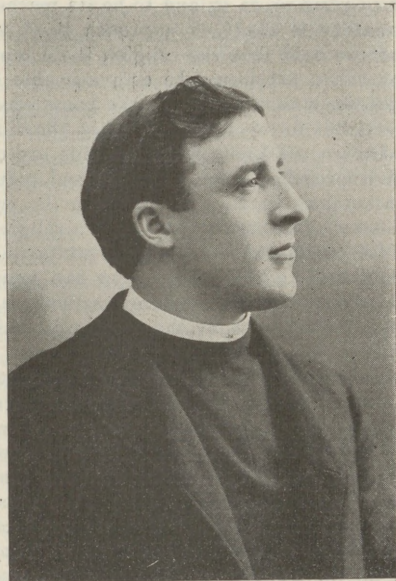
Very sincerely yours,

CLARA BARTON,

President.

DEDICATION OF CALVARY CHURCH, SANDUSKY, OHIO.

THE accompanying photographs show exterior and interior views of the New Calvary Church, Sandusky, Diocese of Ohio (the Rev. Ernest V. Shayler, rector). The church was dedicated on Sunday, Oct. 21st, by the Bishop of the Diocese, the Rt. Rev. William Andrew Leonard, D.D.



REV. ERNEST V. SHAYLER.

The choir formed a procession in the choir room and marched to the tower doors, where the Bishop knocked thrice in the name of the Blessed Trinity. The doors were opened by the wardens and vestrymen who preceded the Bishop up the aisle repeating alternately the 121st and 122nd psalms. Then after the official declaration of the dedication the Bishop blessed the congregation. Afterwards morning prayer and the Eucharistic office followed, and although one hundred had received at the early

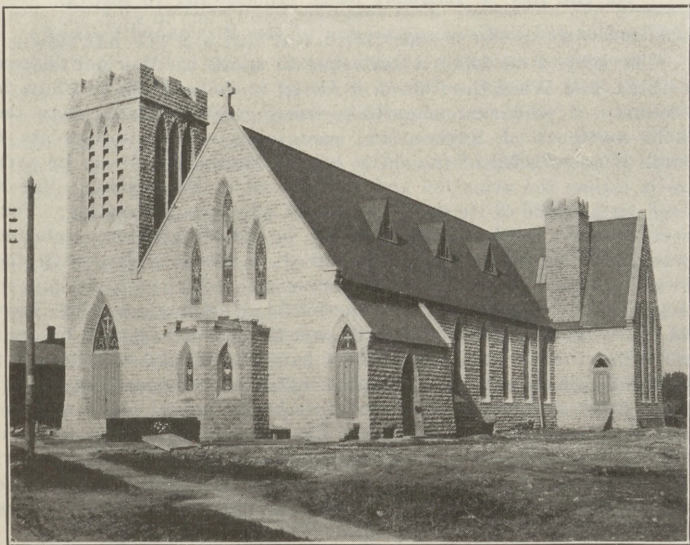
celebration and a large number received, not one of the large congregation left the church before the end of the service. The Bishop preached a powerful and eloquent sermon and the vested choir of thirty-five voices sung matins and Gower's Communion Service with appropriate anthems in an excellent manner.

In the afternoon the Bishop administered Holy Confirmation to a class of candidates and addressed a larger congregation than that assembled in the morning. Following this service the rector baptized sixteen children.

Festal evensong was sung in the evening at which a congregation which exceeded the seating capacity crowded the church, the special preacher being the Rev. E. J. Craft, rector of St. Andrew's Church, Elyria.

The dedicatory festival was continued throughout the octave, the preachers being the Rev. J. C. H. Mockridge of Detroit, Rev. Frank Du Moulin, Chicago, Rev. Dr. Lloyd of Cleveland, Rev. Edwin Weary of East Liverpool, Rev. W. S. Baer of Grace Church, Sandusky, Rev. Robert Kell of Cuyahoga Falls, and the Rev. A. Leffingwell of Toledo.

This parish has made a phenomenal record in the past six



CALVARY CHURCH, SANDUSKY, OHIO.

years, during which time the Rev. Ernest V. Shayler has been rector. On December 1st, 1894, the minister in charge resigned because the parish was unable to pay its quota of his salary,

which amounted to \$18 per month. It seemed a hopelessly dead parish when Mr. Shayler assumed charge. Although there were seventy communicants enrolled, only thirteen persons were present at his first service. The 70 has increased to 350 communicants and the new church has been erected because the old was too small. About 200 of this increase has been by Confirmation, the remainder by letter and otherwise. The rector has baptized 242 and buried 110 persons. From being nearly at the bottom of the list then, the parish now stands ninth in the Diocese.

The church, as will be seen, is severely Gothic, of native limestone, beautiful and dignified within and without. It is 128 feet in length and 72 feet wide at the transepts. Six hundred worshippers can be accommodated, and yet the chancel and sanctuary are of large dimensions.

The windows are a specially interesting feature, the altar window being a life size reproduction of the Crucifixion, our Lord hanging upon the Cross with the weeping Magdalene at the foot, while on opposite sides stand St. John and the Blessed Mother. The west window is the Resurrection, the angel standing upon the door of the tomb proclaiming He is risen, while clusters of lilies fill the two outer panels.

The twelve windows of the nave are of plain cathedral glass with an Apostle's shield in each one, the whole representing the thought of the Church "built upon the foundation of the



CALVARY CHURCH, SANDUSKY—INTERIOR.

Apostles and prophets, Jesus Christ Himself being the chief Corner Stone." The harmony of color, thought, and symbolism is beautiful indeed and reflects great credit upon the Van Gerichten Art Glass Co. who furnished them.

Another unique feature of the interior is a beautiful rood screen of carved oak, with the large rood beam above it. The altar is adorned with rich hangings consisting of dorsal, frontal, superfrontal, and wings. These, together with the antependium, are the productions of the St. Albans Art Institute.

A large choir room and chapel is downstairs, the chancel of which is located immediately under the baptistery.

The whole building will be heated by steam and it is proposed in the future to erect a parish house and rectory upon the same plot of ground, the whole lot measuring 118 by 165 feet.

This is the first parish over which Mr. Shayler has been rector, and his rectorate has been richly and abundantly blessed, not only the parish but the city at large feeling its power for good. The work has been carried on upon thoroughly sound Church lines and the Catholic Faith has been fully taught.

THE late Bishop Hopkins, in his convention address in 1857, used the following language:

Every Christian who has property enough to make it worth while to dictate his last will and testament, is solemnly bound, before God and the Church, to consecrate a fair proportion of it—never less than a tenth part—to the maintenance of religion. If he have no offspring to provide for, that proportion should be increased—by adopting the Church instead of children. But never, in that solemn act, should the cause of Christ be omitted or forgotten. Never should he fail to place on this last earthly record a testimonial of his faith; nor distribute his possessions without a suitable memorial of his pious gratitude to God who so kindly prospered him.

Echoes of The Missionary Council.

EXTRACTS FROM ADDRESSES OF THE LATE ARCH-
BISHOP OF CANTERBURY AT S. P. G. MEETINGS
OF 1887 AND 1892.

FROM *Life Benson*, pp. 457-461. VOL. II.

(Quoted by the Bishop of New York at the Missionary Council.)

There are one or two things which are becoming very plain to observers which were by no means obvious in the past. It really did commend itself to many great Missionaries in the past that the best field for working in was the field of the unsophisticated, the simple and the ignorant, and no doubt there is beautiful work, with beautiful results, to be done among them; but I believe that is not our theory now.

We have perceived that the reflective mind stored with knowledge is in the heathen a better field for the work of Christ than vacancy and ignorance. The greatest works in the past have been done on that principle. The Gospel itself recognizes the fact, because it came "in the fulness of time." It came when the human intellect had attained the highest reaches it has ever attained. For originality of conception, for keenness of investigation, the old philosophies, if they have rivals in modern times, have not been surpassed. Better methods have been devised, but human mind-powers may well be thought to have reached what may be considered the highest stage of development when the Gospel was presented to it. Accordingly, we must not make any such great mistake as would be involved in the suspending or diminishing of secular education, in any part of the world where we give secular education, until that secular education is provided in a better way by other means. We could, I am persuaded, make no greater mistake than suspending, diminishing, or being content with a smaller allowance of those studies which expand and inform the mind, in any belief that we can do well enough with some small portion, and on that plant the Gospel of Christ. We cannot plant it half as well on the half-instructed as on the most instructed and cultivated intellects. We are learning, and every report brings home to us now, what we were not sure of even a short time ago. We were not sure of the importance of building up schools and universities, as the Church of our forefathers did for us.

It is not so many years that it has been borne in upon us that a religious tone of mind, though heathen, is a better field for Christian effort than a non-religious tone of mind. We are beginning to perceive that in those regions where our race—where Europeans—are destroying belief in the old religions, if they have not the religion of Christ at hand immediately to substitute they are doing more harm to religion than good. It is not true that the mind from which every possible superstition has been banished, until it becomes a *tabula rasa*, is in a better state of receptivity for the truths we have in hand than the mind which still retains its religious tone, even though the modes and shapes under which it lives are untruthful, and in some cases even injurious. Any religious tone is the upgrowth of many generations. The religious tone in any nation has been gradually formed in it, and, for any generation that we may be dealing with, it is the offspring of the teaching of old traditions, conveyed by teaching and by habits early formed. I fear that, if we have one single generation intervening which has no religious habits, no thought beyond the grave, no tone which makes it perpetually look up to that which is beyond it and above it, we shall find it a harder task to convert the children of that generation than to convert the polished heathen, however firmly they hold to their old faith. Therefore, wherever this Society is at work, I hope it will do its utmost to promote schools and universities, and all manner of teaching good for the mind of man, until there arises some power which takes this in hand and is able to impart such instruction better than we can.

* * * * *

Then, again, if our communities in all directions ought to be careful about destroying the religious tone of any nation, however superstitious, without being ready to replace it, it follows from that that we ought to do our utmost to understand the religions we are to deal with. These religions are great; they are not trivial. They do embody the best thoughts, the best feelings, the best aspirations of men through many ages. It is not true that they are ordinarily wicked, except by contrast. We know that there may be wickedness in and among them, promoted even by their ministers. But we know it has been so in Christianity too. We know that in the Christian Church itself there have been veins and seams of wickedness which have gone far to make the society they pervaded unpalatable to earnest minds. We often do undervalue the importance to mankind of such a religion as Mohammedanism. I would say that those who know Mohammedanism best, know that in many directions there are noble characters formed under its influence—men of justice, men of piety, men of truth—whom all who know them intimately respect. These characters are the strength of that or of any other religion. It is not what is to be found in books, what is to be said or prayed in temples; it is the characters that are formed by any religion which are its true strength—the pillar of its strength—among the popu-

lace. When we find Mohammedanism so hard to break, so irresistible, so impregnable a citadel, so impenetrable a rock, it is not because it is a religion which ministers to pride, to lust and cruelty. I deprecate very much our setting to work—I do not believe we shall ever succeed if we set to work—believing that the religion of any nation which God has allowed to grow up in it, and to be its teacher up to this point, until Christianity is ready to approach it—I do not believe we should succeed if we held that the religion itself ministered to pride, to lust and cruelty. It would be as reasonable if we were to impute to the Gospel the sins of London. We know what the sins of Mohammedanism are, but do we not know what the sins of London and Europe are? Do we not know what the sins are of other places where the Gospel is preached most earnestly and sedulously? We mistake if we do not look at the root of the evils; we must look into the region of human nature, and first accept a religion as having done what it could for the moral and spiritual welfare of its followers; having done that, and in that spirit, you can move forward, and offer yourselves as those who have a more excellent way to present to the nations living in the faith of those old religions. Mohammedanism does form high characters. No one can go into a Mohammedan place of worship without being struck by the evidence of sincerity, gravity, absorbedness, and solemnity in the worshippers. We must not approach them as if they knew they were themselves deficient, and that it was only pride and obstinacy that prevented them from listening to us. We must go to them acknowledging that God has brought them a long way on the road to Him. We must take them up where they are, and remember that they do not look upon themselves as behind Europeans or the English nation. They look upon their sacred book as an advance on Christianity, and until we are able to meet them on their own ground, until we have thoroughly mastered theirs, until we know exactly what their position has been in the formation of character and thought—unless we recognize the deep spring of devotion they exhibit, unless we are prepared to find the formation of noble characters among them due to the same cause as the formation of noble characters among ourselves—we shall have no chance of dealing with a religion like Mohammedanism. It is a religion which requires to be thoroughly understood and deeply mastered. We want the colleges, we want the institutions and the great students who shall fortify and prepare our missionaries, to send them out, not with the idea that being Englishmen and Christians they ought at once to carry everything before them, but with the notion that they have a fierce battle to fight, a hard strife to encounter, and that they must be prepared to follow misbeliefs and misunderstandings to their very root and origin. The stubbornness of the Mohammedans in resisting Christianity gives me more hope of what they will be when we have gone to them, properly armed to face them—to those who fully believe they could come to London and improve it, and give us a purer and better religion than our own—their stubbornness in maintaining and supporting their religion gives me more hope than the levity with which some nations are ready to give up old truths and take up a new religion, which they think will lead them to Western civilization and wealth.

WORLD PROBLEMS IN CHINA, AND WHAT THE CHURCH IS DOING TO SOLVE THEM.

BY THE REV. J. LAMBERT REES, MISSIONARY TO CHINA.

(Read at the last evening session of the Missionary Council.)

The subject on which I am asked to speak is "World Problems in China, and What the Church is Doing to Solve Them." China is a country of such vast magnitude, being greater in area than the whole continent of Europe, and containing within its borders a fourth if not a third of the entire human family, that from its very size it claims the attention and the interest of the nations. But it is not on account of its *size* merely that China is interesting. This great country which has been living in almost absolute seclusion through the past ages has been forced in recent years, with the onward progress of the world, to enter into relations and come in contact with other nations. The period is an unique one. The East and the West have met. The white and the yellow races are brought into contact with each other. The buoyant, progressive forces of Christendom have been brought into conflict with the dormant strongholds of heathenism. Never before in the history of the world has there been such a spectacle. The Crusades perhaps may be compared with it. Then we had Christendom against Mohammedanism; but now the conflicting forces are immeasurably larger. That the issues may be reached without much carnage and bloodshed is the earnest prayer of every Christian.

Such a period as this, as we can at once see, presents many problems of the most far-reaching significance—world problems we can truly call them. China is the home of the yellow race, a race with a civilization much older than our own and which is in natural mental endowments every whit the equal of the white race. When a third of the human race is thus almost suddenly brought into contact with the rest of the world, there are racial, political, industrial,

and commercial problems involved which will take the highest wisdom of the statesman and philosopher to solve.

But we as members of the Church of Christ are chiefly concerned with the *religious* problems which this conflict involves. Our object is to propagate Christianity amongst the Chinese, and to bring them within the fold of the Christian Church. What are the difficulties which stand in our way as we endeavor to do this?—for the *difficulties* constitute the problems.

The first difficulty that strikes us is the gigantic character of the task,—the bringing in of the yellow race to the Christian Church. It is very difficult for us to form a clear conception of the population of China. China is almost a world in itself. And not only is the population vast but there is a coherence about it that is unknown in Western lands. Every individual is linked to his fellows by the custom of mutual responsibility which prevails in the country. Individual freedom is reduced to a minimum in China. When a man wishes to do anything that is unusual—to become a Christian for instance—he will have his father and his mother, his uncles and his aunts, his cousins, his friends, and his neighbors, all combining to bring pressure upon him to cause him to change his purpose. The penalty which they can inflict upon him is severe in the extreme. His name, if he refuses to listen to the admonitions of his elders, will be erased from the register of the clan; that is, he will be disowned by the family. This is very much the same as if in our home lands, parents were to feel obliged to turn a son or a daughter out of the family for some grievous immorality. You can imagine, then, how difficult it is, especially for those who are high in social circles in China, to become Christians.

On account of this custom of mutual responsibility, there is a wonderful sameness and homogeneity about the people. This sameness is seen not only in their customs and in their dress, but also it is imprinted on their physical features. From North to South, from East to West, one sees the same Mongolian features, the same straight black hair, the same oblique eyes; such is the result of the millenniums of social bondage to which the people have been subjected! Imagine four hundred millions of this same type of people bound to each other in this way! One feels when in China that one is in the presence of a *mass* of humanity, to move a part of which means to move the whole. The inertia which it offers to any force brought to bear upon it is enormous.

What then should be our feeling as we face this gigantic task? Is it to be a feeling of hopelessness and despondency? Are we overcome by a desire to shirk our responsibility and to evade our duty? When the Master tells us "Go ye into all the world," are we inclined to answer, "Let China be excepted"? Nay, rather let the very magnitude of the task stir us into activity; for here there is scope for us to show our loyalty and our devotion to our Lord.

Let us narrow the field of our vision, for the sake of the clearness, to the Yangtze Valley, for this, as far as the Anglican Church is concerned, is the recognized sphere of the American Church. The English Church is working in the North, in the West, and in the South. The American Church has the provinces of Kiangsu, Anhui, Hupeh, and the Northern parts of Kiangsi and Hunan.

Here in this valley of the Yangtze there is a population of about one hundred and twenty millions, or about a third of the whole population of the Chinese empire. For the evangelization of this mass of people, as far as the Anglican Church is concerned, the American Church is responsible. There are problems in connection with missionary work in China which it is the duty of those who are working in the field to work out, but you can at once see that it is the duty of the Church at home to do its best to find a solution to this one. It is a rule in military tactics not to attack an enemy unless the general has a force sufficiently strong to warrant a reasonable hope of success. In the face of the gigantic task that is to be accomplished, is the American Church putting forth a reasonable force to accomplish it? Are we in the sight of God doing all that lies in our power to bring these millions of heathen people into the Christian Church?

The next problem in the evangelization of China that I shall mention is *racial prejudice*. It is a fact of common observation that when two different races are brought together there is often between them a feeling of alienation and of prejudice. Yet more often than not, this is the result of ill treatment on the part of the superior race. During the early intercourse of the West with China there was no prejudice of this kind discernible. Marco Polo, an European who traveled in China many centuries ago, was made a high mandarin there. Other Europeans who came after him were also received with high honors. In recent times however this has completely changed. At present there exists, undoubtedly, what, generally speaking, may be called racial prejudice.

Now I do not blame any nation or any class of people for the creation of this feeling. Possibly it grew from the fact that European nations had to protect their growing commercial and other interests, which the Chinese government, owing to its corruption, was itself unable to do. Whatever may have been its cause it is undeniable that it now exists, and one has to be a resident but for a short time in the treaty ports before he will realize the existence of a very wide separation between the white and the yellow races.

But although this is true, I feel sure that I am right in saying that the missionary feels it the least. At first on entering a new

place, or during a season of popular excitement, he may feel it and suffer from it; but after settling down in the city, or the town, or the village, whilst doing his quiet work, it practically becomes non-existent for him. During the ten years I have worked in China I have personally suffered but very little from it. It is possible for the foreign missionary to work in the school, in the college, or in the parish, and practically to forget that he is working amongst an alien race. The key to the solution of racial prejudice in its connection with missionary work in China lies in the very Christianity which we present to the Chinese. When we go to them and work amongst them in the spirit of the Master, the prejudice disappears and the problem is solved. Yea more than this, I feel sure that the key to the solution of the racial prejudice which very soon must engage the closest attention of the statesman as he is trying to solve one of the subtlest of international problems, lies in the same fact. Missionary work, which has been maliciously represented as the chief cause of racial prejudice and international misunderstandings, will be found to be the destroyer of prejudice, and the Christian religion will become the great unifying bond amongst the nations of the earth.

The next class of problems to which I shall refer is the supporting of native religions by Christianity. What shall be the exact attitude of Christianity towards ethnic religions?

This is a problem which for a long time has engaged the close attention of religious thinkers. Many friendly critics at home have thought that we are too uncompromising in the mission field. It has been thought that we ought to incorporate that which is best and true in the native religions in the formation of a national Christianity in the countries in which we labor.

Now this is a very beautiful conception, but I feel sure that close acquaintance with the actual state of things in the mission fields would convince any critic that we are doing all that we can and indeed all that is possible in this direction. What after all is meant by incorporating in Christianity that which is best in the native religions? It is obvious that the sacred canon is forever closed, and however high and noble many portions of the sacred literature of the Chinese may be, these cannot be placed alongside of and incorporated with our Bible. Neither can any modification be made in the organization, the orders, and the sacraments of the Church. These have come down to us from apostolic times, and are, we believe, of divine authority. No! Christianity has been uncompromising in every land, and its very strength consists in the fact that it has kept itself pure and unalloyed amongst the heresies and superstitions of the ages.

What we try to *do*, however, is to study the native religions, and to make use of what truth we find in them in our preaching to the heathen; just as St. Paul, when he found an altar to the Unknown God, made use of this in his preaching to the Athenians. We enforce and illustrate and enlarge on these truths so as to prepare the way for the admission of the full light of Christian truth. Never, I think, has any missionary of the American Church been guilty of making a direct attack on the native religions. Our policy rather is to be conciliatory whilst uncompromising; to work out the false by bringing in the true. The religions of China especially may be regarded as intended in the providence of God as forerunners of Christianity, and as preparing the way for the introduction of the Christian Church. Confucianism, strictly speaking, is a system of ethical philosophy, and as a theory of morality it is certainly a very noble one. The moral precepts which it contains may be favorably compared with the moral precepts of the New Testament.

But this is the theoretical side of Confucianism only. In no country is practical morality so low as in China, in no country is there such moral paralysis. This shows us that the knowledge of what is right does not ensure right doing. Here is the opportunity of Christianity. It comes in to supply the moral energy that is needful; for Christianity claims not only that it imparts a knowledge of what is right, but that it supplies the power to *do* it. In the Christian Church a man is brought into spiritual contact with the Saviour—through the grace that is received in this spiritual union, the character is transformed, and power is received to shun the wrong and do the right.

Taoism teaches that there is a way of transforming the baser substances into precious metals. Many of the old alchemists of China have spent their lives in fusing and forging brass in the hope of transforming it into silver and in doing the same with silver in the hope of turning it into gold. The Taoists again believe that it is possible for a man, by partaking of what is called the elixir of immortality, to be so changed in his physical constitution as to become immortal. "*Chang sheng pu lao*"—to be always living without becoming old—is the motto of the Taoists. Emperors have sent out embassies into distant places to search for this elixir of immortality, so that partaking of it they themselves might become immortal. These are superstitions, but do we not see in them the natural instincts of the human soul seeking for its high prerogative—a sort of foreshadowing of the truth that this human frame of ours is destined for eternal life, that this corruptible must put on incorruption, that this mortal must put on immortality?

Buddhism endeavors to find a relief from suffering and pain, and according to its teaching, the only way in which this relief can be obtained, is by being rid altogether of our existence—by being absorbed into Nirvana, as it is said. The root of all pain, they say, is

in self-consciousness, in being, in *existing* at all; and the only hope of deliverance is to be rid of existence, to lose our self-consciousness in the great All, as the bubble on the surface of the ocean when it breaks, loses itself in the immensity of the waters.

Now, in these Hindu speculations, for Buddhism in the first instance came from India, we find, amongst many wild theories and superstitions, a great deal that is akin to Christianity, and which forms a preparation for it. Christianity, too, seeks to deliver men from pain and suffering; but it does this not through the extinction of the individual, but by delivering him from sin. Even in the speculation about absorption into Nirvana, do we not find an expression of a longing of the soul, the full satisfaction to which we find in our holy religion—to be *one* with God, "that God may be all in all"?

There is one feature in Chinese religious life that I would point out as being a problem of special difficulty; and that is ancestral worship. The Chinese believe that the departed ancestors exercise an influence for evil or for good over the living. They therefore worship the dead, and endeavor to propitiate them with sacrifices and oblations. In every household throughout the empire there is a shrine to the departed, and this forms one of the main obstacles in the way of the progress of Christianity. The Chinese believe this more seriously than they believe anything else in their religions. A Westerner may laugh at the folly of many of the superstitions in the temples and they will often join in the laugh; but no one dares to laugh at ancestral worship. This is a real and a serious thing to them, and the first thing they say to any one who wishes to become a Christian is, that he renounces his ancestors. The difficulty is a great one, and all the more because, although a superstition, it is the source of so much that is good and noble in Chinese life.

But even in this we find an indication of a great truth that is expressed in Christianity. The human soul somehow or other refuses to believe that the father, the mother, and the dear ones who have departed from this world, are lost for ever; and ancestral worship amongst the Chinese is the groping after the truth that is implied in this conviction. In our Creed we say that we believe in the Communion of Saints. We believe that the Church of Christ, visible and invisible, is one; that there is a communion not only between all the living, but between the living and the dead; that we are all *one* in Christ Jesus. Herein lies the solution to this difficult problem in China. The Chinese Christians know that they do not in any true sense renounce their ancestors, but that they are brought, when they join the Christian Church, into the eternal fellowship of the saints of God.

The last problem in connection with Christian work in China that I would indicate, is the danger that the Chinese will accept the material side of our civilization whilst rejecting its moral and spiritual side. This is a problem of the future rather than of the immediate present. China, with conservative doggedness, has long refused to accept even the material benefits of our civilization. But this, there is no doubt, will change. China will be forced into the comity of nations. She will see the advantage of railways and telegraphs, of an army and a navy, of naval and military schools, of opening mines and of encouraging industries. But many see in this the great problem of the future, China, still remaining heathen, but skilled in military matters and armed with all the modern appliances of war, will, it is supposed, be a danger to the whole world. There will, it is imagined, be the same racial antagonism, but the superiority of force will no longer be in the hands of the white race. There will be no common spiritual principles to which to appeal. The ideals of the two races will remain widely different; and then indeed, it is thought, we shall have a *world* problem in the truest sense of the word.

Without at all minimizing the importance of what this future problem may be, I would say that the solution of it undoubtedly lies in the missionary work of the Christian Church. There may be a transition time when China will accept only the material side of our civilization and when she will be a source of danger to other nations. But this will give way, we hope, to better things. Education and enlightenment cannot but do good to the country, and the acceptance of our material civilization cannot but prepare the way for the acceptance of the moral and the spiritual. The great law enunciated in Holy Writ applies here; first the material, then the spiritual; first the earthly, and then the heavenly. The Christian Church is already a power in the land; and what is now the despised and the rejected may be the empire, yea the salvation of the world.

I have not dealt specially with the present troubles in China. This is not because I minimize their gravity, for nothing in the history of the intercourse of foreign nations with China has occurred to equal in gravity and atrocity the present disturbances. I have omitted referring specially to them, partly because I think they are dealt with in the deeper problems which I have mentioned, and partly because these troubles will, no doubt, before very long come to an end, and missionary work will go on as before, facing and solving its old problems. In so far as these troubles have been a persecution against the Christian Church, the history of persecutions will undoubtedly be repeated in the results. Persecutions are dreadful to contemplate in themselves; but they eventually redound to the good of the Church. After this period of bloodshed and outrage we may well expect a

period of brilliant success in the history of Christian missions in China.

To Christianize China; this is our aim. To bring about the salvation of the yellow race, morally, spiritually, as well as materially; to see that great oriental empire placed on the only foundation upon which it can be firm and at the same time develop and progress. "In God we trust," is the motto that is inscribed on many of the coins of the United States; and may the day never dawn when there will be any other foundation to the social fabric of this great nation than *faith in God*. To see the same principle made the foundation of the social fabric of China is our great desire. This alone can regenerate the individual, purify the social life of the people, and reform the State. Christianity was the entrance of a new principle into the world; and owing to this principle, the entire course of history was changed. This transforming power has entered the great empire of China, and its beneficent influence can be already discerned.

"My word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

This is God's promise and it will be fulfilled in China.

BUSINESS TRAINING FOR CLERGYMEN.

BY THE REV. ROBT. B. SNOWDEN.

OF course it is understood that the duties of a parish priest are especially of a spiritual nature. His preparation in the Seminary has always been designed to qualify him for these.

There are, however, many matters of a business character which necessarily come before a rector. He is by law the head of a vestry, and he should be a leader in all the temporal affairs which are essential to the stability and growth of the parish. To act intelligently with those who are associated with him he should have understanding of affairs. The secular life of a parish may not be as important as its spiritual life, but the two are intimately connected.

A factor in the usefulness of a church is its site, which should be chosen with great care. Its purchase involves a knowledge of various matters of business, such as searching of title, drawing of deeds, placing of mortgage, if necessary. I knew a young clergyman who, proposing to buy a site, was surprised when I told him that prudence required that there should be a search of the title. I knew a parish where donation was made to it of a plot on which to build, but no complete deed was delivered to the corporation on account of some objection, and therefore no deed was recorded. Nevertheless, the parish went ahead and built, occupying ground to which they had no legal right whatever.

Some knowledge of the practical details of building should be possessed by a parish priest. He may not need to study architecture in all its various lines, but he should know how a church building can be constructed with a view to economy, substantiability, tastefulness, and convenience. The drawing of contracts, the supply of materials and their kind, and a multitude of other details have to be considered, and a rector should have a fair understanding of these. A church whose construction is left entirely to laymen is often but poorly fitted for the uses of worship.

The gathering of funds and their wise appropriation are also matters which enter into the life of a parish priest. If things go wrong here, the hindrance to the whole work is great, and they often do go wrong simply because the rector has no knowledge of business. Sometimes this deficiency on his part is taken advantage of; sometimes affairs are left to him and he blunders in their management.

These suggestions, which some may consider quite obvious, are made with the view of urging another suggestion, which is, that special instruction in the Seminary should be given on all these matters of business that are thus connected with the life of a parish priest. Probably some reference to them may now occasionally be made in Professors' rooms, but there should be systematic instruction given on these and kindred heads. A separate chair for this may be too much to ask, but it should at least be added to some department, in order that the young men of the Church entering her ministry may be prepared to push the secular interests of parishes with an intelligent action that will command the respect and coöperation of intelligent laymen.

OH, THE littleness of the lives that we are living! Oh, the way in which we fail to comprehend, or, when we do comprehend, deny to ourselves the bigness of that thing which it is to be a man, to be a child of God—*Phillips Brooks*.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

BISHOP SEABURY AND RESERVATION.

To the Editor of *The Living Church*:

IN THE August number of *The American Churchman*, published in Fond du Lac, there appeared an article on the Reservation of the Blessed Sacrament, in which it was stated that Bishop Seabury had adopted the expression, "We and all others who" in preference to "whosoever" in his version of the Scottish Liturgy set forth for the use of the Diocese of Connecticut, with a view to sanctioning Reservation, and that his son (!), the late Dr. Samuel Seabury, stated to his students in the General Theological Seminary that Bishop Seabury had made this change with this intention. As I had seen statements of the same sort before, and wished to know whether they had any solid foundation, I sent the paper to my friend, Dr. Seabury, the son of the Dr. Samuel Seabury referred to, and asked for his comments. He has kindly given them, and with his permission, I send them herewith to you.

The Bishop's House, Rock Point, GEORGE B. JOHNSON.
Burlington, Vt., Oct. 23, 1900.

EXTRACT FROM THE LETTER OF THE REV. DR. SEABURY.

"With regard to the article in the August number of the *American Churchman* which you were kind enough to send me, it is doubtful to my mind whether it is worth answering at all. It is so transparently inconclusive that I should think it would have no power of persuasion except for one already persuaded. The only occasion for remarks upon the article by me is afforded by the apparent attempt of its author to conjure with the names of Bishop Seabury and Dr. Samuel Seabury so that it may be understood that they were believers in and promoters of the notion which he is fain to establish. Statements like those of the article, which, unsupported by evidence, purport to affirm not only what was done and said, but also what was intended, by those who have long since departed this life, draw largely upon the credulity of the reader. To offer what Dr. Seabury is said to have said as to what Bishop Seabury intended, appears to be somewhat lame.

"Bishop Seabury died in 1796; the Dr. Seabury referred to in the article was born in 1801; Bishop Seabury having been, not his father as stated in the article, but his grandfather. It is possible, of course, and numerous are the instances of it, that opinions and statements may be handed down by tradition from grandfather, through father, to son; and if any evidence were offered to show that such was the case in this instance, one might feel obliged to accept the tradition of such an opinion or statement for what either might be worth. But to say that Dr. Seabury 'told students that his father' (meaning his grandfather) 'had had this clause put in for this purpose,' is a statement which two or more students ought to be produced to verify; or else, no such verification being presented, it is a statement which is worth as much as the word of the author can be worth on a subject of which it is apparent that he himself knows nothing; and if he could have offered any testimony more direct than his own, it is presumed that he would have preferred to do so rather than to depend upon such a very indefinite piece of hearsay evidence as he has presented.

"Dr. Seabury held his Professorship in the Seminary for about ten years before the date of his death in 1872. If then, students were so told by him as alleged, it must have been during a period of between seventy and eighty years after the date of the act claimed to have been performed by Bishop Seabury with the specific intent assigned. The implication would seem to be that Dr. Seabury's knowledge of Bishop Seabury's intent had been derived from tradition, as otherwise the testimony of any other 'very able Doctor of Divinity' would have served the purpose equally well. But if such were the case, I cannot help thinking it a little remarkable that Dr. Seabury should have omitted to transmit this important idea to the next generation, to which it was his good pleasure to be extremely full and precise in the information which he loved to communicate, as to all that related to the feelings and principles of a revered ancestor.

To say that I never heard such an intent ascribed to Bishop Seabury by my father as to the matter referred to, although I also had the honor of being one of his 'students,' is indeed no evidence that he did not believe, or had not expressed to others the belief, that Bishop Seabury had the intent ascribed to him. But perhaps the statement on my part of the absence of any such intimation to me, may somewhat strengthen the probability that my father had no such intimation to give. And while I have no desire to attempt the impossibility of proving a negative, I still think I may be justified in indicating the extreme improbability of this affirmative.

"Apart from any inference which may be justly drawn from my father's exceptional reticence to me in this case, it is important to remember that a statement in regard to the communication of another, is most unlikely to be true when it attributes to that other an assertion which is in itself entirely improbable. That Bishop Seabury 'had had this clause put in for this purpose' is so essentially improbable, as to make it almost impossible to believe that any one could say that he had so acted with this intent. I say almost impossible, because the writer of the article referred to has shown that it is possible to make that statement.

"I do not care to discuss either the general question of Reservation or the bearing upon it of the phrase quoted, further than such discussion may bear upon the probability as to Bishop Seabury's intent in the action ascribed to him. But I would like to point out that the question of the idea of Reservation being sanctioned by the Prayer of Consecration, depends entirely upon the construction of the word 'this,' and upon the use of the words 'we and all others,' which are attributed to him. The substitution of 'we and all others,' for 'whosoever,' as in the Scottish Office, infers nothing one way or the other as to this point. 'Whosoever' includes those who are absent and those who are present, as well as the phrase, 'we and all others.' That either phrase has in view only the particular Celebration at which it is used, and not the Institution of Christ wheresoever observed, is the point to be determined by evidence. Certainly 'this Holy Communion' is a phrase which may mean either this Holy Communion which Christ had provided for His Church, or this particular use of that provision now being made. If it mean the former, the words *whosoever*, and *we and all others*, are equally appropriate to express the reference to all partakers of Christ's Holy Communion. If it mean the latter, the same might be said with respect to the application of these words to those then present in the church, and to those out of the church to whom the Consecrated Elements might be carried—if these words contained the only expression of the mind of the Church on the subject, and if there were evidence sufficient to show that the words were inserted with this limited signification.

"As to the word *this* referring simply to the particular Communion then and there proceeding, no evidence appears to have been offered. The statement that 'in Scotland the Sacrament, as in the primitive Church, was reserved and carried to the sick,' certainly supplies no such evidence as to the meaning of the Scottish Rite. The same statement might be made, in the like general terms, with regard to England—though the words referred to are not in the English book. The same statement might perhaps be made with regard to Connecticut, though would possibly be less credible, particularly as the Concordat referred to between Bishop Seabury and the Scottish Bishops refrains from touching the point. But that either the Scottish or American Prayer of Consecration intended to limit the signification of the words 'this Holy Communion' to the observance at any given time and place proceeding, and thus to imply that some beside those then present in the church might be partakers of the particular Elements then Consecrated, cannot be allowed unless such limitation is consistent with the mind of the Church otherwise expressed. The distinct prohibition in the Rubric that any part of the Consecrated Elements remaining after the Communion just completed, shall be carried out of the church, and the equally distinct requirement that what so remaineth shall then and there be consumed, would seem to preclude the possibility that the Prayer of Consecration was worded as it is for the purpose of providing for the case of those who might be partakers out of the church, of those Consecrated Elements which the Rubric at the same time provided should be wholly consumed within the church. But whether this inference be correct or not, the fact remains that substantially the same provision for the consumption of the Elements within the church is contained in the Scottish Prayer Book, as is made in the American Prayer Book. From which it follows that the act

attributed to Bishop Seabury of changing the word *whosoever* in the Scottish office, into the words *we and all others* in the American office, could not have been made with the intent ascribed to him, inasmuch as such change had no possible effect upon the lawfulness of the practice of participation by persons out of the church of the Elements consecrated within the church.

"The endeavor to evade the effect of the mandatory Rubric upon the construction of the phrase in the Prayer of Consecration, by assuming that both contemplate the removal of portions of the Consecrated Elements from the church either before or after the point of time at which the Rubric becomes operative, although in my humble judgment extremely disingenuous, does not affect the question of the interpretation of the word 'this,' which is essential to the understanding both of 'whosoever,' and 'we and all others.' Yet it has been attempted to sustain the inference from the change of the Scottish prayer, by equally inconclusive reference to a change of the English Rubric. It appears to be claimed in the article under consideration, that the English Rubric prohibits removal, or Reservation for the purposes of removal; and it is averred that Bishop Seabury so altered the Rubric as to make it conform to the insertion attributed to him in the prayer, and thus 'legalized Reservation.' If the alteration in the prayer is of no significance it is hardly worth while to contend that the Rubric was changed to conform to it; and even so, such alteration of the Rubric can be of no consequence unless the alteration imports a plain change in the law. The alteration of the Rubric, however, will appear upon any candid comparison of its form in the English and American Books to possess no such force. The English Rubric making provision in one sentence for two distinct things, the disposition of the unconsecrated, and of the Consecrated, Bread and Wine, naturally refers to that which is to be consumed, as that which remains of what was Consecrated. Whereas the American Rubric, not referring to this distinction, deals only and directly with the disposition of that which was Consecrated, and naturally begins a sentence by allusion to what remains of this, as remaining *after the Communion*. If the two Rubrics be compared* it must appear that there is no difference as to the disposition of the remainder of the Consecrated Elements; and that the American phrase 'after the Communion,' simply denotes the point of time at which that disposition is to be made, and does not recognize any removal or Reservation for removal, any more than the English phrase does. It would be just as easy to argue from the English Rubric, that the words 'if any remain of that which was Consecrated' could not refer to that which had been removed or reserved for removal, because it could not properly be said to *remain*; as it is to argue that the American words 'if any of the Consecrated Bread and Wine remain after the Communion' exclude that which, as having been removed or reserved for removal, is to be understood not to remain: and I believe that such argumentation is not wholly unknown in England. But whether so or not, the words of the English Rubric admit the inference quite as well as those of the American Rubric; and since it has been assumed that the practice contended for is prohibited by the English Rubric, it cannot be contended that the change cited could have legalized it in the American Church.

"It seems therefore (without commenting upon the absurd claim that any act of Bishop Seabury could have 'legalized' any provision of an enactment deriving its authority from the concurrence of the two Houses of General Convention) so entirely beyond the bounds of probability that the Bishop should have imagined himself to be carrying out the intent which has been ascribed to him, that the statement said to have been made by his grandson Dr. Seabury, some three quarters of a century afterward, that the Bishop did act in pursuance of this intent, is proportionably unlikely to be true. A statement so careless and misleading appears to me extremely reprehensible."

ENGLISH.

And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use: but if any remain of that which was consecrated, it shall not be carried out of the church, but the priest and such other of the communicants as he shall then call unto him shall, immediately after the Blessing, reverently eat and drink the same.

AMERICAN.

And if any of the Consecrated Bread and Wine remain after the Communion, it shall not be carried out of the church; but the minister and other communicants shall, immediately after the Blessing, reverently eat and drink the same.

CHURCH SCHOOLS.

To the Editor of the Living Church:

THE reverend head of Grafton Hall is a witness to my contention that our Church Schools are expensive. The fact that some men prefer to pay more and refuse to send their children to a \$300 school proves nothing. St. Mark's, Southboro', is crowded, and I certainly did not mean to say that *all* Church Schools should be cheap. What I meant to bring out was that they are too expensive for the *ordinary* man's purse, and I think Mr. Rogers' letter is a witness to this; that they are boarding schools and that many parents prefer to keep their children at home; that we have need of *endowed* Church institutions which could give a \$500 education for \$200. Without endowments, I do not believe that any school can do this, and I would never send any child of mine to a *cheap unendowed school*; I should prefer the public school, and trust to my ability to train them in a godly way at home. This is exactly what thousands of Church people are doing.

H. P. SCRATCHLEY.

Newark, N. J., Oct. 29, 1900.

ADMIRAL SAMPSON.

REFERRING to your editorial in THE LIVING CHURCH Oct. 27th, in regard to Admiral Sampson, I desire to state that you are entirely mistaken in your facts. Admiral Sampson, together with every Captain who served under him, has *not* "been punished" for the lack of qualities, which you state to be "want of tact and of magnanimity in reporting the news of Santiago." You are simply one of the present generation who have failed to grasp the facts of the case. I suggest that you read the Report of the Chief of the Bureau of Navigation, U. S. Navy Department, 1898, and become better instructed. It would be a good thing for our Navy, and for our Country, if that report was made the basis of editorials dealing with the subject in hand, rather than the carefully manufactured popular opinion of to-day. Respectfully, ALFRED LEE ROYCE, U.S.N.

[Just why the foregoing should be deemed appropriate to THE LIVING CHURCH, we fail to perceive. To deny that Admiral Sampson is being "punished" is simply to maintain that the unhappy lack of appreciation shown him by the American people does not hurt. Lieutenant Hobson spoke of him as "slowly dying of a broken heart." We did not say that the "punishment" was just, and spoke only of his "*seeming* want of tact and magnanimity." We distinctly stated our belief that history would vindicate him, of course implying that he deserves more appreciation than he is to-day receiving. These are the only "facts" which we stated, and if we are mistaken it can only be (a) because Sampson "failed to do his duty," which we denied; or (b) that he deserves the lack of appreciation of the American people, which also we denied; or (c) that history will not "vindicate him" and rank him with Dewey and Schley, which we asserted. As these are the only "facts" which we stated it would be interesting to learn which of them it was in which we "are entirely mistaken." We still continue to do Admiral Sampson the justice of believing each one of them to be true.—EDITOR L. C.]

THE REAL PRESENCE.

To the Editor of The Living Church:

IN your issue of Oct. 20th, under the head of "Pamphlets," you make two counts against my tract on *The Teaching of the New Testament and Prayer Book on the Real Presence*: 1st, that the "doctrine of the Real Presence is confounded with Transubstantiation"; 2nd, that "the whole history of the subject seems misunderstood by the writer."

As to the first point, let the tract speak for itself. On page 34 I say:

"And it should be especially observed that all of the teaching from the Prayer Book, and by the distinguished theologians quoted is not only opposed to the Roman view of the Real Presence, but to the view now held by those of our own Church who call themselves Catholics, which view they style an 'objective presence,' not material, but spiritual. Nevertheless it is a presence in the elements upon the altar, under or in the bread and wine, and which presence some of the writers of this school of theology define in almost precisely the terms that the Church of Rome does."

Now, I submit to any candid reader if there is not here recognized a clear distinction between Transubstantiation, or the Roman view, and that held by the Ritualists. At the same time the intelligent Editor of THE LIVING CHURCH is not ignorant of the fact that some of the school of theologians here referred to indorse the term Transubstantiation, and the whole doctrine of the Real Presence, as defined by the Tridentine Council. I have recently received a tract which claims that Thomas Aquinas held essentially the doctrine which Rome holds, which is defined as Transubstantiation, and that this is not opposed to the doctrine of the Anglican Church, and the Rev.

Dr. Mortimer, in his book entitled *Catholic Faith and Practice*, while objecting to this term, says that in the Eucharist, "by the operation of the Holy Ghost the bread and wine are converted into the Body and Blood of Christ."

Secondly, in regard to the question of history: What is the history of the Real Presence?

The Editor of THE LIVING CHURCH knows perfectly well that the doctrine of the Lord's Supper was discussed and re-discussed for centuries, from the fathers in the third and fourth century up to the scholastic theologians of the middle ages, by Popes and Bishops, priests and monks of various orders, by such men as Beringer, Duns Scotus, Rutraum, Thomas Aquinas, and others, often with the greatest bitterness, until the various opinions and controversies culminated in the decree of Transubstantiation at the fourth Lateran Council, 1215, when this definition was imposed upon the whole Western Church; and that Rome made it the crucial test of heresy on the part of those who denied it. It was this doctrine of the Church of Rome, whose rejection sent thousands and tens of thousands to torture and to the stake. I do not think I have mistaken or misunderstood history in this particular. If I have I would be glad to have the Editor show wherein.

It is true I have used a strong expression in saying that the doctrine as now held and taught by the Catholic School is as far from that of the New Testament and the Prayer Book as "light from darkness." Light and darkness in Holy Scripture stand for truth and error, and when we see what representative men of the Catholic School, so-called, teach, as Dr. Mortimer for example, I do not think the expression any too strong. On page 241 of his book he says:

"The sacrifice in the Holy Eucharist is altogether the same in nature as that which our Lord offered upon the cross. For the same Lamb of God is offered who on the cross offered Himself to take away the sins of the world, the same Body which was born of Mary and crucified on Calvary, the same precious Blood which was there shed, and there is the same Priest (though now acting mediately), and the same Victim. So that we may say that the sacrifice of the Holy Eucharist is not a repetition of that on the cross but identical with it."

Again he says on page 37, speaking of this sacrifice:

"It is a propitiatory sacrifice for the quick and the dead; that is, it is offered in expiation and satisfaction for the sins of those in God's Church on earth and in purgatory."

Could any Roman priest state in plainer words what this Church of ours condemns, than this writer in these words? What this Church explicitly condemns he advocates, and I firmly believe that in all of its teaching, the Prayer Book is loyal to the Scriptures; and hence I denounce such teaching as erroneous and as far from the truth as light from darkness.

I have not confounded the doctrine of the "Objective Presence" with Transubstantiation, but to my mind the difference between them is not worth contending about, for the outcome so far as worship is concerned, is essentially the same; for if Christ is really present on the altar to be worshipped, in or under the veils of bread and wine, if His Body and Blood, His Soul and Divinity, are in every wafer and every drop or sip of wine as contended, then, as Bishop Hopkins, one of the most learned Bishops of the American Church, said many years ago, we have, as in the Roman Church,

"The same fear of awful profanation if a crumb or drop should fall, the same solemn reverence for the holiness of the altar and vessels, the same genuflections on approaching them, the same veneration for the priesthood, to whom such a marvelous prerogative is given, and if the express law of the Church did not forbid it, the same Reservation in the consecrated pyx, and the same homage to the *Corpus Christi* in public procession";

or in other words, all the accessories of the mass as celebrated in the Roman Church. That in some places now, in our own Church we have all these, is well known to the Editor of THE LIVING CHURCH, and in fact to every intelligent Churchman throughout the land.

Obsta principiis—"resist beginnings"—is a wise maxim, and if it had been heeded years ago we should not now have the distractions and conflicts, the divisions and bitter controversies, which have broken the peace of the Church and threaten a schism in England, or an apostasy of large numbers to the Roman communion. GEO. H. MCKNIGHT.

Elmira, October, 1900.

[We cannot at this time enter into a prolonged discussion of the subject. We may, however, make two brief remarks. (a) We attach much more importance than Dr. McKnight does to the difference between the Anglican assertion of a Real Presence and the Roman attempt to define

the mode of that presence; (b) The practice of Eucharistic Adoration must be estimated entirely with reference to its actual meaning. If it means making something else than Christ our God to be the object of Divine honor, it is idolatry. If it is simply the outcome of Christ's Real Presence, and His Person, its propriety is established by the truth of that Real Presence upon which it is based.—EDITOR L. C.]

PROMPT PAYMENT OF DIOCESAN DUES.

NOW THE POINT I want to make is this: where there is a law, it ought to be obeyed. If the law is bad, use every effort to change it by canonical action, for so long as it stands on the statute book it is binding. Debts are payable when they are due. Bankruptcy inevitably follows when they are not paid with some degree of promptness. I know that it has been a custom of many in this Diocese, as in others, and a very bad custom, to delay the payment of assessments and missionary pledges until the end, or almost the end, of the conciliar year. Many clergymen, on coming into the Diocese and finding this custom prevailing in their parishes, accept it when they ought never to rest until they have introduced a better custom. For, if such a custom prevails to any extent, what does it mean? It means one of two or three things. It means, first, that the Bishop must wait until the end of the year for the payment of a large part of his salary, and in the meantime must be subjected to the shame of owing butcher's, grocer's, and other bills, or of going to some kind friend and asking him to back his note at the bank. The present Bishop prefers to do neither the one nor the other of these two things. He prefers to pay his bills when they are due and to be able to look every man in the face, knowing that he "owes no man anything but to love one another." He prefers not to bring discredit upon the Diocese by providing ground for the charge that the Bishop of the Episcopal Church does not pay his bills. He wants the Church to have the respect of the community. He wishes, therefore, to have his salary when it is due.—THE BISHOP OF INDIANA in *Church Chronicle*.

ANOTHER ANCIENT CROSS.

JUST BELOW the summit of the Titterstone Clee, about four miles from Ludlow, and embosomed in trees, lies the quiet little church and churchyard of Bitterley. When the ignorant iconoclasts of the Puritan regime were busied in their terrible destruction—"hewing down all the carved work with axes and hammers"—the beautiful cross in this churchyard fortunately escaped their ravages, and is still standing unharmed, except by the storms of more than 500 years. Mr. Rimmer says, "Perhaps it would be difficult to find a better example of a tall tabernacle cross in England. Under the representation of the crucifixion are some light and peculiar brackets that are almost unique, and rather resemble thirteenth-century work." At the visit of Mr. A. E. Lloyd Oswell (the diocesan architect), to the church last year, it was noticed the old cross was in a most critical condition. The shaft was considerably out of the upright, and in danger of falling, owing to the giving way of its foundation. The churchwardens, parishioners, and neighbors, including Viscout Boyne, Lord Windsor, Sir Charles Rouse-Boughton, Bart.; Mr. J. B. Wood, of Henley, etc., at once took timely action, with a view to its preservation as a memorial to the late esteemed rector, the Rev. John Walcot. The cross is nearly twenty feet high, so that the task of preservation—not restoration—was a most delicate one; but it has been accomplished without taking down the shaft or removing any of the octagonal steps. Nothing has been altered, only insecurity has been replaced by firmness. Some of the parishioners are not satisfied that they have had the most for their money. "They call it restoring the cross, and they have not even scraped off the moss!" is a lamentation that has been heard.—*Canadian Churchman*.

IT MAY BE USEFUL for present purposes, says the (London) *Church Times*, to be able to refer to the exact words used by Dr. Arnold, that broadest of Broad Churchmen, in regard to the Crucifix, which Chancellor Tristram conceives to be a superstitious ornament. Writing from Chartres, Dr. Arnold said, "No one abhors more than I do the essence of Popery, but the open churches, the varied services, the beautiful solemnities, the processions, the Calvaries, the crucifixes, the appeals to the eye and ear, through which the heart is reached most effectually, have no natural connection with superstition. To forbear, therefore, from all use of the Humanity of Christ, as an aid to our approaching in heart to the invisible Father, is surely to forfeit one of the merciful purposes of the Incarnation." "I like," he wrote on another occasion, "the simple crosses and oratories by the road-side, and the texts of Scripture which one often sees quoted upon them." And elsewhere, referring to the use of ceremonies, he speaks of "the absurd confusion between what is really Popery and what is but wisdom and beauty adopted by the Roman Catholics and neglected by us." If anyone will take the trouble to compare Dr. Tristram's judgment with these words of Dr. Arnold, he will have no difficulty in deciding whether of the two can better claim the prize for speaking the language of Christian sobriety and common sense.

Editorials and Comments

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THE SACRAMENT OF THE ALTAR.

IN the midst of so much pernicious or hazy teaching concerning the Sacrament of the Altar which has of late come from across the water, it is a pleasure to read the *Charge** of the (Scottish) Bishop of Argyll and the Isles, dealing with that subject in a most satisfactory manner. The Bishop alludes to the controversies on the subject, adding:

"And yet there is consolation in remembering that all opposition to sound doctrine, whatever form it takes, invariably tends, in the long run, to the more universal and faithful acceptance of the truth that has been assailed. As a general principle, this has been again and again exemplified, not only of old, but also in our own days. In particular, some of us now living may be able to recollect, for our encouragement, how, during the last forty or fifty years, special assaults against the primitive doctrine of the Real Presence of the Body and Blood of Christ in the Blessed Sacrament have repeatedly led to fuller and more exact affirmations of that great truth by skilled defenders of the Faith, and have also been the cause of more definite belief and of more heart-felt adoration towards our Incarnate Lord, in the Holy Mysteries, among Christians in general."

The Bishop believes that much of the haziness on the subject is a result of the haziness of the language of the sixteenth century:

"They spoke two languages—sometimes the language of Calvin or Zwingli, and sometimes that of primitive antiquity—a consequence by no means calculated to lead to unity of belief in succeeding ages, or to inspire devotion."

After considering the grounds for belief in the Sacrament, the Bishop declared that three great truths or doctrines are taught by the Church concerning the subject:

"First, That the Holy Eucharist is a Sacrifice, as well as a Feast upon a Sacrifice; secondly, That in it we have the most adorable Presence of our Lord and God and only Saviour Jesus Christ, and thirdly, That when we speak of that Presence we mean the Sacramental Presence of His blessed Body and of His precious Blood, under the forms of Bread and Wine."

After tracing these doctrines in the Bible and in the Church, the Bishop alluded to two important considerations growing out of these beliefs:

"On the one hand, we should make it clear that the adorable Presence of our Lord in the Blessed Sacrament is a Presence not only of His Deity, which, of necessity, is everywhere, but a mysterious Presence of His Body and Blood. On the other hand, we must be

very careful, in teaching or attempting to explain this truth, never to verge upon the heresy of making our Lord's human nature omnipresent or His Body ubiquitous—an error which, among other consequences, would rob the doctrines of His Ascension into heaven, and of His coming again, of all real meaning."

Both these considerations were afterward developed more fully. In connection with the first proposition he said:

"To say that Christ is really present in the Sacrament, though absolutely true, may not always be a sufficient statement of the truth. For, in His Divine nature Christ must of necessity be present everywhere. As God, our Blessed Lord Jesus is really present, not only in heaven above, but also on earth beneath, and in Him we live and move and have our being. As God He is really present, and that in a very special way, to help and to bless, whenever or wherever two or three are gathered together in His Name. As God He is also really present in the midst of the assemblies of the wicked, and He hears the words of those who blaspheme His Holy Name as truly as He hears the voices of those who sing His praises. But the Church, in her Eucharistic teaching, as witnessed to by the Catholic Fathers and primitive liturgies, has evidently taught more than this as to His presence in the Blessed Sacrament. If we follow her ancient belief, we must confess that our Lord is with us in the Holy Mysteries, not merely because He, who became man for our sakes, is also the omnipresent Jehovah, but because, in the Blessed Sacrament, there is a real, though heavenly and spiritual, presence of His blessed Body and of His precious Blood. Therefore it is that we say, not only that *Christ* is given, taken, and eaten, in the Sacrament, but, more explicitly, that what is given, taken, and eaten therein is the *Body* of Christ. And this is in agreement with the solemn warning of St. Paul, who, as we have seen, teaches us that the unworthy communicant is not only guilty in a general sense of impiety towards the Lord Jesus, but that he is guilty of His Body and of His Blood."

The whole Charge is one that we should like to see widely circulated. A closing observation, after alluding to the growing frequency with which the Eucharist is celebrated in his Diocese, is well worth quoting. The Bishops say:

"The oftener that, in reverence and godly fear, coupled with thankful love and humble hope, we commemorate the Lord's death, and plead the merits of His atoning sacrifice, the better it will be for ourselves, for the Diocese, and for the whole Church of Christ. For we are every one members one of another, and we must not doubt that each Eucharist devoutly offered, will bring down some special blessing from Him who, having delivered up His own Son for us all, as we are assured by the blessed Apostle, will with Him freely give us all things."

IN the delicate matters connected invariably with requests to our Bishops to take part officially in movements looking toward "federation of churches," it is seldom that one sees so admirable an answer as that lately written by the Bishop of Central New York to a request to appoint a committee to meet similar committees from "other denominations" relative to a "federation of the churches of New York." Bishop Huntington wrote:

"SYRACUSE, N. Y., Oct. 12, 1900.

"DEAR BROTHER:—Your interesting communication of day before yesterday has been received and read with sincere esteem for its author and its spirit. If any ecclesiastical combination is needed other than that of the Apostolic Church itself, for the promotion of Christian Unity, I do not see why so very unequal a distribution as that by civil states should be adopted for bounds. But, beyond that consideration, such acquaintance as I have had in a long life with various well meant efforts at a formal union does not inspire me with the hope of practical benefits, where the parties are organized denominations. I suppose individuals so united may join in the proposed movement, but I should not know whom to designate as representatives or delegates. In the Faith of Christ our Lord,

"Cordially yours,

"F. D. HUNTINGTON."

ANSWERS TO CORRESPONDENTS.

H.—Neither the "validity" nor the "virtue" of a priestly function is impaired by the failure to wear the stole. The stole should, however, be worn at all distinctively priestly ministrations, such as Baptisms, the Holy Eucharist, preaching, etc., but it is not necessary, and indeed it is a very modern practice to wear it, at the choir offices.

*Published by St. Giles Printing Co., Edinburgh.

HELPS ON THE Sunday School Lessons

JOINT DIOCESAN SERIES.—THE CATECHISM.

MY DUTY TOWARD GOD.

FOR THE TWENTY-THIRD SUNDAY AFTER TRINITY.

Catechism, Q. 10. Text: Eph. v. 1, 2. Scripture Lesson, God is Love, I John iv. 16-19.

WE HAVE already shown the parallelism existing between the first four Commandments to the Duty toward God, and between the last six Commandments to the Duty toward one's Neighbor. We have observed that in the Duty towards God, comprising the Christian interpretation of the first four Commandments, we have the exemplification of that which as our Lord says is the first and great commandment, "Thou shalt love the Lord thy God."

It is the first and second commandments that teach us the duty toward God—"To believe in Him, to fear Him, and to love Him, with all my heart, with all my mind, and with all my soul, and with all my strength." Belief, holy fear, and love, comprise the foundation of the Christian's attitude toward Almighty God. Belief comes first, because one can neither fear nor love one of whose existence he is uncertain. We can perform no part of the Christian duty until we are first conscious, not only as an intellectual supposition, but also as a fact which bears close relation to the life of each one, that there is a God above, that He has made us, and that He still loves and sustains us, that He has spoken to man and that His word is true, and that we have certain duties resting upon us with relation to Him. This is the faith which is at the foundation of Christian belief and Christian living, and is implied in the declaration, "Thou shalt have none other Gods but Me," and "Thou shalt not make to thyself any graven image . . . thou shalt not bow down to them nor worship them."

After this belief is accepted, come fear and love. The two are complements each of the other. Fear without love might lead us to regard our God as only a powerful spirit to be propitiated, as has been believed by various pagans. Love without fear, though it could not exist in a true sense of the term, might naturally be thought to imply a relationship between God and man in which presumption might take the place of reverence, so that one should forget the terrible consequences of sin against Almighty God. The fear of God is tempered by love of God, so that if we truly try to do His will, love will be greater than fear.

Given that there is a God of the character outlined, it then follows that we must worship Him, "give Him thanks," "put my whole trust in Him," "call upon Him," "honor His holy Name and His word," and "serve Him truly all the days of my life." Worship is taught by the third Commandment, which forbids irreverence, and by the fourth Commandment, which establishes a day to be holy unto the Lord. The duty of Worship is best observed by participation in the sacrament of the Holy Communion. This ordinance is the divinely given and therefore the highest form of worship. It is worship after the order established by Christ Himself. It is in the nearest approximation possible, an earthly form of worship corresponding to the worship of heaven. It is indeed in a sense, a form of worship identical with the worship of heaven for the sacrifice and the offering on earth and in heaven, are one, and at the Eucharist, angels and archangels and all the company of heaven are joined with the faithful on earth in common praise.

In a secondary sense, Worship must include also the daily and private prayers of the individual to his God, which establish a personal sense of dependence upon Almighty God and bring the individual in close relation with Him. Such prayers may be less formal than the common worship of the Church, and indeed very often are hardly twice alike, as offered by the same individual. They do express, however, the daily aspirations and desires of the human heart, the constant sense that in all things the Almighty Father both desires and is able to guide His child, and the desire of the child to be guided by Him.

Belief, fear, love; worship, thanksgiving, trust, prayer; honor to His holy name and His word, and life-long service; these comprise the duty toward God which a Christian should learn, and which was briefly outlined for the Jewish people long

before they were able to receive the full revelation of the love of God to man, in the first four Commandments.

THE INDISSOLUBILITY OF MARRIAGE.

THE American Church, judged by her present law, regards the marriage tie, except for the cause of infidelity, as indissoluble. Her theory seems to be that the contracting parties, save for the exception named, remain man and wife until death parts them. If this view of the matter is correct then no power on earth, civil or ecclesiastical, can part asunder those joined together in wedlock.

Having made that statement, let me say that I freely admit that there are cases where men and wives should not continue to live together. But drunkenness, non-support, or incompatibility of temper do not and cannot break the marriage bond. Those faults may justify separation; they cannot destroy the marriage tie. Frequently a mother and daughter, a father and son are unsympathetic and antagonistic. Are the filial bonds broken for such reasons? These are ties conceived of by God, and no matter how dissolute or evil-minded or wicked-hearted, either party may be, they cannot be broken. The father will continue to be a father and the son a son on to the end of time. And so inasmuch as in the Scriptures we learn that the husband and wife have entered upon a natural relation by the consent witnessed in wedlock, and, save possibly for the excepting circumstance, that they remain husband and wife so long as this life shall last, re-marriage for them with other parties is out of the question. They may, by mutual consent, or by the authority of the State expressed in a bill of divorce, live apart, but until death summons them to their last account they are still man and wife.—*From the Convention Address of the Bishop of Los Angeles.*

LOYALTY TO THE CHURCH IN THE SUNDAY SCHOOLS

THERE IS NO SUBJECT of more importance, in the work of the Church to-day, to which I could possibly call the attention of both clergy and laity, than this—of the proper religious education of what we call the "rising generation." This is a matter that has always stood prominent in the Church's system and practice—indeed we might almost say, this is the one thing for which the Church exists. This is made prominent in the last commission and command of the Divine Shepherd to the great Apostle Peter as He was taking His leave of earth for the realms of glory above—"Feed My lambs." And so our Church in modern days, forming a system of canons and rules for the direction of her clergy, says: "The ministers of the Church who have charge of parishes or cures shall not only be diligent in instructing the children in the Catechism, but shall also, by stated Catechetical lectures and instruction, be diligent in informing the youth and others, in the Doctrine, Constitution, History, and Liturgy of the Church." And when she gives her first orders in the Diaconate, she says to the recipient that it "appertaineth to the office of a Deacon to instruct the youth in the Catechism." And when the Deacon comes to be advanced to the higher order of the priesthood, he solemnly declares that by the help of the Lord he "will give faithful diligence always so to minister the Doctrine, and Sacrament, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same according to the commandment of God; that he will be ready with all diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word." Now, there is no part of a clergyman's office as a teacher, where there is more call for the remembrance of these solemn vows, than when he comes to instruct the children and youth of his charge, catechetically and in the Sunday School. And never was there a time when this faithful diligence was more needed in the Church in regard to this duty than at this very day. Never was there a time, when the clergy needed to be more on their guard, that they do not compromise, or allow others to compromise, their standing as teachers and exponents of the Doctrine, Sacraments and Discipline of Christ, as the Lord hath commanded and as this Church hath received the same. Active and persevering efforts are being made by well-meaning people throughout the country to bring our clergy, Sunday School Superintendents and teachers into compromising and very improper relations, through their Sunday School Union Conventions, Institutes, etc., and even by providing a system of lessons and Sunday School literature as substitutes for that provided by the Church herself, or her divinely authorized teachers.

Let it ever be borne in mind that the Church has a definite, positive, well defined system of her own, which her clergy are solemnly bound to teach the whole people "committed to their care and charge," and to none more faithfully, perseveringly and consistently than to her children and youth, and any such partnership as is thus proposed, by those who have gone out of her fold, and devised a system of their own, as a substitute for hers, is utterly inconsistent and indefensible.—*From the Convention Address of the Bishop of Oregon, 1900.*

OUR first and chief concern should always be for the things that belong to the spiritual part of our being; for that which will benefit and bless us through all eternity.

Literary

Theological Books.

Christianity in the Apostolic Age. By Geo. T. Purves, D.D., Recently Professor of N. T. Literature and Exegesis at Princeton. New York: Charles Scribner's Sons. Price, \$1.25.

The purpose of this volume is to set forth the growth, expansion, and development of Christianity during the Apostolic Age—that is, from the Ascension of Christ down to the closing days of the Apostle St. John. The scope of the series of which Dr. Purves' book forms a volume, is in the main historical, but the writer of the book before us adds brief but adequate accounts of the New Testament writings, and as occasion arises, defends the claim that they belong to the period assigned to them by Christian tradition. This is done for two reasons; because these New Testament scriptures practically constitute our only sources of Apostolic history, and because an examination of them is the best means of illustrating the history itself.

Dr. Purves has divided his book into five parts dealing with the following aspects of the Apostolic Church: Rise of Christianity in Jerusalem, Early Expansion of Christianity, Judaic Christianity, Expansion of Christianity under St. Paul, Progress of Christianity to the close of the Apostolic Age. Under each of the above titles are subsidiary divisions, which are again split up into numbered sections, which help very much to the easy and ready reference to the several subjects under treatment. Under each main division of the work, is a portion devoted to the consideration of the "Historical sources" from which the author draws his facts; for example under *Judaic Christianity*, we have "Portions of Acts and Pauline Epistles bearing on this period—The Epistle of James; date and authorship—Recent critical theories of the Epistle—Allusions in Hebrews to this period—Extra biblical sources." From this, readers will gather the wide scope of the author's handling of his subject. Dr. Purves takes his stand on the traditional conception of Apostolic Christianity and claims that such action is the issue of an unprejudiced enquiry. He frankly and *ex animo*, recognizes the supernatural facts and forces which are recorded and witnessed to in the New Testament, and consequently the book is free from that extravagance and irreverence and novelty so characteristic of many recent books on the Apostolic Age. It is not put forth in the interests of a particular theory but as an honest effort to arrive at the real facts of the Apostolic Age, its history and organization. Some conclusions Dr. Purves arrives at, which as Churchmen we can hardly accept. For example, we think such a statement as this needs some modification: "The primitive conception of the Church was not based on the temple, but on the synagogue"; and that the presbyterate imported nothing more at first than the Jewish eldership, and that it was the outcome of local circumstances, and "seems also to have modified gradually the work performed by the Apostles."

In treating of the progress of Christianity in the closing days of St. John's life, Dr. Purves states that

"A decided modification of the organization of the Churches had been advancing. The Christian community in each locality had been governed originally by a body of equal presbyter-bishops after the model of the synagogue. But at the end of the century a single ruler appears in the Churches of Asia called by pre-eminence "the Bishop." Assisted by his corps of presbyters, he was in charge of the administrative and executive work of the Church" (page 298).

But naturally a statement like the above must be modified by the putting down "causes which led to this" development of the episcopal office. A denominational writer is under necessity to explain away the force of the early appearance of the full blown episcopate in the Church. It therefore is set down to human expediency, and it is denied that its appearance and institution is *de jure divino*. Of the causes which led to the establishment of the episcopate, Dr. Purves says:

"One of the most potent was the spread of false teaching among the Churches. This was certainly the motive which led Ignatius, A. D. 110, to emphasize the duty of loyalty to the established officers and services of the Churches which he addressed" (page 299).

But I can hardly think this a very adequate explanation of St. Ignatius' strong words about Bishops.

An index of names and subjects, an index of Biblical references, a useful map of the Roman Empire, an appendix on the Chronology of the Apostolic Age, and a selected bibliography

of English and foreign works, add much to the ready handling of the volume.

Dr. Purves' book will well repay reading, and if read in conjunction with Dr. Bright's *Some Aspects of Primitive Church Life* (which will act as a corrective to Dr. Purves' treatment of the ministry, for example), will prove of much solid value to the student of the Apostolic Church. JOHN A. CARR.

The History of the Higher Criticism of the New Testament. Being the History of the process whereby the Word of God has won the Right to be understood. By Henry S. Nash, Professor of New Testament Interpretation in the Episcopal Theological School at Cambridge. London and New York: The Macmillan Co. Price, 75 cts.

An accusation ought always to be specific. That is one of the most fundamental principles of controversy. When an accusation has failed to be definite and specific, it incurs itself the reproach of being merely an "innuendo." Whom, we would ask, does the author intend to charge with having denied to the Bible the "right to be understood"? And upon what grounds does he wish to put forward his accusations? The "innuendo" is sufficiently plain in the sub-title; but the volume itself gives no answer to these questions.

Besides, we must say that we are quite at a loss to comprehend what in the world this sub-title means. Are we to conceive of God with so poor a command of language, that He could not make Himself understood in the first instance? or does it mean that all men have been deliberately determined not to understand Him, down to the present generation?

"Let us fasten our minds on the Bible," the book begins, "and take note of the thoughts it gives rise to." Only that it may easily give rise to very widely differing thoughts in the minds of different people; and there is nothing to hinder a great and noble object from giving rise to some rather mean and unworthy thoughts. If he intends the sub-title to square with this opening sentence, then the writer ought to distinguish between what thoughts he conceives to establish an "understanding" of the Bible; and what thoughts he supposes to mean a misunderstanding. As a fact in the book he does not attempt to do so. Meanwhile the reader, perhaps, might observe that his proper subject is not the truth about the Bible itself; but the thoughts about it arising in different minds; and that in so far as the minds themselves have been confused in their thoughts, this volume appears as a history of such confusion; and is apt in turn to be found a confusing kind of book, as, for ourselves, we must confess that we have found it.

Upon p. 159, there occurs the following paragraph; and our readers must be left to themselves to estimate its significance:

"Conservation in Germany could not be what it has been in England and America. There are two substantial differences in the situation. In England, to a marked degree, in America to a considerable degree, the "Church" idea is strong. It is possible for men outside as well as inside the Roman Communion, by leaning heavily with one arm on the principle of Authority, to get the other arm free for direct Bible-study. Whether this is a legitimate process or no, and how far the liberty thus acquired is real or permanent, are questions that do not here concern us. It is enough to know that on both sides of the water it is a possible procedure. The "Church" idea is now being used to take away the terrors of criticism, opening into popular acceptance a broad door for the self-same critical process which a generation ago it forbade altogether."

We are ourselves responsible for the italics.

M. O. SMITH.

Spiritual Studies in St. Matthew's Gospel. In two volumes. Vol. I. By the Rev. Arthur Ritchie, Rector of St. Ignatius' Church, New York City.

This volume of meditations, or spiritual readings, on our Lord's words recorded in St. Matthew's Gospel, is a companion of the *Studies in St. John's Gospel* which were published some years ago. The matter was used in Lent at St. Ignatius' Church, New York, and is now gathered into a handsome volume. Each section consists of an exposition of the passage and three "thoughts" on the same. The author has used Stier's *Words of the Lord Jesus*, and the Commentaries of St. Chrysostom and St. Augustine in writing the expositions; but his own clear insight and deep spirituality, combined with remarkable common sense, appear in the thoughts that follow. We strongly recommend this book either as a foundation in making meditations, or for spiritual reading. A priest may feel perfectly safe in putting this book into the hands of any person who is trying to walk in the way of perfection. F. A. SANBORN.

Selected Studies in the Life of Christ. Illustrated with pictures by the Great Masters. By Laura H. Wild. Chicago, New York, Toronto: Fleming H. Revell Co. Price, \$1.00.

It is one of the encouraging "signs of the times" to see the increasing number of helps to the study of the Bible. On every side books are written, whose purpose is to cultivate a love for, and at the same time increase the knowledge of, God's Word. Not the least attractive is Miss Wild's *Selected Studies in the Life of Christ*. These studies are chosen to give a connected view of our Saviour's Life. Each Study is for a week. On the first day an analysis of the text work is made; then it is gone over with the help of a series of suggestive questions; on the third a paraphrase is written, bringing out each point as vividly as possible; on the fourth day, authorities on the various parts are looked up; then an examination of the pictures by the great masters bearing on the subject; then the passage is again read, and the lessons drawn from it are written out; and on the last day there is a complete review of the whole lesson. Lists of books by the best authorities are given. The topics for each day vary to meet the needs of the particular lesson. The book contains a large number of photographs of beautiful pictures by the best masters, which add to its attractiveness. The method faithfully carried out would give both pleasure and profit. The book is prettily gotten up, although the matter deserves a better quality of paper.

Devotional.

The Evening and the Morning. By the Rev. Armstrong Black. New York: American Tract Society. Price, \$1.00.

The purpose of this book seems to be, as its title would indicate, to show that "Heavenness may endure for a night, but joy cometh in the morning."

It is not strongly doctrinal nor theological, but is rather a series of meditations on texts chosen from our Lord's life in His moments of crisis. The six meditations are themselves subdivided by marginal texts which give the *motif* for the author's convictions on such subjects as Faith, Love, the loveliness of Human Agony, the Resurrection, and others.

In style, the author is picturesque, and his metaphors are not always unmixed, as in the following passage:

"He so suggests to us the kindness of His motive and desire in coming, that it is as if He put His hand in by the hole of the door, and made the handles of the lock, which we are so unwilling to draw, to drop with sweet-smelling myrrh."

While the author draws out many comforting thoughts from his texts, they are not infrequently hidden in such a network of flowery phrases that the real meaning is weakened and obscured.

The chapter on Midnight, or rather, on Gethsemane, is the strongest in the book.

A Christmas Sermon. By Robert Louis Stevenson. New York: Charles Scribner's Sons. Price, 50 cts.

The title of this dainty little volume is misleading, as there is nothing in it of the Christmas teaching and joy. It would make an excellent sermon for New Year's Day, although somewhat pessimistic in tone. His text is King Charles the Second's famous saying: "I am afraid, gentlemen, I am an unconscionable time a-dying."

In beautiful language he dwells on our dying and the work which we have to do before we can die. Many lessons are strikingly brought out, and one which will seem strange to many people, viz., that we are not born to succeed, but to fail. Life is to detach us from that which is of this world. He gives as an epitaph, of which no one need be ashamed, the following: "Here lies one who meant well, tried a little, failed much."

Miscellaneous.

Expansion under New World-Conditions. By Josiah Strong, Author of *Our Country*, etc. New York: Baker & Taylor Co. Paper, 50 cts.; Cloth, \$1.00.

This book by Dr. Strong argues the question of Expansion from the necessities of conditions now existing in this country. His premises are the exhaustion of our arable public lands, and the necessity of foreign markets to absorb the surplus of American manufactures. With regard to the latter, he considers that the numerous labor saving inventions, together with the extent to which factories have spread throughout this country, make it necessary that there should be some field other than our own country to give sufficient market for what is produced in America, and sufficient work for the workers. He considers first the enormous demand which will sometime come from the

new China when the latter is awakened out of her long sleep, and treats also of the advantage to American manufactures and commerce that would result from the Isthmian Canal, which he looks upon as practically a necessity, and considers as well, other factors in the world movements of to-day. The book is one which should be widely read in connection with current controversies.

The Strenuous Life. Essays and Addresses. By Theodore Roosevelt. New York: The Century Company. Price, \$1.50.

Put Up Thy Sword. A Study of War. By James H. MacLaren. New York: Fleming H. Revell Co. Price, \$1.00.

This collection of addresses and essays by Governor Roosevelt is well worth our attention, first because of the note of power which informs them all; again, for the new meaning that attaches to an old word by the author's use of it; again, for the freshness, the uplift, the enthusiasm, the newness, and spontaneity of the larger life and higher living here praised and here vivified. No one outside the ministry perhaps is better endowed than Mr. Roosevelt to speak with authority on the active side of the citizen. He is so full of it himself that he is an inspiration to the youth who may fall under the influence either of his voice or his pen. The essays here collected are those written for *The Independent*, *The Outlook*, and *The Century*, with addresses delivered at different places about this country. The subjects are on popular topics and are treated in that fearless, masterful manner characteristic of Mr. Roosevelt at his best. They are well worth preserving between the covers of a book, and if placed in the hands of young men, will serve as an inspiration.

In strong contrast to the above Gospel of Force so eloquently championed by Mr. Roosevelt, is the Gospel of Peace proclaimed by Mr. James MacLaren in this volume. This author is one of those who exalt peace at any cost, to which we confess we cannot subscribe. The author has made all the arguments possible for his case and presented them in a forcible and logical manner, but they are not new material and to many will not be convincing, notwithstanding the earnestness of the writer. The two books might well be read by the young man first forming his opinions, and the middle ground between these two extremists, for force and peace, will be found safe territory. There be times when the sword must be drawn; and then it must smite. There be times to beat the sword into the pruning hook and cease from war. B.

With Both Armies in South Africa. By Richard Harding Davis. Illustrated. New York: Charles Scribner's Sons. Price, \$1.50.

This book might seem a belated dispatch, "delayed in transmission," as the papers have put it so many times the past two years. We say it *might* be, but it is far from such a book that Mr. Davis has given us. This brilliant writer was one of the most clear-headed and fearless of the corps of young men on the field at the time of the struggle of the Boer against his enemy. Mr. Davis was at the Tugela when Buller pounded away at the rocks for weeks with no more result than the shattering of a few boulders and the displacing of a few bushels of sand from one spot to another. He then went to Pretoria and saw the operations from the Boer side. He was without restrictions as to his movements, and his lucid description of the Boers in their capital and on the firing line, is likely to add to the author's reputation, and certainly is a surprise to those who only know their story of this war from the English account of it. Mr. Davis has put the American public under obligations by this splendid recital of his experiences in the Transvaal. To say that the writing is as readable as Mr. Davis has ever given us is sufficient guarantee of its interest. The book is well illustrated and made attractive in paper, type, and binding.

Some Ideals in the Education of Woman. By Caroline Hazard. New York: Thomas Y. Crowell & Co. Ornamental white binding, price, 35 cents.

The President of Wellesley calls attention to the significant fact that in the earliest times, the virtues were personified by goddesses; later, the sciences and the virtues themselves became feminine and were depicted as such. Women, then, furnish the ideals of life. Because of this, they must expect a high standard for their education. The three ways in which women are pre-eminent, she points out, are as the binders together of society, as the beautifiers of life, and as the preservers of morals. In other words, women should be conservative; they should be gracious, graceful; and they should be pure. The writer's suggestions as to the attainment of these ideals are practical, helpful, and exceedingly well expressed.

Eve's Paradise

By Mrs. Bray.

CHAPTER XXI.

ELSIE RESOLVES TO RUN AWAY.

"Being so very wilful you must go."

TENNYSON.

ELSIE, I have something to tell you," said Eve the next morning. "I cannot learn the catechism now."

"Why not?"

"Because I have never been christened at all."

"Oh, Eve, how shocking! Then you really have been a heathen all this time."

"Does it matter so very much, Elsie?"

"Matter, I should think it did; it's a most dreadful thing not to have been christened. Of course it was not your fault as long as you did not know, but now that you do, it will be just the most wicked thing if you are not."

"But how can I be?" said Eve helplessly; "you said that we must go to church, and there is no church here, and I've never been to church, and I do not believe Margaret would let me. She said she would ask Jasper when he came home."

"I expect he will refuse," said Elsie, nodding her head sagaciously. "I had begun to think he was a very bad man, but this is the worst thing I have heard of him, quite, quite, the worst."

"Margaret did not seem sure that he would say Yes."

"Just what I think, in fact I feel quite sure that he will say No! We shall have to consider what is to be done. It is lucky that you have got me, Eve."

"It is indeed, Elsie, I don't know what I should have done without you."

"I am dreadfully disappointed in Uncle Owen," said Elsie, "I really cannot understand him at all. He is so awfully particular, and he just seems to me to take hardly any trouble at all about you."

"He does talk to me sometimes, Elsie, and though I like it, it frightens me a little, and I would much rather that you should tell me things. I do not mind asking you questions, but somehow I cannot talk so easily to him."

"It is all very well, but I cannot get over his not having had you christened."

"Perhaps he did not know that I have not been."

"Then he ought to have known, for he is a clergyman and it is his duty to have found out. I should have thought it would have been one of the first things he would have asked. I wish he was here, and I would tell him what I think. It is really my duty to speak out."

At that moment Margaret came into the room and the conversation dropped. Elsie, however, turned the matter over in her busy little brain, and could think of nothing else.

Before long she had matured a plan. She was very imaginative, and her somewhat versatile reading had inspired her with a longing to be the heroine in some important deed, and now here seemed to be her opportunity.

The right or wrong of the question Elsie did not go much into. She had a marvelous power of persuading herself that whatever she wished to do was the right thing to be done. No one was so clever at deceiving Elsie as Elsie herself. Perhaps in this case she had more right on her side than usual, at least according to her point of view. But could she have analysed her feelings she would have found that love of importance was the chief factor in her plans for the good of Eve.

Also, she would have found how falsely she was misjudging her uncle. After all the years she had been with him, was her faith and trust in him so weak, that she was ready to doubt him where she could not understand?

If little whispers and prickings of conscience arose, Elsie hastily crushed them down and refused to listen.

She crept into Eve's bed, and speaking in the lowest whisper, although there was no one near who could have overheard, she unfolded her project.

"Eve," she cried, "I know what we must do, we must run away."

"Run away!" exclaimed Eve, "what do you mean?"

"Hush! hush!" said Elsie, "do not speak so loud; this is a tremendous secret, nobody must know a word."

"May I not tell Margaret?"

"No! of course not; why, it would not be a secret if you did."

"But what is to run away?"

"Why, you see that you will not be able to be christened here. Mrs. Vernon and Sir Jasper will not let you."

Elsie's tongue as usual was running away with her.

"She did not say for certain," said Eve.

"I daresay not; but I am quite sure that is what she means, only she did not like to tell you. I am positive that they will not let you. I know I read a story of a girl, and her people killed her because she got christened. I did really."

Elsie quite forgot that it was a Jewish story, and that it was not the least a case in point.

Eve's eyes grew wide and frightened.

"So you see we must go away," said Elsie; "running away means going away without telling anyone. I know all about it, I will take care of you. I shall take you to Aunt Priscilla. She is rather cross, but I know she will think I am right now; and though she may be narrow, she is an excellent woman and has the highest principles." Elsie was repeating a remark she had heard made upon her aunt, and it did very well for the occasion.

"I wonder whether Margaret will mind," said Eve.

"It is not a question of her minding or not," said Elsie severely; "it is a question of what is right for you to do. Why, you know what I told you about the martyrs, and what they had to do, and how unhappy they had to make their friends, and yet it was quite right for them."

Still Eve seemed troubled and unconvinced.

Then Elsie took up a still stronger line of argument. "Why, it even says so in the Bible. Don't you know how the disciples were told, 'When they persecute you in one city, flee into another'? That means running away."

"Does it really?"

"Why, of course it does; fleeing is just the same as running away."

"But how shall we know the way, Elsie?"

"Oh, I know all about that; we shall go to the station; I heard Uncle Owen say one day what time the train started. We should get into it and go to Perth, and then we shall get out there and go in another train, which will take us all the way."

"I have never been in a train," said Eve rather piteously.

"Well, then, just think of the fun of it. It will be just splendid. I shall be saving you out of prison, and taking you away, and we shall always live together, and no one shall take you away from me. If not, only think, Eve, next week I shall have to go away and leave you, and you will have no one to play with, and no one to teach you or tell you about anything good; and you will not be able to write to me or read my letters, because they won't let you learn much."

The idea of being separated from Elsie was the argument which weighed most with poor Eve.

Her ideas of right and wrong were still very crude; it was impossible for her to realise in a few weeks what should have been the training of her whole life.

Margaret was quite right when she had remonstrated with Jasper for making love the sole motive power for obedience.

Her words had now come true; the old loves for the time being were powerless against this new strong impetuous love which had taken possession of Eve, and led her wherever it would.

It never occurred to her that Elsie could possibly be wrong, and certainly her words and arguments sounded plausible enough.

The thought of living without Elsie and returning to the old life was quite unbearable, and she quite believed Elsie when she told her that she would take her away, and they would always be together.

Silly, foolish children. If they had only known it, Margaret had already talked it all over with Jasper—and plainly told him that it was impossible that Eve could continue in the old life.

In fact, everything had been planned as a surprise for her. A house had been taken close to Elsie's home, and Margaret was to take her there for the next year, and after that they would see what would be best to be done.

The mistake had been in not telling the children, but they thought it would be amusing to see Elsie's surprise when they met, and Margaret intended to tell Eve on the day Elsie left.

Long into the night the children talked, but at last fell

asleep from utter weariness, only to begin discussing their plans as soon as they woke.

Elsie's chief trouble was on the score of money. She had only half-a-crown of her own, and Eve only two shillings, which Margaret had given her to buy sweets with. "And I know the tickets cost such an awful lot," she said.

This trouble did not affect Eve in the same way; she understood nothing about tickets, and very little about money. Elsie said she should be sure to think of a way, and Eve had implicit confidence in her.

"I've thought of it," said Elsie later on. "I cannot think why I was so stupid as not to remember before. I remember now, when we came, Uncle Owen said he had taken return tickets for two months; I wonder I forgot, because one day he took them out of his purse, and put them in the envelope-box in his room, and said, 'There, Elsie, don't let me forget our return tickets when we go away.' When everybody is in bed to-night, I will go and look for them. I must not be seen going into his room in the daytime or they might suspect."

There was not the smallest need for all this mystery on Elsie's part; no one would have wondered in the least at her going into her uncle's room; but all this secrecy was half the fun to her.

She lay awake that night till she heard Margaret come up and go to bed; then she lit her candle, and, creeping out of bed, softly opened the door and stole down the passage.

The utter stillness and solitude made her feel a little guilty. "It is just as if I were a burglar," she said to herself; but, on the whole, she quite enjoyed the sensation.

She gently opened the door of her uncle's room, and went in. Then she gave a great frightened start, for there was a broad patch of white light on the floor.

The next moment she laughed almost aloud, though her heart was beating, for she saw that it was only a great patch of moonlight, as the housemaid had not closed the top part of the shutter.

"How silly!" she said. "Why, I shall be afraid of my own shadow next."

However, the fright had made her anxious to "get the deed done," as she expressed it sensationally to herself.

She opened the envelope-box. Yes! there they were, the two return halves.

Then a sudden qualm came over her. She had no scruple whatever about taking her own ticket; but had she any right to take her uncle's for Eve. "Would it be stealing?" that was the question.

"But if I do not," she said to herself, "I cannot save Eve; and she will never be christened, and never be taught anything more, and perhaps be shut up all her life.

"Why, I would rather—yes, I would rather," she said—feeling quite heroic—"do wrong than have such a dreadful thing happen. What was it Uncle Owen once said about it being better to do a little wrong than a big one? Oh! I remember. 'Of two evils, the lesser is always to be chosen.'"

Poor, dear Thomas à Kempis, little did he think that his words were ever to have such a false interpretation put upon them.

"Yes! this is certainly the lesser evil," and she put out her hand and took the ticket.

"Besides, I have got some money in the Savings Bank, so I can pay Uncle Owen afterwards."

This quite comforted Elsie, for, on the whole, she preferred to think she was doing right than wrong.

CHAPTER XXII.

THE ESCAPE.

"She is won! we are gone, over bank, bush, and scaur;
They'll have fleet steeds that follow, quoth young Lochinvar."

—WALTER SCOTT.

THE next morning Margaret received a letter at breakfast-time. Since Eve's emancipation, letters were no longer kept out of her sight, and it was always of immense interest to her when one came. She had not yet got over the wonder and astonishment of receiving word from absent ones.

This one was from Sir Jasper. Eve had already learned to know the look of his writing, and she handed it to Margaret with great pride, saying, "A letter from Jasper."

"Why, you will soon be able to read letters yourself," said Margaret smiling; and Eve brightened up, and colored at the praise.

Margaret then read out the letter; it was only a few lines,

saying that he and Owen were coming back on the next Saturday instead of the following week.

Elsie glanced at Eve; this would make a great difference in their plans. This day was Thursday; they had not intended to start till Monday; but now Elsie felt that she had no time to lose.

"Eve, we must start to-morrow," she said. "We cannot put it off any longer."

Eve turned quite pale; what was fun to Elsie, seemed a tremendous undertaking to her.

"You see, we dare not wait," continued Elsie. "If anything prevented our going on Saturday, they would be home, and then it would be quite impossible."

"What will Margaret say?" began Eve, feeling the old love surge up into her heart for the one who had been more than a mother to her.

"Oh, we shall write and let her know!" said Elsie cheerfully. "And I daresay she will come and see us."

This brightened Eve up. She knew nothing about posts, and fancied Margaret would hear the next morning, and she had not as yet imagination enough to picture Margaret's dismay when she found that the children were lost.

Imagination is one of the qualities which needs to be cultivated; and if you carefully notice a child whose brain has developed slowly, you will find that imagination is one of the latest developments. A backward child rarely cares for story books which are imaginative. Facts, and facts only, are of any real interest.

In Eve's case the power was there; but as yet it had not been much drawn out.

It was not very difficult for Elsie to carry out her project, which she had certainly thought out with the skill of a little general.

She asked Margaret if they might go early to the mainland, and take their lunch, so as to have a good long time there. They had often done this before, and Margaret had quite ceased to have any anxiety about them. Every one in the place knew the children, and they were all honest, respectable people whom she could trust. The town was three miles off. The beach was a perfectly safe one, and there was rarely a stranger to be seen there.

At ten o'clock they were ready to start with their baskets of provisions. It was impossible to take any clothes with them; and Elsie thought she showed a remarkable amount of prevision when she suggested to Eve that they should each put two changes of clothes on, whilst a night-dress was rolled up with a sponge and toothbrush inside and squeezed into the basket.

Eve found the extra garments very uncomfortable and tight; but Elsie said "it must be done," so she had to bear it as best she might.

As they were leaving the house at ten o'clock Margaret met them. Eve was not usually very demonstrative; but a pang went through her as she looked at Margaret, and she flung her arms round her neck. "I love you, I love you," she said, with the tears in her eyes.

Margaret was a little startled; but she was never very much surprised at anything Eve did, as she was so very different from other children.

She kissed her affectionately, and then, seeing Elsie's eyes were also fixed wistfully on her, she kissed her also.

"I hope you will enjoy yourselves, my children," she said; and Elsie felt horribly guilty and ashamed of herself when she answered: "I am sure we shall."

It was a great relief to her that Margaret did not say to her, as she often did, "What time shall you be back?"

To tell a lie was more than Elsie felt capable of. That she was acting one all this time she did not seem to realise.

"Come here at four o'clock," she said to the man with the boat; and then comforted herself by saying: "I have not said a word that is not true. I have only told him to come here; I never said that we should be ready to go back."

It was always the custom for the boat to return when it had landed the children. If at any time they wished to go home earlier they had only to have a flag run up at the landing-place for a boat to be sent over.

Elsie stood and watched the man rowing back until he was half way to Moina. "Hurrah! Hurrah!" she cried; "now we are safe."

Catching Eve by the hand she began running as fast as she could to the next village, Kilrasen, about a mile distant, where

there was an inn, at which Elsie knew they could procure a "machine," as they call vehicles in those parts.

If it was not in they would still have time to walk to the station; but Elsie knew that Eve was not up to very much, and that a walk of three miles before her journey would be sure to tire her out.

However, fortune favors the brave. Not only was the machine there, but the horse was ready harnessed. Elsie gave a sigh of relief as she and Eve got in, and she gave the order to drive to a village which was about a quarter of a mile from the station. She planned to get out there, so that if they were followed it should not be known they had gone to the station.

They arrived much too early, and Elsie took Eve into the waiting-room, for at the first train which came by she was thrown into such paroxysms of terror that she declared nothing would induce her to get into one. Elsie had to use all her powers of reasoning, scolding, and coaxing before she could get her to consent. Fortunately for her there was a kind motherly old lady, who on hearing from Elsie that Eve had never been in a train before, and that they were obliged to travel alone, took pity on her, and Eve felt reassured in the protection of some one older than herself.

Still she shuddered, and turned so deadly white when the train came up that she was unable to put one foot before the other.

The old lady made a sign to a porter, who lifted the trembling child and put her in a carriage, Elsie following quite meekly, and realising for the first time what she had undertaken in running away with Eve.

"And what people can be made of," said Mrs. Duncan when she got home, "to let two children like that travel by themselves is more than I can understand. Indeed, I did not feel at all comfortable; they had no luggage or anything, so I began to suspect that they were running away from school; but the smallest one, who certainly had all her wits about her, assured me that they were going to her aunt, Miss Priscilla Stuart. Excellent good lady; I know her well by name, so I just took the two under my protection, and saw them safe through. Lucky for them I was traveling the same way, and I took them in my fly, and never lost sight of them till I dropped them at the lodge gate. But, if I come across Miss Stuart, it's just my mind I shall give her about those two bairns being alone."

It was a very subdued Elsie who arrived with Eve late that evening at her home. Eve was so exhausted that she could scarcely walk; she would eat nothing on the way, and the motion of the train had made her feel so sick that she was now giddy and faint from want of food.

Elsie began to wonder what her aunt would really say to this running away. What had seemed such a meritorious deed in contemplation took a very different aspect now that it was accomplished, and sundry misgivings arose in Elsie's mind.

However, she put a bold face on the matter, and rang the bell, for at eight o'clock, summer or winter, Aunt Priscilla had the house shut up.

The bell rang through the house, sounding doubly loud at this unwonted hour.

Miss Priscilla had finished her frugal meal, and was passing through the hall when she was startled by the sound.

"What can it be, Bertha?" she said to the parlormaid, who came in answer to the summons.

"I'm sure I do not know, ma'am; it's not often folks come as late as this when Mr. Fairfax is away."

"Be sure you put up the chain before you open the door."

"Trust me, ma'm, I'm too much afraid of burglars."

She gingerly opened the door a crack and peeped out.

"Well, I never," she cried, "if it isn't Miss Elsie."

She unfastened the chain and opened the door in such haste that Eve, who was leaning against it, utterly wearied out, fell forward into the hall, and, to make matters worse, fainted away.

"Oh, aunt, she is dead, I have killed her," screamed Elsie; "it is all my fault, it is all my fault."

"Nonsense, Elsie, get away, the child is all right, though what all this means I don't know."

However, being much too sensible a woman to waste any words whilst there was any work to be done, she lifted Eve up with Bertha's assistance, and laid her on a couch, whilst they resorted to all the usual remedies for restoring faint people, smelling salts, burnt feathers, etc. After what seemed to Elsie an immense time, Eve began to gasp helplessly and opened her eyes.

"Where am I?" she said; "where's Margaret?"

"Hush, be quiet, child," said Aunt Priscilla, with such

tenderness that Elsie opened her eyes in astonishment. Never had her aunt spoken to her in such a tone. "Drink this." She gently raised Eve's head, and poured a little brandy and water down her throat. Eve coughed and choked, but the stimulant, which she had never tasted before, revived her.

"She has had nothing to eat since breakfast," Elsie ventured to say.

Her aunt immediately sent for some milk, and putting a little brandy in it, fed her by teaspoonfuls at a time.

Eve did not like it, but she was too feeble to resist, and after awhile she began to feel the benefit.

Aunt Priscilla had already sent to have a bed prepared, and as soon as she heard that it was ready, she and Bertha carried Eve upstairs and undressed her, putting on the night-dress which Elsie produced in a very shamefaced manner.

In a very few minutes Eve was fast asleep.

Then, and not till then, did Priscilla pay the smallest attention to Elsie, who was feeling smaller than she had ever felt in her life before, and not at all like the heroine she had imagined herself to be.

Bertha was left in charge, and Priscilla then walked Elsie (there is no other word for it) before her into the library.

"Now, miss," she said, "I want to know the meaning of this. What pranks have you been up to?"

"I have not been up to any pranks at all," said Elsie defiantly; "but you would not have had me leave Eve to be brought up a heathen, would you?"

"Umph! so this is Eve, is it? Guessed as much when I saw her."

"Yes, aunt," said Elsie, growing bolder, "and they would not teach her anything, and she did not know anything about God, and they would not let her learn her catechism, and so—so—" Elsie's voice failed her, for she also was tired and hungry, "and so I brought her to you." Here Elsie burst into tears.

If she had only known it, she had taken the very best means she could to propitiate her aunt. The catechism was her weakness; she scarcely thought that any one could be saved without it, and never failed strongly to express her opinion of the wickedness of bringing up a child like a heathen.

Now here was Eve snatched like a brand from the burning, and brought to her. Really for once in her life Elsie seemed to have shown some discretion.

She softened a little, and then she saw how tired the child looked.

"Have you been starving all day too?" she asked, eying her narrowly.

"Not quite," said Elsie, "but I am most awfully hungry now."

It spoke volumes for Aunt Priscilla that she put aside all her curiosity, sent for tea, eggs, and jam, and gave Elsie the very best tea she had ever given her in her life.

When she had quite finished, Aunt Priscilla actually told her to sit down in a comfortable chair, while she herself sat down in her usual high-backed one, and took up her knitting.

"Now tell me the whole story, and mind you speak the whole truth, and keep nothing back."

Elsie was now feeling refreshed, and her courage returned.

Without the least intending it, she told not only the truth, but a good deal more than the truth. She gave full vent to her imagination, and described in the most graphic manner the ignorance in which Eve had been brought up, and how she had only run away with her because they would not let her be christened, and were going to shut her up once more, and not let her learn anything.

Elsie did not mean to tell stories, but she had so often imagined these things to herself, that she had really begun to believe they were true.

"Well, you might have done worse than bring her to me, poor, misguided thing," said her aunt at last, and then Elsie knew that she was forgiven.

"But what about Mrs. Vernon? A fine state of mind she must have been in when she found you were both lost. Well!" she continued to herself, "it will do her no harm to have a bit of a fright. Keeping that poor child all these years in ignorance. I shall just write her my mind; I feel it my duty."

Aunt Priscilla was grand when she had a fit of duty on.

After sending Elsie to bed, she sat down at the writing-table, with a very stern face, in which there was also a mixture of triumph.

"To think of that child Elsie bringing Eve to me after all!"

[To be Continued.]

❖ ❖ *The* ❖ ❖

Family Fireside

THE BALKING OF HONORÉ.

BY FLORIDA C. ORR.

NOTHING would do Honoré but going North to study for a trained nurse.

"Honoré," pleaded her mother, "you might not like it. You know how you are; if things do not suit your notions you will give it up and come home, and we cannot afford the expense on an uncertainty. Besides, with strict economy we can manage to live at the old home, and who would exchange Georgia for Massachusetts, even for a brief period?"

However, Honoré was deaf to all reasoning. She teased and fretted, and finally she had her way, as usual.

Bustle and great preparation took the place of the usual quiet of Clear Point, the sequestered old home of Honoré and her mother. There was the turning of many garments, and diving into Mahogany presses for the faded finery of by-gone days.

That trained nurses did not wear such things never entered the heads of Honoré and her mother. Indeed their ideas of what constituted the duties of a trained nurse were of the vaguest. In Honoré's mind there was the nursing of a hero back to life, and that was all.

The preparations were completed. The sole leather trunk, studded with brass nails, once holding the trousseau of an antebellum bride, was on its way to the station under the guidance of "Unc. Eben" and his red ox, Pharaoh. Aunt Siny, warm from the unusual exertion of ironing much lace-trimmed lingerie, stood wiping her shining black face on her checked apron. Honoré, armed with a letter of introduction from her old doctor to the institution where she intended studying, took a last survey of her dainty, gray-gowned figure in the hall mirror.

The station was not far, so Honoré and her mother walked thither.

"Now, Honoré," said her mother, "make up your mind to stand disagreeable things pleasantly, should you have any to stand. Remember what Uncle Raymond used to say, 'Do not balk at little hills and the big ones will take care of themselves.'"

* * * * *

The sharp-featured Head Nurse "took in" Honoré at a glance—high-heeled shoes, thread-linen handkerchief, and all.

"So you wish to be a trained nurse, do you?" she said icily. "Did you bring a linen suit to work in?"

"No," said Honoré, opening her blue eyes wide.

"Did you bring an apron?"

"No," replied Honoré with scarcely a perceptible lift of her left eye-brow.

"Humph!" said the Head Nurse; "follow me."

Then Honoré was shown into a small bed-room, exquisitely neat and clean, but bare of all save actual necessities.

"You may make use of this skirt and apron," said the Head Nurse; "be ready to report for duty in half an hour; return to the room you have just left."

Honoré reported on time and the wide strings of the big apron were tied in an unmistakably coquettish bow.

"Take this pan of water and these towels and sponge to room forty-one on this same hall, and bathe the patient's face and hands."

Honoré's heart beat high, and her eyes sparkled. Perhaps the hero at last!

She timidly opened the door of room forty-one, and advancing to the bed-side, was preparing to execute the Head Nurse's commands, when, horrors of horrors! Her astonished gaze rested on the woolly head of a negro! She hastily retreated and precipitately returned to the Head Nurse.

"You surely have not completed your task already?" said that individual in surprised tones.

"Oh, no," said Honoré. "You sent me to the wrong room. There is a negro in room forty-one."

"Well, what of it?" questioned the Head Nurse; "that is the patient I intend you to bathe."

"That is the patient you intend me to bathe!" gasped Honoré; "why, I never did such a thing in my life! If it was Maum Lisa or even Aunt Siny at home I *might* do it, but a strange negro man, never!

"You cannot remain in this institution and fail to execute my orders," said the Head Nurse loftily.

"Then I won't stay in this institution!" cried Honoré, passionately.

"As you please," responded the Head Nurse, and she turned to the schedule she was making for the night nurses.

Honoré returned to the little bed-room and divested herself of the skirt and apron, put on her hat and gloves, made the best of her way to the railroad station, and took the first train for home.

To the indignant letter of Honoré's old doctor after she reached home, the head of the Institution replied, "We always try applicants on little hills at first, and if they balk at these, we know they have not the making of a trained nurse in them."

BISHOP COLEMAN, of Delaware, recently returned from his annual pedestrian tour. He was away 15 days, 13 of which he spent in walking, his total tour being 261 miles, an average of 20 miles a day. His route was through the Blue Ridge and Allegheny Mountains, both of which he crossed. In crossing one of them he climbed up five miles and then down four, not meeting a person the whole way. Some of his experiences are told in the *Centreville (Md.) Observer*:

As in other years, the Bishop found persons who could not understand why he should walk simply for the love of it. He was taken for a peddler, a shoemaker, a carpenter in search of work, for a book agent, school inspector, and the advance man of a circus.

Several times he was recognized by persons who had heard him preach, or who had read about his trip and had seen his pictures in the papers and he was surprised to find papers in that part of the country so largely circulated. Sometimes children addressed him as Old Kriss.

At one hotel the Bishop had the queer experience of sitting alongside of a man and hearing himself discussed. The inn keeper had asked the Bishop why he was walking around. "For pleasure," was the reply. Then the commercial traveler who was sitting beside the Bishop, said: "Why, that is nothing. I read of an eminent Bishop of the Episcopal Church who walks for pleasure." "Can you give me his name?" asked the Bishop. The drummer said he had forgotten it. On another occasion the Bishop said a man told him he had read an account of his wanderings in the *Ram's Horn*. Standing there in the road the stranger told the Bishop some of the experiences he had in former years. He did not know, of course, that he was talking to the Bishop.

What to the Bishop was one of his funniest experiences occurred when near the first part of the trip. He went to a house where he was told the people were in the habit of taking lodgers. The family was found on the porch. The Bishop walked up to them and, taking off his hat, said: "Can you give me some supper and lodging for the night?" A young woman who was sitting there started to question the Bishop, and, thinking he did not want to pay for the accommodations, seemed about to refuse him. The Bishop looked toward the barn and remarked that he might spend the night there. He was told that he could not do so. The Bishop happened to say that he had money. This took the woman by surprise and she said: "Then you are no bum?" The Bishop said he was not. He was given his supper gratuitously, but was charged for his bed and breakfast.

The young woman who had misjudged him was so ashamed of herself that she left the house and did not return while the Bishop was there.

While eating breakfast the conversation turned to diseases and the guest was surprised to hear the hostess say that she had a friend who had indigestion of the brain.

The people he met displayed little interest in politics, although one man did advise him how to vote.

Throughout the trip the Bishop carried a fine down pillow sent him by women friends in Philadelphia, and found it very restful when he came to lie down.

The Bishop is enjoying good health and has at once taken up the thread of his many duties.

"AT LAST there seems to be some realization," writes Bishop Nelson of Georgia, "of the importance to the Church at large of having some of the large gatherings of Churchmen in Southern Dioceses. There still seems to be a fear in some quarters that in coming South men approach the deadly malarial marshes, in ignorance of the fact that several of our prominent cities in the South have a greater elevation and better climate than many of those in the East and North. We have also heard apprehensions expressed of hotel accommodation, in spite of the fact that in Atlanta from two thousand to forty thousand guests have actually been entertained at one time, and that the dining rooms of several of our hotels and the public places of concourse are large enough to hold conventions many times the size of any Church convention ever assembled in this country. If we could get some of our friends from the East (not using the language of expansion) to visit us when tomatoes, peaches, watermelons, and chickens are ripe, all the Church conventions would hereafter be held east of the Appalachian Range and south of Mason and Dixon's line."

Church Calendar.



- Nov. 1—All Saints' Day. (White.)
 " 2—Friday. Fast. (Green.)
 " 4—Twenty-first Sunday after Trinity. (Green.)
 " 9—Friday. Fast.
 " 11—Twenty-second Sunday after Trinity. (Green.)
 " 16—Friday. Fast.
 " 18—Twenty-third Sunday after Trinity. (Green.)
 " 25—Sunday next before Advent. (Green.)
 " 29—Thursday. Thanksgiving Day. (White.) (Red at Evensong.)
 " 30—Friday. St. Andrew, Apostle. (Red.) Fast.

CALENDAR OF COMING EVENTS.

- Nov. 13—Diocesan Convention, Albany.
 Nov. 13-16—Church Congress, Providence, R. I.
 Nov. 14—Diocesan Council, Michigan City.
 Nov. 14—Diocesan Council, Michigan.
 Nov. 20—Diocesan Convention, New Hampshire.
 Dec. 4—Diocesan Synod, Springfield.

Personal Mention.

THE address of the Rev. JOHN H. BABCOCK, who has been appointed Dean of the Eastern Deanery of South Dakota, is Sioux Falls, S. D.

THE Rev. CHARLES WILSON BAKER has been obliged through illness to resign the charge of the mission at Conneaut, Ohio, and will reside in future at Mount Vernon, Ohio.

THE address of the Rev. Dr. J. N. BLANCHARD during November will be 328 W. 57th St., New York.

THE address of the Rev. E. B. DEAN, of the Diocese of Western New York, is Middletown, Conn.

THE Rev. FAYETTE DURLIN, D.D., has received the honorary degree of D.D. from Hamilton College, his *alma mater*.

THE Rev. E. H. EDSON has been appointed missionary at Madison and Howard, S. D., with residence at Madison.

THE Rev. ANTHON T. GESNER, rector of St. Paul's Church, Grand Forks, North Dakota, Secretary of the Standing Committee and one of the examining chaplains of the District of North Dakota, for reasons affecting health has resigned, and accepted the rectorship of Trinity parish, Everett, Wash., Missionary District of Olympia.

THE Rev. Dr. W. H. HEIGHAM has accepted the office of General Secretary of the Church Society for Promoting Christianity amongst the Jews, to which position he was elected at the annual meeting of the Society held in October. His address hereafter will be Church Missions House, 281 Fourth Avenue, New York City.

THE Rev. THOS. B. KEMP having resigned rectorship of Emmanuel parish, Garrett, Ind., and adjacent missions in the Diocese of Michigan City, has removed to 111 Harrison Ave., Kankakee, Ill., and asks to be addressed accordingly.

THE Rev. WM. J. LEMON of Hartland, Wis., has accepted a call to St. John's Church, Grand Haven, Western Michigan, and will enter upon his new charge on Dec. 1st.

THE Rev. CLAUDIUS M. ROOME, formerly assistant at Christ Church, New York, has become assistant at St. Luke's in the same city, and has removed to 515 W. 149th St.

THE Rev. GEORGE S. SINCLAIR of the Diocese of Massachusetts has accepted a call to become junior assistant at Christ Church Cathedral, St. Louis, and will enter upon his duties very shortly.

THE Rev. W. B. THORN has been called to St. Paul's Church, Marinette, Wis., Diocese of Fond du Lac.

THE address of the Rev. ROBT. J. WALKER is changed from Wando, S. C., to 60 Hasen St., Charleston, S. C.

THE Rev. F. D. WARD has been called to St.

Paul's Church, Plymouth, Wis., of which he was formerly rector.

THE Rev. J. O. WARFIELD, formerly of St. Michael's, Md., has become an assistant at St. James' Church, Philadelphia.

THE Rev. E. R. WOODMAN, professor in Trinity Divinity School, Tokyo, Japan, who has been sojourning for ten months in the Diocese of Chicago, starts next week on his return to the mission field, sailing from San Francisco, November 13th.

ORDINATIONS.

PRIEST.

PENNSYLVANIA.—On the Feast of SS. Simon and Jude, at the French Church of St. Sauveur, Philadelphia, the Rev. J. C. FLORIAN VURPILOT was advanced to the Priesthood by the Rt. Rev. Dr. Whitaker, Bishop of Pennsylvania. The sermon was preached by the Rev. Dr. C. F. B. Miel, rector of St. Sauveur, and the Rev. Messrs. C. A. Maison, D.D., N. S. Thomas, R. A. Mayo, and R. M. Beach, joined in the imposition of hands. The Rev. Mr. Vurpillot served his diaconate as assistant at St. Sauveur, where he will continue for the present.

DIED.

CLARK.—Entered into rest, at Alconbury, his home, in Limestone township, Peoria Co., Ill., in the 82nd year of his age, JAMES CLARK, for forty-five years Senior Warden and Lay Reader at Christ Church, Limestone.

"The Lord knoweth the days of the upright, and their inheritance shall be forever."

MURPHY.—Passed into Life, Oct. 17, 1900, in Washington, D. C., where he had resided for eight years, the Reverend JOSEPH W. MURPHY, of the Diocese of North Carolina, in the 72nd year of his age. Services at St. Matthew's Church, Hillsboro, N. C., Oct. 19th.

"The souls of the righteous are in the hands of God, and there shall no torment touch them."

PEARSALL.—Entered into Rest, near Town Creek, Ala., Oct. 28, 1900, Mr. N. G. PEARSALL, SR., in the 68th year of his age.

"Blessed are the pure in heart, for they shall see God."

STERLING.—Entered into life eternal, on Oct. 25, 1900, CATHERINE P., youngest daughter of the late Richard and Charlotte A. STERLING.

MEMORIAL.

JAMES CLARK, ESQ.

The Church Militant on Earth, and locally the Diocese of Quincy, has suffered loss in the death of Mr. JAMES CLARK, Senior Warden of Christ Church, Limestone, Peoria County, who entered into Rest, Oct. 24th, 1900.

Mr. Clark was born at Alconbury, Huntingdonshire, England, Feb. 22nd, 1819. For fifty years past he was Warden and Lay Reader of his parish, taking upon himself all care of the building and provision for the services; in the absence of the Rector, reading the Service and a sermon, up to a recent date, when years and the encroachments of disease prevented. Thus the church was never closed on the Lord's Day, nor was the opportunity for prayer and praise denied to any worshipper.

There should be nothing remarkable in zealous devotion to duty and the absence of display in the performance of it. But in these days when even personal religion is something "to be seen of men," the example of a Christian Layman, quietly executing the priestly office of his Baptismal calling "as to God and not unto men," stands forth in rare occurrence and peculiar prominence. In simplicity of character, in integrity and blamelessness of life, in loyal devotion to the service of Christ and His Church, this faithful soldier and servant of our Lord had his conversation honest among men; "known and read of all men as a true disciple and follower of the Master." "A prince and a great man is fallen this day in Israel."

WANTED.

POSITIONS OFFERED.

CHOIRMASTER.—Wanted, a Choirmaster and Organist for an Episcopal Church in Western Michigan. Salary \$400 with chances of tuition. Address F. G., care THE LIVING CHURCH, Milwaukee.

HOUSEKEEPER.—A working housekeeper, in a Church School. Must have had experience and the best of references. S. S. M., care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

PARISH.—Priest, accounted good reader, excellent preacher both extemporaneous and from MS., indefatigable parish worker, good choir-trainer, record absolutely successful, desiring to make a change, seeks a parish, preferably in the East. Highest references. Address, OXON, care THE LIVING CHURCH, Milwaukee.

PARISH.—Well known Priest desires Rectorship, Curacy, or Mission in large city, suburb, or Eastern Diocese. Young, unincumbered, good extempore preacher, successful worker. Address SACERDOS, care THE LIVING CHURCH, Milwaukee.

NURSE.—Churchwoman desires position as infant's, or invalid's nurse. Address Chicago Office, THE LIVING CHURCH, 153 La Salle St.

MISCELLANEOUS.

STEREOPTICON.—Wanted, Stereopticon, fully equipped and in perfect order. Give description and best cash price. Address W. E. PILCHER, 914 Mason Ave., Louisville, Ky.

FOR SALE.

COMMUNION WAFERS 20 cents per hundred; Priests' 1ct. each; Marked Sheets, 2 cts. Miss A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

INCLUDES all the members of this Church, and is its agency for the conduct of general missions. The Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer.

All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, New York.

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

BOOKS RECEIVED.

LITTLE, BROWN, & COMPANY.

The Bible for Learners. By Dr. H. Oort, Prof. of Hebrew Antiquities at Leiden, and Dr. I. Hooykaas, Pastor at Rotterdam. With the assistance of Dr. A. Kuenen, Prof. of Theology at Leiden. Sunday School Edition. In two volumes. Authorized Translation. \$1.50 per vol.

ADVANCE PUBLISHING COMPANY.

Edward Blake: College Student. By Charles M. Sheldon, Author of *In His Steps*, etc. Price, cloth, 75 cents; paper, 25 cents.

E. P. DUTTON & CO.

Bruno and Bimba: The Story of Some Little People. By Evelyn Everett-Green, Author of *Squib and His Friends*, etc. Illustrated by Arthur A. Dixon. Price, \$1.25.

In Alfred's Days. A Story of Saga the Dane. By Paul Creswick. Illustrations by T. H. Robinson. Price, \$1.50.

Marcus Aurelius Antonius, The Roman Emperor: His Meditations concerning Himself, Treating of a Natural Man's Happiness; Wherein it consisteth, and of the means to attain unto it. Translated out of the original Greek, with Notes, by Meric Casaubon, B.D., and Prebendary of Christ Church,

Canterbury. Edited, with an Introduction, Appendix, and Glossary, by W. H. D. Rouse. Price, \$3.00.

The Scottish Chiefs. By Miss Jane Porter. With Illustrations by T. H. Robinson. Price, \$2.50.

W. A. WILDE COMPANY.

Select Notes. A Commentary on the International Lessons for 1901. Studies in the Life of Christ, and Studies in the Lives of the Patriarchs. With Explanations, Illustrations, Suggestions, Maps, Charts, etc. By Rev. F. N. Peloubet, D.D., and M. A. Peloubet. Cloth, \$1.25.

HOUGHTON, MIFFLIN & COMPANY.

Sir Joshua Reynolds. A collection of Fifteen Pictures and a Portrait of the Painter with

Introduction and Interpretation. By Estelle M. Hurl. Price, 75 cents.

LONGMANS, GREEN, & CO.

The Princess's Story Book. Historical Stories collected out of English Romantic Literature in Illustration of the reigns of English Monarchs from the Conquest to Queen Victoria. Edited, with an Introduction, by George Laurence Gomme, F.S.A. Illustrated by Helen Stratton. Price, \$2.00.

Religion and Life. A Plain Essay. By R. Russell.

The Grey Fairy Book. Edited by Andrew Lang. With numerous Illustrations by H. J. Ford. Price, \$2.00.

The Reformation Settlement. Examined in the Light of History and Law. By the Rev. Malcolm MacColl, D.D., Canon Residentiary

of Ripon. Eighth Edition, Revised and Enlarged. Price, \$1.50.

PAMPHLETS.

The Madonna in Art Calendar, 1901. New York: Thos. Whittaker. Price, 40 cts.

Twenty-Second Annual Report of the Church Society for Promoting Christianity Among the Jews. For the Year ending Sept. 1st, 1900. Church Missions House, New York.

Stricken India. London: The Reform Press, Took's Court, E. C.

Why I am an Episcopalian. A paper prepared at the request of the North Bristol Congregational Club and read before that body on Sept. 17th, 1900. By Morton Stone, Rector of St. Thomas Church, Taunton, Mass.

The Church at Work

GIRLS' FRIENDLY SOCIETY.

THE NATIONAL CONVENTION of the Girls' Friendly Society opened on Tuesday evening, Oct. 30th, in Troy, N. Y. A supper was served to the Central Council and certain guests by Mrs. J. W. Fuller and Miss Fuller at 6:30. At 8 o'clock the Central Council met at the parish house of St. John's Church for the opening business session. The President, Mrs. Thomas Roberts, of Philadelphia, Pa., presided, with Miss Eve Alexander, of Baltimore, as Secretary. A gratifying number were found to be present. The session was opened by Bishop Doane, who offered prayer, and then gave a brief address of welcome, congratulating the Society upon its work, expressing admiration for its title and of the carrying out of this friendly spirit, the personal help and sympathy it engenders, and the uplifting influence on all about.

The report of the President, Mrs. Roberts, spoke of the death of two members—Mrs. Frances Wilson Wells, a senior associate and a member of the Central Council, and Mrs. George A. Myer of the Diocese of Massachusetts, one of the first associates. Tributes to the memory of each of these good women were read. The work that is being accomplished throughout the country was spoken of, and the necessity that the associates should be faithful. The fact that a monograph of this Society was requested for the Paris Exposition was noted. A very graphic account of the working of the Society in foreign lands was presented. It is represented in Egypt, in Constantinople, and in many other places in the Orient. The work in Paris was spoken of with especial interest. There is a fine branch in that city. A house that accommodates twenty-two is the home and there are 250 members of the branch. At this home girls who are nursery governesses, typewriters, and those otherwise occupied, come as to a shelter, and on Sunday afternoon religious exercises are held. The President gave a most interesting resumé of the work throughout the world.

The report of the Secretary, Miss Alexander, told of new work that is being constantly taken up. Twenty-six new branches have been formed since the last report. Some, however, have withdrawn, so that the total increase over last year is ten. There are 380 branches for 40 Dioceses. Miss Alexander also read the Treasurer's report, which showed receipts of \$4,326.30 and disbursements of \$3,905.84. Miss Alexander read the report of the sub-council. Miss Benson, of Brooklyn, presented the report of the finance committee, which showed a prosperous state of affairs. Mrs. Wissner, of New York, spoke of the change in quarters of the New York

Central office. Mrs. Bolton, of Washington, D. C., reported on suggestions as to a change of time for the annual meeting. Nine answers had been received, the majority voting for the present arrangement. The meeting then adjourned.

Next morning the Central Council met at Graduates' Hall, in Albany, for the first day's session. Prayer was offered by Miss Putnam, of Saratoga, after which routine business was taken up. Miss Paddock gave the report of the Assistant Secretary, it being also moved that in the future all reports of officers be made from one annual meeting to the next. Mrs. Bolton, of Washington, D. C., reported for the publication committee, that five meetings had been held in New York, Philadelphia, and Washington. New leaflets have been published. Thanks were expressed for articles of interest received. The *Record*, a monthly publication, was spoken of as doing good work. The immigration committee was reported by Miss Alexander, the General Secretary, for Mrs. Day. This told of many members who had been transferred from one city to another on account of necessary change in employment, and letters of recommendation had been sent and the girl welcomed in each case. The Deputation Secretary, Miss Paddock, of New York City, gave a most complete report of the visits to many Dioceses, and of the work accomplished, while the consensus of opinion was that this Society is doing splendid work.

The committee on nominations was then called upon for a report. This was given by Miss Wright, of Pennsylvania, Miss Groesbeck, of Chicago, Ill., taking the chair. Eighty-four papers were sent out; 36 returned answers. Sixty-one new nominations have been made and 39 have declined. The election of the President was proceeded with by rising vote. Mrs. Thomas Roberts was thus re-elected and she then resumed the chair, thanking the Council for the honor shown and accepting the office, saying that the work was very dear to her heart. The General Secretary, Miss Eve Alexander, was also re-elected by rising vote. The matter of the change of time for the annual meeting was discussed, and it was decided that for next year the time for the meeting as regularly appointed be suspended and that it be held in the autumn, the exact date to be decided by the sub-council and by the entertaining Diocese. Mrs. Bolton then gave a formal and cordial invitation that the annual meeting be held in Washington next year and this was accepted, the time to be decided as by vote of Central Council—by the sub-council and entertaining Diocese.

The other officers were voted for, the tellers returning the following report: For Vice-

Presidents, Miss Groesbeck of Chicago, Ill., Miss E. M. Hoppin of Cambridge, Mass., Miss Paddock of New York City, Miss N. H. Turner of Knoxville, Tenn.; for elective members, Miss Mackintosh of Massachusetts, Miss Horner of Philadelphia, Pa., Miss Satterlee of Washington, D. C., Miss Watson of Central New York, Mrs. Godden of New Jersey; for sub-council, Mrs. Knowlton, Mrs. Shafts, Mrs. Bolton, Miss Mackintosh, and Miss Wissner.

Announcement was made of an invitation to visit St. Agnes' School, and it was decided to accept this, the Council to go in a body directly upon adjournment.

In the evening at 8 o'clock, in the parish house of St. Paul's Church, Albany, the Society re-convened. The session was opened by prayers offered by the Rev. Edgar A. Enos, D.D., after which a short address was made by Dr. Enos. A tribute to the memory of Mrs. Wells was read by Mrs. Remington, after which the names of the newly-elected members of committees were announced as follows: Publication, Miss Hoppin, Mrs. Norton, Mrs. Bolton, Mrs. Windsor, Mrs. Twing; finance, Miss Alexander, Miss Benson, Miss Neilson.

The question of certain changes in the constitution and by-laws was then agitated, most of these being verbal changes. Mrs. Bolton read a report of diocesan literature associates, speaking of papers written by the girls, and excellent results obtained. Verbal reports of this work were given by several members. Miss Alexander then spoke of the new branches formed. Suggestions were asked for as to subjects to be considered at members' conferences, and Mrs. Remington responded with notes about Marriage Customs of Various Nations. Miss Wright suggested Reasons For and Against Domestic Service; Mrs. Bolton, the G. F. S. in the Church, the Family, and the World; Mrs. Twing suggested for reading classes, *A Journey Around the World*.

Mrs. Norton was asked to speak upon the subject of her experience in regard to the emigration work in England and Ireland, and, in response, gave a very pleasing account of her visits to these countries and of her meetings with various people who represent this work abroad. The subject of making some change in the enameled of the badge was discussed, and a conclusion reached to leave the badge in its present form. A resolution was adopted that this organization shall favor the proposed anti-polygamy amendment to the Constitution of the United States, and to do all in its power to get such legislation passed. A resolution was presented by Miss Paddock offering thanks to the Diocese of Albany and to the women workers who had so well entertained the delegates.

On Thursday the quiet day was held, be-

ginning with an early celebration of the Holy Communion at St. Paul's Church. At 10 o'clock, at the same church, there was a full choral service. The Rev. Dr. Enos spoke to the Society of the origin of the festival of All Saints.

At noon was a service conducted by the Rev. F. L. Whittemore of All Saints' Church, Dorchester, Mass. At 1 o'clock a luncheon was served to the organization at the parish house. This was simple in its character, as befits the day and hour.

At 4 p. m., after collects and benediction, the National Council adjourned.

GUILD OF ST. BARNABAS FOR TRAINED NURSES.

THE ANNUAL COUNCIL of this excellent organization will meet this year on Wednesday, the 14th day of November, in the Church of the Heavenly Rest, New York City. The rector of this church, the Rev. D. Parker Morgan, D.D., is the Chaplain of the New York Branch.

The programme is as follows:

10 a. m.—Holy Communion. Celebrant, the Bishop of Pittsburgh, Chaplain General. At this service the Bishop of New York will deliver a devotional address.

11 a. m.—Business Meeting in the Club Room of the Choristers' League.

1 p. m.—Luncheon for the delegates at the Hotel Manhattan.

2:15 p. m.—Adjourned Business Meeting.

8 p. m.—Evening Prayer. Sermon by the Rev. Henry Lubeck, LL.D., Rector of Zion and St. Timothy, New York City.

9:30 p. m. to 11 p. m.—Reception to the Chaplain General.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
Death of Rev. T. L. Allen—Meetings of Two Convocations.

THE DEATH of the Rev. Theodore L. Allen, rector of Grace Church, Mexico, N. Y., occurred on the morning of Oct. 16th, coming quite suddenly. Mr. Allen was born in New York state, was educated at St. Andrew's Divinity School, Syracuse, and was ordained both to the diaconate and to the priesthood by the elder Bishop Burgess of Maine. His clerical work had been spent in Illinois, Kansas, and Michigan, prior to his rectorship at Mexico.

THE CONVOCATION of the Sixth District (Rev. S. H. Synnott, D.D., Dean), was held in Grace Church, Waverly, Oct. 16th and 17th. The Rev. H. H. Fox was the preacher. An excellent paper on "Missions in China" was given by the Rev. W. H. VanAllen. The present Dean was re-nominated for that position and the ordinary business of Convocation was transacted.

THE QUARTERLY MEETING of the Convocation of the second district (Rev. E. H. Coley, Dean), was held Oct. 30th and 31st, in Grace Church, Waterville (the Rev. J. K. Parker, rector). The Rev. John Arthur gave an excellent address on the subject, "The Spirit of Missions." The Rev. John R. Harding spoke on "The Situation in China from the Standpoint of Christian Missions." The Rev. W. W. Bellinger preached on the subject, "Enthusiasm." At 1 o'clock the visitors were served with luncheon by the ladies of the parish. At 2:30 o'clock the convocation and the Woman's Auxiliary met jointly and listened to the report of the Dean, which showed very satisfactory progress in general. This was followed by the report of the treasurer, the Rev. Mr. Cooke. Miss Lucy Carlile Watson, president of the Woman's Auxiliary, made a report and was followed by Mrs. Thorne, the treasurer.

A HANDSOME carved oak reredos was placed in Zion Church, Rome (Rev. Dr. J. H. Eggar, rector), in time for the services of All

Saints' Day. It is from the Tiffany studios, and bears an appropriate inscription to the memory of John C. Champion, a communicant and vestryman, who died one year ago. It is presented by his family. The reredos is in the English decorated Gothic style, comprising 12 panels, each surmounted by crocketed gables and separated by pinnacles. The panels are decorated in soft, pleasing colors, with the sacred emblems. It is a valued addition to other rich memorials.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Standing Committee—Corner Stone at Catsaqua—New Altar at Chambersburg—Vested Choir at Birdsboro.

AT A RECENT MEETING of the Standing Committee, Mr. Everett Warren of Scranton was elected to membership by reason of the resignation of Mr. A. D. Holland.

THE CORNER STONE of the new church at Catsaqua, St. Stephen's, was laid by Bishop Talbot on Oct. 28th. The ground was broken for the new church on Sept. 25th, being exactly three months after the coming of the new rector, the Rev. Geo. A. Green. The parish was founded in 1870 by the Rev. Mr. Bartlett, then rector at Allentown, and the original church was built largely through the generous gifts of Mr. Asa Packer.

ON SUNDAY, Nov. 11th, the handsome new altar, which has been erected at Trinity Church, Chambersburg, through the untiring efforts of the members of the Altar Guild, will be dedicated and blessed. It is hoped that the Bishop of the Diocese may be present, and also the Rev. Wm. S. Heaton, of the Philadelphia City Missions, who was the first clergyman of the parish at Chambersburg, where work was commenced in 1858.

A VESTED CHOIR of boys and men was introduced into St. Michael's Church, Birdsboro, in October.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, Bp. Coadj.

Woman's Auxiliary—Church Club.

THE SIXTEENTH semi-annual meeting of the Chicago branch Woman's Auxiliary was held in St. Mark's Church, Monday afternoon and evening, Oct. 29th.

Owing to the enforced lateness of the notices and to the rainy weather only a small number of delegates, comparatively speaking, was sent from the various branches.

The afternoon session which was presided over by Bishop McLaren began at 2:30. There was a short address by the Bishop on the Possibility of Prayer.

After the singing of a hymn the Rev. J. Lambert Rees, of Shanghai, China, was introduced. He said that the Macedonian cry which came across the waters from China was not a single call for help, but a complex cry from many sources. The next speaker introduced by Bishop McLaren, who congratulated the audience upon the fact that a young woman had come from the farthest coast of our vast country to address it, was Miss Tannott, of Spokane, Washington. Miss Tannott made an appeal full of charm and interest for St. Paul's School for Girls located at Walla-Walla, Wash., which she said was in need of libraries, endowments, and scholarships. Miss Tannott's plea was met by pledges of \$158 to go toward a scholarship of \$250.

Two announcements were made by Bishop McLaren. The first related to a Quiet Day to be held by him in the Cathedral on Nov. 20th, from ten until four, to which all women in the Diocese are invited; and the second to the renewal of the publication of *The Diocese*, Jan. 1st, 1901.

The last address of the afternoon, given by the rector of St. Mark's, the Rev. William

White Wilson, D.D., was one of combined welcome and encouragement.

The evening session, which began at 7:45, consisted of evening prayer and a powerful and eloquent sermon by the Rev. R. H. Weller, Jr., Bishop-Coadjutor-elect of Fond du Lac. The beauty of the service was greatly enhanced by the unusually fine singing of the choir of St. Mark's. For its clear enunciation, rhythmic movement, and perfect introduction is this choir to be commended. Dr. Weller chose for his text the words of Elijah: "Give me, I pray Thee, a morsel of bread in Thine hand."

THE NOVEMBER MEETING of the Chicago Branch Woman's Auxiliary, which occurred on the 1st inst. in the Church Club rooms, was in charge of Mrs. John Henry Hopkins, of the Epiphany Church.

Mrs. Hopkins is the Vice-President of the Chicago Branch, having for her especial work the department of foreign missions. Her interesting and comprehensive address therefor pertained to that particular subject.

Mrs. Hopkins was succeeded by the Bishop of Chicago, who spoke on the same thing. He said greater principles of good Churchmanship are often found in mission stations than in the churches of our own Diocese.

THE ANNUAL MEETING of the Church Club of Chicago, was held at the Wellington Hotel on November 1st, preceded by a dinner, which was attended by a goodly number of the Club's members. The meeting was called to order by the President, Mr. F. B. Tuttle. In the absence of Major Taylor E. Brown, Secretary, Mr. Lynden Evans was made Secretary *pro tempore*. The reading of the Secretary's report showed a slight falling off in the membership list, but, on the other hand, the Treasurer, Mr. E. H. Buehler, in his report stated that the Club was on a better financial basis than for some years past. It was earnestly desired that the names of many more staunch Churchmen should be added to the membership list, which now only numbers 259 out of this large Diocese. When it is generally understood that much of the work of the Diocese is carried on in the Church Club rooms; that the offices of the Bishop and the Bishop Coadjutor, as well as the office of the Treasurer of the Diocese are there; that the Club rooms are headquarters for the city missionaries; that the Woman's Auxiliary and all the other societies are enabled to hold their meetings at a central point, it can readily be seen that the loss to the Diocese of Chicago, should the Club be given up, would be incalculable, and it is only by having a large number of members that the work can successfully be carried on. With the influence of the clergy and the present members, who know so well the value of the Club, the membership record at the next annual meeting should show at least another 250 names added to the list.

After the reading of the annual address by the President, he called upon Mr. W. R. Stirling, chairman of the nominating committee, to present nominations for officers for the ensuing year. On motion of the Hon. Jesse Holdom, seconded by Mr. C. A. Street, the Secretary was authorized to cast the vote. The result of the ballot was as follows:

Mr. F. B. Tuttle re-elected President, Mr. W. H. Chadwick made Vice-President; Mr. E. H. Buehler, who has now served the Club most faithfully since November, 1895, was re-elected Treasurer; and Major Taylor E. Brown, re-elected Secretary.

The Board of Managers elected were: Messrs. George S. McReynolds, C. J. Blair, George Merryweather, D. B. Salisbury, E. P. Bailey, George D. Boulton, C. N. Fay, M. R. Kavanagh, H. J. Ullman.

After a general discussion as to a suitable testimonial to be presented to the Bishop on the 25th anniversary of his consecration, and

adding the names of Dean Pardee and the Rev. E. M. Stires to the committee already chosen to act in the matter, the meeting adjourned to listen to a most interesting address by the Rev. Ernest M. Stires, upon his Impressions of the Missionary Council lately held in Louisville.

LAST SPRING a number of ministers of various denominations projected a Western meeting of the "Institutional and Open Church" league. Later on the movement assumed the character of a conference of Christian workers, and by invitation of the Rev. Wm. C. Richardson, rector of Trinity Church, met in the parish house of the church. The sessions were held on Oct. the 29th and 30th, and the attendance was large. The range of subjects was quite extensive, but the introductory speeches were limited to ten minutes, and discussions to nine; even with that limitation, however, so deep was the interest, that every minute was used. Work in clubs and societies and educational classes, plans for supporting parish houses, preaching, worship, settlements, etc., were discussed. A valuable line of experiences was shown and every one gained valuable suggestions. The chairman at the introductory session was Prof. C. R. Henderson, Professor of Sociology in the University of Chicago. Ministers of various denominations, laymen and laywomen, participated in the discussions. Dr. Sanford of New York, Secretary of the Institutional Church League, made two reports. The Rev. J. H. Hopkins, rector of the Epiphany, Chicago, well represented the Church in the matter of Worship. The sessions were distinguished by a dignity, cordiality, and utter absence of the kind of sentiment generally met with in such gatherings. As a practical outcome, a committee of twenty-five was appointed to further the object of Church federation. In this matter it was directly stated that the object of such federation was simply to enable religious bodies, by the use of a central office and a sort of "clearing house" for information, to reach—as nearly as possible—every family in the city; a plan which has been worked with great practical results in New York. St. Michael's Church in New York was cited as having secured through this kind of coöperation 175 families, of whom nothing before that had been known. One of the most striking addresses of the Conference was made by Father Coxé of St. Jarlath's (Roman Catholic) Church.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Parish House at Norwalk.

GRACE CHURCH, Norwalk (Rev. Johnson McClure Bellows, rector), has been presented with a parish house, by the widow of the late Chas. F. Osborn, Esq. This is a valuable addition to the working facilities of the parish. On All Saints' Day, the choir rendered "The Holy City," by Gaul.

DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Church Consecrated at Delmar.

ON ALL SAINTS' DAY the new church at Delmar (Rev. Dr. Spalding in charge), was consecrated by Bishop Coleman, the sermon being preached by Archdeacon Hall of Wilmington.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Memorial Tablet at Chestertown.

A HANDSOME MEMORIAL TABLET to the memory of the late rector, the Rev. Dr. Stephen C. Roberts, was erected in Emmanuel Church, Chestertown, on Thursday, Nov. 1st. The rector, the Rev. Dr. Henry B. Martin, preached on the occasion. The tablet is a

tribute from members of the congregation and bears the following inscription:

"In Memoriam. Stephen Chester Roberts, D.D., Priest, Twenty-eight years the beloved rector of Chester Parish. Entered into the joy of his Lord November 15, 1899. Enshrined in the affection of the whole community. He was a good man, full of the Holy Ghost and of faith."

GEORGIA.

C. K. NELSON, D.D., Bishop.

Woman's Auxiliary at Atlanta.

THE WOMAN'S AUXILIARY of the Archdeaconry of Atlanta held a meeting at the see city at which, after the opening service when the Bishop preached, as he always does, an eloquent sermon, Mrs. Nellie Peters Black presided. A discussion of the subject of bazaars and suppers for religious purposes brought out the general opinion that these cost more in nerve force, as well as in hard cash, than they are worth. One lady observed that she had paid her doctor \$45.00 as a direct result of one of these plans of raising money for the Church. The unanimous opinion prevailed that it "pays" better to give money direct than to work so hard for a possible second dollar. The general secretary, Mrs. H. C. White, urged that the Bishop be supported more liberally in the work among colored people in the Diocese, and a fund was established for that and other similar purposes to be known as the "Unselfish Fund." Lunch was served by the hospitality of the city guilds, and in the afternoon addresses were made by the Rev. Messrs. Page and Wilmer, the latter being the new rector of St. Luke's Church.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

St. Andrew's to be sold.

THE CONGREGATION of St. Andrew's Church, Baltimore, is making active preparations for the erection of a new church edifice, to be located in a more favorable part of the city. A few years ago the members of the parish began to move away, and now, the exodus being almost over, they are settled in almost every section of the city. For a place of worship the location became undesirable, and the vestry petitioned Bishop Paret for the privilege of disposing of the property and the selection of a new church, which petition he readily granted. He is deeply concerned in the welfare of the congregation, and is taking as much interest as any of its members in the choice of a site. As it is necessary to sell the old property before making any purchase, the members of the vestry are now turning their chief attention to that end. Over 60 years ago the church building and property cost \$80,000, and half that sum will at present be considered a satisfactory price. Several offers have been received and are being considered, one being from a Jewish congregation, who if successful, will convert St. Andrew's into a Synagogue.

As a sale is expected to be made in the near future, the vestry is busily engaged in considering proposed sites for a new building. The most probable place is Peabody Heights, on St. Paul Street above Huntington Ave. This site is in a growing section of the city and seems to meet with a more general approval of the congregation. A Sunday School is now being conducted in a hall in that locality. Several other sites have been proposed, but the choice seems to be between the one mentioned and a site on Newington Avenue, near the Mount Royal entrance to Druid Hill Park. A strong effort will be made to have the proposed edifice erected this fall and winter.

St. Andrew's was established in 1837 by the Rev. Dr. John Johns. It has been served by the following rectors: The Rev. Horace Stringfellow, Jr., the Rev. John S. Miller, the

Rev. H. Page Dyer, the Rev. R. G. Osborne, and the Rev. J. Woods Elliott, who resigned last year. At present the Sunday services are being conducted by the Rev. Dr. Simpson.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Matriculation at Cambridge.

THE ANNUAL matriculation service of the Cambridge theological school took place on All Saints' Day. Evening prayer was said by Dean Hodges, followed by an address upon the privileges and responsibilities of the ministry, by the Rev. Harold Arrowsmith of Lenox. Nine students were matriculated. Dean Hodges, who presided, announced that during the illness of Professor Nash, Prof. J. H. Thayer (Unitarian) would have charge of the chair of New Testament study. Bishop Lawrence in his address dwelt upon the need of devotion, strength, and judgment in the ministry. Dean Shaler of the Scientific school urged the importance of ministers knowing men as they are. Prof. Drown made a strong plea for the intellectual life. Mr. Horace Scudder, one of the trustees, Mr. F. W. Fitts, a student of the senior class, and Mr. H. M. Birkhead, of the middle class, also made addresses.

ON ALL SAINTS', the new memorial windows of St. James', Cambridge, were unveiled. The Rice window represents "Christ, the Light of the World." The Jamieson window, representing Dorcas, is a splendid piece of art. These windows make a great addition to the beauty of the interior of the church. The Rice tablet was also uncovered.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Convocation at Owosso.

THE CENTRAL CONVOCATION of the Diocese was in session at Christ Church, Owosso, on Tuesday and Wednesday, Oct. 23d and 24th. At the opening service on Tuesday evening there were addresses by several of the clergy. The second day began with the Holy Communion at 9 o'clock, and at subsequent sessions there were papers by Mr. C. S. Schofield on The Failure of the Present System in Sunday Schools; on Inter-denominational Sunday School Work, by the Rev. E. G. Pitblado; on Words from a Teacher to Teachers, by Mrs. M. Hyde of Port Huron; and on The Bible Class, by Miss Jones of Owosso. At the evening service there was an address by the Rev. E. W. Hunt, and several addresses following.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Retirement of Mr. Humphreys.

THE REV. O. F. HUMPHREYS, assistant at St. Paul's and priest in charge of St. Mark's Church, Milwaukee, announced last Sunday to the congregation of the latter that he had decided to enter into secular work and would pursue the calling of the ministry only so far as he might be able to do by Sunday work.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Death of Rev. Wm. H. Watts—Woman's Auxiliary—Benediction of a Chapel at the Cathedral.

THE SECULAR PAPERS report the death of the Rev. Wm. H. Watts on Oct. 11th at East Liberty, Pa. Mr. Watts had recently retired from the rectorship of Calvary Church, Columbia. He was born in England and was ordained to the diaconate by Bishop Huron in 1856 and to the priesthood by Bishop McIlvaine of Ohio in 1859. His clerical work was spent at Exeter, Ont., Portsmouth, Ohio, Kalamazoo, Saginaw, and Detroit, Mich., Stevens Point, Wis., and Columbia, Mo., of which latter parish he was rector from 1889

until the present year, when he was forced by ill health to retire.

THE REGULAR quarterly meeting of the Woman's Auxiliary of the Diocese was held on Tuesday, Oct. 30th. The meeting was opened with the celebration of the Holy Communion in Christ Church Cathedral at 9:30, by Bishop Tuttle assisted by the Rt. Rev. S. C. Edsall, D.D., Bishop of North Dakota. Following the celebration a business session was held in the Schuyler Memorial House. The reports of the various officers showed that the various pledges given at the annual meeting in May had been paid in full. The United Offering, while not quite equal to what it was at this time three years ago, is in a fair condition, and the general work of the Auxiliary in Missouri is prosperous. Bishop Edsall was the principal speaker of the day and presented the conditions of the work and needs of North Dakota in a very interesting talk of about thirty minutes. He also spoke feelingly and effectively of the United Offering. As the Treasurer of this fund said after the meeting, "he boomed the United Offering." Bishop Tuttle briefly presented the needs of the Diocese of Texas, and Miss Rebekah Parker, Vice President of the Missouri branch of the W. A., spoke briefly in behalf of the parish at Cape Girardeau in this Diocese. Pledges from the various parishes were then called for and made as follows: For Texas, \$172.00; North Dakota, \$125.00; and Cape Girardeau, \$85.00.

AT THE 7 O'CLOCK SERVICE on the morning of All Saints' Day, a service of benediction was held at the Bofinger Memorial Chapel of Christ Church Cathedral, St. Louis, to solemnize the placing of a beautiful memorial tablet in the chapel. The tablet which is set in the north wall of the chapel was given by Mrs. H. H. Davies and Mrs. F. G. Easton in memory of their parents, Mr. and Mrs. Wm. C. Tyler, for many years, communicants of Christ Church Cathedral. The work is beautifully wrought in dull, rich shades of the finest marble. The outer border consists of several inches of pale lavender color. Within this is a mosaic of exquisite design of amethyst, terra-cotta, rose-color, green, and gold, while the words of the tablet are of deep red on a background of bright terra-cotta, about three feet wide, the entire tablet being about six by four feet. The inscription reads:

"To the glory of God, in loving memory of our father and mother, William Chambers Tyler, Acla Paschall Tyler, entered upon their rest in Paradise, March 26, 1885; August 10, 1894. I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live, and whosoever liveth and believeth in Me shall never die."

NEBRASKA.

GEO. WORTHINGTON, D.D., LL.D., Bishop.
ARTHUR L. WILLIAMS, Bp. Coadj.

New Church for Decatur.

A NEW CHURCH is to be erected at Decatur at a cost of about \$2,000.

NORTH CAROLINA.

JOS. B. CHESHIRE, D.D., Bishop.

Death of Rev. Jos. W. Murphy.

THE DEATH of the Rev. Jos. W. Murphy, an aged and retired priest of this Diocese, occurred at Washington, D. C., on Oct. 17th. Mr. Murphy was an Irishman by birth and was ordained to the diaconate by Bishop Ives in 1851 and to the priesthood by Bishop Atkinson in 1855. He had charge of a number of different churches in North Carolina, was chaplain in the Confederate Army during the war, and after the war had worked part of the time in North Carolina, part in Central Pennsylvania, and part in Maryland.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Bequest for Kenyon College.

BY THE WILL of the late Hon. John Sherman, Kenyon College is to receive \$5,000, as is also Oberlin College.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.

Narrow Escape of a Church—Anniversary at St. Jude's—City Notes—Southeast Convocation—Junior Brotherhood Service.

ST. PAUL'S CHURCH, Chestnut Hill, Philadelphia (Rev. Dr. J. Andrews Harris, rector), was in great danger of being destroyed by fire, on Saturday night, 27th ult., but the efforts of the Fire Department succeeded in averting the calamity. A large lumber yard immediately contiguous on the west side of the church was entirely consumed, as were also five dwelling houses adjacent. The wind was fortunately from the east, which was a factor in saving the church.

IN CONNECTION with the Feast of SS. Simon and Jude, St. Jude's Church, Philadelphia (Rev. Charles Logan, rector), celebrated its 51st anniversary with special services. At the morning service, the Rt. Rev. Dr. Whitehead, Bishop of Pittsburgh, preached the sermon to an unusually large congregation. The Rev. Dr. H. L. Duhring, who was formerly connected with the parish, conducted the Sunday School celebration in the afternoon and made an address, basing his remarks upon the text, "Speak unto the children of Israel that they go forward" (Exod. xiv. 15). In the evening, a semi-choral service was held, at which addresses were made by the Rev. Messrs. W. H. Graff and J. R. Moses, both of whom had been former rectors of St. Jude's. At all the services offerings were taken for the Endowment Fund, which now amounts to \$6,500, and it is hoped that the sum of \$10,000 would be reached by the free-will offerings of the congregation at this celebration.

A HANDSOME private dwelling of two stories, 20 x 30.4 feet, is being erected for St. Timothy's Church, Roxborough, Philadelphia, on the west side of Ridge Avenue, at a cost of \$2,250.

The architect and contractors have completed the alterations, re-decoration, and renovation of the Church of the Transfiguration, West Philadelphia (Rev. W. H. Bown, rector) and it is expected that the edifice will be formally re-opened early in November. A special letter has been sent out by the rector to all persons connected with the University of Pennsylvania explaining the object of the new work at this church, which is to influence the students at the University.

THE WILL of Rebecca G. Penney directs that her residuary estate, upon the death of her husband, the Rev. Charles K. Penney, assistant to the rector of Grace Church, Philadelphia, shall go to St. Luke's Hospital, New York City.

AT HIGH NOON on Tuesday, 30th ult., at the Church of the Advocate, Philadelphia, the Rev. Charles Lockwood Fulforth, rector of the Church of the Messiah, Port Richmond, was united in Holy Matrimony to Miss Almira May Howarth; the Rev. Dr. W. W. Silvester, rector of the Advocate, officiating.

THE SOUTHEAST CONVOCATION of Philadelphia met on Tuesday afternoon, 30th ult., at the Church House, the Rev. Leverett Bradley, Dean, in the chair. The Rev. Michele Zara reported that efforts were being made to reach all the Italians in Philadelphia. The Italian Mission desires to establish a day nursery. Strenuous efforts are being made to liquidate the \$2,000 debt on the property. Improvement in every department of the work is in progress. The Rev. Henry L.

Phillips reported relative to the Church of the Crucifixion. He said the chief need is teachers, and the parish cannot supply them. Interesting statistics were given by the Rev. George Gassner, of the work during the year at the Church of the Redeemer (Seamen's Mission). The naphtha launch has visited 1,600 vessels. Progress was reported as to the work at the Church of the Holy Spirit by the Rev. Samuel H. Boyer, priest-in-charge. Prospects at Emmanuel House (Jewish Mission) were never better.

EARLY ON FRIDAY MORNING, 2d inst., a dastardly attempt was made to destroy St. Paul's Church, Chestnut Hill, by fire. Kerosene had been plentifully poured upon the frame carriage sheds and an outhouse in the rear of the church, and a lady gave the alarm, when two citizens with a garden hose extinguished the flames. Shortly after this had been effected, it was discovered that a fence between the church property and the lumber yard was ablaze and this was speedily extinguished. The police believe that an incendiary had evil designs against the church, and that the fire on Saturday, 27th ult., was due to the work of the same miscreant. The matter has been reported to the fire marshal, who will investigate the case.

AT THE ANNUAL MEETING of the Junior Auxiliary of the Brotherhood of St. Andrew, held in the memorial chapel of the Holy Communion, Philadelphia, on the 2d inst., the following officers were elected: President, Joseph De Cruy; vice-president, James McGarvey; secretary, John Stewart. An address on the work of the Richmond Convention was made by William B. Faunce, who represented the State Junior Order at that meeting; and addresses were also made by John St. Owen, of New York, secretary of the National Branch of the Junior Order; the Rev. N. S. Thomas, rector of the parish of the Holy Apostles, and by Professor F. S. Edwards of the Central High School Faculty.

QUINCY.

ALEX. BURGESS, D.D., LL.D., Bishop.

Memorial Window at St. Mary's School—New Church for Peoria.

A MEMORIAL WINDOW at the chapel of St. Mary's School, Knoxville, was recently given by the members of the Epsilon Sigma society in memory of three of the members of that society, graduates of the school, who were lost in a storm on the Gulf of Mexico in Jan. 1899 by the wreck of the yacht *Paul Jones*. These were the Misses Florence Eva Taggart, Margie Woodland, and Florence Louise Yocum. The window is of rare opalescent glass, beautiful in color, made by Tiffany. The central figure is St. Margaret standing on the angry waves of the sea in storm, and holding the cross high above her head. In receiving the window from the donors at the service of the unveiling, which occurred on Oct. 26th, the Rev. Dr. Leffingwell spoke of the lovely characters and beautiful lives of the three graduates commemorated, who were such fond companions in school and were not divided in their death. They came, he said, so near to the ideal of Christian life that the thought of their sudden summons has no suggestion of terror. They were spared even the knowledge of the evil that is in the world, and most of the sad experiences and pangs of living.

UPON THE MORNING of All Saints' Day, a deed to property valued at \$4,000 was laid on the altar of St. Paul's Church, Peoria. The property thus represented is to be sold and the proceeds used for the purchase of land and the erection of a building for St. Stephen's Church at the south end of the city. St. Stephen's is an offshoot of St. Paul's, the mother church, founded in 1898 by the rector of that parish, the Rev. Sydney

G. Jeffords. A temporary place of worship was found, where a mission has been maintained under the direction of the rector, by Dr. C. E. Collamer and Mr. Richard Wray. St. Stephen's is the second offshoot of the mother church, an earlier one being St. Andrew's in the north end of the city, where there is now a handsome church and a stone rectory is in course of erection at a cost of \$9,000. With St. Stephen's on its feet, an effort will be made to establish a third offshoot on the West Bluff and possibly some time another mission on the East Bluff of the city. The Church people of Peoria are rejoicing over the extension of the Church in that city, which has been brought about entirely without departure from the free church system and with no entertainments for revenue.

SACRAMENTO.

W. H. MORELAND, D.D., Miss. Bp.

Death of Mrs. Wm. R. Powell.

THE WIFE of the Rev. Wm. R. Powell, missionary at St. Helena, passed to her rest on Tuesday, Oct. 16th. She had been in ill health for some time.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Service at the Peace Cross—Cathedral Services.

A UNIQUE Church service was held on Sunday October the 28th at 3:15 p. m. when the afternoon Sunday School of Epiphany Church made a pilgrimage to Mount St. Alban, to commemorate their twenty-first anniversary. The Bishop of the Diocese and the Rev. Dr. R. H. McKim made suitable addresses. A great many were present, besides the scholars, including the girls from the Cathedral school. The site of the new Cathedral of SS. Peter and Paul at the base of the Peace Cross, was the spot chosen for the service which began with a Processional hymn, "Christ is made the sure Foundation," sung while marching from the little church to the place of meeting. The Bishop said there was a Church school about seventy years ago, on a hill nearby, which was the first of its kind in these parts, and the boys from that school dug the foundation for the Church of St. Alban. After the death of the teacher a considerable amount of money was found that had been earned and saved by her, and which she willed to be used towards building a free church. A remarkable feature relative to the S. S. was, that it had never had but one superintendent during the twenty-one years of its existence. Mr. Hutchinson had been most faithful and zealous in the performance of his duties and thoroughly participated in the Pilgrimage Service.

DURING THE SUNDAY evenings of November there are to be special sermons on practical subjects, arranged especially for men, though all are invited to attend, in the Pro-Cathedral of St. Mark, the participants in these services to be the Rev. Dr. Perry of St. Andrew's, the Rev. Dr. Mackay-Smith of St. John's, the Rev. Dr. Williams of Trinity, and the Rev. A. Johns of Christ Church, East Washington. Prof. Winchester, the choir-master, will, with the vested choir, furnish a musical programme for each occasion. The Rev. Dr. Rainsford of New York is expected to take part in the work, and it is intended to give him a most cordial greeting.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Summer Services—Big Rapids—Greenville.

DURING the summer, services have been held at a number of places by visiting clergymen on their vacations. Bishop Tuttle has had supervision of the church at Harbor Springs, Bishop Gillespie at Charlevoix, and the Rev. W. W. Taylor at Saugatuck. The

Rev. Thos. W. MacLean held several services in the Church of the Redeemer, Whitehall, where a fund is being collected to repair the building. The Rev. C. E. Haupt made an address at South Haven. The Rev. E. Briggs Nash officiated for two Sundays while visiting old friends at Paw Paw. The Rev. Robert B. Kimber preached and delivered a missionary address in Christ Church, Charlevoix. Improvements have been made in this church chiefly through the efforts of Churchwomen from St. Mark's Church, Grand Rapids.

IN ST. ANDREW'S parish, Big Rapids, the people are awaking to new life. The rectory has been cleaned and the walls nicely papered, and steps have been taken towards securing a pulpit for the church. Mrs. M. E. Markham has presented the parish with a beautiful Altar Service, bound in red turkey morocco and embossed in gold. The rector's son, lately returned from the Cheshire Military Academy, has been engaged as organist of the church.

ST. PAUL'S CHURCH, Greenville, has been thoroughly renovated, stained glass windows put in, and the organ painted and grained. The rector, Rev. Thos. Beeson, was happy to introduce at the re-opening service the Rev. R. H. F. Gairdner, Secretary of the Board of Missions as preacher for the day. The services were hearty and offerings good.

CANADA.

Bishop Mills Consecrated—News of the Dioceses.

Consecration of a Bishop.

AN IMPOSING CEREMONY took place in St. George's Cathedral, Kingston, Nov. 1st, when Archdeacon Mills of Montreal was consecrated Bishop of Kingston and Coadjutor Bishop of Ontario. The Cathedral, which is over a hundred years old, has been entirely restored since the late fire, and was beautifully decorated. The service was witnessed by an immense congregation. Most of the Canadian Bishops were present and also Bishop Walker of Western New York.

The consecration was performed by Archbishop Lewis, Metropolitan of Canada, who was also celebrant at the Holy Communion. The Bishop-elect was presented by the Bishops of Huron and Niagara, two former priests in the Diocese of Montreal and co-workers with him. Bishop Bond of Montreal preached the sermon. The service was fully choral, and began at 10:30 in the morning. In the afternoon Bishop Mills was presented with a magnificent pectoral cross and chain from the clergy of the Diocese, and an episcopal throne from the laity. The address from the clergy was read by Archdeacon Bedford-Jones, of Brockville; that from the laity by Mr. E. J. B. Pense. A large number of the Montreal clergy went to Kingston to be present at the



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consecration. A very large reception was held in the evening.

Diocese of Montreal.

A SERVICE OF THANKSGIVING was held in St. John's Church, West Shefford, Oct. 25th, when the beautiful new tower and spire were dedicated. A large number of clergy were present from neighboring parishes. The new tower is a most graceful piece of architecture.

Board of the Domestic and Foreign Missionary Society.

THE NEXT half-yearly meeting of this Board will be held in London, Diocese of Huron, on the second Wednesday after Easter.

Diocese of Toronto.

AT A RECENT missionary meeting in Toronto, the Bishop in the chair, it was announced that an immense convention of the Student Volunteer Movement will be held in the summer of 1902 in Toronto. At the same meeting Bishop Dunn of Quebec gave an address on the missionary needs and work of the Canadian Northwestern Dioceses. The Rev. Frank Kennedy, missionary from Japan, on furlough, gave an address also. The Rev. T. C. Simpson, of the Universities' Mission to Central Africa, was to address the diocesan board of the W. A. Nov. 8th in the school house of the Church of the Ascension, Toronto.

NEW YORK LETTER.

[Continued from Page 47.]

Newark, Edmunds of Grace, Newark, Sanborn of St. John's, Newark, Mortimer of St. Mark's, Jersey City, and Faucon of the General Theological Seminary, and the rector of the parish the celebrant of the Holy Communion. There was a large congregation, many from other Orange parishes coming with their clergy, postponing their own services until a later hour in order to be present.

St. Paul's was organized in 1869 as a mission of Christ Church, Bloomfield, continuing as such until 1876. The present site was purchased in the year last named, and the church erected in 1895. Since then a parish house has been added. The building of church and parish house was largely the result of hard work on the part of the rector, who assumed charge in 1892. The music, under the direction of Mr. G. J. Brewer, was especially fine.

SUNDAY SCHOOL COMMISSION.

The Sunday School Commission of the Diocese of Long Island has called a meeting of conference for November 20, to be held in St. Luke's Church, Clinton Avenue. The Commission has been in existence for two years, and is said to have arrived at the conclusion that there must be a uniform course of study for the scholars in every school in the Diocese, and a uniform course of study for the teachers. It is proposed to divide the Diocese into nine districts, placing a competent man at the head of each. At the conference a general discussion of methods is to be had, and particular attention will be given to Sunday School rooms. The Commission consists of the Rev. William Wiley, president, Charles H. Fuller, secretary, A. A. Low, treasurer, the Rev. Dr. J. H. Darlington, Christ Church, Bedford Avenue, and the Rev. H. D. Waller, Flushing.

MISSIONARIES IN CHINA.

A LADY'S EXPERIENCE.

The Rev. Henry Ebban, of Boscombe Grange, Bournemouth, sends to the *London Standard* the following extract from a letter written by a lady attached to the North China Mission. The letter is dated from Kobe, in Japan, to which she, with a few other European ladies, had succeeded in escaping when Tien-Tsin was relieved by the Allied forces:—

In my last letter from Tien-Tsin I men-

tioned that we were daily and even hourly expecting the Boxers. I posted that letter on the 12th June, and on the night of the 15th the Boxers arrived. We were ready for them. About 800 entered Tien-Tsin. The alarm bells rang, and we took refuge in the Gordon Hall, while a sharp encounter took place between them and the Allies. In three hours it was all over, and we returned to our respective homes, every one assuring us that there was nothing more to be feared, for the Boxers were being dispersed and that we might "rest in peace." Next day (Sunday, 17th) at 3:30 p. m., when all Tien-Tsin was having its afternoon siesta, the first shell was fired. So little was this expected that when I was roused I ran into the girls' dormitory to reassure them, saying, "Don't be alarmed, girls, it is nothing. We have opened fire on the enemy." The next moment another shell arrived, and the voice of one of the Home Guards was heard in the hall shouting, "Dress quickly, and run to the Gordon Hall; we are being bombarded." The scene in the streets was a never-to-be-forgotten one; women and children flying in all directions, almost all hatless, many shoeless; some in night-dresses, some in dressing-gowns. Shells and shots were simply raining. We all fled to the Gordon Hall. By a wretched mistake the door was actually closed in my face (I may here remark that the men lost their heads on the slightest provocation), and I rushed about looking for a place of shelter. Suddenly I heard a voice saying, "Put your head in here." "Here" was a tiny cellar window. I lay flat on the ground, thrust in my head, and a gentleman inside dragged me down by the head and shoulders. Such was my manner of entrance into the cellars of the now historic Gordon Hall. In the cellars we lived (250 to 300) for two weeks, only going upstairs to the hall during the intervals of shelling. Oh, the misery and wretchedness of those fourteen days' bombardment, firing, sniping going on incessantly. Added to the

TAKE A RECORD.

SEE HOW MANY FRIENDS ARE HURT BY COFFEE.

It would be just as reasonable for a temperance advocate to drink a little diluted whiskey as to drink coffee, for one is as truly an intoxicant as the other, and persistency in the use of coffee brings on a variety of chronic diseases, notorious among which are dyspepsia, heart palpitation (and untimely heart failure), frequently constipation, kidney diseases, many cases of weak eyes and trembling condition of the nerves.

This is only a small percentage of the great variety of diseases which come from an unbalanced nervous system, caused by the persistent daily use of the drug caffeine, which is the active principle of coffee. Another bit of prima facie evidence about coffee is that the victims to the habit find great difficulty in giving it up.

They will solemnly pledge to themselves day after day that they will abandon the use of it when they know that it is shortening their days, but morning after morning they fail, until they grow to despise themselves for their lack of control.

Any one interested in this subject would be greatly surprised to make a systematic inquiry among prominent brain workers in America. There are hundreds of thousands of our most prominent people that have abandoned coffee altogether and are using Postum Food Coffee in its place, and for the most excellent reasons in the world. Many of them testify that ill health, nervous prostration, and consequent inability to work, has in times past, pushed them back and out of their proper standing in life, which they have been able to regain by the use of good health, strong nerves, and great vitality, since coffee has been thrown out and the Postum put in its place.

INTERESTING, IF TRUE.

YOU CAN TRY IT FOR YOURSELF AND PROVE IT.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment which anyone can perform for himself in the following manner: Cut hard boiled eggs into very small pieces, as it would be if masticated, place the egg and two or three of the tablets in a bottle or jar containing warm water heated to 98 degrees (the temperature of the body) and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle it will do to the egg or meat in the stomach and nothing else will rest and invigorate the stomach so safely and effectually. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aseptic pepsin, diastase and Golden Seal, which mingles with the food and digest it thoroughly, giving the over-worked stomach a chance to recuperate.

Dieting never cures dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines.

When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind because good digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world wide and they are sold at the moderate price of 50 cts. for full sized package in every drug store in the United States and Canada, as well as in Europe.

For the information of those interested a little book will be mailed free by addressing F. A. Stuart Co., Marshall, Mich., giving briefly the symptoms of the various forms of stomach weakness, causes and cure.

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A Talk With Girls

BY THE REV. E. E. HOLMES,

Canon Christ Church, Oxford.

We have just made a very dainty booklet of 40 pages, containing the most helpful talks to girls on the subject of "Responsibility." It is delightfully told; it is what every girl will be glad to read; it will do every one of them good; and every girl will be thankful to the person who presents her with a copy.

The booklet is bound in leatherette, the pages are printed with a handsome red border, and it is in every way attractive as a gift book. Those who have girl friends in their 'teens should make liberal use of the booklet.

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White and Black Under the Old Regime.

By VICTORIA V. CLAYTON, widow of the late
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With Introduction by FREDERIC COOK
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"This excellent little volume, which deals with
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have felt in recalling days which are gone forever.
* * * Keenly possessed of the sense of humor,
Mrs. Clayton writes charmingly of the ludicrous
traits of the negro, interspersing her work with
many capital anecdotes. She touches upon nearly
every phase of the subject which she undertakes to
discuss, and without being too fond of detail, as
most writers on similar lines usually are, she
makes her book delightfully instructive from first
to last. Nothing better has ever been written
within the same compass."—Atlanta Constitution.

The Young Churchman Co.,
Milwaukee, Wis.

usual hardships of the siege, we had to endure
a condition of publicity which was horrible.
Privacy was utterly impossible; for not only
were all the European women and children
there, but we had also the men for sleeping
and eating. Our provisions ran low; water
became scarce (we were obliged to wash in
water ten other people had used); we had ill-
ness, hysterics, nervous affections. Some peo-
ple went completely off their heads, and were
madly delirious. But, on the whole, the wo-
men behaved well; some even splendidly. I
am thankful to say that I was perfectly calm
all through. The dressing-bag you gave me
was the joy of many a heart. I had most
carefully packed it in readiness, and some-
times it seemed as if I had been inspired with
regard to its contents. I seemed to have in
that bag everything that everybody else had
forgotten, from a baby's feeding lamp down
to a needle and thread. The toilet articles
were also in constant demand, so it has the
honor and glory of having done good work in
a time of great distress. We had many terri-
ble moments as, for instance, when a shell
burst in the Gordon Hall and killed a husband
and wife before the eyes of their dear little
children. I grew quite clever in regard to the
shells, and learned to dodge them beautifully.
The shots were really more dangerous to life;
but even to them one became gradually accus-
tomed. One day in the hospital a shell came
into the ward and burst at my feet. It was
the very worst shell of the siege. It carried
into the ward with it an outside wall, an
inner wall, and two big windows. The time
of the greatest danger was when, on two occa-
sions during the night, the Imperial troops
got within a quarter of a mile of the Gordon
Hall, which was the center of the attack.
Thanks to the brave Cossacks, who fought, as
every one says, more like wild beasts than
men, we were saved. The Cossacks may be,
and are, wild, brutal, and savage, but they are
our saviours. Under no conditions, however,
were we likely to fall into the hands of the
Chinese, for the men had resolved that, when
all hope was over, they would shoot the
women and children. To add to our other
miseries, we had actually a flood the last day
of our cellar life. But, after all, the worst
horrors of the siege were not the shells, nor
shot, nor flood, nor hunger, nor thirst; but

A CHEMIST SPEAKS

OF PREDIGESTED FOOD.

"After having tested and tried every form
of predigested food on the market, and ex-
perimenting in my own family, my attention
was attracted to an article headed 'Brawny
Scots' Diet,' mentioning eggs and Grape-Nuts.
I carefully tested the new food and finally
began its use in my family, with most grati-
fying results.

"My little boy at that time was a pale,
anæmic child and very poorly nourished.
Now, thanks to Grape-Nuts, he is as fine a
specimen of infantile strength as I could wish
for. My own personal experience means
much to me. For some years I was troubled
with dyspepsia; that is, I could not eat bread
or any preparation of bolted wheat flour, such
as cake or any of the starchy preparations,
without a fit of indigestion, sour stomach,
costiveness, and headache.

"As soon as I quit that sort of food and
used Grape-Nuts, which has the starchy part
predigested, I began to recover. The change
has been remarkable. I formerly weighed 122
pounds and now weigh 137. Am strong, have
more nerve force than I ever possessed, appe-
tite perfect, sleep sound and can endure any
amount of work. I know exactly where the
change has come from, and it is from your
truly scientific and wonderful food, which is
worthy of the highest commendation." Chas.
B. Prior, C. of P. Class '94, Middletown, N. Y.

Mellin's Food
never fails when properly used

Mellin's Food
brings joy to the house

the awful fires. Every night we had them—
all night long. The constant "ping, ping" of
the rifles told us that each shot was bringing
down a poor Chinaman trying to escape from
the flames; and then, worst horror of all, the
air was filled with the odor of burning flesh;
and in the streets the bodies of the Chinamen
lay unburied and were devoured by horrible
dogs. These dreadful sights are stamped on
my very soul. I feel that I shall never be rid
of the terrible memory.

A HINDU'S DEVOTION.

The Sunday before last an Indian man
brought to the Sisters' House at Capetown
(South Africa) some candles and flowers
which he said were "for the Church." Last
Sunday evening he came again with three
large bunches of flowers, three packets of
candles and three threepenny-pieces, all "for
the Church." The next day one of the Sisters
working in the Mission went to the house
where the man is staying and found him and
his wife, both quite young people, and their
one little child nine months old, and another
man. They have one room without any furni-
ture. Nothing at all could be seen in the
way of a bed, much less a table or chairs.
There was a bundle which looked like wear-
ing apparel, several baskets of fruit and a
quantity of oranges lying on the floor. The
mother and child were both clean and tidy,
and the whole party seemed very pleased to
see the Sister. They could talk a little Eng-
lish, and said they were refugees from Jo-
hannesburg, where the man had left a horse
and cart. At first they had been helped by
the Refugee Committee, but they were now
trying without assistance to make a living by
buying fruit to sell again; but they had to
pay £2 a month for this one room and it was
hard to live. The Sister said they must find
it hard to spare the money brought on Sun-
day night, but the man replied: "No, no, that
is for the Church; we must give money and
candles and flowers for the Church; I will
bring them every Sunday." When the sister
asked of they were Christians they said
"No, they could not be Christians; they be-
lieved in the One True God, but if they were
Christians their own people would 'chase them
away.'"

They had been born in Mauritius, had
never been in India, but hoped to go some
day; and so they would not be Christians,
but they could come to the Christian Church,
and pray to the One God there while they
were in this country; and afterwards it ap-

About Soap

Better buy B. T. Babbitt's Best Soap,
if you want soap, your money's worth of
soap, the soap that does soap's full work,
does it the quickest, does it the easiest,
does it without hurting hands or clothes,
and lasts the longest, very much the longest,
long-life soap, the kind that's economical.

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peared that they had been seen in St. Philip's Church. One of the men ran after the Sister when she left and begged her to come back. When she returned she found they wanted to give her some fruit which was first put in a newspaper. But that was not large enough to hold all they wanted to give, and so one of the baskets was emptied, and the choicest of the oranges, bananas and narchis (tangerines) were put in; and they promised to fetch the basket when they should bring the things for the Church on Sunday. The Sister felt she must not refuse the kind gift, and could only thank them and come away marvelling at the wonderful generosity and devotion of these poor heathen people.—*Cowley Evangelist.*

IMPRUDENCE ON THE PART OF CLERGYMEN.

Of all men a minister needs "to keep the door of his lips." His sermons may have a listless hearing, but he may be sure that what he may drop in common conversation will be sure to be noted and reported. This is especially true in regard to the "idle word" that seems inconsistent in one of his calling and claims.

In the line of unhappy speech, we know of nothing more common than detailing the weakness and foibles of clerical brethren. We have sat on pins and needles compelled to listen to what, not only in credit to the speaker but in loyalty to the Church, should have been covered with silence. In the listening circle may have been those who had no sympathy with the Church, or those whom we were trying to draw into her communion. Then there is the constant levity that may win the praise with a certain set of a "good fellow," but will lower the respect that is an essential to having the real position and doing the real work upon ministry. Men and Women must look up to us as if we are to be to them "Ambassadors for Christ," "Stewards of the mysteries of God."

No man needs more than a clergyman to study where he is, whom he is among, than the parish priest in or out of his special sphere. We would not have strait laced but we would have fairly prudent ministers.

We will all make mistakes enough, careful as we may be. Put it in your note book, brethren, "Set a watch, O Lord, before my mouth; keep the door of my lips."—G. D. G., in *Church Helper* (W. Mich.).

THE DESOLATION OF THE INDIAN FAMINE.

The Rev. A. Outram, of the Church Missionary Society, writing from the Bhil country, Rajputana, who is laboring hard at famine relief, thus describes in *The Church of Ireland Gazette*, some of the scenes he witnesses:

The wilder and most distant pals, or villages, seem to be quite deserted, the inhabitants having died or been driven away through want of water. One large village off the road, about twenty miles from here, which my wife and I rode round about six weeks ago, was absolutely without one inhabitant and no trace of water. The stillness was extraordinary; in valley or on mountain there was no sign or sound of living creature—man, beast, or bird. To give you an idea of the daily scenes which we witness I will mention three which occurred recently. In the morning when we woke—my wife and I sleep outside on the verandah—within four yards of our beds lay the corpse of a child (already half eaten by dogs). The poor little thing must have crept up there in the night, and laid itself down only to die. Later in the day, at one of our centers, Kagdar, Mr. Westcott found a woman whose head was cut open by stones thrown by another woman, who wanted to kill her for the sake of the little clothing

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HALF the trouble people have with paint, nowadays, is because they hurry the painter. If you want the old-fashioned kind of painting—the kind that lasts—employ a competent painter and see that he uses Pure "old Dutch process" White Lead [these in margin are genuine brands] and allow time enough between coats for the paint to dry.



FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Uncle Sam's Experience With Paints" forwarded upon application.

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she still possessed. On the way home he came upon a man lying in the road with his head terribly cut about, and it is doubtful whether he will live. He was carrying a little grain, for the sake of which he was attacked. Mercifully one gets inured to these and similar scenes of daily occurrence.

Five missionaries of the C. M. S. are combating the famine in the Bhil country and are feeding 8,800 persons a day.

DISCOVERY OF THE OLDEST KNOWN LETTERS IN THE WORLD.

IN THE course of several recent expeditions to the East, Dr. Ernest A. Wallis Budge, keeper of Egyptian and Assyrian antiquities in the British Museum, was the discoverer of a most valuable collection of small tablets of the envelope or duplicate class, found in the

ruins at Tellsefr in South Babylonia, representing the ancient city of Larsa (the "Ellasar" of Genesis, chapter xiv.). These tablets consisted partly of contracts and other legal documents, partly of public and private letters. The latter have just been carefully arranged, and for the first time their full importance is evident. *Biblia* (August) pronounces them "the most important series of inscriptions which has ever been rescued from Oriental ruins." The writer says of this collection:

"It is a group of fifty letters, written by Khammurabi, King of Babylon, who reigned about 2300 B. C., and who is generally identified with the Amraphel of Genesis xiv. We have already been made acquainted with the existence of a system of letter-writing in use among the kings of the East at an early period, as illustrated by the famous Tel-el-

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FOR 1901.

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The special feature for 1901 will be a Symposium on

THE NAME OF THE CHURCH: Shall it be Corrected?

Those who will participate in the discussion comprise representative Bishops and members of General Convention, both Clerical and Lay, of all schools of thought and every section of the Church. It is not an attempt to "count noses" but to learn what is the general sentiment on the subject.

Portraits and biographical sketches of the Bishops consecrated during the past year.

The Almanac number alone consists of some 400 pages; followed by the Clergy List corrected quarterly during the year without further charge.

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By Victoria V. Clayton,

Widow of the late Henry D. Clayton, Major General U.S.A., Judge of the Circuit Court of Alabama, President of the University of Alabama.

White and Black Under the Old Regime.

Reminiscences of a Slave Owner. With introduction by Frederic Cook Morehouse, editor of *The Living Church*, etc.

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Makes a Welsh Rarebit easily digestible and is a delicious relish for all chafing dish cookery. All grocers sell Lea & Perrins' Sauce.

THE KING'S MESSAGE.

A Story of the Catacombs.

By the Author of "Our Family Ways" in collaboration with Grace Howard Pierce.

Price, 50 cts. net.

"The scenes of this story are laid in Rome about the middle of the third century, and recall to mind the tragic vicissitudes of the Christians of that period, the dim and solemn associations of the catacombs, and also the public and pagan life of the city above ground. . . . Our children will be the better for reading its lessons, and their elders, too, will find its message full of interest and edification. Three pictures of the catacombs help to convey to the reader a more vivid impression of the scenes described in the narrative.—*Living Church*.

Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

Amarna tablets. These, we know, present the diplomatic and private correspondence between the kings of Syria, Mitanni, or northern Mesopotamia, and Babylon, and may be dated about 1450 B. C. The valuable series of tablets which has recently been received for the British Museum belong to a period of 1,000 years earlier, and are certainly the oldest known letters in the world. The position of those Babylonian letters in Oriental literature is of extreme importance. They reveal the existence of a regular system of correspondence between rulers and their subordinates, and that writing was used not only to record events in royal annals, but for ordinary purposes. They are, besides, manifestly the models for all after-time, as in the case of the diplomatic correspondence in the Tel-el-Amarna tablets. We can now see how overshadowing was the influence of Babylonia over all western Asia. During the thousand years which elapsed between the time of Khammurabi and the date of these later letters discovered some years ago, Babylonia became the educational center of the Oriental world.

"The great library at Borsippa was the school and university not only of Chaldea, but of Syria, North Mesopotamia, and Asia Minor. Fragments of the deluge and creation tablets dated from a period more than 1,000 years before Moses have been discovered in Babylonia. It is therefore clear that if the scribes of Canaan were taught to write and use the cuneiform script through these influences there must have been some among them who were acquainted with the traditions stored in the Chaldean libraries. The present find is indeed a good one; but one can only regard it as a prelude to still more important discoveries which probably will put a new aspect on the vexed question of Hebrew origin. To possess letters contemporary with the time of Abraham is certainly an astonishing result of Oriental exploration, and one which far exceeds the wildest dreams of those who first revealed to us the buried cities of Assyria and Babylonia.

"Messrs. Luzac & Co., of London, have recently published the 'Letters and Inscriptions of Hammurabi, King of Babylon about 2300 B. C.,' to which are added a series of letters of other kings of the first dynasty of Babylon. The original Babylonian text is given with an English translation."

AUTUMN TINTS.

"Probably not one person in a thousand knows just why leaves change their color in the fall," remarked a botanist the other day to a reporter for the *Washington Star*.

"The green matter in the tissues of a leaf is composed of two colors, red and blue.

"When the sap ceases to flow in the autumn, the natural growth of the tree is retarded, and the oxidation of the tissue takes place. Under certain conditions the green of the leaf changes to red; under different aspects it takes on a yellow or a brown hue.

"The difference in color is due to the difference in combination of the original constituents of the green tissues, and to the varying condition of climate, exposure, and soil. A dry, hot climate produces more brilliant foliage than one that is damp and cool. This is the reason that American autumns are so much more gorgeous than those of England and Scotland.

"There are several things about leaves, however, that even science cannot explain. For instance, why one of two trees, growing side by side, of the same age, and having the same exposure, should take on a brilliant red in the fall and the other should turn yellow, or why one branch of a tree should be highly colored, and the rest of the tree have only a yellow tint, are questions that are as impossible to answer as why one member of a family should be perfectly healthy and an-

IF you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; Macbeth's don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you hear pop, clash on the least provocation.

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other sickly. Maples and oaks have the brightest colors.

"People should be careful not to touch the gorgeous red and yellow autumn leaves of shrubs and climbing plants, which are not known to be harmless.

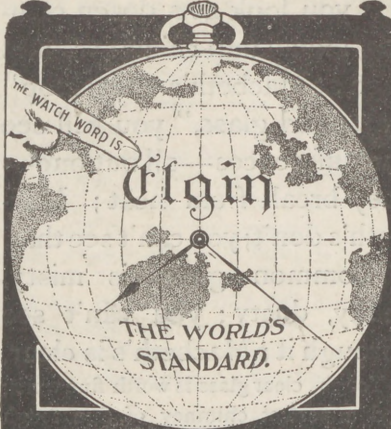
"Our two poisonous native plants display the most brilliant autumnal colors of all species in our woods and highways.

"The poisonous sumac resembles a group of young ash-trees. The poisonous ivy resembles the harmless woodbine. Its leaves, however, have but three leaflets, while those of the woodbine have five."

THE OLDEST LIBRARY in the world has been found in ancient Nippur, a buried city of Mesopotamia, near the site of famous Babylon, on the Euphrates River. The antiquity of Nippur may be judged from the fact that it was formerly Caneh. Seventeen thousand tablets, cuneiform in shape, have been found so far. They vary in size from three to six feet in length. In Genesis is found the invasion of Palestine by four great monarchs. On hundreds of these tablets is recorded the events of this campaign. The tablets are filled with Sumerian words and cuneiform signs of the Neo-Semitic language, throwing much light on the Neo-Babylonian civilization.—*Catholic Telegraph*.

A MOVEMENT to diminish the unnecessary noises of large cities is proposed. It might be well to begin the reform of prohibiting unnecessary confusion and noises in public meetings. What a comfort it would be if late comers to church did not wear squeaking





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shoes—or better yet, if they were not late comers. How it would tend to composure if the machinery of fans was occasionally oiled! What additional dignity would be added to worship if no one whispered!—*The Standard.*

INDIAN ENGRAVERS.

IN JACKSON COUNTY, North Carolina, near Cowart postoffice, there is a specimen of early Indian engraving that should be of great interest to ethnologists. The engravings are hieroglyphics, the meaning of which are not at present known to any of the people living in the neighborhood. The carvings appear on a stone known as "Indian Rock," but comparatively few are aware of its existence, and even these regard it with indifference. Inquiries among the older inhabitants elicited very little satisfactory information beyond the fact that at an early time the Cherokees visited the rock periodically, bringing young boys with them, and used it as a sort of school of instruction. The older men would go carefully over the carvings, explaining and declaiming with a good deal of animation, while the youngsters absorbed their lesson. Not many years ago an aged squaw, accompanied by two Indians from the Western reservation of the Cherokees, visited the rock and spent several days in examining the tracings. One of the residents secured an explanation of the carvings from her, but was not sufficiently interested to make a record of what he was told, and so forgot it. It is said that the carvings are a map of the country, with explanatory text.—From the November *Inland Printer.*

EVERYBODY finds some sort of use for the Bible. Some people keep it in their houses for the same reason that others keep a horse-shoe over the front door—for luck. Some keep it on the parlor table as a signboard of respectability. I have seen handsomely dressed women use it as a back rest in church—thinking, probably, that by having the preacher in front of them and the Bible behind them they would secure a fair share of the Gospel by absorption.—*Selected.*

THE *Herald and Presbyter* says of a minister of great ability and correspondingly great modesty that when he received the honorary degree of Doctor of Divinity, he was congratulated by a friend upon the honorable distinction bestowed upon him. He replied that he presumed he was thus honored on the principle laid down by the apostle: "Those members of the body which we think to be less honorable, upon these we bestow more abundant honor."

IT IS BY living on Monday what is preached on Sunday that men make the Gospel effectual in benefiting the world.

KEEP your hearts warm by feeling for others, and your powers active by work done in earnest.—*Hall.*

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