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The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, NOVEMBER 3, 1900.

No. 1.

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Ruth McEnery STUART
Gen. Lew WALLACE,
Chas. Dudley WARNER
E. Stuart Phelps WARD,
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and others.

NOVEMBER NUMBER.

Richly Illustrated in Colors.

A New "Rudder Grange" Story by Frank R. Stockton.

Mr. Stockton's "Rudder Grange" was his first great humorous success.

Our Schools for the Stage, by Bronson Howard.

An entertaining article by the well-known playwright. Mr. Howard, describing the various schools for the instruction of young actors and what is taught in them. With illustrations by A. I. Keller.

Daniel Webster, by John Bach McMaster.

A study of the boyhood and early manhood of Daniel Webster—his thirty years of preparation. Fully illustrated with portraits and drawings. To be followed by other articles by the same historian on phases of Webster's later life.

"Her Mountain Lover," First Chapters of a Novel by Hamlin Garland.

The hero of this story, a young Colorado ranchman, is sent to London to place an interest in a western mine. His breezy character and humorous speech make a delightful contrast to the English setting of the story.

The New York Zoölogical Park.

A beautifully illustrated article by the director of the park, William T. Hornaday.

A Story by Charles Dudley Warner.

"The Education of Sam." The story of a dog, to be followed by other papers by the same well-known contributor.

"Her First Horse Show," a Story by David Gray.

The author of "Gallops" here contributes a capital story, especially appropriate to the month, with full-page picture by F. Luis Mora.

Illustrations in Colors

accompany an article by Maurice Thompson on "My Midwinter Garden" and the account of the work of a new sculptor by Mrs. Van Rensselaer. The color pictures include three beautiful full-page reproductions of this sculptor's work, and exquisite pictures of the birds and flowers of a Florida home.

A Yankee Correspondent in South Africa, by Julian Ralph.

with special reference to the treatment of war correspondents by army officers.

The Problem of the Philippines, by Bishop Potter.

His recent tour in the far East has provided the Episcopal Bishop of New York with material for a timely series of papers of which this is one.

The Other Contents

Include two more stories, a beautiful engraving by Cole, interesting departments, "In Lighter Vein," "Topics of the Time," etc.

To Begin Soon

An entertaining series of papers by Augustine Birrell, M. P., "On the Rhine," superbly illustrated by Andre Castaigne and forming a panorama of the historic and picturesque German river.

A number of papers on country life and on beautiful gardens. Some of these will be of great practical value to those who wish to cultivate what may be called the revived art of landscape gardening.

The Ins and Outs of the Railway Business by Major Hine, a graduate of West Point, who resigned as an officer in the army to become a freight brakeman, from which position he rose through various grades to that of superintendent.

"THE HELMET OF NAVARRE."

This brilliant romance, which began in August and will end in May, has already attracted wider attention and been more highly praised than any work of fiction ever published serially in THE CENTURY. As the New York Tribune says, it "leaped at once into popular favor."

The new volume of the magazine begins with this November number. In order that new subscribers who commence their subscriptions with November may secure "The Helmet of Navarre" complete, the three numbers, August, September and October, will be sent free of charge to all new yearly subscribers who begin with November.

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SELECTED BOOKS.

THE FOLLOWING books are selected from the stock of The Young Churchman Co., which are deemed of especial interest for the various classes of readers noted. The published price and the net price, including postage, are both given.

FOR CAT LOVERS.

Miss Helen M. Winslow has written a book entitled *Concerning Cats: My Own and Some Others*, which will delight all lovers of the household pet. It is well illustrated from photographs of famous cats, the frontispiece being a picture of "Julia Marlowe and her Cat." It is a beautifully made book, and one that will make a handsome gift. \$1.50. Net, by mail, \$1.27.

AN ENJOYABLE NOVEL.

It is scarcely fair to say that *Eben Holden, a Tale of the North Country*, is a second *David Harum*; and yet any reader of this new book will at once recall Mr. Westcott's story. *Eben Holden* is a refreshing story of the "plain people" of country and town. The "North Country" is the farmland of St. Lawrence County, in Northern New York. Uncle Eb, the border philanthropist, is a lover of animals, of nature and of all creation. The scene shifts to New York in war time, and the story of the rout at Bull Run is unsurpassed in realism. \$1.50. Net, by mail, \$1.25.

FOR BOYS.

And yet not altogether for boys. *The Story of the Nineteenth Century*, by Elbridge S. Brooks, is the complete, detailed, absorbing and dramatic story of the wonderful century just closing, told by one who has made a successful study of popularizing history. Young men will enjoy it, and every one who wishes to have his memory quickened, and at the same time enjoy a story of fascination, will do well to have the book. By all means make it one of the holiday gifts to the young men of the household. \$1.50. Net, price, by mail, \$1.27.

Another story for boys is *The Noank's Log; a Privateer of the Revolution*. By William O. Stoddard. A naval story of the American Revolution, detailing the adventures of Guert Ten Eyck and his friends on the American privateer *Noank*. All boys and girls who read "Guert Ten Eyck" will welcome this volume. \$1.25. Net, by mail, \$1.05.

And here is another that will furnish plenty of entertainment: *The Last of the Flatboats; a Story of the Mississippi and its Interesting Family of Rivers*. By George Cary Eggleston, author of *The Wreck of the Redbird*. 12mo, cloth, illustrated by Charlotte Harding. The story of five boys who take a flatboat on a venture to New Orleans. They are bright, apt, and intelligent, and find fun, adventure, and profit in their scheme. This book is an absolute storehouse of Mid-West facts, but is full of action. \$1.50 net, by mail.

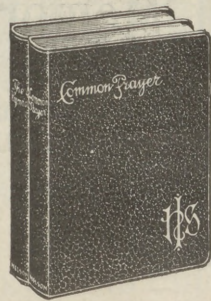
THE OLD SOUTH.

A Southern Planter, by Mrs. Smedes, now in its 7th edition (\$1.00. Net, by mail, 85 cts.), and Mrs. Clayton's *White and Black* (Net, by mail, \$1.00) are two of the most delightful books depicting Southern life in ante-bellum days. There is a peculiar fascination about the days which are all unknown to the present generation; and it is a charm to sit and read what these dear women tell us of the days now gone. We commend them to the people of the North, and also to the younger generation of the South.

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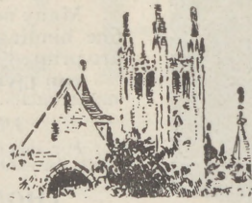
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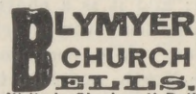


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The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, NOVEMBER 3, 1900.

No. 1

Missionary Council at Louisville.

"A pledge to spend less money is an appeal to give less money, and the best way to getting less money."—BISHOP DOANE.

MISSIONARY SUNDAY.

MISSIONARY SUNDAY, preceding the Missionary Council, was observed by many special services. In the morning, sermons were preached at the Cathedral by the Rev. R. H. Weller, Jr., Bishop-Coadjutor-elect of Fond du Lac; Grace Church, Bishop Grafton of Fond du Lac; Trinity, Rev. H. F. Parshall, of St. Cloud, Minn., one of the Deans of the jurisdiction of Duluth; St. Paul's, Bishop Gibson, Coadjutor of Virginia; Calvary, Bishop Talbot of Central Pennsylvania; Advent, the Rev. Randolph H. McKim, D.D., of Washington, D. C.; St. Andrew's, Bishop Tuttle of Missouri; and the Ascension, the Rev. Wm. W. Raymond, of Plymouth, Ind. In the afternoon, 2,000 children from all the Sunday Schools of the city joined with 1,500 adults in a grand celebration and missionary meeting at the Auditorium. Bishop Dudley presided. After "Onward, Christian Soldiers," and "Tell it out Among the Heathen that the Lord is King," the Bishop introduced the Rev. J. J. Lloyd, of Lynchburg, Va., as one of the little boys whom he had met running about the grounds of the Seminary in Virginia many years ago.

DR. LLOYD began by telling the children that he had begun his missionary work in a county one-fourth as large as the whole State of Kentucky, with the assistance of a noble black Kentucky horse. He reminded the children that their very names should tell them that they were sworn to be missionaries, and that they should learn to lead others aright. He enforced this part of his address by narrating how he had gotten to the top of a mountain where he could go no further, and that several men were led astray by following the tracks of his horse in the snow. He then told how on one occasion in a great storm of rain he heard a cry of distress, and found after some search a young black girl holding an infant in her arms, crying, "Who'll take this child?" Why did he hear the cry and others about him did not perceive it? Because he had children of his own. This begot the love which we must have if we would help others. He closed by enforcing a lesson from the collect for the day.

After singing, "When His salvation bringing," the Rev. H. L. Duhring, D.D., was introduced as the man who had gotten all the Bishops, clergy, and then Sunday Schools to head one way with their Lenten offerings.

DR. DUHRING held the undivided attention of all the children from start to finish of his masterly address. He told the children we must all learn to work straight, pray straight, and give straight. He exhibited a Bible about the length of his thumb, and told them that was an Oxford Bible complete. By means of this he could not only read, mark, learn, but even literally inwardly digest if he chose (placing it in his mouth). He taught them to remember the number of the books of the Bible by $3 \times 9 = 27$ books of the New Testament, and 3 and 9, number of letters in *testament*— $39 + 27 = 66$, the number of books. This 66 will remind them that there are 6,000 teachers and 600,000 pupils in our Sunday Schools. He also showed them some disks made of common pasteboard, and of different colors. The white reminded them that man was created pure and innocent; the black the fall; the red the blood of Christ's redemption, and the blue the hope of the Gospel truths; the white, again, the radiance of the heavenly glory. He told them that two-thirds of the world still lies in heathen darkness, 100,000 people dying daily, 3,000,000 monthly, and 36,000,000 annually, who are still heathen. After describing a wedding he had held, in which the groom was likened to the Bishop presiding, and how the groom "talked up" to praise his

bride, she said: "Speak a good word for the Church, the bride of Christ."

After the hymn, "O Sion, haste," the Rev. CYRUS T. BRADY gave the third address. He wove in the idea of the increase of the children's offerings from year to year by a beautiful little tale in which he met the little brook on the mountain side, which increased to a river on the prairie, which grew into a stream, turning mills, and which swelled the mighty ocean's tide at last. He wrought his audience to a high pitch of enthusiasm by the story of the boy who learned the word *Credo* at school, and at last traced it in the sand as a Missionary Bishop while the blows of the savages were raining upon his devoted head.

This splendid meeting was closed by the hymn, "The Morning Light is Breaking," and the Bishop's benediction.

At night, St. Paul's Church was filled to the door at the mass missionary meeting. The service used was the missionary service published by the Society for such occasions. The vested choir of St. Paul's sang, Miss Katie Elliott being the soloist in the offertories, "I have prayed for the peace of Jerusalem." Bishop Scarborough was present in the chancel. After the hymn "The Church's One Foundation," and the service, read by the Rev. Joshua Kimber, assisted by the Rev. Robert B. Kimber in the lesson, Isaiah lx., BISHOP TALBOT gave the first address, on Domestic Missions.

He said there was great confusion in the minds of busy laymen as to what was meant by the term, and related how a rector with a fine day and large congregation got only \$200 for the purpose. On meeting a vestryman he took the opportunity of impressing on his mind in very plain terms what the subject really meant and was met with, "Now you just tell the congregation what you've told me, next Sunday." The result was \$1,000 and everybody happy. The Bishop defined Domestic Missions as being the preaching of the gospel of Jesus Christ wherever it could be done. He applied this definition to what might be done here in Kentucky, in preaching and holding services from hamlet to hamlet. He said that *missionary information begets missionary enthusiasm*, that his former field, Wyoming, was what is called a missionary jurisdiction, and his present Diocese a real missionary Diocese—the most populous almost in the country. He praised the children's offering, which in six weeks amounted to \$97,000, and said it contrasted too favorably with the contributions of the parishes; that 2,000 parishes had not given a cent. He recommended the plan of securing subscriptions for this great object.

BISHOP FRANCIS, of Indiana, began by saying that he was doing at this time a thing he had resolved never to do again—speaking at the same meeting with Bishop Talbot. His reason was that the

latter got all the money. However, he wished to commend the resolution passed lately by the Board of Managers, that it was their judgment that the times demanded not retrenchment but *enlargement*. He said that one of the great English missionary societies had never failed to get the support of any missionary whom it had found fit to be sent. The opportunities are coming thick and fast. There never were greater opportunities. The only trouble lies in the failing to realize both opportunity and responsibility. It was in the days of her greatest poverty that the early Church put forth her greatest efforts. That was the reason that the Apostles;



THE BISHOP OF INDIANA.

"The greatest opposition lies not in the dangers and persecutions to be undergone, but in the *vis inertiae* of the people at home."—REV. R. H. MCKIM, D.D.

instead of waiting until all were converted in Jerusalem, went to the "uttermost parts of the earth" in the accomplishment of their mission. He described most tellingly how the first Bishops of China and Japan—Boone and Williams—had been content to go to those strange countries, if only, as one said, to oil the hinges of the doors to missionary work; to live there and learn a word here and there of those languages, and never preach a sermon for a long time—much less gain a convert. The existence of such schools and churches as St. John's, Shanghai, Trinity Cathedral, Tokyo, etc., show how successful they were after all in the highest sense.

The REV. RANDOLPH H. MCKIM, D.D., made a splendid appeal for missions as a whole. He deprecated the titles Domestic and Foreign, and said he believed in MISSIONS. There should be no limitation by appellatives to the work. If a heathen like Terence could use the words "*Nihil humani mihi alienum est*," then the Christian should assuredly say that nothing could be foreign to his sympathies in the cause of the spread of the gospel. Are they in reality different in character? No. The greatest opposition lies not in the dangers and persecutions to be undergone, but in the *vis inertiae* of the people at home. There are two great heresies, because they are direct *choosing* by the people, which are at the bottom of all opposition to the work of missions. The first is that the gospel of Jesus Christ is bestowed on us for our enlightenment, comfort, and well-being, to the exclusion of others' needs; and secondly, the doubt that there is any great crying need of proclaiming the Christian religion to such people as the Buddhists, Brahmans, and Mohammedans. The speaker showed conclusively by citing the horrors of the late massacres in China and by citations from the speeches or writings of Max Müller, the Archbishop of Canterbury, Sir Bartle Frere, Lord Macdonald, and Lord Wallace, that there is a great need of extending our religion, and every Christian doing his uttermost to propagate our faith throughout the world.

MONDAY MEETINGS.

In connection with the Missionary Council there were two meetings held on Monday evening, the 22nd. The first was at St. Andrew's Church in the interest of the Girls' Friendly Society. Bishop Dudley presided, and spoke on the great good the society could do for both the beneficiaries and the benefactors. Bishop Francis spoke from the standpoint of a working Bishop's attitude toward the Society, and Bishop Doane gave one of his beautiful addresses on the subject. Mrs. Breckenridge Castleman, Branch President, and Miss Paddock, General Secretary of the Society, also addressed the meeting. The latter reported almost \$5,000 as contributions of the Society in the past year.

At Calvary Church, Bishop Gibson presiding, the meeting was addressed by Bishop Grafton on Prayer, by Bishop Talbot on the General History of the Brotherhood of St. Andrew, and by Bishop Tuttle on "Prayer and Service." Both meetings were well attended.

THE MISSIONARY COUNCIL.

As far as human eye and ear can see and hear, as far as human heart can judge, this session of the Missionary Council has been one of the most successful conventions the Church has held so far in America. Everything has conspired by God's blessing to contribute to its success. The weather has been most propitious, the attendance most encouraging. From the opening service at the Cathedral to the closing service when good standing room was difficult to be had, great crowds literally have attended to hear the news from the front. Liederkrantz Hall's capacity was tested at every session and no resolution could be too formal, or discussion too dry, for the patience of the people. Very few left at any time during sessions, and these were hostesses who went to secure the greater comfort of their guests. Every minutest arrangement had been made for this purpose, and from the time when they arrived to see the words "Missionary Council" on the badge of committees, until their departure with the blessing and thanks of the community for their presence, it was the unanimous testimony of all that they were most hospitably welcomed and entertained.

The opening service was held on Tuesday, Oct. 23d, when Bishop Whipple celebrated the Holy Communion, assisted by the Bishop of Missouri as gospeller, and the Bishop of Kentucky as epistoler. Only the clergy received. The sermon by Bishop

Partridge of Kyoto was far more than a grand effort intellectually.

THE SERMON.

TEXT:—St. Matt. ii., part of verse 11: "And when they had opened their treasures, they presented unto Him gifts: Gold, Frankincense and Myrrh."

Alluding to the purposes of the gathered Council, as hearing news, taking counsel, and receiving God's blessing, the Bishop continued: It is fitting—preëminently fitting—that we should begin our Council with the Holy Communion, the central act of Christian Worship, for here time and distance fade away and we stand in the eternal present before the divine form of Him who is the One great High Priest in each and every Eucharist. Here He gives Himself to us, and here we give ourselves to Him. Here in deep gratitude to God for the blessings of our redemption we re-dedicate ourselves, our souls and bodies, to Him to be accepted, not for any intrinsic worth of our own but through the infinite merits of His ever-abiding sacrifice of love. Here we learn the great lesson of Christian giving; namely, that it is the measure of our gratitude to God for the blessings which we have received.

The True Missionary Offering, then, is the theme to which I would especially turn your thoughts this morning, as we draw near to the Table of our common Lord at this opening service of the Missionary Council.

Upon the background of sacred history there stand out in bold relief as if facing one another the two hills of Bethlehem and Calvary, marking for all time the beginning and the ending of the earthly life of the Son of God. The one the bright picture of earth's greatest joy; the other, the dark shadow of its greatest sorrow; but the lesson of infinite love and sacrifice which they teach is one.

The light that streams from that lovely Cross shines back along the pathway of the years and brings us at last to the manger bed, where in lowly adoration we must open our treasures and lay our gifts before Him. We of the Gentiles to-day dare offer no less than did our fore-runners, those sages of the East, who tendered to Him who was born King of the Jews, their gold, frankincense, and myrrh. In these offerings let us see illustrated then (1) the gift, (2) the purpose of giving, and (3) its cost.

The gold—the most precious of metals—stands for the fact that the gift is the best that can be procured.

The frankincense, the divinely appointed accessory of worship, represents the loving spirit that prompts the giver; it is the motive behind the action. Myrrh, the emblem of suffering, mortification, and death, tells of the real cost of the gift and what it has meant in sacrifice to him who offers it. This is the triple test by which we measure all giving, by which we distinguish the true from the false, in the lower things between man and fellow-man as in those higher realms where man holds intercourse with God.

How instinctively does true love and friendship often show itself in the value of the gift itself, and what an index it always is of the real spirit which is behind it. Again, How hollow and meaningless is most of the present giving of our modern life, where it is done, as the recipient well knows, simply out of servile respect to the stern commands of a fashionable society, and like all the giving of the heathen nations, selfishly demands an equivalent in return. The soiled and defiling hand of the world has touched this as it has so many other virtues, and lowered it to a hollow formality, or made it a medium for the vulgar display of its earthly dross.

Oh! what a depth of meaning in these three short sentences, "He gave the best he had." "He gave it out of a loving heart." "He suffered a loss in the giving."

And turning now to those other and higher gifts which man offers to his Maker, the selfsame threefold test is applied even more rigorously than between man and man, for it is by this standard that every gift and offering is to be measured in the last great day.

Yes, Beloved, these are to be the three great questions: Does it stand the test of the gold? Does it stand the test of the frankincense? Does it stand the test of the myrrh?

Let us by God's help learn to apply them here and now to our Missionary offerings. And, first, by way of introduction, I beg you to notice how personal it all is. They offered unto Him their gifts, and they offered them not through the medium or hands of others; they brought their treasures themselves in person and laid them as loving tribute at His feet.

And every offering for the extension of His Kingdom to-day, every life, every ounce of gold, every gift of whatever name or nature, every effort put forth by thought or word or deed, is in the end a personal offering to Him.

And we cannot, we dare not, shirk the responsibility that is laid upon us to personally offer it. No organization within the

"The demand of the Church today is not economy, but expenditure; not retrenchment, but enlargement; and the laying out of our work must be not how much work can we do with the money that we have, but how much money must we have for the work we have to do."—BISHOP DOANE.

"It was in the days of her greatest poverty that the early Church put forth her greatest efforts. That was the reason that the apostles, instead of waiting until all were converted in Jerusalem, went to the 'uttermost parts of the earth.'"—BISHOP FRANCIS.

Church, no Board or Committee or Society of your brother men, may even for a moment stand between you, my brethren, and your direct, personal effort put forth for your Lord and Master's sake.

It may not—indeed it cannot—all be in the same place and way, but somewhere, at home or abroad, in the Diocese, the parish, or the narrower circle of the home, in the form of the poor, the sick, the hungry, the naked, the ignorant, the unfortunate in any form, the sinner outside the loving warmth of Father's House—there stands the divine form of Him who said, "Inasmuch as ye have done it to the least of one of these my brethren, ye have done it unto Me." He looks upon you with the eyes of infinite love and compassion, and He waits for the treasures of loving effort and service that you—not through guild or society or secondary channel, but that you, *personally* are directly to lay at His feet. When that has been done, then, but not until then, we may be sure that the King will accept from His loyal subjects the offerings that we send to Him through His ministers and servants in all portions of His Kingdom; being pleased by an act of loving condescension to regard them as personally presented to Him in spirit. The heart that tenders to Him this service is the heart that has found the true secret of happiness and success in all branches of the Church work. The real Missionary Spirit is the one that breathes through daily personal offering of life and self, in the sphere where God has placed us, and outside that sphere through the Church and her divine agencies to all the world.

But a few short years ago a faithful and devoted missionary of our Church had the moral courage—all honor to him for it—to say to a gathering of wealthy ladies at a so-called missionary meeting in a large city parish not a thousand miles away, such words as these: "My dear Christian sisters, let me say to you frankly that however much you may do for the cause of Missions by your meetings and all the varied agencies at your command—however much you may think you are giving, the missionary work of this Church will never be what it ought to be until you are willing and ready to give Yourself."

They were startling words to them; they had not thought of that before; they never invited him to speak to them again; their pride and selfishness had been wounded. Like those who listened to the great apostle, they were angry with him forsooth, because he had dared to tell them the truth. So we come back again to the beginning and realize that the measure of our missionary activity and interest is in the end the measure of our personal loyalty to our Lord and Master, and our willingness to take up the cross and follow Him.

This we every one of us know to be the truth, but alas! how lukewarm and even cold we are in preaching and teaching it. How prone we are to allow it to be covered over and so gradually concealed by the idea that we are working in the interests of some elevating code of morals, some system of lofty ethics, some divine example, some great teaching, something to which we apply the word "Christianity" or even perhaps "The Church"—but it refuses to be concealed; the divine face of that crucified Redeemer follows us; follows us into the House of God, into the busy streets, into the silence of the closet chamber. It looks upon us with eyes that pierce to the innermost soul, and it asks, "Christian, what offering bringest thou to Me? I did not call thee to follow any company or band of men, to follow any code or teaching or religion. I called thee to follow Me; and being My disciple, to go and call others and bring them to My side. What offering bringest thou, My disciple, now to Me, thy Lord?"

"They offered unto Him gold." None but the most precious of metals could be worthy of the recipient. Gold! Not found free in nature but torn from the rock by brawny arms or dug from the shifting sand by the sweat of his brow—that for which man has had to toil and labor as for the iron and copper and lead, but which is ever the King of metals. Gold—the best product of his labor, as it is the sign and measure of service of the wage earner in every land.

The choicest mineral of the earth still under the primeval curse, wrung from its bosom by patient toil, the medium by which man has intercourse with his brother man throughout the world, it is fittingly chosen and recognized as the emblem of human labor and skill—the best that man has to give.

We to-day offer unto Him gold. We may not, aye we dare not, knowingly offer less. Yes! We give, in all its richness and fullness of its meaning, we give our gold to the Church's Missions! How it sweeps away in an instant the whole array of baser metals which a half-hearted and selfish Christianity would tender to the service of its Lord. It condemns alike the poor and unfitted workman as it does the dull and tarnished tools. How imperious is its demand! For see, it rejects as unworthy of its service the men and women who have been failures at home, and who are more certain

to be failures, and sometimes very pitiable and costly failures, abroad. It demands an examining and testing of the moral worth of its candidates as searching as any of that of human institutions in the physical and intellectual world. It dares to say that he or she who has not a single positive quality whatever, but is simply a series of pious negations, is not "good enough" to go on a foreign Mission across the sea, or a home Mission in the alleys of the adjoining street, or on any Mission whatever.

It demands the finest material in both man and woman, and consecrates to itself every advantage of training that they may have been able to attain—nothing less will do. But its demands are not satisfied with this. The golden workman is worthy of and must have the golden tool. The mission building must be the best, not necessarily the most extravagant, but the best fitted for the end it has in view. The Theological Seminary, the hospital, the school, must one and all be worthy of being offered as gold to Him in whose name they stand.

"I desire to found here an institution in which the humblest Chinese Coolie carried into its wards can have the same medical and surgical advantages that he could in the finest hospital in New York"—was the standard set long since for one of our great medical missions in Asia. Grand words they were and most fitly spoken, the truth therein contained applies to all.

"They offered unto Him frankincense." What is the motive that lies behind the Mission gift? Let us go back a step further and ask: What are the means and methods employed to interest people, as the phrase goes, in the Church's Missions at home and abroad? Alas! How often do we find anything and everything but the one true object of praise and adoration to Him whom the Gentiles of old offered their frankincense. We play upon the people's feelings, we attract their curiosity or excite their passing interest by a recital of what is curious or grotesque or strange or pitiful or even humorous in those to whom we minister, and we think we have done our duty; but the offering which our listener lays upon the alms-bason will be rejected in the Courts of heaven, for it was not, and could not by the very nature of the case be, given in the spirit of personal love to a redeeming Lord. We need to go much deeper than all this, Beloved, if we wish to make any real and lasting impression upon those whose coöperation and sympathy we are soliciting. The missionary exhibit of idols and silks and bronzes and curious and cunning products of men's hands is only useful as a stepping stone to something higher. It fails utterly if we stop at making it a thing in itself. The Christian world will tire of it ere long, as they have already tired of the cant about perishing heathens, as they are sure to tire of the missionary whose only claim to their attention is that he has the bad taste to tell his humorous stories in the pulpit, or even worse, from the chancel rail.

We have dwelt too long upon externals. The Church demands of us now that we should give unto thinking men and women the reason and philosophy of the deeper things that are within. Base not your Medical Missions upon mere charity or humanitarianism, or even solely upon divine precept and example, but upon the great and ever living fact of the INCARNATION, which sanctified our humanity forever, and in and by the power of which we raise and heal our fellow creature from disease, which is the natural outcome and consequence of sin. Show that your Mission Schools in whatever portion of the great field they may be located, are an essential part of His work, who is the Light of the World, in redeeming man from the curse of ignorance.

Do not stop with telling people pitiful tales of the degradation of woman in all Oriental lands, but go on to show them how only in the religion which sings the *Magnificat* is it possible for her ever to find her true position in this or in any land. In a word, go back to the principles which underlie all Mission work and effort, and show how personal love to a personal Being must be the mainspring of it all, and try to awaken a lethargic Church, drugged into insensibility by its narrowness and selfishness, to its magnificent duties and privileges and to its awful responsibilities for carrying forward the Kingdom of God.

"They offered unto Him myrrh." Our Missionary gifts can only be accepted as they have caused sacrifice of self in the giving; this is the last and most crucial test.

It demands the life of the brilliant young student who seems to the eyes of his instructors to be so sorely needed at home, and the institution suffers an irreparable loss. It comes to the mother in

"Charity begins at home; it cannot end there, but if it is true, genuine charity, it must begin with our own and our next neighbors, and then it will, it must overflow and spread abroad, and reach the circumference. Love which lights up the face for strangers and scowls upon parents and children, is a very poor apology for love. So missionary zeal and work which refuse to minister to those at our doors and who are of our kith and kin, and go abroad to seek fields of exercise, are misguided and mispent. 'This ought ye to have done, and not to leave the other undone.'"—BISHOP SEYMOUR.

"As I understand it, the whole system of the Church rests on the assumption, not that it is a society of the good people, but that it is a society sent into the world by Christ for the purpose of helping to make men better."—BISHOP EDSALL.

the home of luxury and demands the sacrifice of the daughter whom she loves more dearly than all the rest. It comes to the community and demands the life and service of one of whom they said, "Let all others go if only he remains." It takes these all—the pain and sacrifice are inevitable, but to that mother's heart there shall come a blessing greater than she has ever known before, and that parish or institution or community shall through the loss be elevated to a grander and a higher conception of Christian giving, as they come to realize through profound personal experience, the meaning of the offering of the myrrh.

How this severe and searching test sweeps away much that we have held dear to our Missionary Collectors' hearts!

It does away at once with the long category of the Mission boxes, filled with their ragged garments and the worn-out refuse of our garrets, which have cost us nothing to part with. It rejects the old Sunday School library with its torn and faded volumes that have encumbered the shelves so long and should be food for flames and not for Missionary Schools.

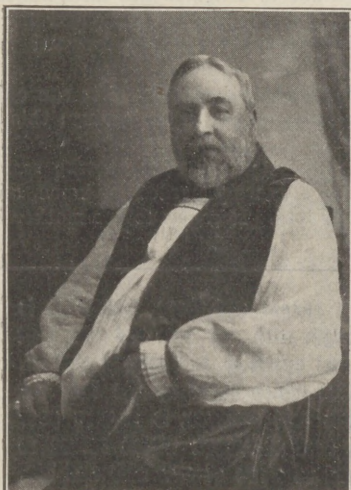
It refuses to endanger the life of the native Christian by using the case of rusty and out-of-date surgical instruments which the Christian doctor donates to the Mission hospital (I speak whereof I know), or by accepting the boxes of antiquated drugs no longer salable, which "may be" good enough for the heathen. It will have none of these. It not only rejects them all, but it denounces the whole system as disgraceful, and in the name of Him who said "Thou shalt not offer unto the Lord thy God the maimed, the halt, or the blind." "Thou shalt not make an offering of that which costs thee nothing"—it asks of each individual Christian to stop and think who it is to whom he really is tendering a meaningless and unacceptable offering. They offered unto *Him* the myrrh as well as the frankincense and gold!

And so, Beloved, as we draw nigh unto His sacred presence now, nigh unto Him who is the same yesterday, to day, and forever, to whom the wise men brought their offering in days of old, and to whom through all ages the Church has been and will be offering her gifts until He comes again, let us come in the spirit of the text. Let us, re-consecrating ourselves to Him here before His altar to-day, pledge ourselves and those committed to our care, to offer to Him from this day forth, in thought, in word, in deed, through the missions of His Church, the very best we have—to tender to Him as a loving offering of gratitude all that we hold precious and dear to us in life, and to stand ready to consecrate it to His blessed service, at any cost or sacrifice.

Even so we come, O gracious, loving Lord, and opening now our treasures at Thy feet, offer unto Thee our gold, our frankincense, our myrrh! Amen.

At 3 p. m. the Council met in Liederkrantz Hall for organization. Then or subsequently there were present 27 Bishops, 130 priests, and 20 laymen. The Bishop of Kentucky, Dr. Dudley, made the address of welcome:

We are glad to see you. If anyone says Howdy to you, take it as a friendly greeting. Because you are members of the Christian host, because you are sons of the King, because you belong to the old Church which was from the beginning, because ye are going to do *what* ye are going to do, therefore I bid you welcome. The meaning

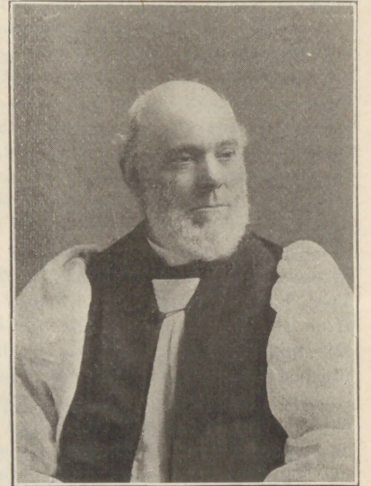


THE BISHOP OF KENTUCKY.

of the times is seen in the word *Expansion*. The Constitution of the U. S. does not tell us how to let go. The missionary proclamation is to every creature. A large part of the mission work can be done only by coöperation. We are bound to carry the Gospel everywhere, despite any and all opposition, though some international complications have been caused by the indiscretion of some missionaries. Lord Salisbury said at the S. P. G. meeting: "You know missionaries are not popular at the Foreign Office." The common saying is in some quarters, "First the missionary, then the consul, then the gunboat." Now, have the missionaries alone asked any intervention of the government on their behalf? No. The truth is that the apathy of the Christian Church is the hardest thing to bear in the matter. I hope that this Council will speak out loud and clear to all

the nations. We must convert the leaders. There are more Bishops present at this meeting than ever before, except when the meeting is coincident with the meeting of the General Convention. But there is only one presbyter and one layman present of the Board of Managers. There is no *maybe* about this cause, it *must* be. And because you are going to take counsel about these matters I am glad you are come.

THE BISHOP OF NEW JERSEY (Dr. Scarborough), of the Committee to make arrangements made the response on behalf of the Council. He said that if not one word had been spoken of welcome the members of this Council might still feel themselves welcome by reason of the warm welcome by the committees and the manifold arrangements for their comfort which had been made. It was to Bishop Dudley that the Church turned at the fall of Langford, the leader of the missionary host. The Archbishop of Canterbury had invited him, with Bishop Doane, to be the preachers at the bicentenary of the S. P. G.



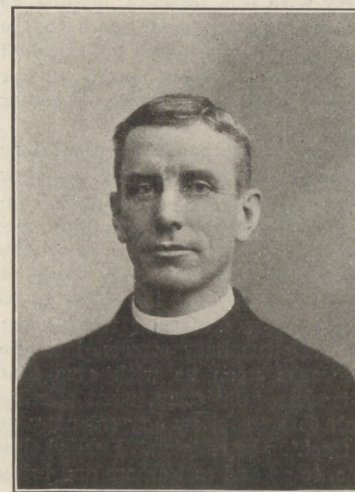
THE BISHOP OF NEW JERSEY.
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What is the use of this Council? As the Egyptians used to make baskets of bulrushes with food, etc., in the times of flood, and send them down stream to bring comfort to some poor sufferers, so we should send a word of cheer to the Bishop of Texas—another to the Bishop of Shanghai—to let them know that we won't desert them. I believe that the Church will be better and stronger for the persecutions of to-day, and that they will prove blessings in disguise. A fair proportion of the wealth should be given so that we may be able to send an army to convert that yellow nation. It is with pleasant rejoicings that we greet you here in Louisville.

MR. KIMBER presented the reports which were all referred to committees consisting of Bishops, priests, and laymen.

THE MISSIONS OF THE CHURCH.

Under this topic, the REV. ARTHUR S. LLOYD, D.D., Gen'l Secretary of the Board of Missions, gave "The Review of the Year." He paid his respects to the memory of the two members of the Board



REV. A. S. LLOYD, D.D.
General Secretary.

who had died during the year past—Bishop Williams and Mr. Cornelius Vanderbilt. He congratulated the Church on the good feeling which exists toward Missions. He had never gone to one congregation nor one church which had not answered favorably and richly his appeal. Let us make our prayers to Him who alone gives us the power to do His work. It was an inspiring spectacle to see candidates for Confirmation presented by an Indian priest where whites had been massacred some years before. As to the blacks, Archdeacon Russell's report shows that there is no position which is appropriate to a free man to which they cannot aspire. Bishop Graves' message is "Tell the young men and women to be ready for greater and more work." The sermon of the morning would prove an omen for the future. Let us give the best we have to help establish His Kingdom upon earth.

SECRETARY KIMBER made a financial statement to the Council. Up to the middle of August the outlook had been very gloomy, but one man had put his shoulder to the wheel and had raised \$33,000, and a large legacy had come in which was immediately available.

"Our Board of Managers works at considerable disadvantage in undertaking the control of all the Church's great missionary work from only one common centre. It fires at too long a range; and hence no wonder if sometimes it fails to hit. Why could we not have certain wide areas of missionary Provinces, some four or five in number, such as one in the Middle West, centering in Chicago, one in the South centering in Atlanta or New Orleans, one on the Pacific slope, centering in San Francisco?"—BISHOP NICHOLSON.

REPORT OF THE BOARD OF MANAGERS.

The general report of the Board of Managers, after relating routine matters pertaining to the membership and officers of the Board, stated the arrangement that had been made for episcopal supervision in the islands which have lately come within the influence of the United States; stated that increased appropriations had been made for work among the colored people; that efforts to bring about auxiliary relations with the Church Mission to Deaf-Mutes had failed; that the work among English-speaking people in the Republic of Mexico for which an appropriation had been made last year, had not been as successful as had been anticipated; that more than \$20,000 was raised by Chaplain Pierce for work in the Philippines; that an appeal had been made by a special committee, of which the Bishop of Pennsylvania was chairman, for this work and work in all our new possessions, but it had not met with such response as had been looked for. In speaking of the excellent work of the Woman's Auxiliary, it was stated that the salary of the Bishop of Alaska is now drawn from the income of the missionary episcopate fund created by the united offering of 1895, and that two other Missionary Bishops are supported by individual members of the Auxiliary, while other liberal gifts had been received from the Auxiliary. The Sunday School Lenten Offering plan has so far succeeded that something in excess of \$97,000 was contributed by that plan in the present year. It was noted that "It is a sad thing that so many parishes content themselves with the Sunday School offerings, giving nothing besides for that glorious work which our Saviour in person instituted and commanded." The number of Sunday Schools contributing in 1900 was 3,338.

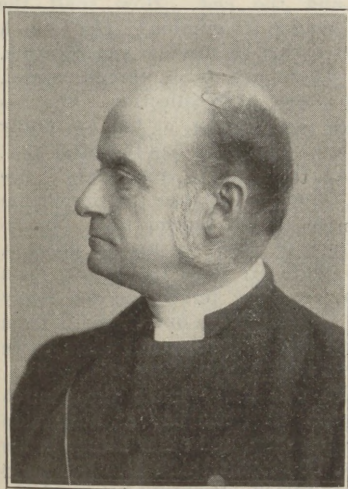
Attention was called to the improvements in the *Spirit of Missions*, the circulation of which has grown more than 1,000 during the year. That of the *Young Christian Soldier* has fallen off to the extent of 2,473, and the circulation of the *Quarterly Message* was stated to be a disappointment. A large number of pamphlets have been distributed.

The action of last May in regard to appropriations, with the subsequent modifications made at the meeting of October 9th, both of which have been heretofore published, were briefly stated, and the financial statement shows that the gross receipts of the Society, including "specials," were \$1,004,349.69, of which amount the direct contributions available amounted to \$439,824.33, and legacies paid into the Society amounted to \$255,104.59. The direct contributions show an increase as compared with last year of \$51,731.98, divided between Domestic, Foreign, and General missions. The Society has been saved from the embarrassment of running into debt only by reason of legacies paid in, the contributions being inadequate for the work which the Church has undertaken. Of the increase mentioned, only \$11,000 comes from parishes. The number of parishes and missions contributing to the work of the Society was 3,963, as against 3,746 last year. The cost of administering the affairs of the Society, including publications, was six and six-tenths per cent. of the receipts for missions.

Accompanying the report were presented in the form of written pamphlets, the usual reports upon Domestic Missions, Foreign Missions, the Woman's Auxiliary, the American Church Building Fund Commission, The Church Society for Promoting Christianity amongst the Jews, and the special report upon Church work in Mexico, all of which may be obtained by addressing the Church Missions House.

OPPORTUNITIES AND DEMANDS.

THE BISHOP OF NEW YORK said he supposed it was a violation of confidence to tell that the "one" who had spent his vacation in raising \$40,000 to relieve the needs of the Society was Bishop Doane. That and the extraordinarily large attendance of Bishops was an indication of the evangelization of the episcopal order.



THE BISHOP OF NEW YORK.
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There never was a more momentous hour than this in which we live. Opportunities—the word means literally the open port. What harbors have opened themselves to missionary effort in the past year? It is difficult to say. There is, however, a marvelous transformation in the East. It is impossible to observe the resolution which was passed by the Council, that no topic of a political character should be discussed here. We cannot talk of missionary topics without touching on political ones. Our Secretary of State has led the way for Lord Salisbury and the Emperor William in deciding upon a policy of procedure. The "open door" makes the great opportunity, and

it is of paramount importance.

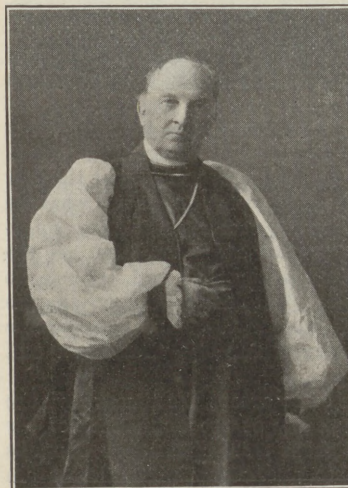
I suppose this subject has been assigned to me partly because

"We have dwelt too long upon externals. The Church demands of us now that we should give unto thinking men and women the reason and philosophy of the deeper things that are within. Base not your Medical Missions upon mere charity or humanitarianism, or even solely upon divine precept and example, but upon the great and ever living fact of the Incarnation, which sanctified our humanity forever, and in and by the power of which we raise and heal our fellow creature from disease, which is the natural outcome and consequence of sin."—BISHOP PARTRIDGE.

I have been recently in another hemisphere. Wherever I went in India, Burmah, and Ceylon, as well as in China, Japan, and the Philippine Islands, there was one note in it all—that of the highest inspiration. A singular characteristic of buoyancy and hopefulness pervaded them all. There was everywhere some spark which responded to the kindly spoken Christian word. There are other opportunities in missionary activities. There should be a re-adjustment of our attitude toward other religions. The chart which paints the heathen world black I would not have painted *entirely* black. The words which St. Paul uses to the Athenians mean not literally "too superstitious," but "rather God-fearing." Some of the noblest characters of the heathen world are looking anxiously for a closer contact with our own Christian civilization. Such a man was, *e. g.*, the Prince of Nawadja, on the edge of Cashmere. The most appalling thing I saw was the contemptuous disdain of the white races for the natives.

The Bishop took a ride in a jinrikisha and asked what the fare was. The man answered, "One rupee," whereupon a European struck him violently on the side of the head, knocking him half way across the road, and said, "You scoundrel, you have no right to charge so much." There should be an era of new manners among these peoples. The Bishop thanked Bishop Partridge for the keynote of his sermon of the morning and said he wished he had used less reserve in pushing the point home, that we must give our best and choicest in order to give worthily, lift up to them the image of Jesus Christ and find your highest joy in ministering to the peoples all around the world.

THE BISHOP OF ALBANY.—In one sense these two words are synonyms. The Church's opportunities are the Church's demands. I can never forget, as a boy, one of my dear father's ringing addresses in Burlington College, which was headed "Opportunities are Duties." Surely if one believes in God's providence, in God's presence, in God's government, of the world and of the Church, that is true which I said at the great missionary meeting in Exeter Hall last summer, that when God opens the door of Opportunity He writes "Responsibility" upon its outer side. So that in this sense the subject is one. But in its treatment one may well separate the demands from the opportunities, because the one is the practical outcome and application of the other.



THE BISHOP OF ALBANY.
(Photograph by courtesy of the Albany Art Union.)

You have been told what the opportunities are, I want to tell you what I think are the consequent demands. The first is the recognition that Missions

is—I do not say are, because all missions are one—Missions is the life of the Christian soul and the life of the Christian Church. One of our great shortcomings in our day, and I suppose it has been always so, has been always making separate compartments of our consciences, and separate departments of life. Of the first we have a compartment for penitence, another for belief, another for obedience, and another for love, and one for missions. But the things are inseparable. There is no penitence that does not set us, after the example of the thief on the cross, to soften other hearts beside our own. Even the despair of the rich man's poor soul in hell led him to want to do something for the five brethren. There is no belief that does not accept Jesus Christ, not only as "One who loved me and gave Himself for me," but as the One whom we believe to be the Saviour of the world. There is no obedience that does not hear and heed the Master's command to preach the Gospel to every creature. And there is no love that does not liken itself to the Divine love and long for other souls.

The same thing is true about the departments of life—prayer, and praise, and communion, and meditation, and almsgiving, and then off in some remote corner, hidden away, the department of missions. And it would be just as possible to try and separate the functions of

the human body and try and keep them in action apart from each other; digestion, and respiration, and circulation and the rest. Really and truly missions stand for that which governs and quickens all the rest, without which they are arrested, namely, the circulation of the blood; and so Missions is life.

And the next demand is that we ought to give up discriminating and differentiating adjectives. All missions are foreign in one sense because their object is to make men no longer "strangers and foreigners but fellow citizens with the saints and of the household of God." And in another and quite as true a sense no missions are foreign, because there are no foreigners. Physically there are none, because the world is knit together with bands of steel and links of fire; and spiritually there are none, because all men everywhere are one in the Divine humanity of Him who was made not a man but man, "all dead in Adam, all to be made alive in Christ."

It is perhaps utopian so far as the possibility of practical application goes, but it would solve all the difficulties, would pay all the debts, and do all the duties, if the Christian Church would pour out its offerings into one great treasury to be distributed as there is need for the extension of the Kingdom of God on earth, whether in heathen lands or at home, in a District or in the Diocese, in the slums of a city or in the waste places of the world. We are going to wipe out the false distinction between organized Dioceses and Missionary Districts. Would that the day might come when the Church should know nothing but *missions*, as the magnet that would draw the love out of men's hearts and the money out of their hoardings to the only work worth doing in the world, the winning of souls to Christ.

The last of the three demands that there is time to speak of is the demand for a reversal of our method of administration. Being in and of the constant anxiety of the Board of Managers as to ways and means, I fully recognize the purpose of the action which proposed a reduction of stipends in certain places. I think the discrimination against Dioceses was a mistake. I think the indiscriminateness of application to all Dioceses was a mistake. I believe there are points to which help has been given so long that it does harm, as random almsgiving cultivates beggary. I believe the Board has got to take the duty and the odium of finding out such places in Dioceses or in Districts and of dealing with them individually. But it must not be done to save money, to enable the Board to do its work with less, to cut the coat according to the cloth. The demand of the Church to-day is not economy, but expenditure; not retrenchment, but enlargement; and the laying out of our work must be not how much work can we do with the money that we have, but how much money must we have for the work we have to do. And this must be not a mere sentiment, applauded to the echo and expressed in resolutions with no resolve, but it must be a deep purpose founded on a real principle. A pledge to spend less money is an appeal to give less money, and the best way to getting less money. We have this work to do. We have a general impression, and we ought to make it accurate and liberal, as to what it will cost. China, and Japan, and Africa, the negroes and the Indians, Porto Rico and the Philippines, Cuba, the teeming West, the old Dioceses (in many of which there are the things that remain and are ready to perish which we must hasten to save), and the new openings that come from time to time. Let us set out to get what we need. The rule of the C. M. S. which is a live society and doing splendid work, is to employ all missionaries that apply and then get the money for them. We have not, I grieve to say, that call, because we are often lacking men as well as means. But surely we may take the motto of the other old society, still full of vigor in its venerable years, and not shut our ears to the Macedonian cry, "Come over and help us."

I am not quite ready to endorse or to accept the theory and the test that Mr. Osborne made the other day at the Conference of the Church Clubs, that the absence of Bishops from Missionary Councils is a token of episcopal indifference to missionary work; but I am quite ready to confess my share in the sin of that element of selfishness which takes various names and various forms and is equally odious in them all, because diocesanism or even nationalism is just as selfish as individualism or parochialism. And there is no horizon for the Christian eye, and no limit for the Christian effort, but "the uttermost parts of the earth."

TUESDAY EVENING.

In the evening from 8 to 11 p. m. there was a very largely attended reception at the Galt House to the members of the Missionary Council.

WEDNESDAY MORNING.

There were early celebrations at Grace, the Advent, the Cathedral, and Calvary each day. There was quite a lively discussion the first thing on Wednesday morning anent the proposal to eliminate the word *Foreign* from the title of the Society except where it was absolutely necessary by reason of its incorporated name.

THE BISHOP OF FOND DU LAC opposed the carrying of the Gospel to regions where there was already a branch of the Catholic Church at work, and his Coadjutor-elect, Rev. R. H. WELLER, JR., said: "I beg in God's name that we fight the heathen and let the Christians alone." THE BISHOP OF ALBANY thought that as Father Sherman had confessed that the Cubans were without any religion, it was our

bounden duty to carry them the Gospel. THE BISHOP OF NEW JERSEY said he thought the Church Missionary Society would do very well, and Mr. PARKER, of New Jersey believed in "carrying the Gospel to every creature."

The Rev. Mr. FAWCETT of Chicago proposed the amendment to strike out the "P. E.," leaving the "Missionary Society of the Church in the U. S. A." This was laid on the table.

THE REV. R. H. MCKIM, D.D. of Washington, took high ground against the term *foreign* as he had in his sermon of Sunday evening last.

THE BISHOP OF MISSOURI read a resolution from the hands of Bishop Gillespie asking the Council to take into advisement whether it would not be well to have sectional committees advisory to the Board of Missions.

Mr. G. R. FAIRBANKS, of Florida, introduced a resolution approving the action of the Board of Managers of the 9th of October, and heartily concurring in the resolutions passed; looking forward to an increase of efforts to supply all the needs of the mission work; which was carried unanimously.

MISSIONS THE VOCATION OF THE CHURCH.

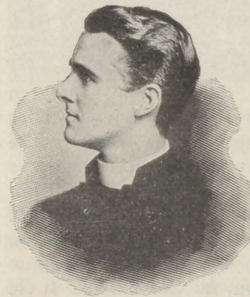
In the absence of the Hon. L. Bradford Prince, the Rev. REESE F. ALSOP, D.D., rector of St. Ann's, Brooklyn, took the first subdivision "In the Individual."

He said that Expansion is a principle of life. This quality of life is illustrated in all forms from the lowest to the highest forms. Take any species of bacteria, and if unhindered they would in a short time propagate until they covered the waters of the globe. There is a constant tendency to reproduction. Healthy life pushes out naturally. With animal life it is the same, as witness the wonderful forms of evolution. There is a rapid multiplication to such an extent that there is no possibility of feeding and nourishing them. In the human being there is an imperative instinct to propagate. It is so also nationally. A strong, virile nation cannot be held in. This country has pushed out further and further from the old limits to the Mississippi and the Gulf, then to the Pacific, then to the isles of the sea. There is a great differentiation in the spiritual life. "I am come that they might have life, and that they might have it more abundantly," says Christ the Lord. Is the distinct life from Jesus Christ to be the distinctive character of the Christian's life? Then it is a mission life. There is the expansive tendency in every true Christian. Our Lord was here to make disciples and then he brought them to make other disciples. His first word is "Come unto Me," His second, "Go ye." So we have the mission of the twelve, then the seventy, then 500 at His Ascension into heaven. There is the solemn duty therefore that every one be a missionary. Perhaps there were even children among the 120. They made it their business to bring thousands to Jesus Christ. "They that were scattered abroad by the persecution after the death of Stephen went everywhere preaching." This is the Christian's *business*. All our difficulties of appropriations would be eliminated if this principle were made the furniture of every mind and heart. Said Mr. Moody to a man who on being asked whether he were a Christian said it was none of his business: "Sir, it is my business." The country of the Gadarenes was the only region which besought Christ to depart out of their coasts. On His return they received Him with open arms. Why? Because a sick man had told them what had been done for him.

The Rev. ERNEST M. STIRES of Grace Church, Chicago, handled the subdivision "In the Parish" most earnestly and effectually. He said the vocation of the Church is three-fold. 1. To glorify God; 2. To sanctify herself; 3. To extend His Kingdom. Mission work is the means of this extension. The distinction should be made between the *means* and the *end*. How shall the Church realize its mission? The Church does not realize its mission and vocation. Why? There are three things needed. 1. The power of recollection. She has forgotten some things, or but too dimly remembers them. She has forgotten that her great Head was a missionary. She should value her mission in proportion to the cost of her redemption. "In remembrance of Me," we are to do this. Our thoughts are fixed too lightly upon this, or are fixed lightly on too many things. To gather up our thoughts from these so many things and to apply them as God meant them to be applied—this is the power of true remembrance.

2. The lack of gratitude. We will never make the Church generous until we make her *grateful*. A little boy at a mission festival standing with an orange, some candy, and other things in his hands and arms said, "Say, Mister, don't you think I've got more than my share?" It is a great inspiration—the realization of the blessings of the Gospel. Let judgment begin with the house of God. The time has come for us to do what we are pretending to do.

3. The lack of devotion. We say our prayers more often than we *pray*. We are commanded to take heaven by storm. We must pray our way into the presence of God. May I ask, how often do



REV. ERNEST M. STIRES.

we pray? When a man has learned to pray he has learned to consecrate himself. Take the simplest prayer—the Lord's Prayer. Until we have hallowed God's name we cannot pray, "Thy Kingdom come." We must give to help Him. Do we pray, and offer ourselves as the fulfillment of our prayer? We priests are very guilty and responsible in this matter.

How to make parishes realize that missions is the vocation of the Church? What is consecration? Absolute setting apart of all that a man is and all that he has. He told the story of an artist who painted a picture with but one color—a brilliant golden-red; and how this was his heart's blood. That color would never fade. It will not fade if we give ourselves. Are we not a little afraid of the word *conversion*? Not quite, but only half-turned? Every sermon should be missionary.

MR. BURTON MANSFIELD of Connecticut handled the subdivision "In the Diocese" quite ably. He said: Of course Missions in the vocation of the Church. Missions constitute the charter of the Church, not only of the world above, but also of this world. The power which she possesses of propagating herself is the power by which she lives. She can appeal to men as no other religion can. What is true of one is true of others. Our Sunday Schools, our parishes, as of individuals. We used to have a lot of little independent parishes. When we realized that we could put more than one Diocese into a State, we learned the true idea. Just as there is selfishness in the parish, so there is in the Diocese. As Bishop Tuttle puts it, "We must grow out and around." Divide the country up into sections to present the cause of missions until it has come into touch with every station in the country. I consider Bishop Gillespie's resolution all right. We ought to know the condition of things in every missionary district in this and in every other land. Let us have six more secretaries if necessary. It will cost money, but if we have faith the thing will be accomplished. I believe there will be no difficulty in raising the money. If the Church does not expand she dies. It is not for us to say whether the nation shall expand or not, but the Church *must*.

BISHOP TUTTLE gave some statistics which he said were like sausages: they depended largely upon the maker. As the maker doesn't make his meat, but prepares his sausages from the meat, so I have carefully prepared these facts from the statistics afforded in the year ending with Aug. 31st, 1899. Parishes are divided into those having over 300 communicants, those from 100-300, and from 50-100. There are really only 1,495 parishes derelict in the matter of missionary offerings. Oregon has no parish giving nothing. Montana has one parish giving nothing. Lexington has one parish giving nothing. At the other end, Pennsylvania has 17, New York 32, Ohio 25, Maryland 21, and Southern Virginia has 36 parishes giving nothing. The latter two give largely, however, as was afterward explained, to the work of the American Church Missionary Society.

WORK IN CUBA.

THE REV. WM. H. MCGEE, a missionary in the city of Havana, and one of the priests of the Diocese of Kentucky, was then presented to the Council. He said his duty was two-fold. First, to give a brief account of the things which had been done, and second, to mention things left undone, to bring the opportunities of the field before them. The changes of the past year have been few and not inviting. There have been no new points reached. We expect to begin services soon at Santiago de Cuba. At Bolondron there have been most encouraging results. After six months' work a class of forty-four was presented to the Bishop of Pennsylvania for Confirmation at his last visitation. The orphanage there has been wisely abandoned. Fourteen inmates were transferred to Matanzas and lost to the Church. The Jesus Orphanage at Matanzas will soon be consecrated. At Matanzas there has been great opposition from the Romanists, with persecution. There are not enough books for the scholars of the public schools and some have been obliged to close after thirteen years' work. The orphanage there has grown to the limit of its capacity. The Rev. Pedro Duarte, the priest there, has been obliged to see the sectarians get ahead of us with a fine church after his labor of eighteen long years. The Methodists have the first Protestant church building in Cuba. In Havana the quarters of the Church have been removed from the school building. It had still a cheap mission chapel appearance. There has been an increase of 200 in the congregation. There are less civilians about than a year ago. Our hold on our present poor quarters is very precarious. We may be ordered out at any day on a day's notice. We have a deacon ministering there.

AMERICAN CHURCH MISSIONARY SOCIETY.

At the afternoon session BISHOP PETERKIN presented the report of the American Church Missionary Society. The report states that the society finds itself embarrassed by the fact that more individuals do not take up the idea that Diocese agencies might be used for the furtherance of the Gospel as is the case in the Church of England. The disbursements of the past year were \$62,007.56. For Brazil, Cuba and domestic missions, \$24,665.07, and for specials, \$27,634.37. For domestic missions there were but \$3,006.21 spent. There should be more decided efforts employed to increase the work in the domestic field. In Brazil the missions could be indefinitely extended.

Bishop Kinsolving has marked a distinct advance in the progress of his efforts. The appropriations for the work have been \$14,551.21. There are seven clergy and the contributions have been \$4,991.10. There are 443 communicants and 413 Sunday School scholars.

In Cuba the conditions are changing very much and we know not what each day may bring forth. There are four clergy with fifteen lay helpers. The appropriations have been \$7,543.31 and for the Orphanage \$6,548. There have been \$2,500 contributed toward a church building in Havana.

The following resolution was presented:

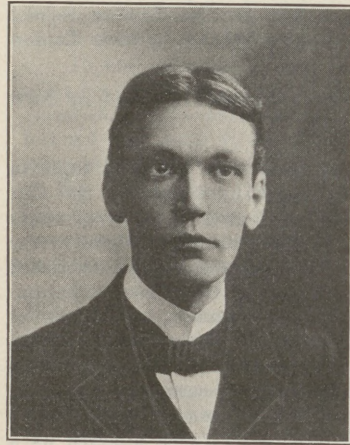
The Missionary Council receives the report of the American Church Missionary Society with satisfaction, and commend all its efforts for increase of funds.

PAROCHIAL ORGANIZATION FOR MISSIONARY WORK.

The topic for discussion was taken up by the Rev. Dr. ROGERS ISRAEL of Scranton, Pa. He had prepared quite an elaborate paper as the result of a circular letter sent to 250 parishes in the East. Eighty-four replies had been received and it was a great pity that the shortness of the time allotted him did not permit him to finish reading the paper. The information gleaned was that most parishes had no organization for such work. Recommendations and plans mentioned included monthly missionary meetings; envelopes for Easter offerings; special sermons; bulk appropriations; visits from Archdeacons and missionaries; missionary instruction to Sunday Schools; pledges, etc. The excellent conclusion at one place was: "Just the love of Christ, and some knowledge of the work."

MR. JOHN W. WOOD, the Corresponding Secretary of the Society, was then presented to continue the topic. He said he had been advised to go for the clergy. He was not at all enamored of any

number of new organizations in the Church. He thought there were about enough at hand if used rightly. He held that no Cathedral organization, no matter how well equipped, is doing its work efficiently unless the first object be missionary. Not to create new wheels, but to put new life into the old ones—this is most necessary. Our inheritance is so grand in this respect. What we need to do is to rise above the idea that pennies from the children and dimes and quarters is the true measure of our interest in the cause of Missions. The rector of the parish must be the teacher of all missionary organizations. Does he realize this fact? The redemption of the



JOHN W. WOOD.

world is the vital enterprise and the end of the Incarnation.

He was painfully struck by the absence of demand for missionary literature of the Church. Book stores everywhere say it does not pay to keep it. Information must be given regularly and constantly and the cause kept before the people by notices from the chancel, and by after-meetings of fifteen minutes sometimes. There should be more of these services of intercession.

As to preaching, the field secretaries can't do it all. The rector must stand by the field secretaries. The instructions in confirmation and communicants' classes should contain missionary instruction and motives. There are only 6,000 copies of *The Spirit of Missions* taken in the whole American Church. The demand for missionary pamphlets is not large enough. The business offices of our cities show a man's business by means of charts and maps. Our places of business should have these charts and maps of missions, in the vestibules of churches, etc. I am tired of hearing of *collections* for missionary purposes. There should be *offerings*, and more individuals offering. A budget of missions is needed. Let us speak of the privilege of sustaining the work in the field rather than the needs of the Board.

REPORT ON THE BOARD OF MANAGERS' REPORT.

THE BISHOP OF GEORGIA read the report of the Committee which had the report of the Board of Managers in consideration. The committee congratulated the Church on securing the services of the present General Secretary, whose labors of ten months had already attested their efficiency. There is now an effective force of departmental secretaries employed. *The Spirit of Missions* bears marks of this improvement, for it now stands at the head of missionary journals. Faith and duty must give way to loving effort if we wish the highest measure of success. The Committee would endorse the grand keynote struck by the Bishop of Kyoto in the opening sermon. They congratulated the Board on the fact that there is no deficit.

THE HAITIEN CHURCH.

After noonday prayers BISHOP HOLLY of Haiti made his appearance on the platform and was heartily applauded. He said he

wished to make it perfectly clear from the first that the Church in Haiti is supported and under the auspices of the Church in the United States of America. He said this because there was considerable misapprehension on the subject, and enquiries had been made about the matter. The work was started under Bishop Burgess in 1866, and the plan had been the same and consistent from the beginning, viz.: To employ a native ministry in Haiti. This was in direct contradiction to other churches. The Roman Communion, although at work for four centuries then, has but four native ministers, and the Wesleyans only one native after fifty years of labor. The natives from the interior being but one removed from barbarism said therefore that the Christian religion was for whites only. An Englishman working among these people had a petition signed by thirty-five converts who were as yet unbaptised, and the missionary was made a deacon, and has been a priest since 1880. Between 1866 and 1880 he organized three congregations, some of the members being converts from Voodooism, snake-worshippers, in temples.

Our wants are modest, but very definite. We have twelve ordained ministers who can't speak English. They are obliged to work six days in the week and to exercise their ministry on Sundays, mornings and evenings. In the cities they receive only one-third of their support, about \$10 per month.

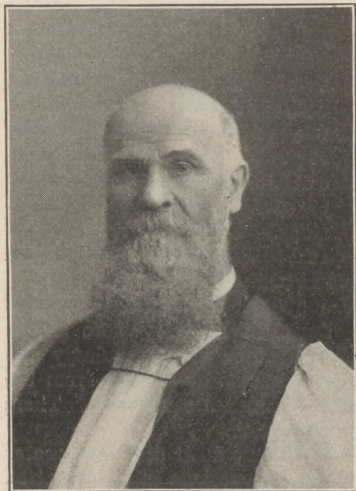
Medical missionaries are necessary with a college and an industrial school. It is only those races which have been obliged to learn to labor in which the religion of Christ has taken root. These could be made self-sustaining in time.

BISHOPS FOR OUR NEW POSSESSIONS.

Resolutions were passed at the suggestion of the committee, memorializing General Convention to permit the House of Bishops to consecrate Bishops for all islands under the protection of the United States, and also sending greeting to the Sunday School children of the Church, who last year gave \$97,000 in their Lenten offerings for Missions.

THE WORK OF THE CHURCH IN SHAPING THE GROWING LIFE OF NEW COMMITTEES.

The BISHOP OF MISSOURI made it clear that this is a topic in which he is peculiarly at home. He began by telling of the new fields for mission work which are daily springing up in every State in this country. Wherever the Episcopal Church is established in one of these new communities it is bound to become one of the most potent factors in the development of the town. Into these new communities, he said, the Church goes to work. It does not expect to be honored as a queen. The Church should never say that the world owes it a living, but should remember that it owes the world the salvation of souls. There is no American community without life. To find such a one you must go to the Old World. The work of shaping and rounding this life is the special mission of the Church. The Church may not be perfect and may not form perfect characters in the new towns, but, nevertheless, it should be



THE BISHOP OF MISSOURI.

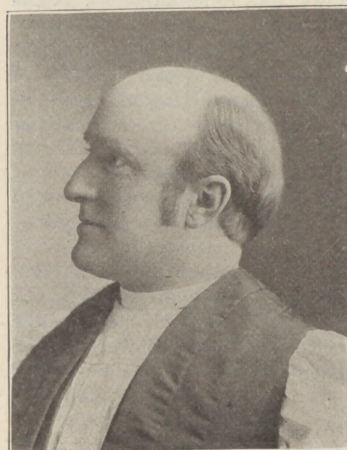
supported by all, in spite of its imperfections.

From this subject Bishop Tuttle passed to a discussion of the need for tolerance for the beliefs of others. He spoke of the prejudices which some Churchmen had against the public schools. Instead of objecting to them, he advised the rectors to visit them regularly, and they should always remember that the great majority of the teachers in the public schools are true Christians. The good influence of the various secret societies should be appreciated by the Church, he said, and they should be encouraged for the good they do. Even the W. C. T. U., he said, should be looked upon with favor, for, although they had some peculiar ideas, it was undoubtedly true that they saved many souls.

THE BISHOP OF NORTH DAKOTA.—New communities have much in common. Men come from some settled state of society to make new homes. The little shack or shanty must be built as a shelter, a store must be started, and there must be the cheap hotels and boarding houses. These are the first stages of rawness and newness, always very much alike. These are the types of new communities in the first days of their newness.

Along comes the missionary. He is a novelty. If he is the right sort of man, possessed of any adaptability and magnetism, he can readily command a hearing, and his sermon in the saloon or gambling house, or from the dry goods box on the street corner, will command a good audience, and will be rewarded oftentimes by an astonishingly liberal collection. This sort of thing reads well in the

newspapers. It has that spice of dash, excitement, and novelty about it which is necessary to arrest the attention of even careless readers; and a sufficient supply of such romantic experiences will charm the



THE BISHOP OF NORTH DAKOTA.

pennies out of the pockets of an average congregation, when the more permanent and really effective work of a later stage of development would gain but scant attention.

Members of the Missionary Council know that the extension of the Kingdom of God is no fairy tale and means hard work. It is after this first period has been passed with its attending excitement and transient glory that the real work of the Church begins. This work is hard and demands a higher type of manhood than does the more exciting experience in dealing with the transient population of the earlier day. There are now permanent settlers, and an air of permanency to the village. There is the large shed-like building which is dubbed the "opera house." There are hotels and lodges, and even the woman's club is not long in reaching a new community. These organizations, which give men and women the opportunity to come together socially, to some extent usurp the place occupied by the Church in older and more settled communities.

Pretty soon, however, one or more religious denominations will begin work in the town. Thanks to the pioneer labors of men like Bishop Tuttle and others of our Bishops and clergy, there are many places in the great West where the Church was first in the field, or if not quite that, was among the first religious bodies to begin active work. Here the results have been of the best.

But in many places, indeed in the great majority of places, so far as my own observation has gone, our Church was not first upon the ground. There are various ways of accounting for this, differing according to the circumstances in each particular case. If the Episcopal Church has something to give which the growing life of a new community needs, even though there may be other religious bodies on the field doing a good work according to their light, then it is the duty of loyal Churchmen of America to respond with their gifts, their labors, and their prayers, and to fill to overflowing the missionary treasury of the Church.

As a rule the Presbyterians, the Congregationalists, Methodists, or Baptists, with their liberal supply of mission funds, will come into the town, get gifts of lots, and erect their churches. If there happen to be any Episcopalians in the town, and sometimes there are quite as many or more of them than of any of these other bodies—they will usually be found to be among the most liberal subscribers toward the erection of these church buildings, and the support of the various ministers. Soon, therefore, the village is well supplied with a Christian Endeavor Society, and two or three "Young People's Unions," while hovering over all is the shadow of the omnipresent and ever active W. C. T. U.

These organizations conduct entertainments, arrange debates, and make war against saloons, "blind pigs," and their evil influence on the community, preach total abstinence and legal prohibition, and bring about a more or less sharp cleavage between the good people of the town, who attend revivals, and prayer meetings, and temperance lectures, and the bad people who drink and dance and play cards. Thus, the life of the new community is one of fierce antagonism.

Is there any need for the influence, in such a community, of that branch of the Holy Catholic Church to which we belong? It is unnecessary before this audience to enter into a defense or statement of the claims of the Church as based upon Catholic truth and Apostolic order. Such considerations are of course the strongest.

But, for the time being, and the purpose of the argument, let us lay aside the considerations which grow out of the principle of authority. Entirely apart from ecclesiastical questions, such as bringing to the people the ministrations of an apostolic ministry, and sacraments administered by a duly commissioned priest, is there not—looking at the question purely on its practical and ethical side—an urgent necessity for just that conserving, unifying, calm and well ordered, reasonable, and yet morally uplifting system, for which our branch of the Church stands?

I believe, my fellow Churchmen, that this question must needs be answered in the affirmative, by any man who understands what our Church has to offer.

(a). As a unifying influence in society, taking men as they are, and gently drawing them toward a higher level of right thinking and right living.

The Church is not a society of good people, but a society to help men to be better. The Episcopal Church is not only a sanctuary for the religious and devout, but a place where the worldly may come to strive to be less worldly. The Church adapts means to the every-day needs of man's soul.

(b). As a refining and cultivating influence.

It may be hard to define just what it is, but there is something about the Episcopal Church which tends to introduce a refining influence into the lives of those who become identified with its system.

Unconsciously the people of a community rise to a higher stage of refinement when the most solemn moments of their lives are associated with the Book of Common Prayer. The young people who have seen a properly appointed chancel with its simple altar cross and hangings, the vestments of its clergy, all symbolizing the beauty of holiness, are more likely to appreciate and to apply in their daily lives such elementary canons of good taste, as that of the unvarying fitness of things to that which is their appointed use.

Now, do not misunderstand me, I am not claiming for a moment, that such results as I have indicated can only be found by contact with the Episcopal Church. But what I do claim is this: That the whole system of the Church, the very genius which underlies her worship, her institutions, and her code of morality, is especially adapted to bring about such an uplifting and refining development as I have indicated.

MR. WILLIAM R. BUTLER, of Central Pennsylvania, was the last speaker. He began by sketching the early life of a community in the anthracite coal regions of Pennsylvania. He told of the great influence which one man, who, though but a layman, had held Church services there for sixteen years, when the community could support no rector. From the church thus started had since come men who have given millions to the cause of Christ. He said that until the Church lost all its narrowness and prejudice it could never become the missionary Church which it was intended to be.

THURSDAY MORNING.

The following resolution was passed:

That in each Diocese there be appointed by the Bishop at his discretion a Missionary Committee to act as the recognized local agent of the Board of Managers—to whom with the Bishop shall be referred all missionary matters (other than diocesan missions) and whose Chairman (or Secretary) shall be the authorized correspondent of the Diocese, when communicating with the Board of Managers. The official duties of such Committee shall be, with the approval of the Bishop, to divide the Diocese into districts, each represented in the Committee, to promote in every way missionary interest in such districts.

COLORED COMMISSION.

The report was presented by the BISHOP OF LEXINGTON. It urged the importance of the work, and made several recommendations.

THE POLICY OF SETTING OFF ANY PART OF AN ORGANIZED DIOCESE AS A MISSIONARY DISTRICT.

THE BISHOP OF SPRINGFIELD.—This subject has been forced upon our attention by our present Board of Managers. In May last our Committee—for the Board of Managers is the Standing Committee of the Board of Missions, appointed to serve for three years, from General Convention to General Convention—our Board of Managers “deliberately adopted a financial policy,” as is asserted by one of their members, which is absolutely revolutionary in its character, and was as absolutely unexpected in its announcement by the Church. This policy in brief is to withdraw at the rate of twenty per cent. a year all missionary aid from organized Dioceses as such, so as in five years to take away from them every dollar, which is now appropriated to them by the Board of Missions.

The policy is revolutionary as reversing the course hitherto pursued of stimulating missionary districts to organize as Dioceses, and indeed it actually bribes missionary districts to continue in that condition. The rule is a standing threat to all Missionary Bishops and their organizations to beware lest in seeking diocesan organization, they commit ecclesiastical suicide. It is a policy which leaves the Board of Missions to deal with such stubborn facts as the Harold Brown and Saul funds, given years ago by liberal men to encourage and help missionary districts to become Dioceses. Were these men mistaken when they made these donations? The Board of Missions must return an answer next October.

The missionary work within the limits of Dioceses in the United States is vastly greater than all that lies beyond. When the announcement was made that the Board of Managers, a committee, without consulting the larger body which gave them a limited existence, and as some of us think, limited powers, were about to take this action as though they were the Board instead of a mere committee, many proposals were made looking towards self-preservation. To my judgment the wisest and best policy under the circumstances, for all concerned, is the setting off parts of organized Dioceses as missionary districts.

The Bishop considers as likely to injure the entire Church, proposals to organize separate and local missionary societies, as also the plan of “specials” to be gathered by Diocesan Bishops, and considers the plan mentioned the only suitable relief for organized Dioceses which are large in extent, populous, and poor, with no large cities as treasuries of supply, if the policy “deliberately adopted” by the

Board of Managers should be also deliberately adopted by the Board of Missions in next October. Perhaps in some extreme case it would be as well for the Diocese to give up its organization and offer itself to the Board of Missions as a missionary district.

A primary obligation, our obvious duty, is to adopt such measures and pursue such a course as will best promote the glory of God and the salvation of souls. Offerings for missions must be used for the object for which they are given. Charity begins at home, but if it is true, genuine charity, it must overflow and spread abroad and reach the circumference of the globe. Missionary zeal which refuses to minister to those at our own doors and yet goes abroad to seek new fields of exercise, is misguided and misspent. “This ought ye to have done, and not to leave the other undone.” The policy of the Board is to starve our children that we may feed the alien. We should strive to feed both, and we can do it if we try.

Second. It is contrary to the first principle of legislation to base a law upon an accidental feature of an evil which we wish to cure. The evil which the Board of Managers desired to remedy was the possible misapplication of missionary funds. Such misapplication is in no sense the result of diocesan organization. It is as apt to occur in a missionary district as in a Diocese. The wise and judicious use of money depends upon the honesty, capacity, and good judgment of those who control its use. The legislation is on a level with that which banished from a certain country all persons who had red hair, because a man whose locks were red committed a heinous crime.

Thirty years ago there was a strong feeling in favor of diocesan organization and smaller Dioceses, and the result was the erection of a considerable number of such that were not in a financial condition to assume the burdens and responsibilities of such a dignified position. Bishop, clergy, laity, made a sacrifice in a worldly point of view for the sake of the welfare of the whole Church by effecting such an organization, and thus relieving the missionary Board of the charge of the salary and expenses of a Missionary Bishop.

In one instance, I may venture to say that the presbyter who after hesitation and a second election accepted the episcopate, made in doing so, as this world estimates, the greatest sacrifice of a life that has not been entirely destitute of sacrifices. In this connection it is refreshing and stimulating to draw attention to a missionary hero on the Arctic Ocean, Bishop Bompas, who has twice in the course of his episcopate divided his immense jurisdiction, and on each occasion has chosen the less inviting, the poorer part. All honor to brave, self-denying Bishop Bompas.

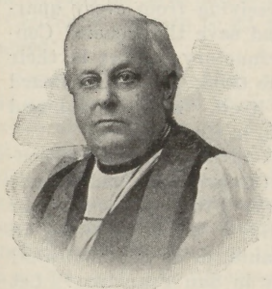
There are three sorts of Dioceses; metropolitan, urban, and rural. Metropolitan Dioceses are such as have large cities, such as New York, Chicago, and Philadelphia, within their borders. Urban Dioceses are such as have cities with a population of 100,000 or more, such as Indianapolis, Louisville, and Kansas City. Rural Dioceses are such as have no large cities beyond 40,000 or 50,000.

The Dioceses of the first class are the generous givers, not the receivers. It is from Metropolitan Dioceses that the missionary treasury receives its largest streams of supply. Urban Dioceses include both those which have already magnanimously surrendered their missionary appropriations, such as Michigan and Missouri, and also those who feel the necessity of retaining such assistance, while they have large centres of population within their bounds, which always form a base of supply. The third class, rural Dioceses, have no large cities, but frequently very large populations. Examples of such are Mississippi, Florida, Lexington, Arkansas, Fond du Lac, Oregon, and Springfield. Upon these Dioceses the legislation of the Board of Managers bears hardest. The work which they are doing must in all probability cease absolutely and forever, since there is no likelihood that large cities in most of them will ever spring up. Such Dioceses are of immense extent of territory and contain huge masses of population. Springfield, for instance, has a territory as large as all New England without Maine, and adding a few counties of New York. Its population exceeds 2,000,000. Its largest city contains less than 40,000 people.

It is said rural Dioceses have been helped for years and yet do not grow stronger. This is true only because the metropolitan and urban Dioceses have grown immensely at our expense. We have trained Churchmen and Churchwomen, communicants, wardens, vestrymen, clergymen, and often Bishops, for the cities. Within twenty years the Diocese of Springfield has sent over 3,000 lay people into the large cities and the great West. With such conditions we cannot grow largely, but the city Dioceses have reaped where we have sown. If in these rural Dioceses bricks must now be made without straw, we shall in a few years have the frightful spectacle of closed churches and chapels decaying and in ruins; flocks scattered, and sheep and lambs by the thousands wandering and lost.

Do we close our common schools because they are not colleges or universities? Shall we then close our spiritual schools and nurseries of good men and women because in the nature of things they cannot show rapid growth? Is it not hard that the very men who draw away from us the best of our sons and daughters, are those who now plausibly propose to take away from us all missionary support, because we are Dioceses and do not grow?

Our first sin is, that we were born with red heads; we inherited diocesan organization, which we cannot help. Our second sin is, that we do not grow, because our accusers take from us our fruits of increase, and this also we cannot help.



THE BISHOP OF SPRINGFIELD.

The remedy, which it seems to me is the only one which I have heard proposed as free from harm to the Church, is to relieve these Rural Dioceses of their more strictly missionary parts, and place them under the immediate care of our Board of Missions.

MR. SILAS MCBEE did not agree with the recent action of the Board of Managers. The Church could not take a negative position in view of the splendid action of the Council. There was a difficulty not only of plan but also of policy. The action of the Board of Managers would divide the household of God into two—first, those who had quit the field, and second, those who had gone into narrower housekeeping. One Bishop, who expressed himself as satisfied with receiving nothing from the Board, when asked whether he gave much, showed a most disastrous record in this respect. Self-centered Dioceses were most dangerous to the Diocese itself, to the nation, and to the world. The Diocese ought to like to receive and to give. He was opposed to the elimination of the word *Foreign* from the title of the Society. Everything done away from benefit of self is *foreign*, and the giving away from self is *foreign*. It is the essence of the Godhead to empty itself for the benefit of those who are foreigners to the household of faith.

A resolution by BISHOP BROOKE, of Oklahoma, provoked the most spirited discussion of the Council. It recited that in view of the hopeful spirit manifested at this meeting of the Council we recommend to the Board of Managers of the Missionary Society the restoration of all stipends taken away last May from the present quarter. Most stirring addresses were delivered by the BISHOP OF INDIANA, and, on behalf of the Bishop of Oregon, by the Rev. D. C. GARRETT, and by DEAN SYKES, of the Topeka Cathedral, for; and by the BISHOP OF NEBRASKA and a lay deputy from Kansas, against the proposition. The matter was deferred.

After the discussion of other business the resolution of the Bishop of Oklahoma was again considered and was supported by the BISHOP OF SPRINGFIELD, who enlarged upon some of the points in his morning's paper. The Rev. Dr. FAUDE, of Minneapolis, had no wish to humiliate the Board, but it would not hurt them to say *Peccavi*. The BISHOP OF ALBANY asked that the resolution be withdrawn, and the BISHOP OF MISSOURI declared that his heart was with his brother from Oklahoma, but his head told him the resolution was inexpedient; and it was then defeated.

WORK IN CHINA.

After noonday prayer, BISHOP PARTRIDGE made one of his best missionary addresses, taking the place of the Rev. D. T. Huntington who, he said, was now enduring the heat of the Upper Yangtze Valley and suffering great distress from the excitement through which he had passed. The Bishop said that he could not pretend to speak authoritatively or very positively as to the situation. It was well known that authority of utterance is in direct inverse ratio to the length of time one has lived in China and to one's knowledge of the language. He was only a plain missionary. He left to the globe trotter the enunciation of authoritative truths concerning China. Neither could he give the last move on the Chinese chess-board. China may be in bad condition to-day, but it is certain she can never be in quite as bad a condition as she was. It is false to say that the Chinese do not want Europeans there. It is from these that they expect justice, honesty, and protection, and not from their own officials. He spoke a good word on behalf of the Bishop of Shanghai and his missionaries, of all of whom we ought to be proud. Our mission work is temporarily stopped, but do not make a mistake as to what the world calls cowardice. Foolhardiness and hasty rushing into danger is not bravery. Bishop Graves has called back the ladies and children to their work. "The old guard dies but it never surrenders."

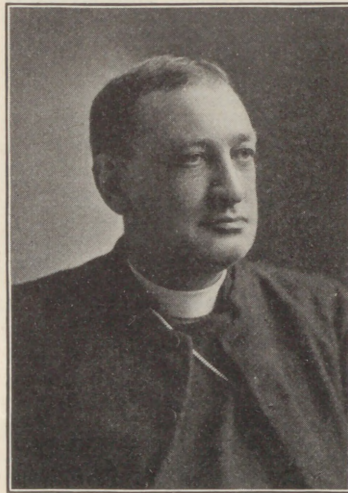
Progress in China, unlike that in Japan, is slow, but it is tremendous. As China goes, so goes Asia, and as Asia, so eventually will go the world. He had explained to some Chinese about our money order system. They replied that it was very wonderful, but they would not be willing to trust their government with a five dollar bill. He commented on the utterly weak attitude in China maintained by the United States government. He declared it outrageous that Li Hung Chang has been accepted as a commissioner and that Wu Ting Fang, the minister at Washington, had completely pulled the wool over American eyes. A good many white people in China are saying Hurah for the Emperor William! He is the only man who has a heart and is not hunting for votes. Discrimination should be used in judging between regular and irregular missions. Also between missions as a whole and individual Christians. These latter often make much trouble by courting danger. Also he regretted to say, we must discriminate between our missionaries and those of the Latin communion. We build our own churches and educate a native ministry. He closed by a graphic representation of a seeker knocking at the castle door of China. "Who's there?" comes the voice. "The Holy Catholic Church," is the answer; "she is in now, and she is going to stay."

CUBA AND PORTO RICO.

On motion of the BISHOP OF PITTSBURGH, a resolution was passed asking the consideration of the House of Bishops of the advisability of sending a Bishop to Cuba and Porto Rico. The BISHOP OF MINNESOTA gave an interesting account of his visit to those islands.

HOW CAN THE MISSIONARY COUNCIL BE MADE MORE USEFUL AND EFFECTIVE, IN SHAPING THE POLICY OF THE CHURCH IN ITS MISSIONS?

THE BISHOP OF MILWAUKEE.—The question is very general and can be considered only by going behind the Missionary Council to the power that brought it into being. If there is anything wrong in the Missionary Council, or anything for which it can be justly criticised, it can be considered only in connection with the two forces behind it, the Board of Missions which created it, and the Board of Managers which asks it to meet.



THE BISHOP OF MILWAUKEE.

Our Board of Missions, as we all know, is the General Convention for the time being. Our Board of Managers is a chosen body of 45 members, 15 Bishops, 15 priests, and 15 laymen, elected by this Board of Missions, who remain in office until their successors are chosen, and who have power to fill their own vacancies occurring *ad interim*.

To make this Missionary Council "more useful and effective," we must go back to these two organizations.

First.—We would ask new legislation in order to make some radical change in the manner of appointing the Board of Managers. This is now a remarkably fixed and almost an unchangeable body, one that seldom alters its *personnel*. A Board literally, in more senses than one; a fixed and somewhat heavy thing, hard to bend or break; we would like to see the fixed and hard immobility of this Board of Managers broken into, though not very harshly. It has, on the whole, done too good a work to deserve drastic methods, or exterminating ones. Why not put now and then an infusion of new blood into that over stiff and regular body? Why not make a rotation in office, say a revised canon which will compel one-third to go out of office each three years; dividing into three classes, after the manner of so many of our usual trustee organizations; perhaps reducing the number to thirty in the whole body, ten of each degree, electing a new ten, or a new fifteen if you please, at every General Convention? We think the advantage of such a plan would be obvious, even to this Board of Managers itself; forcing some new material into their over-fixed organization, and hence sparing them some of this over-criticism, generally undeserved, which we all know they are receiving from every quarter of the Church. It would save them, and save the General Convention also, from much of this merely perfunctory routine in their present mode of election; and we are prone to think, make that Board of Managers, and the Board of Missions itself, "more useful and effective in shaping the policy of the Church, in its missions."

Secondly.—Why could we not have yet further legislation concerning our missionary work by the General Convention, and become possessed of certain wide areas of missionary Provinces, some four or five in number; such as one in the Middle West, centering in Chicago; one in the South centering in Atlanta, or in New Orleans; one on the Pacific slope, centering naturally in San Francisco? Let these local Missionary Boards be auxiliary to the general Board, in New York. Let them have advisory powers, and some coöperation with that General Board. Let all matters concerning the diminution, or the increase, of appropriations within their respective areas, or the granting of new appropriations, be first recommended by this Auxiliary Board, and acted upon by them. The advantages of this would be obvious—sparing the general Board at times the undue influence of any one strong personal appeal; and enabling them the more wisely to act in their final determinations, because of this larger weight of advisory counsel which thus comes to them, from the immediate regions concerned.

We have often felt it—our Board of Managers works at considerable disadvantage in undertaking the control of all the Church's great missionary work from only one common centre, New York City; and that centre as far removed as can be from most of the fields it seeks to cover. It fires at too long a range; and hence no wonder if sometimes it fails to hit. We feel it would aid that Board, if they had the use of certain intermediary centres, to relieve them, to advise them, to guide them in their difficult determinations. Had this been the status hitherto, perhaps the recent action of the Board which many of us so deeply lamented, and also their partial retreat therefrom yet more recently done—could all have been avoided.

Thirdly.—It would be one means of making our Missionary Council "more useful and effective in shaping the policy of the Church in its Missions," if we used this council gathering more freely as an open Congress for the discussion of new methods of work. No time is given us for any extensive discussion, at our triennial meeting of the Board of Missions—in the overcrowded hours of General Convention. We all know then how much open discussion is necessarily shunted off, because of the great press of the routine business then occupying

attention. That our missionary work, and the better doing of it, is *the* theme deepest in our hearts, is true of all earnest Churchmen. That we want to see our mistakes, and profit by them, and learn better ways, is true of every brother who has been at pains to attend this present meeting. Permit me then to offer a few suggestions, wherein it seems to me our methods might be improved, some dangerous ruts avoided, and the general policy of this Church become "more useful and effective," in our always expanding missionary labors.

I have long thought we are in great need of some more exact supervision of our Domestic Missionary Bishops, and this need grows each year. Happily these Missionary Bishops are rapidly growing in number, and we want even more of them, rather than less, as the Church everywhere subdivides, extends, grows. The present number of our Domestic Missionary Bishops now forms in itself, a very large body, larger in size than was the whole House of Bishops only a few decades ago.

But, we have a remarkably small measure of canonical supervision over them, speaking relatively, and in comparison with our Diocesan Bishops. We have allowed them to grow up and become a singularly privileged class, and the tendency is to make them even more so; this late proposition of the Board of Managers to withdraw ultimately all financial aid from the Diocesan Bishops, and throw all the Church's missionary funds into the work of our Missionary Bishops alone—being an instance in easy evidence. This certainly tends to make these brethren even a more highly privileged class, and puts them on a yet loftier pedestal, one sure to excite the envy of many of our struggling Diocesan Bishops, as time goes on.

Look at it. No Diocesan Bishop, by your canons, can be away from his jurisdiction for over three consecutive months, without asking the consent of his Standing Committee. If the Diocesan breaks that rule, a most exemplary one in my judgment, and one I am thankful to be bound by; he is liable to penalty, and amenable to discipline—very properly so. But, a Missionary Bishop can be an absentee so long as he pleases, and there seems no corrective power to raise the hand. We know, and many of us very well know, of Missionary Bishops who have been absent from their Dioceses the larger part of each year, for several years in succession, and there was no one able to make an adverse sign. Surely, this is all wrong, and it does a large measure of harm. This privilege should be stopped, and that by Canon law. Let us have some power, somewhere, to call them back; or, some other power somewhere else, to "let the runagates continue in scarceness," and be rid of them, at least as beneficiaries of our Board of Missions. We only ask that these same restrictions you place, and rightly place, upon your Diocesan Bishops, be placed upon our Missionary Brethren, and that they be held to the same accountability. It has been no small amount of scandal to this Church, and some detriment to her missionary work, and we all know it, that we have had so much of absenteeism, from places where the Church asked men to go, and from duties which they voluntarily assumed.

Again, why is it that a Missionary Bishop, consecrated some years ago, has never yet lived within his jurisdiction, in the very teeth of what the Canon says? Why is there no one, not even the Board of Managers which furnishes the stipend, to make the corrective sign? No Diocesan Bishop would be tolerated for six months, in the doing of this; nor would anyone be bold enough to venture it. It is rightly assumed that a Bishop should live amongst his people; he is consecrated to his holy office for that purpose; and if unable to do so, let him resign, and take up some other field of ministerial duty. Members of this Council will recall the troubles an abuse of this kind, led to, some years ago, in Illinois; and also will recall the exact canonical legislation it properly called into being. Here is another instance, we submit, of the Missionary Bishop as a privileged class, taking very undue privileges, and one that is patent enough to deserve consideration, by our Board of Managers, and our Board of Missions too.

Our Missionary Bishops, as a body, are admirable men, and concerning most of them this Church has the right to be proud, both for the good and effective work they do, and the devoted way in which they do it. But we further submit, and speaking again relatively, and in comparison with our Diocesan prelates, our Missionary Bishops are not overworked men. They are often, and generally, overburdened men, but not over-worked. I well recall here the honest statement made at a public meeting, by my dear friend, the Bishop of Salt Lake. When someone was lamenting his seemingly arduous life, in a singularly hard field, said Bishop Leonard in reply: "I am not an overworked man. Far from it. I am an over-burdened man, but not overworked." This witness is true. *Not* overworked, but overburdened, with the heavy financial burden under which he is compelled to stagger. But, I would like to ask, comparing the condition of these brethren with most of your Diocesan Bishops, with their far larger numbers of clergy, and stations; with the tremendous drain of daily visitations the year around, with their heavy financial loads besides—of which one of these can you not very literally say—both overworked, and over-burdened? I therefore fail to see why, in the case of these dear brethren of our missionary episcopate, your legislation and your common practice too, all tends to make them more and more the privileged class in the Church, placed up on some romantic pedestal far loftier than the facts war-

rant. And you pay them also fixed and guaranteed stipends very generous in amount, and above the average of what most of the old Dioceses, in the South and West particularly, can afford to pay their Bishops; and they get these stipends with a solid regularity which makes many a poor Diocesan, with his meagre salary often a whole year in arrears, violate that tenth commandment of the Moral Law, day by day! He does "covet his neighbor's house," and his fixed and snug salary, too!

To me, all this seems an unfair discrimination and I am prone to think that in many jurisdictions we can readily make our work more "useful and effective," by placing the same stringent regulations upon your Missionary Bishops, which the Church so properly places upon her Diocesans. To show further that our Missionary Bishops are not overworked men, note the readiness with which they can take supplemental episcopal labors, anywhere and everywhere, for overworked Diocesan Bishops, in outside and distant jurisdictions, often covering months of absence, and sometimes far away. Even Porto Rico can get one from the distant California slope, and for six months at a time, and one with practically no experience at all! And of course, double pay follows all these luxurious privileges. A letter came to me the other day, from a prominent layman in a missionary jurisdiction, in which was this pungent criticism—"Our good Bishop seems now to belong to the leisure class of the clergy. He once was a very hard working priest."

One more suggestion, and I am done. Concerning our present mode of electing the Missionary Bishops, the House of Bishops being the original nominating power: Time was, when to me, from my own theological standpoint as a very extreme high Churchman, with pronounced views of inherent episcopal prerogatives and powers—that mode to me seemed the only right and true way, and indeed the genuine simon-pure thing, the ancient apostolic way. But nine years' experience in the House of Bishops, as a close observer of modes and results—as close as my abilities would permit me to be—has effected a marvelous change. In this one particular issue, concerning our ecclesiastical mode of elections, I am a thoroughly converted man. I now regard our present mode as the poorest possible scheme that could be contrived, for the choice of the Missionary Bishop. Look at the mode. Some devoted Bishop, having a close and devoted friend, in whom he sees no flaw, nominates this brother and makes an earnest speech in his behalf. Most of us know nothing about him; but having every confidence in this nominating brother, who perhaps is a spell-binder in eloquence and in earnestness too—we all proceed to vote as he wishes. Usually it goes through, though now and then it does happen that the Lower House, as we are too prone to call it, has the good sense to call a halt, and nullify our hasty and impetuous action. Far too often ill results follow, and it takes but a few years to show that some serious mistake has been made.

Why not do away with this mode, and by canonical regulation give to these missionary jurisdictions the right to nominate the Bishops they desire? These brethren know what they want, what their districts need, far better than we know—Rt. Rev. Bishops though we are. This principle has been practically admitted and allowed of late, in the well known case of the Missionary Bishop in Brazil. There the nomination came from the clergy interested out in that distant field, and with a unanimity that was impressive. The results have been good, and no doubt will always so continue.

We long to see this same privilege given to our missionary clergy, out in all our jurisdictions wherever it can be done. And we feel very confident that on the whole, better results will follow than by our present bungling, chaotic, and impulsive system. Let us think of these things, and many other things, which no doubt abler heads and better minds than mine can suggest; and thus see if in some of these newer ways, ridding ourselves of what after all are only mere "traditions of men," and not "Commandments of God," we cannot make this Missionary Council and the Board of Managers behind it, and the Board of Missions behind us all—somewhat "more useful and effective in shaping the Policy of the Church" in its great and growing missionary work.

MR. ARTHUR RYERSON followed on the same subject, alluding to the small proportion present of the whole number of the Missionary Council. He believed the membership might better be entirely elected by the Dioceses, and would have district meetings held at which such elections would be made. He knew that it was the desire of the Board of Managers to be in touch with the Church at large.

EVENING SESSION.

The report of the closing service on Thursday evening will appear next week.

HE WHO is not proof against slights and rebuffs is not of the stuff of which worthy workmen and heroes are made. The true man works from principle. He acts from a sense of duty. He is not indifferent to personal approval or favor, but if it is withheld he goes on and does what the situation calls for independently and fearlessly. He does not whine and complain, or talk of the want of appreciation, but makes himself so useful and necessary that even his critics are forced to acknowledge the worth of his character and service. It becomes all Christians to rise above all littleness, and to humbly and self-sacrificingly do whatever comes to hand in the church and in the community in a noble and Christian way.—*The Presbyterian*.

LONDON LETTER.

LONDON, Oct. 17th, 1900.

THE ELECTIONS.

THE General Election has happily taken place without any tidal-wave of Protestantism. The mountains labored and brought forth a mouse. The wild cry of "Protestantism before Politics" proved, as many suspected, a mere bogey, and Protestantism, like its old ally Liberalism, has been made to lick the dust. In every constituency outside of Lancashire, where an out-and-out Protestant candidate was put up, he was knocked down. Even in such a grim old stronghold of Puritanical Evangelicalism as the Tonbridge division in Kent, the Liberal-Protestant candidate was badly defeated; notwithstanding his opponent had incurred the rancorous displeasure of the influential "Low Church" section of the electorate. Lord Hugh Cecil, regarded by Church Associationists as a notorious "Sacerdotal partisan," and against whose candidature they made a dead set, was returned as the member for Greenwich by a vote largely in excess of that polled for him in 1895. At Walsall, Mr. Sidney Gedge, who figured prominently as a Protestant in the last House, failed to get in again; whilst in one of the divisions of Sheffield, Sir Ellis Ashmead-Bartlett was re-elected by a large majority, though he sharply denounced the local Protestant Electors' Council. In the Hastings division of Sussex, where the Conservative party managers made a mess of it by turning out the former member at the behest of the Church Association and putting up a "Moderate" as candidate, the Conservative seat was lost to the Liberals through Churchmen putting their Catholicism before politics and abstaining from voting. So everywhere throughout the kingdom, except in the Liverpool district, the *Vox Populi* was raised with no uncertain sound against the Protestant movement; and against turning the House of Commons into a turbulent arena of illiterate theological debate, much less into a Protestant Office of Inquisition. The size of the vote cast for Kensit in Brighton, where on the eve of the election he was put up to contest one of the two Conservative seats, is sufficiently explained by the fact that the local Liberal electorate, composed almost entirely of Dissenters, having no party candidate, voted on the spur of the moment for the Protestant one, though happily they were unsuccessful with him.

The overwhelming discomfiture of the Protestant cause at the polls is naturally galling to its promoters. *The Rock*, which quite expected the country would return a Cromwellian House of Commons, blames the Government for precluding by its "strange tactics" the possibility of "any substantial Protestant successes at the polls"; whilst it is tolerably clear to the inner consciousness of the editor of *The English Churchman* that "the force of Protestant feeling" was not "fully concentrated." Surely the aggressive, and expensive, campaign in the interests of decadent Protestantism has been, as the (Roman) *Catholic Times* says, "a most perfect failure." As regards the number of Roman Churchmen in the new House at Westminster, only four (besides the Irish members) have been returned; and even they would not have secured their seats without the votes of English Churchmen.

BISHOP ANDREWES' DAY.

Bishop Andrewes' Day (Sept. 25th), which has been solemnly kept at S. Saviour's, Southwark, since it became restored as a collegiate church, was also observed this year; and that great English saint and learned theologian was further commemorated on Sunday after Michaelmas Day. The tomb, which is in the Lady Chapel and just behind the great stone altar screen, was decorated with a cross and wreath of flowers, and the early service thereat consisted of versicles and responses, with collects and a prayer of commemoration, Psalm lxxxiv. also being sung with a special antiphon, and then followed the offering of the Holy Eucharist at the altar in the Lady Chapel. At evensong Spohr's "Blest are the departed" was sung as the anthem. On the following Sunday the Bishop of Rochester celebrated in the Lady Chapel at 9 a. m., and later, the special commemoration service was repeated at the tomb just before the celebration at the high altar. The Bishop's tomb was originally in a little chapel projecting eastward from the Lady Chapel and called the Bishop's Chapel, but removed to its present site when that chapel was pulled down about seventy years ago. A full-length recumbent effigy of the Bishop, in chimere, rochet, and square cap, rests on the altar tomb; the left hand of the saintly penitent clasping his precious book of *Devotions*. The Latin

inscription, wherein Lancelot Andrewes, Bishop of Winchester, is styled "a light of the Christian world," is from Archbishop Laud's *Diary*. Originally the tomb had a canopy with a long Latin inscription by Bishop Wren. At the time of the removal of the tomb, the leaden coffin was found (in a perfectly sound condition) resting on a cross of brickwork, with initials "L. A." on the lid.

"Still praying in thy sleep
With lifted hands and face supine,
Meet attitude of calm and reverence deep,
Keeping thy marble watch in hallowed shrine."

BUNYAN MEMORIAL.

Agreeably to the inaugurated scheme (though perhaps a questionable one) of erecting in S. Saviour's Church memorials to Old Southwark worthies (as Shakespeare, Beaumont, Massinger, and others), a window to the memory of John Bunyan was unveiled by the Bishop of Rochester on Michaelmas Day. The address to the school children of the district, whose pence and half-pence paid for the window, which cost £85, was delivered by Dean Farrar, who gave a brief account of the author of *The Pilgrim's Progress*, and said that his characters were "not shadowy abstractions, but men and women of our every-day world."

MISCELLANEOUS.

The Czar, says *The Guardian*, has accepted and acknowledged, through the English Ambassador at St. Petersburg, a number of publications presented by the S. P. C. K. Foreign Translation Committee; consisting chiefly of works meant to win to the Christian Faith intelligent Mohammedans within the Russian Empire. There were also copies of the Prayer Book translated, in whole or in part, into Russian, Greek, Arabic, and Turkish.

The Bishop of Exeter has informed his three Archdeacons that acting upon mediæval advice he intends resigning his See before the end of the year, and that his resignation has already been laid before the Primate. Dr. Bickersteth, who is seventy-five years old, was appointed to Exeter by Mr. Gladstone in 1885 (when Dr. King was also appointed to Lincoln), and was consecrated in St. Paul's; on which occasion Dr. Liddon preached his now famous sermon on Apostolical Succession. His *Yesterday, To-day, and Forever*, and *Hymnal Companion* are, of course, well-known publications, the latter book being very popular with Neo-Evangelical congregations. The Bishop of Exeter publicly stated some years ago that he thought no cleric (from top to bottom) ought, as a rule, to retain tenure of office after reaching his threescore years and ten. The Bishop of Rochester will now succeed to Bishop Bickersteth's seat in the Lords.

Prebendary Harry Jones, recently deceased at the age of seventy-seven and who was rector of the Church of St. Vedast, Foster Lane, in the City, was for twenty years or more, prior to 1880, a very active, useful, and prominent London clergyman. In the course of his clerical career, which began in 1849, he held two country assistant curacies and one town one; two town vicarages and one country one; and also a town rectory. He labored for fourteen years in a West Central London slum parish, and then went to live amongst the poor of St. George's-in-the-East, where he came into close contact with Father Lowder (whose church was in his parish), and whom he shielded from the Protestant wolves, though he himself was the broadest kind of a "Broad Churchman," and generally thought to have no "views." While connected with the East End, he helped to found both Toynbee Hall and the People's Palace, and his heart was always in schemes of social reform. He induced Suffolk farmers to send, and the Great Eastern Railway to deliver, vegetables and other produce direct to the poor in the East End. The Rev. Harry Jones was also a prolific magazine writer, and at the Battle of Sedan was war correspondent for a London journal, and is remembered, moreover, amongst his friends as a brilliant causeur.

By the death of the Marquis of Bute the British peerage loses one of its most picturesque figures—perhaps its most unique member—and the Roman body in Great Britain one of its chief financial supporters. "I remember him a little boy," said the Duchess, "a pretty little boy, but very shy," and so the prototype of Mr. Disraeli's *Lothair* (though a much idealized portrait) remained shy when he became a man. The common impression all along has been that the late Lord Bute was perverted from Anglicanism through Mgr. Capel's seductive proselytising arts, but the Rev. Frederick George Lee writes to *The Times* to say that such a version of the matter tends to

perpetuate an "inaccurate tradition." The late Marquis, he affirms, was not at any time in communion with the Scottish Church or with the English Church, but in 1868, when becoming a Roman Catholic, he was "religiously and ecclesiastically a Scotch Presbyterian." He has not lived to see the new edition of his translation of the Roman Breviary which is to be published this autumn. "Lord Bute," observes *The Pilot*, "submitted to Rome, and lived to illustrate afresh the difficulties which beset an original and independent nature where once it has chained itself to the chariot wheels of the Vatican."

The Round Table Conference, pursuant to the Bishop of London's summons, has just been held at Fulham Palace, where its members remained guests for two and a half days. Dr. Creighton, regrettably to say, is quite disabled from overwork, so that he was unable to preside at the meetings. The Conference consisted of fourteen members, namely, Prebendary Barlow, Professor Bevan, Dr. Bigg, Rev. N. Dimock, Canon Gore, Professor Moule, Canon Newbolt, Principal Robertson, Canon Robinson, Dr. Sanday, Prebendary Wace, Mr. Birkbeck, the Earl of Stamford, Viscount Halifax, and Chancellor Vernon Smith; the chairman being Prebendary Wace. Prebendary Webb-Peploe wrote to the Bishop to say that he could foresee "Nothing but confusion and failure from the discussion," and so refused to attend. Each member submitted a statement on the subject matter of discussion. A report will be submitted to the Bishop and then probably published. J. G. HALL.

THE HONOLULU BISHOPRIC.

THE following "memorandum" issued by the S. P. G. relative to the Bishopric of Honolulu is published in the (London) *Church Times*, and has reference to the protest made by that Bishop against the action of the S. P. G. in discontinuing their support of his see from June, 1900, the Bishop maintaining that such support ought to be continued until the American General Convention of 1901 might be able to arrange for its continuance:

This Diocese, founded in 1861, was brought into existence without consultation with the Society by a special organization formed in England. The funds raised were insufficient, and the Society was asked to contribute and to be regarded "in the light of subscriber to the support of the Mission." It immediately made an annual grant of £300 for the support of three clergymen, "one main object being to secure an adequate provision for the spiritual wants of British residents and sailors."

The Bishop was supported by King Kamehameha IV., who continued his aid until his death in 1863. His successor continued to subscribe £400 per annum, and Queen Emma the Dowager gave £100 per annum.

In 1870 Bishop Staley resigned, and in 1871 King Kamehameha VI. appealed to the Archbishop of Canterbury to consecrate a Bishop for his islands. Bishop Willis accordingly was consecrated in 1872, but a few months after his arrival the king died, and his grant ceased and has never been renewed.

The special organization formed in 1861 had lost its novelty and was unable to support the work which it had undertaken. Bishop Willis found himself without an assured income and the Bishopric seemed likely to be suspended. The Society came to his aid, and has been the means of saving the see from extinction. It provided an income of £450 per annum for the Bishop, which has been continued for nearly a quarter of a century, and has saved the Diocese from falling out of the list of Anglican sees in Foreign Parts.

On February 3, 1899, the Bishop applied for a renewal of the Society's grants for 1900, and stated in view of the cession of the islands to America that he saw no more reason for altering the status of the Anglican Church in Hawaii than in the case of Madagascar on its seizure by France. His lordship made no allowance for the fact that the island fell under the care of a branch of the Anglican Communion in America, whereas in France no such condition of things existed.

Before this letter was received, on February 23, 1899, the Standing Committee requested "an expression of the Bishop's views on the question of the absorption of the islands into the American Church, with a view to the withdrawal of the Society from the Hawaiian islands."

To this the Bishop replied by referring to a letter which he was sending to the Archbishop of Canterbury by the same mail on the subject. In this letter, dated March 29, 1899, the Bishop outlined the situation and left it to His Grace to make such communications to the Society on the Bishop's behalf as the cir-

cumstances might require. He further placed himself in His Grace's hands, so that his occupancy of the see might not stand in the way of an arrangement being come to between his own departure and the arrival of the first American Bishop, and that the transfer should be completed by the end of the year (1899).

His Grace the Archbishop, in an interview with the Secretary, expressed himself in favor of the withdrawal of the English Mission from the islands, and undertook to arrange for its transfer to the American Church in the time proposed.

In May, 1899, the Society provided the usual grant to the Diocese of Honolulu up to June, 1900, being six months beyond the period within which the Bishop had expected that the transfer would be made. His Grace the President was informed of the provision that was made, and it was stated that the withdrawal was in accordance with the Society's principles, and with the precedent set in 1785, when the Society withdrew from the United States.*

Bishop Willis was informed by letter, dated May 19, 1899, more than thirteen months in advance of the withdrawal of the grant. The following is an extract from the Secretary's letter to his Lordship:

"The Standing Committee have had the advantage of the opinion of the Archbishop of Canterbury on the subject of the transfer of the Ecclesiastical arrangements in the Diocese of Honolulu to the Church of the United States.

"They understand that, in your opinion, the transfer could be effected in the current year. Following the precedent of the Society more than a hundred years ago, when it withdrew from the United States, it has made arrangements to continue the existing grant to the Diocese for the first six months of 1900, if it should be found necessary to do so."

The action of the Standing Committee was reported to the President on the same day, May 19, 1899, and acknowledged by His Grace on the next day.

On June 22, 1899, the Bishop wrote that he had found out that he was mistaken in thinking that the American Church was desirous of assuming the Society's responsibilities in regard to the see—that the House of Bishops had not as yet formed an intention of doing so. Bishop Potter of New York, who had recently visited Honolulu, was in London in March, 1900, and expressed his opinion that the action of the Society was "fair," and stated that the American Church was ready at any time to take charge of the ecclesiastical interests of Honolulu by putting them under the care of the Bishop of California.

On April 5, 1900, Bishop Willis' contention and the opinion of Bishop Potter having been brought before the Standing Committee, the following letter was directed to be sent to the Bishop of New York:

April 5, 1900.

MY DEAR LORD BISHOP.—

I am directed by the Standing Committee to ask you to inform them of the exact position of affairs in Honolulu.

The Society, as I believe you are aware, has provided a grant to that Diocese up to June 30 of the present year. More than twelve months' notice was given to Bishop Willis, who was informed that, the islands having passed to the Government of the United States, the Society could not be responsible for the work of the Church in Honolulu after that date.

I am informed by the Bishop of London, who had an interview with your lordship last month, that the position taken by the Society is regarded by you as a fair and just one, and that the Church of the United States is able and willing to take charge of the islands at any time, placing them in the charge of the Bishop of California for the present.

Bishop Willis, on the other hand, protests that the United States Church can do nothing until the General Convention in 1901, and claims meanwhile the continuance of the Society's grants.

Your lordship will greatly oblige the Standing Committee by telling them what is the exact position of affairs, and how these apparently contradictory statements can be reconciled.

I remain, etc., HENRY W. TUCKER, Secretary.

To which the Bishop of New York replied as follows:

NEW YORK, April 20, 1900.

MY DEAR PREBENDARY TUCKER,—

Bishop Willis is mistaken. It is entirely competent to the American Church to take over the charge of Church work in Honolulu at any moment. We cannot, indeed, elect a Bishop of Honolulu until the meeting of the General Convention, but our canons provide a

* It should here be stated that the Society provided the usual grants to the American Church, then in a state of great distraction, its first Bishop having been consecrated in November 1784, up to Michaelmas 1785, and gave less than six months' notice of its withdrawal.

mode by which the Presiding Bishop may assign to any neighboring Bishop the care of territory which needs episcopal supervision.

Bishop Willis insists upon making certain terms with the American Church before his withdrawal. He has not the slightest right to take any such position. The American Church will not force him out, but when the Church of England, by whatever process, surrenders the administration of Church interests in that part of the world, the American Church will assume and provide for what is necessary in the way of episcopal duty in its own discretion. You will recognize the obvious reasonableness of this.

A copy of this letter was sent to the President, and the Standing Committee on May 3, 1900, having considered it, determined to abide by their former resolution, and informed the Bishop that the grant, as notified to him twelve months before, would cease on June 30, 1900.

The Society is not concerned with the trust-deeds under which the cathedral and other properties are held, and obviously the matters relating thereto might already have been brought before the High Court in the islands, before which tribunal they will ultimately have to come.

It was further resolved, on the motion of Lord Stanmore, "That the Standing Committee see no grounds for departing from the decision at which they have already arrived."

HELPS ON THE Sunday School Lessons

JOINT DIOCESAN SERIES.—THE CATECHISM.

THE SUMMARY OF OUR DUTY.

WE have already said in considering the Commandments, that they are to be fulfilled by the Christian in accordance with our Lord's declaration that the first and great commandment is, "Thou shalt love the Lord thy God, with all thy heart and with all thy soul and with all thy mind;" and that the second commandment is "Like unto it, Thou shalt love thy neighbor as thyself."

The love of God is a thing which is to be learned; though it is also a thing which would be natural to man if man had not fallen into a state of sin. It is to be learned by dwelling on the love of God for us. In His love, He made us, endowing us with all that we possess, the intellect to think, the eyes to see, the tongue to speak, the material wealth that may be given us, the power and strength to earn our own living. All these are gifts which come directly from God. He is the Creator who made us, and He is also the Father in whose image we are made.

Nor is this all. A part of the endowment of man was his free will, in which he was given the power to choose for himself what should be his manner of life. This power brought with it responsibility, and in the exercise of it, man unhappily chose to be disobedient, thus separating him from God, the Father who had created him.

God might very easily have turned away from man and had no more to do with him. Such, however, was His love, that He gave His only Son, who was one with Him in the Blessed Trinity, to live for us and to die for us on earth. The Blessed Son also showed His love by willingly accepting His mission on earth, whereby He became man, laying aside the outward glory of the godhead, and entering upon the life of one of the humblest of the race. Loving man with a love which man cannot penetrate, and in love giving His whole self for man, He was yet despised and rejected by those among whom He lived, was hated by those near to Him, and was finally put to death with the cruelest of torture. All this was the manifestation of His love for man.

It is this love of God for man that must draw men to love God if they will reflect upon it. To learn to love, therefore, is to learn to appreciate what God has done for us. The saints and holy ones who have lived lives of the greatest holiness, learned to love God with a fulness which perhaps we cannot attain to. Notwithstanding this, the thoughtful appreciation of what God has done for us, must of itself lead to love for Him. One who does not love God, simply will not allow the time to think of Him.

The love of God does not interfere with earthly loves. Indeed as God has loved us, without Him there could be no love on earth. The love of parent to child, and of child to parent

is a part of the image of God in man. Man loves because he is like God.

Begun as a duty, love speedily becomes the willing homage of the created to the Creator. It shows itself in the love of taking part in the worship of Almighty God, firstly, and secondly by doing good to our fellow men. If one does not show mercy and pity to the unfortunate or to others of his own kind, he does not really love God. Love of God indeed is best shown in the way we act toward our fellow men.

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.

MISSIONARY REPORTS.

To the Editor of *The Living Church*:

IT may interest your readers to know that the Annual Reports of the Board of Managers of the Domestic and Foreign Missionary Society, upon Domestic Missions and upon Foreign Missions, are now ready for distribution. The volumes include the annual reports of the Missionary Bishops.

Copies of either the Domestic or Foreign Report, or both, can be obtained without cost by addressing the undersigned.

JOHN W. WOOD,
Corresponding Secretary.

A CORRECTION.

To the Editor of *the Living Church*:

MY attention has been called to a circular which Mr. Caesar Pianisani of New York has recently sent out. Speaking of a daily paper which he proposes to publish for the benefit of Italians, he says: "This enterprise is under the auspices of the St. Saviour's Association annexed to the P. E. Church of St. Saviour in Bleeker Street, New York;" and he further says it has the "approval" of the undersigned.

Some allowance may be made for Signor Pianisani's lack of knowledge of the English language, but, as a matter of fact, neither he nor his proposed newspaper has any connection whatever, official or otherwise, with the Italian Association to which he refers. He is not a member of the Association, nor has his scheme ever been brought before it. The most that can be said in extenuation of his statement is that one or more members of the Association, in their individual capacity, may have expressed to him their sympathy and best wishes.

The undersigned has no knowledge whatever as to Signor Pianisani's antecedents or financial responsibilities. He has merely expressed his willingness to subscribe for an Italian paper, if published on lines indicated by the latter in a recent private interview.

GEORGE F. NELSON.

New York, October 22, 1900.

PSYCHIC PHENOMENA AND CHRISTIANITY.

To the Editor of *the Living Church*:

MR. THOMSON J. HUDSON, author of *The Law of Psychic Phenomena*, etc., has called my attention to the fact that I did him an injustice in my article in your issue of Oct. 6, "The Psychological Basis of Divine Revelation." May I be allowed space to state the act of injustice and to express my regrets?

The injustice consisted in charging Mr. Hudson with accounting for Bible prophecy on the theory of auto-hypnotic suggestion. Mr. Hudson writes:

"What I complain of is that you should limit my (psychic) hypothesis to (Mental) Duality and Suggestion; whereas the one is a statement of a fact, and the other merely expresses the *limitations* (italics Mr. Hudson's) of the subjective mind,—not its powers. Its powers, such as Telepathy (and possibly Clairvoyance), Intuition, Telekinesis, etc., must always be invoked to explain how it does things; whereas its limitations explain its seeming vagaries and inconsistencies. Thus in my article in *Harper's* I invoke Suggestion to explain how and why it is that mediums personate supposed spirits; whereas telepathy is invoked to explain how and why super-normal knowledge is obtained. Obviously it would do me a gross injustice to say that my theory of spiritism was confined to Duality

(of mind) and Suggestion; or to say that I hold that telepathy is due to Suggestion."

In the same letter Mr. Hudson says:

"I believe in the Messianic prophecies, and I account for them on scientific principles of a far higher character than the mere facts of duality of mind and suggestion."

My extenuating plea is that I derived from Mr. Hudson's book, *A Scientific Demonstration of the Future Life*, the impression that the author attributed therein all the deliverances of Moses and the prophets to a source strictly within their own mentality.

In further justice to Mr. Hudson I should add this extract from the personal letter from which I have already quoted:

"I am, perhaps, to blame for not giving my views publicity on the subject of prophecy, but I have as yet seen no good opportunity to do so. I have lectured on the subject in Boston several years ago. I assure you that such clergymen as I have talked with on the subject are enthusiastic believers in my theory of prophecy."

It is cheering to know that such an eminent authority in psychic science as Mr. Hudson is on the side of Christianity upon this question.

Permit me to thank you, Mr. Editor, for so concisely and conclusively answering the criticism upon my orthodoxy advanced in your Correspondence column in the issue of Oct. 20, by the Rev. F. C. H. Wendel, of Huntington, Conn.

Buffalo, N. Y., Oct. 23, 1900. EDWARD MACOMB DUFF.

To the Editor of *The Living Church*:

PERMIT me to make a brief reply to the note appended to my letter in *THE LIVING CHURCH* for Oct. 20th. I am as fully aware as any one can be of whatever distinction there is between Revelation and Inspiration. I have carefully read Dr. Mortimer's invaluable work, *Catholic Faith and Practice*, and quite agree with his position. I am aware that not only the passages you have quoted, but such books as the Books of Samuel and Kings, as well as Esther, while *inspired* cannot be said to have been *revealed*. Here the work of the Holy Spirit has been to guide the writer in the choice of his materials. Yet, even here, we meet with direct Revelation, as, e. g., in Nathan's message to David in regard to the Temple (II. Sam. vii. 4-17) and such a meditation on the Philosophy of History as II. Kings xvii. 7-23.

What I especially faulted in Mr. Duff's article was his apparent attempt to base prophecy on something else than Divine Revelation. He seems to make Prophecy a psychic phenomenon that can be analyzed, and can be found, in the last analysis, to be "the product of the writer's 'ethico-religious consciousness.'" If I have mistaken his meaning, I am very sorry. Yet I want to repeat that such language as his, unless very carefully guarded, is apt to be misleading and dangerous.

F. C. H. WENDEL.

St. Paul's Rectory, Huntington, Conn., Oct. 22, 1900.

ROMANISM NOT SPREADING.

To the Editor of *The Living Church*:

A ROMAN Catholic writer in an October journal, *The American Quarterly Catholic Review*, writes, among other things, as follows, anent the decline of Roman Catholicism where the English flag flies:

"It is with no feeling of national jealousy that we have shown how false is the assertion that the spread of the British Empire is a preparation for Catholic (*Roman Catholic*, italics mine) progress. So far it has been the one power which has absolutely made the number of Catholics (*Roman Catholics*) among its subjects decrease, while Catholics are growing in numbers in every other land. Its action on the Irish Catholics to-day is similar to its action on the English Catholic body from the days of Elizabeth to those of George III. Year by year they are diminishing as if struck by some fatal disease, wherever the English flag flies. The remedy will come in God's time, but it will not come from any benignant influence of English ideas or unfounded assertions of Catholic progress under English institutions. The facts speak for themselves."

This far speaks the R. C. writer.

Over two hundred years ago the profound Dr. South, and matchless preacher, declared that when it was a matter of fighting the English Church, both Protestants and Roman Catholics, though at all other times the bitterest enemies, shook hands. This, he asserted, was evidence of our cause being either very good or very bad, and as it is absurd to say that it is very bad,

it follows from the premises that it (our cause) is very good. We have all along known that Roman Catholicism does not flourish where the English Church is dominant, though the above writer states that it grows everywhere else. The reason for this is that the English Church furnishes a Church of Divine institution, while the others furnish organizations of human origin. Not only is she a branch of the Catholic Church, but she is opposed to Rome in resting upon a true historic basis and in repudiating the unwarranted claims of a single Bishop. The conclusion reached by inference of one of her greatest theologians (just mentioned) that her cause must be good, is no doubt dawning upon us more and more. We love what is pure and strong in Protestantism and all that is Catholic in Romanism, but may God speed the day when the scales will fall from the eyes of both, and the former realize its anti-logical, and the latter its anti-historical position.

The above article from the pen of the R. C. writer was copied from the *Literary Digest*.
MARTIN DAMER.
Brownwood, Texas.

BRAZILIAN AND CUBAN MISSIONARIES.

To the Editor of *The Living Church*:

THE Rev. Dr. Wm. Cabell Brown, missionary in Rio Grande do Sul, Brazil, will arrive in the United States about Dec. 1st, the Rev. W. H. McGee, missionary in Havana, Cuba, is now here. Both of these clergymen will be glad to speak in the interest of their respective missions wherever engagements may be made. They may be addressed at the Church Missions House, 281 4th Avenue, New York City.

W. DUDLEY POWERS.

General Secretary.

THREE WHO STOPPED TO THINK.

BEFORE undertaking new work, Leonardo da Vinci often sat for days without moving his hand, lost in deep reflection. It was so when Filippino Lippi transferred to him an order for an altar picture in the monastery church. The complaint of the prior was of no avail. Without the vision of an ideal, he would not lift brush to the canvas.

It was especially so in his great masterpiece, "The Last Supper." For days he awaited the moment when the face of Christ would be revealed to him in a manner worthy to represent His matchless perfection. The vision came, and all after ages have been ennobled by its reproduction.

Long before Tennyson put into majestic verse the story of the Holy Grail the theme was suggested by friends as especially worthy of his masterly skill. He refused the task, accounting himself unfitted to recount, under this beauteous symbol, the story of the pursuit of manhood's spotless purity. Years went by until, in the consecration of his own life to the lofty ideal, he was inspired to picture the successful quest of the pure and noble Sir Galahad.

Fifty years in the life of James Tissot were given to the commonplace in art. The vision of Christ, unsought yet seen in the sanctuary whither he had gone with secular intent, awoke his slumbering genius, and gave birth in his soul to an altogether new power. It transformed him into an artist-historian, whose wondrous paintings preach an eloquent and convincing gospel, and make men see the very vision which so revolutionized and inspired him.—*Bishop's Letter* (Ky.).

"ALL ADVERTISED PRAYERS for an object not self-evidently a part of the work of God in saving souls, or for a blessing promised in His word, are evil and only evil, and that continually," says the *New York Christian Advocate* (Meth.). "They are not commanded; they give occasion to the enemies of God to blaspheme; they harden the hearts of those who are singled out; and in such a case as this, if adopted by the Christian Church, would have added hundreds of thousands of Christian votes to the candidate prayed against. The common sense of mankind revolts against such attempts. All efforts to induce a large number to pray as a condition of God's answering, go on the theory that the Judge of all men, the only wise God, is to be influenced by numbers. No matter what the object, the greater the number who pray the more likely the answer! Nothing can be found in the New Testament to support such a view. The promise of Christ is, 'If two of you shall agree . . . it shall be done.' 'Where two or three are gathered together in My Name.' And similar promises are made to one. To induce all to meet, He promises the answer to two or three. When the whole Church unites in prayer for a revival, if each humbles himself and agonizes before God, each is being revived, spiritual power is conferred, and great are the results. But for an external object, to assume that God would grant it if 500 prayed, when He would not if but half that number did, is to speak and think of Him as those did who thought they would be heard for their much speaking."

Editorials and Comments

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Notices of Deaths, free. Marriage Notices, \$1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes, and similar classified advertisements, two cents per word. Minimum price, 25 cents per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to the Milwaukee office.

MISSIONARY MATTERS.

SOME very excellent things were said at the Missionary Council. On the whole, the conditions are more hopeful than might have been feared. Dr. Lloyd's Review did not show that a crisis in finances had by any means been reached, and he proved by his words and his evident grasp of conditions that he is remarkably fitted to carry on the work which Dr. Langford did so well. At the same time it is evident that the Church is not doing her full duty, and that contributions from parishes must be increased.

Bishop Doane struck the keynote of all missionary progress when he said: "The demand of the Church to-day is not economy, but expenditure; not retrenchment, but enlargement; and the laying out of our work must be, not how much work can we do with the money that we have, but how much money must we have for the work we have to do." These are words which lift the discussion out of the rut of ordinary missionary speech-making, and place it where it belongs—as pertaining to the greatest work given man to do on earth.

The greatest danger to the missionary movement in America is not from lack of funds but from lack of faith. If we assume that we shall have a deficit, no doubt we shall have it. If we resolve that work must be discontinued, no doubt our resolution will be amply vindicated by the ensuing falling off in missionary supplies. If we confront the world with the statement: Vanderbilt, the generous hearted, and Brown, the liberal handed, are dead; we have resolved that by the grace of God the missionary work shall be extended;—then our faith will be rewarded. He who owns the cattle upon a thousand hills can take care of His work after He has called His most liberal laymen to their rest. The Church looks to her chosen missionary leaders to set them an example of faith. When the Church loses her faith, then will her missionary work fail; and well it may, for her own candle-flame will then be spluttering and dying.

Churchmanship which lacks the fervor of faith may be distinguished by a qualifying name; but yet it is a Churchmanship which is dead while it lives. Neither hot nor cold, neither helping the Church nor getting away from her that she may not be openly disgraced, faithless Christians must expect Almighty God to spue them out of His mouth. If we cannot understand that as responsible for the missions of the Church, we are the vicars of the Head of the Church, and must look to Him

both for direction and for supplies, then it is but sheer hypocrisy to bow the head in devotion, and the most nauseating cant to utter the words of prayer.

The mission cause is the cause of Almighty God. If we resolve to scale down our work because generous givers die, then do we deliberately consider whether to put our trust in princes or in Almighty God, and decide in favor of princes. God have mercy upon us! Lord increase our faith!

WHEN it is declared that nearly one-fourth of all the money raised for general missions comes from the Sunday School children of the Church, we hang our heads in shame. Where are the women of the Church? Is God's work child's play? Shall the women and children out of their scarcity keep burning the Church's candle while the men court the contempt of the Church and the anger of a righteous God? We have talked too much of pennies for missions. The Church demands checks. The widow's mite and the baby's penny are still as ever blessed of Almighty God; but not the one mite of the man who can give two mites or a hundred mites. That was a step in the right direction which was taken by the Board of Managers at their October meeting when they resolved that "every clergyman be asked to appoint special men collectors in his parish to obtain from individuals gifts and pledges for the coming year to the General Mission work of the Church." Let men understand that as the control of finances is generally in their hands, so the responsibility for the Church's work is theirs in far greater measure than is it that of the women and children. What would the world say if the besieged in the legation at Peking had allowed the women and children to build the fortifications? Are there no male soldiers of the Cross to support the advance guards? For shame, men of the Church! Don't throw your manly burdens on to your wives and little children!

ONE VERY valuable suggestion was made repeatedly. It was embodied in a resolution offered and indorsed by the Bishop of Missouri, but emanating from the Bishop of Western Michigan, whose absence was a matter of general regret. The suggestion was that auxiliary boards of missions be established in other cities to assist and advise the general Board in New York. Mr. Burton Mansfield made the same suggestion, and the Bishop of Milwaukee somewhat amplified it. The plan is one which would ensure intelligent action with regard to every section. The distances in this country are too great to make it practicable for distant sections to have active representatives on the general Board. It is important that the latter should be so constituted that its membership can easily and quickly be called together without unnecessary delay or expense. Under present conditions this necessity makes it impossible for the practical missionaries in the field to give the counsel and advice which no doubt would always be welcomed by the Board. It makes only too probable a breach between the theoretical missionary of the Board and the practical missionary of the plains and mountains. There are local peculiarities to parts of the American people that ought not to be overlooked. The South presents problems that are not quite appreciated in New England; and the needs of the cosmopolitan states of the Middle West with their vast foreign populations cannot quite be understood by those who have never lived among them. If missionary boards composed of representative Bishops, clergy, and laymen, might sit regularly in Atlanta, New Orleans, Chicago, St. Louis, Denver, and San Francisco, they would, first, be able to arouse much more interest in missions in their respective localities, and, second, they would be able to pass intelligently and with full knowledge upon requests for appropriations to be made within their several fields. The general Board, remaining in New York, would then perhaps appropriate sums in bulk to the provinces—if the term were to be used—represented in the several cities, while the latter would divide the amount received according to the needs of the Dioceses. Such unhappy incidents as that of the past summer would then be impossible, and the general Board would not be left alone with the whole responsibility of administration of the entire missionary requirements for collections and appro-

priations. Certainly this could only come as a welcome relief to the members of the present Board.

Nor was this the only suggestion of value that was submitted. Major Fairbanks' resolution endorsing the October resolve of the Board of Managers that "the Church's duty to-day, in the face of its opportunities and responsibilities is enlargement and not retrenchment," unanimously and enthusiastically passed, was but the organic promise, "by God's help, so I will!" The feeling permeated all the discussions throughout the session, that it is the duty of the Church to suspend no part of her missionary work, but to expand and go forward.

Concerning the details of future work, the Bishop of Milwaukee, whose text of "Methods of Improvement" gave him the ample opportunity, made some suggestions that challenged the attention of the whole gathering. It is quite true, as he believed, that a policy encouraging rotation in office in the membership of the Board of Managers would have large advantages. No doubt it would be gladly welcomed by the members, who have given abundantly of the time they could ill afford to spare. His suggestions as to the more thorough supervision of the Missionary Bishops are also most timely. There is no reason why it should seem invidious to place them under the same restrictions as Diocesans are placed.

With regard to readjustment of salaries, our own suggestion would be that a rule be made that Missionary Bishops consecrated in future should be offered a stipend to be fixed in advance of their election on the basis of the salaries paid to the neighboring Bishops of such organized Dioceses as are of substantially the same general character. The incomes of future Missionary Bishops in the West would thus be substantially the same as those offered by the organized Dioceses, perhaps, of Oregon, Colorado, Kansas, and Nebraska, where the conditions are substantially the same as in Washington, Wyoming, and the Dakotas. Southern missionary sees would be equalized with such Dioceses as Dallas, Mississippi, and Florida. Not only would this readjustment eventually result in a very considerable saving of money, but we should thus effect greater fairness, and there would be no premium upon a Missionary District able but unwilling to organize as a Diocese.

THESE SUGGESTIONS thus made and argued do not imply that our present missionary administration is a failure. Far from it. On the whole it has been more generally successful than might be expected from the somewhat imperfect legal machinery at its disposal. Expansion of work, whether at home or abroad, does, however, demand inspection of the machinery and improvement where improvement may be made.

And this much is clear. The missions of this Church *must* be more liberally supported. The *men* of the Church must be aroused to a sense of their duty. Under present conditions they have *not* been aroused and they have *not* done their duty. If there is a possibility that larger local control of funds, greater local efforts at raising money, fewer opportunities for clash of opinions on missionary methods, and other reforms suggested, would tend toward a better realization and fulfillment of this duty, then certainly it is the part of wisdom to apply the needed correctives and try their force.

WHEN at the Missionary Council, the Bishop of New York named the Bishop of Albany as the "one man" who had "raised \$33,000" in order to close the fiscal year of the Missionary Society without debt, he paid a tribute to the Bishop of Albany which ought to be the tribute of the whole Church. For this action the Bishop of Albany deserves unstinted praise.

But the fact remains that there ought to be no deficit to be made up. It is wearying, year after year, to hear and to read the reports which show how few within the American Church seem to appreciate that the one work of primary importance which devolves upon any portion of the Church, is Church Extension. True, in a large portion of this country it is not to be expected that large amounts can be sent out of parishes or out of Dioceses in which the problem of self-preservation—parochial or diocesan—is one that can hardly be solved. We do not maintain that. But we do hold that *some* offering, however small, can be sent from each parish, from each mission, from each individual of the American Church for general work; and that these offerings need not always be small. We do hold that some share in the blessings flowing from the general work of Church Extension can be had by every communicant in this Church, who is not immediately an object of charity himself. We do hold that people in the weakest, as in the strongest of our

churches, should be urged regularly to do what they can for this missionary work. It is the wildest of fallacies to suppose that this Church can ever be recognized as truly *Catholic*, unless her children are true to their duties as Catholics; and supreme in importance is the duty of spreading the Church throughout the world.

SINCE the enlargement of THE LIVING CHURCH, whereby there are an average of at least 32 pages in each issue, and will frequently be more, it will be found much more convenient to bind volumes half yearly instead of yearly as heretofore. For that reason a change will be made, and two volumes instead of one will hereafter be numbered within each year. Thus the present issue is No. 1 of Volume XXIV., and volumes will run from May 1 to Nov. 1, and from Nov. 1 to May 1 of each year.

Here the Editor takes the opportunity to thank hosts of kind friends who have been so thoughtful as to express their appreciation of changes made in THE LIVING CHURCH, and especially to those who have shown their appreciation by endeavors to extend the circulation of the paper in their several communities. The need for an increased constituency, if our ideals are to be attained, is very urgent, and it seems not too much to ask that the clergy especially will make an effort to secure the greater circulation of THE LIVING CHURCH in their parishes. Only yesterday a priest in an Eastern parish wrote that one in every five of his communicants was already a subscriber; and this proportion ought easily to be reached in any parish of average intelligence, if the rector would lend his interest in a practical way.

The issue containing the full reports of the Brotherhood Convention at Richmond was early exhausted, and many late orders could not be filled. Anticipating a similar demand for the present issue, with the report of the Missionary Council, we have taken steps to secure probably a sufficient edition; but at the same time we ask that orders for special editions be sent, so far as practicable, in advance, as it is impossible to estimate closely on the number of such orders which will be received, and consequently, many will be disappointed. The issue for Nov. 24th will contain very full reports of the Church Congress, and we should be pleased to receive in advance, orders for the extra copies that will be required.

OUR account of the Missionary Council is incomplete for Thursday the last day, a portion of the expected report not having been received. The report of the evening and of any omissions during the day will appear next week.

ANSWERS TO CORRESPONDENTS.

S. S.—(1) Augustine of Canterbury was consecrated by Vergilius, Archbishop of Arles, Etherius of Lyons, Syagrius of Autun, and, probably, Desiderius of Vienne. Nicolas (not Thomas) Ridley, by Bishops Holbeche (Lincoln), Hodgkin (Bedford), and Chetham (Sidon, suffragan of London). Hugh (not Thomas) Latimer by Cranmer, Archbishop of Canterbury, Gardiner (Winchester), and Shaxton (Salisbury).

(2) The proof that the Apostolic Succession has not been lost is that there never was a time in Church history when it was not insisted upon, and the records of the more important sees are still extant.

(3) The faith of the Church Catholic, having been "once delivered to the saints," is final, fixed, and unchangeable. No single national Church, however, can be considered as necessarily inerrant, and as a matter of history there is probably no existing Church in which at some period of its history, error has not been generally taught. The indefectibility of the Church pertains to the whole body, in all ages and in all lands, so that whatever has been invariably and everywhere taught by the whole Catholic Church is the unchangeable faith.

(4) It is necessary that the "order of the twelve apostles" should continue to exist, for the episcopate is that order. That it is not necessary that the number of twelve was to be perpetuated is proven by the fact that after adding Matthias, Paul, and Barnabas, all of whom (with others) are spoken of in the Bible as apostles, there were already, with the original number less Judas, fourteen.

WEALTH is simply one of the greatest powers which can be intrusted to human hands: a power not indeed to be envied, because it seldom makes us happy; but still less to be abdicated or despised; while in these days and in this country it has become a power all the more notable, in that the possessions of a rich man are not represented, as they used to be, by wedges of gold or coffers of jewels, but by masses of men variously employed, over whose bodies and minds the wealth, according to its direction, exercises harmful or helpful influence, and becomes in that alternative mammon either of unrighteousness or of righteousness.—*John Ruskin.*

God does the best things for us, whether we like it or not, and leaves His acts to explain themselves.



Literary



Theological Books.

The Messages of the Apostles. By George Barker Stevens, Ph.D., D.D., Dwight Professor of Systematic Theology in Yale University. New York: Charles Scribner's Sons.

This volume, following a similar one on *The Messages of Paul*, contains, first, an agreeably written introduction on the Church of Jerusalem, Jewish Christianity, the Earliest Conflicts with Heathenism, and the Anonymous and Disputed Books of the New Testament. It is hardly necessary to say that even a learned and accomplished author of the religious environment of Professor Stevens will lay stress upon the "extremely simple" life of the primitive Church at Jerusalem. But to say there is no reason to believe that it has any formal organization, is a rather strong statement. We are also told that "every reader of the gospel knows how often our Lord came into conflict with the scribes and priests," but we confess our own inability to recall such instances so far as the priests are concerned. In fact, it is very worthy of note that the priests as a class are never coupled with the scribes and pharisees in the stern rebukes which fall from the lips of Christ. The "Chief" or "High" Priests are antagonistic to Him, but that little circle of worldly princes and despots, not more than five or six in number, are not representatives of the Priests as a class. Still less is it true that our Lord anywhere censures the vestments or the ceremonial of the temple service. The "long robes" and "broad phylacteries" of the Pharisees, as well as the ceremonies which belong to their "traditions," stand upon an entirely different footing. But these are but casual touches. This introduction as a whole is sound and useful.

The second division of the book contains the "sermons" of the Apostles as recorded in the Acts, exclusive of those of St. Paul, with preliminary explanations. It might have been worth while to emphasize the fact that they are all "missionary" sermons intended to bring about conversions to the Faith. In the second chapter of the Acts mention is made of the "Apostles' teaching" among believers, but no specimen is given of the discourses which came under this head.

Next follow translations of the Catholic Epistles, the Pastoral Epistles of St. Paul, and the Epistle to the Hebrews, with a brief introduction in each case. The curious theory recently defended by no less a person than Professor Harnack, that the Epistle to the Hebrews was written by a woman, namely, Priscilla, receives perhaps more attention than it deserves. Of all conjectures relating to this vexed subject this is the most wildly improbable, but coming as it does from such an oracle as Professor Harnack, it will doubtless be accepted by many as a legitimate outcome of "scientific scholarship." Professor Stevens does not mention St. Luke among the prominent names for whom the authorship of the Epistle has been claimed. But we agree with him that so far as any absolute solution of the question is concerned, "We must still abide by the verdict of Origen, 'Who it was that really wrote the Epistle, God only knows,'" with the added statement also from Origen, that "it was not without reason those of old time handed it down as Paul's," i. e., even if he was not its direct author.

On the whole the volume is an admirable one and ought to contribute much toward the intelligent appreciation on the part of thoughtful people, of that part of the New Testament with which it deals.

WM. J. GOLD.

Paul of Tarsus. By Robert Bird. New York: Charles Scribner's Sons.

This book is intended primarily for young people, and also, perhaps, for teachers of Bible classes. The writer has made himself familiar with the conditions and circumstances calculated to throw light upon the life and times of St. Paul and has interwoven this varied information very ingeniously and skilfully with his narrative. Its aim would seem to be to do for the youthful reader what such a work as that of Conybeare and Howson is intended to do for those of more advanced age. But while the design is, in general, carried out with considerable success, the point of view is often very different from that to which an old-fashioned Christian is accustomed. There is a distinct tendency to disparage the Old Testament, especially the Temple service, in which the writer hardly seems to see even the typical significance. We cannot think it beneficial to the young

reader to be reminded so frequently that he is vastly superior to those of old time who lived according to the light of the elder dispensation.

Neither does it seem to us a judicious thing to speak slightly of the instruction of the young in "Creed and Catechism." The young people of this generation are likely to hear with only too much satisfaction that such things are not worth while. There are various touches also which betray a rationalistic bias, perhaps unconscious on the writer's part, but none the less calculated to impress a youthful reader. On page 379 the real point of the passage commented upon is quite lost when the apostle is described as indulging himself in boastful and foolish language. While the miraculous element in the narrative is not ignored, it is treated in such peculiar fashion that a doubt generally remains whether the author believes in any particular instance of this character. When Eutychus fell from the window at Troas, we are told that those who found him on the ground "said" he was dead. St. Luke, however, has no such statement, but says simply and briefly "he was taken up dead."

In addition to these points to which exception must be taken from an orthodox or Catholic point of view, there is one general criticism which remains. The author's endeavor to make his work interesting and intelligible to children has caused him frequently to commit the mistake of "writing down" to their supposed level. One who undertakes such a work must no doubt strive to make his meaning clear to the humblest comprehension, but he must not let it be seen that that is what he is doing. Intelligent children resent the appearance of patronage equally with their elders. But we do not mean to say that this peculiarity affects the style throughout. For the most part the tone is fresh and vivid and does not offend a cultivated taste. While unable to commend the volume without reservation, it is still true that much may be learned from it in a very pleasant way.

WM. J. GOLD.

Buddha and Buddhism. By Arthur Lillie. New York: Chas. Scribner's Sons. 1900. Price, \$1.25.

This is one of a proposed series of monographs entitled "The World's Epoch-Makers." If we may judge from names of the writers announced, the series is likely to be a valuable one.

But this book is very disappointing. Its tone is polemical throughout,—that of a brief for Buddhism as against those who maintain the superiority and independent origin of Christianity. Mr. Lillie joins issue with some of the foremost authorities on the subject of oriental religions, e. g., Prof. Max Müller, Prof. Rhys Davids, and especially Sir Monier Monier-Williams. He makes the surprising statement that "there is scarcely a doubt now with scholars that the early Christians borrowed the solution of earth's mighty problem from India. Christianity—at least the Alexandrian portion of it—is gnosticism, and gnosticism is the word *Bodhi* transferred to the Greek." Such an assertion could not come from a careful scholar except under the influence of an overwhelming polemical bias.

The book is rambling, and leaves no connected idea in the reader's mind as to what Buddha actually achieved, or as to the nature of Buddhism. All that one can gather clearly is that somehow Christianity, Freemasonry and other things, supposed to have originated elsewhere, came in reality from India. We do not recommend the book.

F. J. HALL.

For His Sake. Thoughts for Easter Day and Every Day. Edited by Anna E. Mack. Boston: Lee and Shepard. 1900.

This little book of selections, both poetical and prose, will have an especial interest for the Churchman, because of the fact that it is "published for the purpose of furthering the mission work of the Church in the Diocese of Nebraska, primarily the erection of a church building in Tekamah, Nebraska." The book itself is one of the best of its kind. From the wide field of religious literature, many choice gems are brought together and skilfully classified under appropriate headings. The Bishop Coadjutor of Nebraska contributes a brief letter of explanation and commendation. Both for the value of the book itself, and for the excellence of the cause which has inspired its publication, we hope that *For His Sake* will be given a cordial reception and a generous circulation.

Unto the Hills. A Meditation on the One Hundred and Twenty-first Psalm. By J. R. Miller, D.D. New York: Thomas Y. Crowell & Co. 1900.

This meditation is based upon the *Levavi Oculos*, a psalm very dear to the Christian world. Dr. Miller writes with fervor, somewhat rhetorically for a meditation, and with superabund-

ance of anecdote. The book is interspersed with illustrations, very beautiful; but some of them, especially the nautical and forest scenes, do not readily suggest an application to the *Levavi Oculos*.

The Poetry of the Psalms. By Henry Van Dyke, LL.D., Professor of Literature in Princeton University. New York: T. Y. Crowell & Co. 1900.

Everything from the pen of Dr. Van Dyke is luminous. This little volume of 25 pages, a rarely beautiful specimen of the printer's art, treats the Psalms as literature, explains the characteristics of Hebrew poetry, and illustrates with well chosen selections, the principle of "parallelism," called by Dr. Van Dyke "thought-rhyme." We are rather surprised that the author makes no mention of the Prayer Book version, which must be known to him, and which certainly deserves the attention of anyone who writes for English readers upon the Psalms as poetry.

Texts for Sermons. Compiled by Henry M. Barron, B.A. London: Methuen & Co. Philadelphia: J. P. Lippincott & Co.

It occurs to us that what the preacher most feels the need of is rather a suitable subject than a text. The text suggests itself in connection with the subject. By far the best way for obtaining the texts required is simply to study the Bible periodically with this end in view. Those, however, who wish a collection ready to hand, will find here an abundant supply.

The Blank Leaf Between the Old and New Testaments. By Jenkin Lloyd Jones. Chicago: Unity Publishing Co.

A series of Normal Class talks on the non-Biblical Jewish writings. They are bright and vivacious. We do not always like the tone in which they are written. For example, we have decided objections to the Epistle of St. Jude being called "a very insignificant little book."

The Bible and Modern Criticism. By Andrew Gray, D.D. Boston: Advent Christian Publication Society.

This little tract contains the following prophecy:

"Thank God, the light is breaking upon us from above. The misguided men, who seem to have been acting on the principle that the end justifies the means in seeking immediate influence and position at the price of truth and honor, are becoming largely discredited. It is their misfortune that the Book of Common Prayer is in everybody's hands, and everybody can read it, and apply it as a test to measure and try their integrity. The end is near. When a man takes God's name in vain, he makes God his antagonist, and it is a lost battle to fight against God. The day is speedily coming, when truth and righteousness will so assert themselves, that it will be a shame to remember some of the transactions of the past decade."

The italics are our own. It is a forcible and timely little pamphlet, and deserves wide circulation where people's minds are disturbed upon this subject.

A HANDSOME specimen of book making is contained in an edition of the *Confessions* of St. Augustine lately issued by the J. B. Lippincott Co. The volume is handsomely printed in red and black, with old style type, on handmade paper of such excellence as to defy improvement, and with specially drawn wood cut engravings, designed by Mr. Paul Woodroffe and executed by Miss Clemence Housman. It is bound in parchment, and even aside from the excellence of the classic which it contains, the volume is one which will delight all book lovers and all who appreciate perfection for their libraries. The edition for the United States is limited to 150 copies.

Miscellaneous.

A Series of Meditations on the Ethical and Psychological Relation of Spirit to the Human Organism. By Erastus G. Gaffield. Syracuse, N. Y.: Published by the Order of the White Rose. 1900.

We can say nothing of this book, written apparently in the interest of some occult "ology," except that it is utterly unintelligible. Here is a fairly representative sentence:

"The soul in its various degrees of the unfoldment of the intuitive capacity with a corresponding unfoldment of perception is enabled to understand the interrelations of spirit and matter, and sense the beautiful synthesis existing throughout space especially evidenced in all harmonial spheres of vibrations" (p. 61).

We are reminded of the turgid definition of "Network" in Johnson's Dictionary: "Anything reticulated or decussated at equal distances, with interstices between the intersections." Only in the case of Johnson we happily know what it is that he proposes to define. Erastus G. Gaffield is well-nigh the peer of

Mrs. Eddy, and we should be sorry to be compelled to read his books.

The Problem of Duty. A Study of the Philosophy of Conduct. By Charles F. Dole. New York: Thomas Y. Crowell & Co.

This is one of those essays which "clear the air," and help toward a correct comprehension of fundamental conceptions. The materialistic and mere utilitarian philosophy of ethics is shown to be inadequate to account for the facts of an enlightened consciousness and of conscience. True freedom is not a balance of choices, but a real joy in choosing the good, and a satisfaction and rest in such a choice; in short, it is a coming more and more perfectly into harmony with God, whose divine perfection is that He cannot will anything that is not good—"He cannot deny Himself."

There are many passages in this little essay which deserve to be re-read and carefully reflected upon, and we most heartily commend it as an antidote to materialistic ideas of duty, and to the late development of hedonism in ethics which finds favor in many popular writings, and is an insidious foe to true spirituality and godliness.

A new series of books now being issued from the press of Messrs. L. C. Page & Co., of Boston, is entitled "The Day's Work Series." We have already given attention to two or three of these and have just received eight volumes in addition, covering widely different fields and of very uneven value.

Perhaps the most timely of these is a "memorandum" by Horace N. Fisher, entitled *Principles of Colonial Government Adapted to the Present Needs of Cuba and Porto Rico and of the Philippines*. Mr. Fisher shows that the New England township system originated at substantially the time when the Spanish, or more properly Castilian, *pueblo* of Spanish America was introduced into the Spanish-American colonies. In a very interesting manner he traces the success of Anglo-Saxon America to the development of this township system, and the failure of Spanish-American colonies and succeeding republics, to the decadence of the similar *pueblo* system. Upon these premises he argues that the desirable government to establish in Cuba and Porto Rico, especially, and, with several modifications, in the Philippines as well, may be discovered by reverting to that *pueblo* system which was planted by Spain in the days of her greatness in America, and which might very likely be accepted by the inhabitants of these Latin colonies to-day, as being the system of their own forefathers. The "memorandum" is argued carefully and conservatively, and an appendix traces the New England township system to the days of King Alfred and the *pueblo* system to the Castile of the late seventh century.

Other successful books of the series are Mr. Booker T. Washington's *Sowing and Reaping*, comprising his Sunday evening talks to the Tuskegee students, in which a part of the secret of Mr. Washington's success may be gathered from the fact that his sentences as a rule average hardly more than a line or two in length; *The Young Man in Business*, by Edward Bok, in which a great many excellent things are said and which would be helpful to many a young man; and a reprint of Emerson's booklet on *Self Reliance*. There is also by Charles F. Thwing an essay entitled *The Youth's Dream of Life*, and a somewhat old-fashioned tract in story form entitled *The Man Who Kept Himself in Repair*. From our own standpoint we are obliged to put at the bottom of the list in the order of usefulness, the two that bear particularly upon religion, being Dean Stanley's work entitled *Our Common Christianity*, which indeed is good for a certain class of people, but which by no means conveys the knowledge of the greatest good; and Dr. Lyman Abbott's *Why Go to Church?* in which the eminent author considers only the subject of preaching, which is perhaps, of all reasons, the least important and least valuable in attracting men to church. It ought to be easy for one of Dr. Abbott's perception to see that the decadence in church going has been, both in time and in extent, co-extensive with the decadence in the idea of Worship as the primary object of religious services. When people again learn that they go to church primarily to *give* rather than to *get*, then the tide will be turned the other way. Unhappily we feel that Dr. Abbott's inquiries, while no doubt containing much that is good, are wholly insufficient as a treatment of the subject.

The Evangelization of the World in this Generation. By John R. Mott. New York: The Student Volunteer Movement for Foreign Missions. Price, \$1.00.

The Student Volunteer Movement originated in 1886. This book is an attempt to show what has been accomplished by this

organization and other missionary agencies for the evangelization of the world. The task of bringing this about in the present generation is a very noble one, beset, however, with many difficulties, but possible if there could be such an awakening interest in the world as that which in apostolic days accomplished so much. Mr. Mott's desire is to call attention to this and by illustrations from great efforts to show what may be done. Much labor has been spent on the book which will afford a good deal of information for those interested in Mission Work.

The Art of Optimism, as Taught by Robert Browning. By William DeWitt Hyde, President of Bowdoin College. New York: Thomas Y. Crowell & Co.

There is food for reflection in the title of this delightful little essay. Optimism is an art, indeed. It is the way of looking at things. And what else is art? Two painters see the same landscape, but one can show you a thousand beauties which he found in it and transferred to his canvas, interpreting what he saw, while the other, perchance, perceives only rocks and trees—no "atmosphere," no interpretation. The one goes out of himself and enters into the beauty of God's handiwork—the other is pre-occupied with himself and perceives little or nothing. The art of Optimism is unselfishness, appreciation, contentment. "Always there is a black spot in our sunshine; it is the shadow of ourselves."

President Hyde has been happy in choosing Browning to illustrate his essay. He contrasts his song with that of Matthew Arnold, who "is artful above all others to seize the melancholy aspect of human experience, as of moonlight on Mount Auburn tombstones, and make that represent the whole." But Browning's note is that of "singing optimism." He is deep and true where Arnold is superficial and misleading. Browning is no Epicurean, satisfied with the fleeting pleasure of finite being. He is not blind, either, to the hard facts of life on which pessimism builds. "If good is satisfied feeling, which is to be given to us ready made, then indeed we shall never get it, and pessimism is the ultimate truth. If good is a state of eager and enthusiastic activity of will, then this world of ours is just the best place to give field for this activity."

We cordially recommend this little book to all who have the blues and the mulligrubs.

Landscape Painting in Water Color. By John MacWhirter, R.A. With 23 examples in color by the author and an introduction by Edwin Bale, R.I. New York: Cassell & Co.

This handsome work teaches the art of water color in the only way that art can possibly be taught on paper—by reproducing in full colors. Consequently, aside from its educational value, the book is most handsome, and is strikingly successful in showing the color work. The preliminary suggestions to students are helpful, but the special value attaches to the plates themselves with the short studies attached. The art of mixing to produce the colors shown in the plates is stated, though of course only the real artist will be able to successfully combine them. Indeed one who is obliged to follow the printed rules for mixing will hardly be able to effect a satisfactory result and a thorough artist will not need them. Certainly the eminent artist has succeeded in bringing the finest water color work home to the student who may be isolated from the great galleries, in a way that could be achieved by no other method.

Fiction.

Patroon Van Volkenberg. A Tale of Old Manhattan in the Year Sixteen Hundred and Ninety-nine. By Henry Thew Stephenson. Illustrated by C. M. Relyea. Indianapolis: The Bowen-Merrill Co. Price \$1.50.

Vincent Le Bourse and his sister Ruth set out to leave France, when the "Edict of Nantes" becomes inoperative for the safety of the Huguenots. They become separated in the flight, by an attack upon the escaping pilgrims, and Vincent sets out to find his sister, which takes him through many perils, and occupies many years of diligent search. After many years he is about to leave England when on the night of his departure he unexpectedly finds his sister in a public house. He takes her on board ship with him to sail for America. They are attacked by pirates and in the fight our hero is left on board the pirate ship, which, having had more than enough of the Englishman, sails away.

Then the most interesting part of the narrative follows with the fortunes of Le Bourse in the further search. One must read the book to appreciate the skill of the author in weaving a web of difficulty, and must live a few years with the hero and the plotter, Von Volkenberg, to rightly comprehend the untangling of the knot.

The romance is of the better sort and is fresh and vigorous. There are many ticklish situations and enough of gore to please the most bloodthirsty.

The striking ingenuity of Von Volkenberg in scheming for his possession of Old Yorke is well wrought out. The slim thread by which the English escaped being dispossessed of their rights is cleverly conceived.

This firm of publishers has done much by the use of color-types to make their books attractive, and have been profuse with them in this volume.

The Girl and the Guardsman. By Alexander Black. With Illustrations by the author. New York: Charles Scribner's Sons. Price, \$1.50.

This pathetic little melodrama has been brought out in fitting garb. Profuse illustration in color-type and black and white make a fitting setting to the story of heart-ache that is told with such artistic imagery. The photo types of the *Girl* and the *Guardsman* adorn the cover and are very effective.

A soldier, thought to be dead; a girl, his sweetheart; a friend of the missing guardsman, also a lover of the girl; what more does the artist need to create a situation, thrilling and lifelike? Yes, one other factor demands admittance, and that is comedy: Amanda Maud answers here amazing well.

It is a pretty tale, well bedecked, and adorned; a gift book that will delight a pretty girl's heart.

The Girl Without Ambition. By Isabel Stuart Robson. London and New York: Cassell & Co. Limited. Price, \$1.35.

A widower of independent means who spends most of his time in study; two daughters, the older one following in her father's footsteps, the younger one a school girl with a preference for outdoor life and activity rather than study. Her want of ambition is a sad disappointment to her father and sister. Reverses come, the fortune is lost, and the practical character of the younger daughter saves them from want until by another turn of Fortune's wheel they are again placed in affluent circumstances. The characters are well delineated and the heroine is a particularly lovable girl.

Sisters Three. By Jessie Mansergh. London and Paris: Cassell & Co. Limited. Price, \$1.50.

A charming story for girls. The sisters were motherless and on them devolved the care of their father's household and family. The father, a prominent writer, had abundance of means, but little leisure to devote to his family. The boys of the family and a companion who had the misfortune to sprain his ankle and be nursed by the girls, afford many opportunities for the development of the characters portrayed in the story. There is no particular plot, but the interest is well sustained and the book will prove interesting to girl readers.

Old Fires and Profitable Ghosts. A Book of Stories. By A. Y. Quiller-Couch. New York: Charles Scribner's Sons. Price, \$1.50.

When the roll of the names of those who are masters of the short story shall be read, that of Quiller-Couch will not be at the bottom. Some of the *revenants* here are exquisite; perfect gems of the art literary, veritable pastels in prose. While all may not like ghost stories, there are many who do, and here are some masterpieces. Imagination of the vividest sort is a marked quality of the author, and no one surpasses him in the art of graceful writing.

The book is appropriately bound for a gift book, and we imagine the joy of giving such a book to a friend, and the joy of receiving, will repay the expense necessary to compass the action.

Alice of Old Vincennes. By Maurice Thomas. Illustration by F. C. Yohn. Indianapolis: Bowen-Merrill Co. Price, \$1.50.

This is an absorbing story, well written, and exciting enough for the most weary novel reader. Mr. Thomson has not been afraid that he would weary us in thus giving to us another historical novel, even now, with the tide at its flood of novels. Old Vincennes in 1778 was a post of importance to the Americans and English alike. The story is laid here, at the time George Rogers Clark made his famous campaign in that season and recaptured the Fort, which had been taken from the Americans a few months previously under such humiliating circumstances. Here are old Indian fighters, among whom we recall the face of Simon Kenton. Here are friendly Indians, and others not so friendly, who are engaged in the commercial enterprise of selling white scalps to Governor Hamilton, the English Commandant at the Fort. There is the most delightful character represented in Father Beret; and only a poet like Maurice Thomson could draw him so skilfully. The heroine does all a woman may; and we would be willing to do as much as any man

for such a maid. The story is a great advance over many of the historical novels on the book shelves, and one will miss a treat who misses this delightful romance.

Venture and Valor. Stories told by G. A. Henty, A. Conan Doyle, W. W. Jacobs, Tom Gallon, Gordon Stables, G. Manville Fenn, James Payn, F. T. Bullen, D. L. Johnson, David Ker. With Eight Page Illustrations by W. Boucher. New York: E. P. Dutton & Co. Price, \$1.50.

Here is a capital collection of short stories by authors of acknowledged superiority in this difficult art. It is perhaps invidious to compare where all are so good, but "Torpedo Boat 240" is especially excellent, while "The Surgeon of Paster Fell" is one of Mr. Doyle's best. "The Hidden Princess," by Tom Gallon, is clever after the order of the fairy story for grown-ups; "The Lost Cause," by David Lawson Johnston, is a bit of Political History of an interesting period, that is supposed to be safeguarded from vulgar eyes, but by methods known only to authors has been abstracted and now "first made public." The collection is good and readable.

Northern Georgia Sketches. By Will N. Harben. Chicago: A. C. McClurg & Co.

North Carolina Sketches. Phases of Life where the Galax Grows. By Mary Nelson Carter. Chicago: A. C. McClurg & Co.

These are two volumes of Southern dialect short stories which are full of interest. Some of the stories relate to slavery days, and in others, the scene is more recent. For the most part the tales are of humble life. The "Poor White" of Georgia and the mountaineer of western North Carolina supply the greater part of the characters, and one easily perceives how true they are to life. Miss Carter's masterpiece in her collection is "Stepping Backward," in which the native shiftlessness of the humblest of the whites is shown to perfection. Mr. Harben's greatest success is perhaps the first of the stories in the volume, entitled "A Humble Abolitionist," which will amuse all who know the South. Indeed both volumes will be sure to bring pleasure wherever they are read.

The Silent Prince. By Mrs. H. A. Clark. New York: American Tract Society. Price, \$1.00.

The Silent Prince is William, Prince of Orange, the great Protestant champion of the Netherlands, and this is a story of his times. He does not cut such a figure in it as one would judge from the title, but Jesuits and nuns and inquisitions and hair-breadth escapes abound. One man is shut up in an almost air-tight stone dungeon, and we feel sure he is done for; but he just presses one of the stones in the wall, it opens, and out he skips. Love and persecution are the chief topics of the book, which is written in a cold style, but is entirely free from any religious extravagance. It is a very good book for a Sunday School library.

Winefred. By S. Baring Gould. Boston: L. C. Page & Co.

Another romance from the versatile pen of Mr. Baring Gould, and it has all the ear marks of that popular writer. It is needless to say that it is interesting from start to finish in spite of the oddities and eccentricities which characterize the author. The scene is laid among the Chalk Cliffs at Lyme Regis, England, and all through the book people are constantly walking off, or slipping down, or throwing themselves off these cliffs, which makes things quite exciting. Although the conversations are perfectly impossible when you consider the personages who carry them on, yet they are bright, vivid, and peppered with an odd humor. Nobody could be such a fool as Mrs. Tomkin-Jones, or such a delightful ass as Winefred's father; but for all that, the man who takes up the book will hesitate to put it down before he finishes it.

Juvenile.

Fiddlesticks. By Hilda Cowham. New York: E. & J. B. Young & Co.

This is a collection of seven Mother Goose rhymes presented in a series of comically illustrated plates in very handsome fashion, such as would not only please the little folks, but will be even more appreciated by those elder ones who can appreciate the combination of fine coloring with comical drawing. If Nonsense books are desired for children, certainly there could be none that will bring more pleasure than this.

Sunday. Reading for the Young. 1901. New York: E. & J. B. Young & Co. Price, \$1.25.

This is an annual which for many years has pleased the children both in England and America, and which holds its own this year on the same lines as formerly. There are illustrations on practically every second page, many of them being full page

cuts, while the descriptive matter is printed between. There is a handsome colored frontispiece.

Stories from Dreamland. By William H. Pott. New York: James Pott & Co. Price, \$1.25.

"And I think sometimes
That our whole life seems
To be more than half
Made up of dreams."

So writes Henry Van Dyke in his "River of Dreams," and so believe with him the greater number of the pilgrims that journey.

Mr. William H. Pott has told us some pretty stories of dreams, of children who are always dreamers. He has made a pretty volume, bound in red and gold, and has embellished it with those wonderfully colored illustrations that are so effective. The Marvelous Sled was such a vivid dream of Jackey's, and it is told with all the marvel of a dream. How Toby Attended his own Funeral is perfect; at least Toby acted just the way we should have acted, and that is reason enough for the statement. How Joey lost his Temper, is delicious.

These are splendid dreams, and any boy or girl who reads one will never stop till the last fancy has been cleared up. The author is to be congratulated on the fertility of his fancy, on the pretty flights of his imagination, on the sweetness of his story, and on the spirit of fairness that pervades it.

The Lobster Catchers. A Story of the Coast of Maine. By James Otis. New York: E. P. Dutton & Co. Price, \$1.50.

"To the lads of the lobster fishery, whose hearts are as true as their Dorries are staunch; whose hands open wide as the mouths of their traps to whomsoever asketh for a bite or for shelter." Such is the dedication of this engaging volume by Mr. Otis.

It might be dedicated to all honest-minded, courageous boys, who have their way to win through hard living. For the story of how Captain Ike and his young friend, Stephen Jordan, made their way through many difficulties to a reasonable reward, is commendable, and is hopeful for other boys who may be at the bottom of the ladder and have "The Way" to make alone.

Red Jacket, the Last of the Senecas. By Colonel H. R. Gordon, Author of *Pontiac, Tecumseh, Osceola*, etc. New York: E. P. Dutton & Co. Price, \$1.50.

Colonel Gordon has written a story that will gladden the heart of many an American youth, while it destroys some of the halo we, as boys, had been wont to believe has encircled the brow of Red Jacket, the Seneca chief, it is better that our boys read some nearer the truth about those troublous times, the Indian wars of the latter part of the Eighteenth Century. Colonel Gordon tells in an ingenious manner how the famous speech of Red Jacket came to be preserved.

Jed Stiffins, scout, and Jack Ripley, his pupil, are the main characters, who stalk before us as brave men, or silently thread the forest in pursuit of their wily foe. The perils and escapes these two encounter while acting under General Sullivan in the famous raid against the Six Nations in 1778, make up the substance of the book. The boys of to-day have much to be thankful for in such well-written stories and in possessing such handsome volumes as the publishers make of this one.

Granny's Wonderful Chair, and Its Tales of Fairy Times. By Frances Browne. Illustrated by Marie Seymour Lucas. New York: E. P. Dutton & Co.

The publishers have put all the little folk under obligations by republishing in this attractive edition this charming story, *Granny's Wonderful Chair*, which first saw the light in 1856, if we remember rightly. At any rate, it was when the reviewer was sitting beside his own granny's chair, a chair the most wonderful to his childish mind, and listening to these stories; or stories which were wonderfully like them. Afterward the book was lost among children, for the reason that all things are lost that children possess; and years afterward, Mrs. Burnett began telling the stories over again from memory, under another name for the readers of *St. Nicholas*. They were embellished by her clever mind; and now one reading this original will find the same sweet thrills and hear the same ahs! and ohs! as in the days gone by.

NO MAN or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of that goodness.—*Phillips Brooks.*

Eve's Paradise

By Mrs. Bray.

CHAPTER XIX.

MARGARET WRITES A LETTER.

"Be still, sad heart, and cease repining,
Behind the clouds is the sun still shining.
Thy fate is the common fate of all;
Into each life some rain must fall;
Some days must be dark and dreary."

—LONGFELLOW.

WHEN Dr. Ferguson next came he was much struck with the marvellous development of Eve, but he still considered that she required great care.

In answer to her eager questions as to whether she might learn to read, he consented, but said that she must not have any regular lessons, but only learn in play with Elsie, and on no account was she to work for more than half-an-hour in the day. If that gave her headaches it was to be stopped at once.

Eve learned with marvellous rapidity, and in her short half hour learned more than little children would have learned in a week. She gave her whole mind to it, and never forgot anything that she was once shown.

In a very short time she began to pick out words, and then her delight was almost unbounded. If Margaret had not stopped her at the end of her half hour, she would have pored over her book for hours.

One day Margaret suggested that they should take Eve over to the mainland.

She could hardly believe her ears; it had not fully dawned upon her that her emancipation had begun. In fact, she had been so full of the new ideas that she was taking in every day, that she had not even begun to think of going out into that world where Jasper used to go.

All day long she was very quiet to the outward eye, and only a deep flush showed the excitement under which she was laboring.

When they landed she kept tight hold of Margaret's hand, and pressed it very hard when any new thing struck her, but she was too overpowered to ask many questions.

Only a cry of delight burst from her as they passed a cottage, and she saw a little toddling child of about two years old.

"Is it a child?" she cried eagerly.

"Of course it is," said Elsie; "how funny to think that you never saw one before."

"May I kiss it, Margaret?"

"Certainly you may, if it will not be frightened."

In a moment Eve was down on her knees before the little thing, and throwing her arms around it covered it with kisses.

The child was half inclined to resist such unceremonious treatment, and puckered up its face as if it were going to cry. Then a sight of Eve's face seemed to reassure it; a child is seldom frightened by another child's face. She laughed up at Eve, and caught hold of an agate necklace which she was wearing round her neck.

"Pretty, pretty!" said the child.

"Baby mustn't be rude," said the mother, who had come out.

"Let her alone," said Margaret, "the young lady likes it."

Presently Eve had reluctantly to let the child go, but as she put her on her feet she still held on to the necklace. Eve took it off her neck in a moment.

"She may keep it," she said.

"Oh no, miss, she must give it back."

"Do let her keep it," said Eve; "I don't want it a bit."

"Yes, let her have it," said Margaret.

The mother, in astonishment, took up her delighted child with the beads, whilst Margaret saw that she had now to teach Eve not only to give, but to give with discretion.

The change to Eve of leaving the island and going into fresh scenes did her so much good that it became a constant practice.

Almost daily did the two children go across and wander about. At first Margaret or Deering always accompanied them, but at last Margaret let them go by themselves. There was no possible harm that they could come to, and they were as safe

there, where every one learned to know them, as they were at Moina.

There were only a few fishermen's cottages about, and no town within some miles.

The only stipulation Margaret used to make was as to the hour that they should return, and that Eve should not denude herself of every pretty thing that any child happened to admire.

Little children were a never-ending source of surprise and delight to her, and she was soon known by all the children round.

Once she had returned without her hat, generally without her ribbons. Deering took good care that she should wear no ornaments, and she was very nearly angry one day when Eve came back without her jacket, having given it to some child who had none.

Margaret at last compromised this reckless giving into a distribution of sweets, which Eve found gave even more delight. Besides, it was a novelty to her to go to a shop and buy them. At first she could only be trusted with a penny or two, but by degrees, with Elsie's instruction, she began to understand the value of money. Still it never did to give her much at a time, for whatever she took with her was sure to be all spent.

Elsie was a perfect companion for Eve, and it was amusing to see how she took care of her and patronized her; and Eve, although she looked far older than Elsie, consulted her and deferred to her in every way.

During all these weeks, almost insensibly, Margaret's affections were going out more and more to Elsie.

Resist the feeling as she might, there was some subtle mysterious attraction in the child which Eve never produced. She knew not what it was, but the least touch of Elsie's hand or a kiss on her cheek sent a thrill and a vibration through her. Sometimes she could not resist the impulse, and would catch Elsie in her arms and kiss her with a vehemence which Elsie could not understand.

Once, only once, did she do it in Eve's presence.

She never did so again, for she caught sight of Eve's eyes fixed on her with such a strange expression.

Dearly as Margaret loved her, she had never held her in her arms and kissed her like that.

Oh, those painful new feelings, why were they always coming now? This one hurt her so, and made her want to get very close to Margaret, and for a moment she felt as if she did not like Elsie and wanted to push her away. Happily the feeling did not last long. Margaret recognized at once the little touch of jealousy that had crept into Eve's heart.

"My darling!" she said, drawing her gently to her, and Eve was comforted.

One night Margaret felt that she could bear it no longer. Over and over again had she told herself that it was foolish, impossible, absurd, to think of such a thing.

Yet what did that wonderful resemblance mean? Vainly she tried and tried to steel her heart against this mysterious yearning, and often thought that she had succeeded, when some look, or chance word from Elsie, would set it all quivering again.

One day the two children were lying on the beach, whilst Margaret was sitting near with a book.

"No! I can hardly remember my mother," Elsie was saying. "She died when I was a very little girl, not much more than four years old. You know we had been in America"—here Margaret let her book fall—"and then we went to live with grandfather. Father was in India, and then"—here Elsie's voice shook a little—"there came a dreadful telegram to say he had been killed fighting against the Afghans, and mother never got over it, she died three months after. Oh, Eve, if I only knew what father was like; I can remember mother just a little tiny bit, but he never saw me after I was a year old. They said if he had lived he would have got the Victoria Cross. Just think, Eve, to have had a father who might have been a V. C., and never to remember him a bit."

Eve tried to be interested, but there was so much which she could not understand; and it had to be explained what a soldier was, and what fighting meant; and though Elsie told her over and over again what a V. C. was, she did not seem to take it in.

She could realize more what the loss of Elsie's mother must have been, because she could compare it with Margaret, but as yet she had not imagination enough to realize anything which she could not entirely understand. But when Elsie described her mother's love for her, Eve could grasp that idea.

"I used to sleep in her room," went on Elsie, "and get into

her bed in the morning, and then came a day when they would not let me go any more, and I never saw her again."

"What had happened, why could you not go?"

"Oh, Eve, she was dead—dead!"

Eve understood that and sat silent for awhile.

"But Elsie?"

"Yes, Eve!"

"Well, you told me that people came alive again; is your mother alive now, and will she come back?"

"She will not come back here, Eve, but I shall go to her."

"Where is she now?"

"She is in Paradise, and father is there too, and I expect we shall go there some day."

"How can we get there?" said Eve, for the mysteries of life and death were hard to understand.

"We must die first, I have told you that so often, Eve."

"Yes! I remember now, but sometimes I forget, and it is so difficult to understand."

The conversation dropped then; but Margaret had heard little of it since Elsie had mentioned America.

That night she took a resolution, and in the seclusion of her room she wrote a letter.

All these long years she had never lost sight of Mr. Glendower, the clergyman in America who had rescued her and her child, and who had been the means of Elsie being adopted.

A stipulation had been made that Margaret should never attempt to see her child again, or find out anything about her. Up to this time she had faithfully kept this condition; but now it seemed to her that the circumstances were so changed that she was justified in breaking it. Her husband, she knew, was now dead, and if she were right, Elsie surely ought to belong now to no one but her mother. If she were wrong—that possibility Margaret hardly dared to contemplate. She told herself that she was not counting on it, and yet she knew it would half break her heart to find that she was mistaken.

She wrote the whole story to Mr. Glendower; told him of Elsie's coming, of the wonderful likeness which no one could help noticing. The coincidences of the names, and the fact that she came from America when she was about three years old. Told him how that her supposed father and mother were now dead, and that the child was living with an aunt who was very uncongenial to her, and an uncle who was much away. Then she implored him by all that he held sacred in heaven and earth to investigate the matter, and so perchance to be the means of restoring the child to her mother's arms.

The letter was at last finished, written, and posted. Now there was nothing for Margaret to do, but to wait with what patience she could.

She knew that it must be nearly three weeks before she could have an answer, and possibly it might be much longer, as Mr. Glendower was constantly away.

No one would have guessed at the anxious heart which was beating under Margaret's calm exterior.

CHAPTER XX.

EVE'S FIRST VICTORY.

"Only the Lord can hear,
Only the Lord can see,
The struggle within how dark and drear,
Though quiet the outside be."

SIX weeks of Elsie's visit had passed away, and the children had little more than a fortnight now to be together. This was a great trial to Elsie, who never in all her life had been so happy before. But the thoughts of parting were nothing to Elsie compared to what they were to Eve.

The poor child did not dare even to think of it. It was to her as if all the sunshine and brightness were going to be taken out of her life, and she was to be left in the dreariness and loneliness of Moina.

What were any beauties of sea or land to her without Elsie? What was Moina? What were pictures? Could they fill an empty heart?

Life, beautiful, sweet life, had come to her with all its glorious promise. Could she ever return into that dreamland which was neither life nor death? Ten thousand times no!

Could it be true that they were going to shut her up again? Eve was not yet fully capable of understanding that such a thing was quite impossible. Elsie was far too fond of giving free scope to her imagination. Whatever Elsie told her, Eve fully believed, and the two children discussed and discussed it, until they actually had begun to believe that it would be so.

"And when I am gone," continued Elsie, in her excited way, "there will be no one to teach you anything. You will forget how to read; you do not yet know how to write properly, and nobody will tell you anything. I am disappointed," she continued, "I own I am disappointed in Uncle Owen. I thought he would have instructed and taught you, so that you would have been like Paul at the feet of Gamaliel."

"But I do not want to be at his feet, Elsie. I had much rather sit by him."

"Of course I did not mean that really; I was speaking metaphorically, only you do not know what that means. I have often told him that he ought to put you through a course of teaching, but he only laughs, and says he is going to leave you to me at present. Of course I can tell you a great deal, but not like him."

"I am rather glad he does not talk to me much," said Eve. "I always feel rather afraid when he does, and my thoughts seem to go quite away. I could not ask him questions as I do you."

Elsie little understood how carefully her uncle was watching Eve's development, and how much less the strain was to Eve to be taught by another child.

Owen never thought that his little Elsie would so misunderstand him, and set up her opinion against his. Nay, more, that he was letting himself down in her estimation. Perhaps it would have been better if he had explained his reasons more fully to his headstrong little niece, and it would have saved many difficulties and heartaches later.

"Why, he has never even said you were to learn the Catechism. I asked him once about it, and he said there was plenty of time, you could wait at present. Why, I could say the whole Catechism when I was four years old."

"Did you like it?" asked Eve.

"Like it? Why, I hated it. I could not understand a word of it, and there are some bits which never seem clear to me to this day. They got into such a puzzle in my head when I was little, that they were all jumbled up, and I do not believe they are quite straight yet."

Strange to say, it never seemed to strike Elsie that it was just possible her uncle might be wiser than she was.

"Do you think I really ought to learn it?" asked Eve.

"Why, of course you ought; and if Uncle Owen is not going to do his duty, I shall certainly do mine."

Elsie held up her head, and her manner unconsciously so took that of Aunt Priscilla, that, though there was not the smallest personal likeness between them, the resemblance to her for the moment was great.

"Indeed," she continued, "I think we had better begin now. I can teach you a little bit every day—that cannot possibly hurt you; and when I go away, I shall just tell Mrs. Vernon my mind, and that she ought to go on with it."

Elsie grandly seated herself in a large chair.

"You must stand up, Eve," she said. "People always stand up when they say the Catechism."

"But I don't want to stand," said Eve.

"Then you cannot learn it," answered Elsie, with great dignity.

"I do not see why it should make any difference."

"It does, I can tell you. Aunt Priscilla always sat, and asked the questions, and I had to stand up with my hands behind me and answer them."

"I won't put my hands behind me," said Eve, who, as her mind developed, had begun to be very sensitive to any situation which made her in the least ridiculous.

"Then you are very naughty and disobedient," said Elsie, in her most Aunt Priscilla-like tone, "and I am very much displeased with you."

Elsie was more than half in fun herself, and her love of teasing was so great that she sometimes went on, when she knew that she ought to stop.

To Eve the situation was becoming unbearable.

All at once she felt what she called the dreadful feeling coming over her.

In another moment she knew that it would conquer her, and she should say something angry to Elsie.

Could not she, could not she stop it?

Pressing her hands over her heart, she struggled as if with a mortal foe.

Alas! it was growing stronger and stronger. She felt that it was going to master her.

She gave a low cry, and fled from the room.

Perhaps she would be able to run away from it.

But as she ran, she knew that it was there still, holding her in its mighty grasp.

No one who has not ever been in a passion can realize what Eve felt. The awful, almost uncontrollable, force which dominates, overwhelms you, sweeps all before it. Right or wrong is nothing to you then.

Eve, hardly knowing what she was about, and filled with a desperate longing to conquer the dreadful feeling, rushed down the passage.

Instinct seemed to lead her feet to the gallery.

In another moment she had thrown herself at the foot of the cross. "O Christ, help me! don't let me be angry."

Margaret had said He was the only One who could help her.

She did not look up to the picture itself. She was not even thinking of it. The dead Christ had never given her any comfort. Eve was crying to a real Person for the help that never failed.

After a while the calm came. Who was it who had said, "Father, forgive them, for they know not what they do!" Who was it who had been beaten and mocked?

Eve shivered a little as she thought of it. Who was it who was led as a lamb to the slaughter?

Eve rose up quite calmly. Her face was pale, but every bit of anger had died out of it, and there was a sweetness in it which it never had had before.

Only the victor can have such a look when he has conquered in the strife.

She went quietly back to Elsie.

"I will say it now," she said, standing gently there with her hands folded behind her.

Elsie, hard-hearted, mischief-loving little Elsie, burst into tears. Something intensely pathetic in Eve's manner touched her beyond bearing, and she knew that she herself had been proud and naughty and teasing.

"We will both sit down," she said.

But Eve always took things so literally.

"No; you said it was right for you to sit down, and for me to stand, so I would rather stand."

Elsie knew that when Eve had once made up her mind nothing would change it.

So she had to sit there whilst Eve stood.

The punishment was far the greatest to Elsie.

Eve did not know that she was like our Lord when He gave His back to the smiters, standing there with meekly-folded hands; but the cords that bound them were bands of love.

Elsie's voice was very husky when she began her lesson, and she would gladly have given it all up, but for very shame she must go on.

"What is your name?"

"Eve."

"Who gave you this name?"

Then there was a pause, and a great difficulty arose, which was unsurmountable even for Elsie.

"Why do you not tell me what to say?" said Eve, after waiting a little.

"That is just what I cannot do," said Elsie; "you see you ought to say, 'my godfathers and my godmothers in my baptism.' Do you think that you have got any?"

"I do not know; Margaret has never said anything about them."

"It is very awkward," said Elsie; "I do not see how you can say it if you do not even know who they are. Perhaps we had better wait to-day, and then you can ask Margaret."

"Do you think she will tell me?"

"Oh, she must," answered Elsie; "I do not see how she could refuse. Mind you ask her who they were, and when you were christened, and everything about it."

"I will be sure and remember," said Eve.

"Very well, you can ask her to-night, and then I can go on teaching you to-morrow. At any rate we have made a beginning."

Elsie was quite happy again now; things did not lie so heavily on her conscience as on that of Eve.

"Margaret," said Eve that evening, "I want to ask you something; may I?"

"Certainly, dear."

"I want to know when I was christened, and who were my godfathers and godmothers?"

Margaret's face changed, and she did not answer.

"Why do you not tell me?" asked Eve.

"You never were christened," said Margaret at last very slowly.

"Why not?"

"Because your father did not wish it when you were a baby, and Sir Jasper did not wish it either."

"And you?" questioned Eve.

Margaret hardly dared to meet the serious eyes which were fixed on her.

"I did not think much about it then," she answered; "I did not think it mattered."

"My father did not wish it," repeated Eve, "Jasper did not wish it, and Margaret did not care. Elsie says it matters dreadfully."

The tone of reproach in her voice cut Margaret to the heart.

"I care now," she said, with eyes brimming over.

"Could I be christened now?" asked Eve.

"Yes, dear, of course you can; when Sir Jasper and Mr. Fairfax come back we will ask them."

"Do you think Jasper will let me?"

"I do not know," said Margaret.

She thought it would be better not to suggest any difficulties to Eve, though she herself determined that he should give his consent, and, not knowing what a very strong hold the desire had taken on the child's mind, only thought it was not necessary to worry her.

Sometimes people make such mistakes with children, in not treating them as if they were rational beings. A simple explanation may often save a heartache to a child and often worse consequences. And yet some parents are so unreasonable as to expect absolutely unquestioning obedience from children.

After all, why should a child obey simply because a person in authority desires it? Sometimes I grant it may be necessary, but as a rule a reason can usually be given. It always makes me impatient when I hear the absurdities that people sometimes write and talk.

Are we so infallible ourselves that we should claim absolute obedience?

No! give a child a reason where it is possible, and you will be far more likely to have not only obedience, but perfect love and trust as well.

I have never forgotten a story I read when a child, in some very excellent little magazine for children, of a dear father who desires his little daughter to throw her string of beads which she loves into the fire, for no reason, only to show her unquestioning trust and love in him. The child's eyes fill with tears as she obeys. The father clasps his child to his heart, and, if I remember rightly, gives her a much better string of beads.

I know that my opinion of that man was scarcely an exalted one.

[To be Continued.]

THE OLD CHIEF'S PRAYER.

WITH downcast face and covered head,
An aged chief crouched in the aisle:
He listened while the prayers were said,
Nor moved, nor gave response the while.
The service done, he drew away
The blanket from his snow white hair,
And, standing, said, "I, too, would pray—
Old Broken Wing would speak this prayer:

"O white man's God, who must be great,
Greater than storm, or sea, or sun,
Because the white man is so great—
The great and never-stopping One;
Before him we are feeble grown,
Forgotten soon our braves shall lie,
Their deeds unsung, their names unknown,
Waves only, which have once run by.

"The hours are dark from set of sun;
The earth is lonely, too, and cold;
We linger on, nor shout, nor run;
Our babes are sad, our young men old.
O white man's God, so great art Thou,
No mercy canst Thou know; but yet
Teach dying men the neck to bow
And make old Broken Wing forget."

He ceased; the evening shadows gray
Hid wigwam, settlement, and plain,
As forth he fared; but since that day
He never has been seen again.
When wakened waves flow voiceful by,
—Or loud 'mid pines the wind harps ring,
The Indian children gravely cry,
"He prays again—old Broken Wing!"
"Hark! Hear the prayer of Broken Wing!"

CHARLOTTE WHITCOMB.

❧ ❧ The ❧ ❧

Family Fireside

NEW JERUSALEM.

There shall be no night there. Rev. xxi. 25; xxii. 5.

THERE shall be no night there;
The Lamb shall be the Light,
And fill that city fair
With glory ever bright:
The saints who fought and won
Shall shine in white array,
Resplendent as the sun
In never-ending day.

There shall be no night there;
In that abode of rest
The dwellers shall be ne'er
With weariness oppress:
Like Him whom they adore,
Who Israel doth keep,
The blest shall need no more
To slumber or to sleep.

There shall be no night there;
No feeling after God
Through mists of doubt and care
That hang o'er paths untrod;
The saints in that bright place
Shall stand before His throne,
Behold Him face to face,
And know as they are known.

There shall be no night there,
For there shall be no sin,
No evil shall ensnare
The souls that dwell therein:
Upon the victors crowned
Shall fall no shade of ill;
As holy they were found,
They shall be holy still.

There shall be no night there;
No shade of grief or pain,
No sighs shall rend the air,
No tears the mansions stain;
The body raised from clay,
Rejoicing with the soul,
Shall keep one festal day
While endless ages roll.

There shall be no night there;
No shade of death be cast
Where saints in light shall share
The joys that aye shall last;
There angels shall behold
Unnumbered meetings glad;
But in the streets of gold
Shall be no partings sad.

There shall be no night there,
In New Jerusalem,
Where saints the palm shall bear
And wear the diadem;
But of her jasper wall
No glimpse may greet our eyes
Till at the trumpet-call
The dead immortal rise.

MARY ANN THOMSON...

THE MOST HONORABLE MEDAL.

By FLORIDA A. C. ORR.

A PARTY of young folks were exhibiting some medals won as prizes in various competitions at school. From this the conversation drifted to the subject of medals in general, and different members of the party boasted of the wonderful medals they had seen.

One had seen a medal given by Queen Victoria for a special act of bravery, and others had seen equally precious badges of honor.

"Francesca is the only one who has not spoken. Francesca, what medal have you seen?"

"The most honorable medal in the world," said Francesca, "the one I would rather possess than all those put together you have been telling about."

"What was it, where was it, Francesca?" cried a chorus of voices.

"It belongs to an old friend of mine," replied Francesca, "and was given her by her husband after forty-two years of faithful, wifely devotion. It is a handsome gold medal sur-

rounded by a chaplet of laurel leaves. On one side are the names of the couple, entwined in a lover's knot, the date of their marriage, and the date of the presentation of the medal. On the other side is this inscription, 'To my faithful wife for forty-two years of loving service.' Could you imagine any medal in the world that would be more cherished than that one?"

The company was divided in its opinions. Some thought it a huge joke, but the more thoughtful were inclined to agree with Francesca. She stoutly affirms that from her point of view the medal of her old friend is the most honorable one she has ever heard of, and the duplicate of which she would most like to possess; the names, of course, being changed.

HOUSEHOLD HINTS.

IF A PIECE of camphor gum is placed in a drawer where are dresses having steel trimmings, it will prevent the steel from tarnishing.

It is not known that rats cannot resist flower seeds. A trap baited with these seeds is the most effectual method of catching them.

A small piece of candle may be made to burn all night by putting finely powdered salt on it until it reaches the black part of the wick.

Dissolve a tablespoonful of turpentine in two quarts of hot water and use for washing glass dishes or globes. It will give them a lustre.

A pound of copperas, which can be bought for a few cents, dissolved in a gallon of boiling water, is excellent to cleanse a sink or closet. Remember the copperas is poisonous.

Shoes that become stiff and uncomfortable by being worn in the rain or that have been lying unused for some time may be made soft and pliable by vaseline well rubbed in with a cloth and rubbed off with a dry cloth.

If cayenne pepper is strewn in the kitchen store-room it will keep ants and cockroaches away. A cloth wet with cayenne in solution and stuffed into a mouse hole will prevent the intrusion of these troublesome visitors.

Turpentine will remove paint from woolen or silk fabrics. Saturate the spot with spirits of turpentine and allow it to remain for hours. Rub the cloth between the fingers and the paint will crumble off without injuring the goods.

When a lead pencil is used in manuscript or addresses and it is best to set the writing so it will not rub, try holding the writing over the spout of a boiling tea kettle for a few moments; then let it become thoroughly dry before allowing it to be touched.

In the cleaning of a stove if a little soap is used it will lighten the labor. Wet a flannel cloth and rub it over a piece of soap; then dip the cloth into the stove polish and rub over the stove; finish with a dry cloth or brush. It is said the polish will last much longer than if it was used without the soap.

Instead of throwing away the wick of a lamp that has got too short, fasten it to the new wick, which then can be made to do longer service. After lamps are filled and wicks trimmed turn them down, thus preventing the oil from coming over the outside and causing the unpleasant odor of oil in the room.

The railing of banisters is a part of the house woodwork that requires frequent attention. This rail should first be wiped off with a cloth wrung from lukewarm soapsuds and wiped dry. Mix two parts linseed oil with one part turpentine; apply this to the railing by putting a little on a flannel and rubbing the wood; then polish it with a fresh flannel.

When sweeping a room there is nothing better to aid you in collecting the dust than newspaper. Take a page of newspaper at a time, wet it in hot water, and press it between the hands until it ceases to drip, then tear it into pieces, and throw them around over the carpet. Then sweep, and most of the dust will gather on the wet paper. On matting if large pieces of wet paper are pushed ahead of the broom, they will take the light fluff that is likely to fly back and lodge.

A marble mantel, table or bureau top is the most convenient place in the world for drying ribbons, laces and gauzy handkerchiefs. After washing them thoroughly in a suds made of any fine soap and soft water, rinse thoroughly, and, without wringing them, lay them on the marble. Stretch the lace and linen with the fingers until the wrinkles disappear, and leave them until they are thoroughly dry. Stretch the ribbons straight, and then with a nailbrush brush the width way of the ribbon until creases and marks have gone. Then leave to dry. Hot water should not be used for ribbons or laces.

Bread crumbs crushed to a coarse powder are admirable to clean delicate lamp shades, screens, pillows, fringes, scarfs, panels made of bolting cloths and numerous other articles whose decorative office is sadly curtailed from the delicacy of their materials and their hitherto difficult cleansing. The spot to be cleaned must be spread on a flat surface and the crumbs then laid on it, with a soft, clean cloth these are rubbed around and around with even strokes. The crumbs must be frequently renewed, the soiled ones thrown away, and a fresh layer put on. When the cleansing operation is over, a light shaking or a brushing with a soft fine brush removes every vestige of crumb dust, and the result, even in the most fragile and delicate of fabrics, is most satisfactory.

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.)
 " 23—Friday. Fast.
 " 25—Sunday next before Advent. (Green.)
 " 29—Thursday. (Red at Evensong.)
 " 30—Friday. St. Andrew, Apostle. (Red.) Fast.

CALENDAR OF COMING EVENTS.

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

Personal Mention.

THE Rt. Rev. C. P. ANDERSON, Bishop Coadjutor of Chicago, has had the honorary degree of Doctor of Divinity conferred upon him by Trinity College, Toronto.

THE Rev. J. H. BABCOCK has been appointed Dean of the Eastern Deanery of South Dakota. After Nov. 3d, his address will be Sioux Falls, S. D.

THE address of the Rev. GEORGE FISKE DUDLEY, rector of St. Stephen's, Washington, D. C., is now 1331 Columbia Road.

THE Rev. G. E. EDGAR, of Wyoming, Ill., has accepted the charge of St. Martin's Church, Fairmont, Minn.

THE address of the Rev. R. M. EDWARDS, after Nov. 1st, will be Holy Comforter rectory, 44 Deberoise St., Brooklyn, N. Y.

THE Rev. L. P. FRANKLIN, of Auburn, N. Y., has taken charge of St. John's Church, Hallock, Minn.

THE Rev. H. E. GILCHRIST, of Osceola Mills, Pa., has accepted the rectorship of St. Luke's Church, Roselle, N. J., and has entered upon his new duties. He expects to be formally instituted on the First Sunday in Advent.

THE Rev. PASCAL HARROWER, of Ascension Church, West New Brighton, N. Y., has decided not to leave his present parish on Staten Island.

THE Rev. R. F. HUMPHRIES, of St. Paul's, Morrisania, N. Y., has accepted a call to Trinity Church, South Norwalk, Conn., and will assume his new duties at once.

THE Rev. STEPHEN INNES has entered upon the rectorship of the Church of St. Mary the Virgin, San Francisco. Address 2311 Union St.

THE Rev. A. H. LORD has begun work in his new charge—St. James' Church, Sault Ste. Marie, Mich. He is succeeded at Bay Mills by the Rev. A. Andren of Grand Marais.

THE Rev. H. Q. MILLER, who for the past five years has been rector of St. Peter's Church, Weldon, Pa., has resigned that charge. His present address is 4126 Parkside Ave., Philadelphia, Pa.

THE Rev. F. G. SCOTT has accepted a professorship in Bishop Payne Divinity School, and also the rectorship of Southwark Parish. His address is 121 High Street, Petersburg, Va.

THE Rev. SAMUEL SNELLING has resigned his work at St. Thomas' Church, Whitmarsh, Pa., and become rector of Emmanuel, West Roxbury, Mass.

THE Rev. G. A. STRONG has resigned the rectorship of St. Paul's Church, Brockton, and accepted that of Christ Church, Quincy, Mass., where he expects to be about Nov. 20th.

THE Rev. ANDREW D. SPOWE has been appointed rector of St. Matthew's Church, St. Paul, together with that of Christ Church, Minneapolis, Minn. His address is 95 E. 11th St., St.

Paul, to which address all communications intended for the Diocesan Secretary should be sent.

THE Rev. JOHN C. WHITE has accepted a call to Edwardsville, Ill.

ORDINATIONS.

DEACON.

FOND DU LAC.—By the Bishop, at the Cathedral, DOANE UPJOHN, presented by the Rev. B. Talbot Rogers.

PRIEST.

SOUTH DAKOTA.—In St. Mark's Church, Aberdeen, S. D., Oct. 17th, 1900, the Bishop of South Dakota admitted MARSHALL FOSTER MONTGOMERY to the Order of Priesthood. The Rev. Edgar Campbell preached the sermon, and the Rev. John H. Babcock presented the candidate. Six Priests joined in the Laying on of Hands. Mr. Montgomery will remain in charge of Aberdeen.

DIED.

DURAND.—At Denver, Colo., Oct. 29th, SAMUEL B. DURAND, formerly of Milwaukee.

HAYWOOD.—In Raleigh, N. C., Tuesday, Oct. 23d, 1900, FRANCIS PHILEMON HAYWOOD, last surviving son of the late Sherwood Haywood, and Eleanor Howard (Hawkins) Haywood, in his 90th year.

"Jesu, mercy!"

WILLIAMSON.—Entered into Life Eternal, at her home in Allegheny City, Pa., on October 13th, 1900, CAROLINE LYDIA, wife of Allen WILLIAMSON and daughter of the late John Denning of Smyrna, Delaware.

"Father, in Thy gracious keeping,
 Leave we now Thy servant sleeping."

WANTED.

POSITIONS OFFERED.

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.

ORGANIST AND CHOIRMASTER desires position. Many years' experience. Vested or mixed choir. Unexceptional references. Address with particulars, Box 1051, St. Thomas, Ont.

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.

CHURCH PERIODICAL CLUB.

THE ANNUAL MEETING of the Church Periodical Club will be held in Calvary Parish House, 106 East 22nd Street, New York City, on Thursday, November 8th, 1900, at 2:30 p. m. All interested in the work of the Club are cordially invited to attend.

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.

WILLIAM T. COMSTOCK, 23 Warren St., New York.

Churches and Chapels. Their Arrangements, Construction, and Equipment. With Plans and Views. 200 Illustrations. By F. E. Kidder, C.E., Ph.D., Architect, Fellow of American Institute of Architects. Second Edition, Revised and Greatly Enlarged. Price, \$3.00.

THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

The Life and Works of Jesus According to St. Mark. By William D. Murray.
Studies in God's Methods of Training Workers. By Howard Agnew Johnston.

FLEMING H. REVELL COMPANY.

Put Up Thy Sword. A Study of War. By James H. MacLaren. Price, \$1.00.
Onesimus, Christ's Freedman. A Tale of the Pauline Epistles. By Charles Edward Corwin. Price, \$1.25.

GEORGE W. JACOBS & CO.

Women of the American Revolution. By Elizabeth F. Ellet. With an introduction by Anne Hollingsworth Wharton, Author of *Through Colonial Doorways*, etc. Two Volumes. Illustrated. Price, \$4.00.

Dimple Dallas. The Further Fortunes of a Sweet Little Maid. By Amy E. Blanchard, Author of *A Sweet Little Maid*, etc. Illustrated by Ida Waugh. Price, \$1.00.

With Washington in Braddock's Campaign. By Edward Robins. Price, \$1.25.

Odd Bits of Travel with Brush and Camera. By Charles M. Taylor, Jr., Author of *Vacation Days in Hawaii and Japan*, etc. Profusely illustrated by the Author.

THOMAS Y. CROWELL & CO.

Chatwood. By Patterson Du Bois, Author of *Beckonings from Little Hands*, etc. Price, 50 cts.

Dames and Daughters of Colonial Days. By Geraldine Brooks. Illustrated. Price, \$1.50.
Helps for Ambitious Girls. By William Drysdale, Author of *Helps for Ambitious Boys*, etc. Price, \$1.50.

The Golden Gate of Prayer. Devotional Studies on the Lord's Prayer. By J. R. Miller, D.D., Author of *Silent Times*, etc. Price, 75 cts.

HOUGHTON, MIFFLIN & CO.

Penelope's English Experiences. By Kate Douglas Wiggin. With fifty-three Illustrations by Charles E. Brock.

Penelope's Progress. By Kate Douglas Wiggin. Being such extracts from the Commonplace Book of Penelope Hamilton as relate to her Experiences in Scotland. With fifty-three Illustrations by Charles E. Brock.

A Little Tour in France. By Henry James. With Illustrations by Joseph Pennell.

LONGMANS, GREEN & CO.

Urchins of the Sea. By Marie Overton Corbin and Charles Buxton Going. Drawings by F. I. Bennett.

The Golliwogg's Polar Adventures. Verses by Bertha Upton. Pictures by Florence K. Upton. Price, \$2.00.

OXFORD UNIVERSITY PRESS.

The Holy Bible. Two-Version Edition. Being the Authorized Version with the Difference of the Revised Version printed in the Margins, so that both texts can be read from the same page.

JAMES POTT & CO.

Soap-Bubble Stories for Children. By Fanny Barry, Author of *The Fox Family*, etc. Price, \$1.00.

EULIAN PUBLISHING CO.

Evolution of Immortality. By Rosicruciae, Author of *The Rosy Cross*, etc.

C. M. CLARK PUBLISHING CO.

Quincy Adams Sawyer and Mason's Corner Folks. A Novel. A Picture of New England Home Life. By Chas. Felton Pidgin. Price, \$1.50.

D. P. ELDER AND MORGAN SHEPARD.

The Religion of Democracy. A Manual of Devotion. By Charles Ferguson. Paper. Price, 50 cts.

HENRY T. COATES & CO.

Faiths of Famous Men. In Their Own Words. Comprising Religious Views of the Most Distinguished Scientists, Statesmen, Educators,

Philosophers, Theologians, Literary Men, Soldiers, Business Men, Liberal Thinkers, and others. Compiled and edited by John Kenyon Kilbourn, D.D. Price, \$2.00.
The Weird Orient. Nine Mystic Tales. By Henry Illowizl.

CHAS. SCRIBNER'S SONS.

The House of Egremont. A novel. By Molly Elliott Seawell. Illustrated by C. M. Relyea. Price, \$1.50.
With Both Armies in South Africa. By Richard Harding Davis, F.R.G.S. Illustrated. Price, \$1.50.

PAMPHLETS.

The Life of Christ for Boys' Bible Classes. By W. H. Davis, Sec. Bedford Branch Brooklyn Young Men's Christian Association, with the advice of John Angus MacVannel, Ph.D., Columbia University and Pratt Institute. New York: The International Committee of Y. M. C. A.
Studies in Faith and Conduct. For Beginners in Bible Study. By J. W. Cook. New York: The International Committee of Y. M. C. A.
The Prospects of the Small College. By Wil-

liam Rainey Harper, Ph. D. Chicago: The University of Chicago Press. Price, 25 cts. net.

The Guild of Mercy. Its objects and aims. By Wm. T. Parker, M.D. (A Brother of the Fraternity), First Provost Guild of St. Luke the Evangelist and Physician in the U. S. of America. Price, 25 cts.

Twenty-seventh Annual Address of the Rt. Rev. J. F. Spalding, D.D., Bishop of Colorado, to the Council of the Diocese. Delivered in Wolfe Hall, Denver, June 6, 1900.

The Church at Work

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

FATHER HUNTINGTON, O. H. C., has been preaching in St. Mary the Virgin's Church every Sunday during his stay in San Francisco. He is making a profound impression in this city.

CENTRAL PENNSYLVANIA.

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

Church Re-opened at Mount Hope—Archdeaconry at Ashland—Corner Stone at Mount Carmel.

ON ST. LUKE'S DAY, Hope Church, Mount Hope, was formally re-opened. At 8:30 a. m. the surpliced choir of St. James', Lancaster, followed by the visiting clergy, the rector, and Bishop Talbot, passed in procession through the picturesque little yard of the church to the porch, singing Hymn No. 383. After choral morning prayer the new chancel, vestry, and porch were consecrated, and then in turn the Bishop blessed the new altar, East window, font, pulpit, organ, Communion vessels, and other gifts to the Church. Then followed the Communion Office, the Bishop being celebrant, the first rector of the parish, Rev. Alfred M. Abel, reading the Gospel, and the present rector the Epistle. Nearly 100 people made their communion at this service.

Hope Church was built in 1848 by Mrs. Harriet Buckley Grubb, and was consecrated in the following year by the Rt. Rev. Alonzo Potter, D.D. The "old church" may easily be distinguished by its ivy-covered walls. During the past year a new chancel, vestry, and porch have been added by Miss Daisy Elizabeth Brooke Grubb, of Philadelphia (granddaughter of the founder of the church) in memory of her parents, Clement and Mary Brooke Grubb, at a cost of more than ten thousand dollars. They are built of red sandstone, trimmed with white. The chancel is modeled after a 13th century English chapel—the architects being George Nattress and Son, of Philadelphia. The side windows are lancet-shaped, with high, sloping recessed sills, all of polished sandstone. The chancel window, by Alfred Godwin, of Philadelphia, is magnificent, the subject being "The Ascension," the central panel depicting the Ascent of our Lord into Heaven, the Blessed Virgin and St. John gazing after Him on bended knees, while the side panels portray the rest of the disciples, their eyes, too, being fixed on the Lord and Master as He recedes from view. The floor of the chancel is in rich tiling and mosaic, and the clergy stalls and Bishop's chair are of polished oak, made from special drawings. The altar rail, of brass, is in the form of the passion vine in bloom. The beautiful altar and reredos, of caen stone, is a fine creation, and three steps, of colored marble, lead up to the altar. A brass cross adorns the central panel of the reredos, the other four panels being filled with emblems of the Evangelists, in mosaic. The chancel

and east window are special gifts of Miss Grubb, in memory of her parents. The Communion service, of massive silver, was presented by Mrs. E. Jennie Grubb Smith, of Joanna Furnace, Pa., in memory of her husband, Col. L. Heber Smith; a large alms-bason, in brass, is the gift of the ten grandchildren of Clement Brooke and Mary Brooke Grubb; the Bishop's chair was presented by Mrs. Harriet Grubb Irwin, in memory of her husband, Stephen B. Irwin. The pulpit is handsomely carved, with a fine brass manuscript desk, the gift of Charles Brooke Grubb, of Lancaster. The font, which is also of stone, surmounted with a richly wrought brass cover, is the gift of C. Ross Grubb, of Burlington, N. J., in memory of his brother, Adjutant Isaac Parke Grubb, who died at the battle of Petersburg. The eagle-lectern was brought from Florence, Italy, by a former worker in the Sunday School, Mrs. Sarah Grubb Ogilvie; and the splendid pipe organ is the gift of Miss Grubb. The altar cross, vases, candlesticks, and book-rest are all memorials, the last a gift of the Sunday School.

A marble tablet on the outside wall of the chancel tells that it was erected "to the glory of God and in sacred memory of Clement Brooke Grubb and his wife, Mary Brooke Grubb." Inside the church we find several handsome memorial tablets in brass and marble. Plans are already completed for the addition of an octagonal baptistry with memorial windows, and for a rose window over the main entrance to the church.

Immediately after the service, more than 150 guests were entertained at luncheon by Miss Grubb, in her beautiful summer home at Mount Hope.

THE ARCHDEACONRY of Reading opened its fall sessions in St. John's Church, Ashland, Pa. (Rev. F. C. Cowper, rector), on Monday, Oct. 15, at 7:30 p. m. Evening Prayer was said, and the sermon was preached by the Rev. Jas. B. May, of Pottsville, from St. John iii. 9, "How can these things be?" The sermon was an earnest and graceful effort, attentively listened to by a good sized congregation.

On Tuesday, at 7:30 a. m., the Holy Communion was celebrated by the Ven. Archdeacon Jas. P. Buxton, assisted by the rector. At 9:30 the business meeting was called to order. Reports showed progress in the work of Church Extension. The Ven. Jas. P. Buxton was unanimously re-elected Archdeacon. The Treasurer, Rev. A. A. Bresee, and the Secretary, Rev. F. C. Cowper, were also unanimously re-elected. Prayers for Missions were offered at noon. At 2:30 p. m. the Order of the Day was the reading of an essay, by the Rev. F. C. Cowper, being a review of *Our Life After Death, or The Teaching of the Bible Concerning the Unseen World*, by the Rev. Arthur Chambers. Many people of the town came to hear the essay, and the discussion which followed. At 7:30 p. m. simultaneous services were held in St. John's, Ashland;

Holy Trinity, Centralia; and St. Paul's Mission, Girardville. The following topics served for all three services:

1. "Some Difficulties of Missionary Work in the Coal Districts, and How to Meet them."
2. "Some Thoughts on the Obligation of the Diocese to its Mission Stations."
3. "The Missionary's Work, and His Reward."

In Ashland the speakers were the Rev. Henry C. Pastorius, the Rev. John Mitchell Page, and the Rev. Alfred M. Abel. At Centralia, the Rev. Robert H. Kline presided, and spoke on the first topic. The Rev. Frank Marshall was the second speaker. The Rev. Frederic Lyne was the third speaker.

At Girardville, the Rev. Benj. F. Thompson presided, and introduced the speakers. The Rev. Frederic C. Lauderburn spoke on the first topic; the Rev. Stuart U. Mitman spoke next; the Rev. Geo. W. Van Fossen was the third speaker. Great interest was shown at all the services.

ON WEDNESDAY, Oct. 17th, the corner stone of the new St. Stephen's Church, Mount Carmel (Rev. Frederic Lyne, rector), was laid with imposing ceremonies, and in the presence of a vast concourse of people of all creeds, who observed the utmost decorum. The Holy Communion was celebrated at 7:45 a. m. by the Ven. Archdeacon Buxton, assisted by the Rev. John C. Gallaudet. At 10:45 a. m. the eleven clergy in attendance, and the choir, largely augmented by choristers from Trinity Church, Shamokin, led by the crucifer with processional cross, marched from the old building, hitherto used as a church, singing the hymn, "Onward Christian Soldiers." The rector of the parish (Rev. Frederic Lyne), placed a box in the corner stone, containing the Book of Common Prayer, the daily papers of Mt. Carmel, names of vestrymen, members of guilds, etc., and various other articles, and several silver coins.

The Ven. Archdeacon Jas. P. Buxton, acting for the Bishop, laid the corner stone, doing his part with dignity and skill, and then making a brief but eloquent address. The rector added a short history of the parish. He was followed by the Rev. Messrs. Abel, Bresee, and Gallaudet, in very happy congratulatory speeches, appropriate to the occasion. The offerings amounted to \$22. At the conclusion of the ceremonies, the visiting clergy and a number of the lay people of the neighboring parishes were entertained at dinner by the hospitable rector, at the Commercial Hotel, the handsome hostelry of Mt. Carmel.

CHICAGO.

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

Bishop McLaren's Anniversary—Daughters of the King—Church Consecrated at Savanna.

A LARGE NUMBER of clergy and laity gathered in the Church Club rooms on October 22nd to decide upon a fitting celebration

for the 25th anniversary of the Consecration for the Diocese of Chicago, of its beloved Bishop, the Rt. Rev. Wm. E. McLaren, D.D., D.C.L. The Rev. Dr. Locke was in the chair, and the Rev. Wm. C. DeWitt was made secretary of the meeting. It was resolved to have a service in the Cathedral on December 8th, and a luncheon served for Bishops and Clergy at the Clergy House afterwards. The chosen Committee on Service and luncheon was: Dean Pardee, Rev. Messrs. J. H. Edwards, Dr. A. W. Little, Wm. E. Toll, Ernest M. Stires, and Wm. B. Hamilton. The committee to advise with a committee of laymen to arrange for a more general commemoration is Deans Locke, Phillipps and Fleetwood and the Rev. Messrs. Thaddeus A. Snively and Wm. C. DeWitt. The meeting then adjourned until such time as the committees were ready to make their reports.

THE DAUGHTERS OF THE KING of the Diocese of Chicago, held their Annual Local Assembly meeting at Grace Church Saturday, October 20th, beginning at 11 a. m. The sermon was delivered by the Rev. S. B. Pond, from the text: "My Father worketh hitherto and I work." The celebrant at the Holy Communion was the Rev. E. M. Stires, assisted by the Rev. J. M. Ericsson. The Bishop of Chicago gave the absolution and benediction. A luncheon was served by the Daughters of the Grace Church Chapter, to all present. At its close, the Bishop gave a short and eloquent talk on "Thanksgiving as a feature of the Rules of the Daughters of the King, and the Rules of Prayer and Service." After a social hour, the business meeting was called to order, and Rev. E. M. Stires gave an address of welcome to the Assembly. The Rev. W. W. Wilson said the prayers of the order, and the Daughters' hymn was sung. A report of the General Council at Pittsburgh, held this month, was read by Mrs. W. W. Wilson, diocesan delegate. It was a full report of proceedings and sermons, with an interesting summary. Miss V. Smith, another delegate, also gave a very satisfactory account of the Convention. Diocesan Officers for the next year were elected as follows: Mrs. L. B. Kilbourne was unanimously re-elected president, Miss E. Peale was made vice-president, and Miss Potter, secretary and treasurer. The former secretary resigned, after having been three years in office. Dr. Wilson closed the Assembly with a short address and prayer.

BISHOP EDSALL delighted his old parishioners by being with them last Sunday. He made a strong appeal to the congregation for funds to carry on the missionary work in North Dakota. In the evening he visited Grace Church, and in the course of his address, spoke of the Indians as being very poor farmers, and of the necessity of helping them during the coming winter, on account of the almost total failure of the crops. The appeal was generously answered by subscriptions which aggregated several hundred dollars.

ST. PAUL'S CHURCH, Savanna, having liquidated its entire indebtedness, through the exertions of the Rev. J. H. Dennis, priest in charge, was consecrated on October 24th, by the Bishop of Chicago. The building was erected in 1888, and is one of the most Churchly and attractive of our rural churches. The opening services of the Northern Deanery, were held on the evening before, the Rev. B. F. Fleetwood, D. D., Dean, presiding. After an introductory address by the Dean, Bishop McLaren preached on the subject, "The Giving of Thanks to God, the Key-note of the Christian's Life and Progress."

On the morning of the Consecration, two celebrations of the Holy Communion were arranged for, one at 7, the other at 8 o'clock; the priest in charge officiating at the first and the Dean at the second. The service for the Consecration took place at 10:30 o'clock, the

Bishop preaching the sermon, and administering the Holy Communion, assisted by Deans Sweet of Rock Island, and Keator of Dubuque, Iowa, both of whom were formerly members of the Deanery. The afternoon was taken up with the business sessions of the Deanery, and at 7:30 p. m. evensong was sung by the Rev. E. M. Thompson, rector of St. John's Church, Naperville, after which addresses were made by the Rev. N. W. Heermans, rector of St. Peter's Church, Sycamore, and the Rev. Frederick W. Keator, rector of St. John's Church, Dubuque, Iowa.

A GENEROUS LAYMAN of the Church of Our Saviour, has placed \$100.00 at the disposal of the rector, for needed repairs in the church. At the reception given by the Vestry to the parish, Bishop Anderson, in his address, made one remark that especially applies to these days of irreverence, "The way people observe Sunday determines more than anything else whether they are Christians or pagans."

CONNECTICUT.

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

Approaching Anniversary—Notes.

THE venerable Society for the Propagation of the Gospel in Foreign Parts was organized in 1701, A.D. In 1704 a missionary of the Society held services in the shore-towns of Connecticut, including that of Fairfield. Others followed him, and in 1722, the Rev. George Pigot founded Trinity Church in the present borough of Southport. The first edifice erected for Divine worship was dedicated by Dr. Samuel Johnson, afterwards President of Kings College, New York, on Thanksgiving Day, 1725. The anniversary of the Dedication, as well as the bi-centenary of the venerable Society, will be observed Thursday, Nov. 22. The programme arranged is as follows:

8 a. m.—Holy Communion, the Bishop of Delaware, celebrant.

10:30 a. m.—Morning service and Holy Communion. Sermon by the Bishop of Albany. Celebrant, the Bishop of the Diocese.

1 p. m.—Luncheon.

3 p. m.—Afternoon Service. Creed and prayers. First address, "The Work of the Venerable Society in the World," the Bishop of Delaware. Second address, "The Work of the Venerable Society in the American Colonies," the Bishop of Ohio. Third address, "The Debt of Connecticut to the Venerable Society," the Rev. Professor Hart. Benediction.

ST. ANDREW'S CHURCH, Stamford, which has been undergoing enlargement, will be reopened by the Bishop of the Diocese on All Saints' Day.

THE REV. H. M. SHERMAN, rector of St. Paul's Church, Bridgeport, is making an extended visit to the Pacific coast. During his absence the parish is in charge of the Rev. Nathan T. Pratt.

DELAWARE.

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

Woman's Auxiliary at Dover.

THE ANNUAL session of the Woman's Auxiliary of the Diocese convened in Christ Church, Dover, Oct. 11, and was attended by a large number of women and representative men of the church. Mrs. C. L. McIlvaine of Wilmington, a daughter of the late Bishop Lee, called the meeting to order, and the Rt. Rev. Bishop of the Diocese introduced the Rt. Rev. Sidney C. Partridge, D.D., Bishop of Kyoto, Japan, and the Rt. Rev. J. M. Holly, Bishop of Haiti. He also presented a former classmate of forty years ago, the Rev. Dr. Guilbert of Trinity Church, Southport, Conn., who spoke encouragingly of the good work in the mission fields which is being helped by the Auxiliary.

Bishop Coleman was the celebrant at the Holy Communion, and he was assisted by Bishop Holly, who read the Gospel, and the Rev. George M. Bond, who read the Epistle.

EASTON.

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

Convocation at Princess Anne.

THE SOUTHERN CONVOCATION of the Diocese of Easton, began its session in St. Andrew's Church, Princess Anne, on Wednesday, October 17, and closed on Thursday evening with a service at which addresses were delivered by the Rev. Dr. Wyllys Rede of Crisfield, the Rev. J. Gibson Gantt of Berlin, and the Rev. Thomas C. Page of Cambridge.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.

Arrangements for Consecration of the Bishop Coadjutor—New Organ at Green Bay—New Altar at Waupaca.

THE CONSENT of the Standing Committees and of the Bishops has been received to the consecration of the Rev. R. H. Weller, Jr., as Bishop Coadjutor of this Diocese, and arrangements have been completed for the consecration to occur on November 8th, the octave of All Saints' Day, at the Cathedral. The consecrator will be the Bishop of Fond du Lac, assisted by the Bishops of Springfield and Milwaukee. The candidate will be presented by the Bishops of Marquette and Indiana, and the sermon preached by the Bishop of Chicago. The presence of a number of other Bishops is expected, including the Bishops Coadjutor of Chicago and Nebraska and the Bishop of Michigan City. The cards of admission may be obtained from Mr. N. W. Sallade. The Bishops and clergy will dine at Grafton Hall and the lay visitors at the parish house.

THE NEW ORGAN which has been built in Christ Church, Green Bay, is now complete and a trial recital was given on the evening of Oct. 18th, Prof. Williamson of St. Paul's Church, Milwaukee, officiating as organist. He commended highly the sweet tones and the mechanism of the instrument. A handsome brass altar cross has been presented to Christ Church by Mrs. H. J. Furber, while the retable, on which it will stand, has lately been presented as a memorial of the late Carl Scheller.

A NEW ALTAR has been placed in St. Mark's Church, Waupaca, as a memorial to the late Mrs. Geo. L. Lord, given by her children, Irving P. and Wallace H. Lord of Waupaca, Arthur Lord of Louisville, Ky., and Mrs. J. C. Lewis of Antigo, Wis.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Episcopal Residence.

IT IS reported that through the munificence of John H. Barker, of Michigan City, an episcopal residence will shortly be erected for the Diocese at a cost of from \$20,000 to \$25,000. The structure will be of Bedford stone.

MARYLAND.

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

Convocation at Annapolis.

THE SEMI-ANNUAL SESSION of the Archdeaconry of Annapolis, was held at Annapolis Tuesday, October 23d. The session opened with the Holy Communion, Bishop Paret being the celebrant. An address was delivered by the Bishop on "The best methods of promoting the work of the weak parishes." The Rev. E. T. Helfenstein, the newly-elected rector of St. John's Church near Ellicott City, was appointed Archdeacon by the Bishop and elected by the Archdeaconry.

MASSACHUSETTS.

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

Church Consecrated at Watertown—Death of a Sister—Notes.

THE CHURCH OF THE GOOD SHEPHERD, Watertown, has paid its debt, and was consecrated by Bishop Lawrence, October 21st.

This church was begun in 1883 under the care of the Rev. Edward A. Rand, who is still in charge. The lot was purchased in 1886, and a few months afterwards, the church edifice was built. Mr. Rand has faithfully discharged his duties as rector of this parish, and accomplished a work, which has endeared his name to every one in the community. He has labored amid many disadvantages, but he has wisely overcome them, and as a result, a strong and progressive parish is visible to-day.

SISTER ELIZABETH MARGARET, who died in Montreal, October 23, was in charge of St. Margaret's Home for incurables. Her remains were brought to Boston, Thursday, and a service was held in St. Margaret's Home on Louisberg Square. The funeral was held the following day in St. John the Evangelist's. Father Osborne officiated, and was assisted by Father Field. The interment was at Cedar Grove Cemetery.

The deceased was Abbie E. Pulsifer, the eldest daughter of the late Thomas P. Pulsifer of Boston. She was a member of the Sisterhood for twenty years.

THE "Relations of the Church to the Stage" was ably discussed by the Rev. Walter E. Bentley of New York, and by several other speakers, at the last meeting of the Episcopalian Club, October 22.

THE ANNUAL MEETING of the Free Church Association (Massachusetts Branch), to receive the reports of the Executive Committee and Treasurer, elect officers, and transact all other necessary business, will be held on Monday, November 5, 1900, at 12:15 p. m., in the Diocesan House, Boston.

THE LOWELL Archdeaconry held their October meeting in Trinity, Concord. After the business meeting, luncheon was served at the Concord school. The Rev. Dr. Hutchins entertained the delegates at a late hour, and the historic attractions of the town were visited.

THE LECTURE of the Training School for Church workers will begin on Monday, November 5th, at 7 West Cedar street. At 11 a. m. Deaconess Carter will have charge of the Preparatory Dispensary class and an hour later, Mrs. Prescott Hall will have the Mission Study class. On Tuesdays at 11 a. m. the Creed in the New Testament will be treated by the Rev. G. A. Strong of Quincy. On Wednesdays, the Old Testament (the prophets) will be treated by the Rev. A. P. Greenleaf of Everett. The Prayer Book by Deaconess Carter, and Bible class (the life of Christ) under Mrs. Guy Lowell on the last two days of the week.

MICHIGAN.

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

OWING to a press of diocesan business on the part of the Bishop of Connecticut, the appointed lecturer, the Baldwin Lectures at Ann Arbor have been postponed until December.

MILWAUKEE.

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

Death of W. L. Hinsdale—The Bishop's Ninth Anniversary.

IN THE DEATH of Mr. William L. Hinsdale, the Cathedral loses an old time and faithful member who has been connected with the organization almost from the beginning. Mr. Hinsdale was a native of New York State and came to Wisconsin in 1843, locating at Southport, now Kenosha. It was in 1855 that he came to Milwaukee, having thus been identified with the city for nearly half a century. He was one of the original supporters of Bishop Armitage in his inauguration of the Cathedral movement and until age and infirmity prevented, was a constant attendant at the services. He was also an active member of the Old Settlers' Club and for many

years had been identified with the Northwestern National Fire Insurance Co. of Milwaukee. He is survived by two sons and an unmarried daughter.

Mr. Hinsdale died on the afternoon of October 26th, his death coming suddenly at the end. He was within a month of his eighty-fourth birthday. The burial service was held from the Cathedral on the following Monday.

THE NINTH ANNIVERSARY of the consecration of the Bishop was remembered at the Cathedral on Sunday, October 28th, especially at the early celebration. A solemn *Te Deum* was also sung in honor of the anniversary at the evening service. At 11:00 the Rev. F. L. Maryan, chaplain of Kemper Hall, spoke on behalf of Christian Education and the work of the school, and also expressed the congratulations of the clergy of the Diocese to the Bishop on his anniversary.

MINNESOTA.

H. B. WHIPPLE, D.D., LL.D., Bishop.

Harvest Festival—Gilbert Memorials—Convocation at Hastings—Minneapolis News.

ON SUNDAY, Oct. 14th, the Church of the Messiah, St. Paul, held its Harvest festival. The rector, Rev. H. D. Jones, commemorated the first anniversary of his rectorship at the same time. The church was very nicely decorated. The vested choir rendered festal music and the rector celebrated the Holy Eucharist and preached appropriate sermons in honor of the double event.

ARCHDEACON HAUPT asks the Sunday School children throughout the Diocese to raise a fund for the purpose of erecting a monument to the late Bishop Gilbert as there is nothing at present to mark the place where he is buried. About \$5,000 in cash and pledges has been subscribed so far towards the "Bishop Gilbert Memorial" fund. Thirty thousand dollars is the amount required. Friends of the late Bishop from Vancouver, British Columbia, to Boston, Mass., have already contributed towards the fund.

THE FALL MEETING of the St. Paul Convocation assembled at Hastings Oct. 18th. The meeting opened with morning prayer and sermon by the Rev. H. D. Jones. A celebration followed. At the conclusion of the service, the rector, the Rev. P. H. Linley, and Dean Andrews, gave the greeting and welcome. The Rev. Dr. Wright recounted his travels through the Holy Land, Palestine, Egypt, and Syria. The Rev. C. C. Rollitt reviewed Dr. Kedney's book, *Problems in Ethics*; the Rev. J. McIntyre Bradshaw of Rushford read a paper on "The Message of the Prayer Book." The evening service was largely of a missionary character. The attendance was quite large, the papers very edifying and instructive. The ladies of the parish entertained the visitors in a most gracious and hospitable manner.

AN ALTAR has been placed in St. Thomas' (African) Chapel, Minneapolis, and a communion set consisting of silver chalice and paten and cut glass cruets has been presented to the mission as a thank offering from Gethsemane parish. A service of benediction was held, when both altar and communion set were formally dedicated to the glory of God and for future use. A celebration followed at which 32 communicants received their first communion in their own chapel. In the afternoon a beautiful marble font was dedicated. Both services were largely attended. St. Thomas' Mission is under the fostering wing of Gethsemane parish and is making substantial progress in Church attendance and Sunday School.

DURING THE WINTER MONTHS the following course of lectures will be delivered at the Deaconess Home:

"Practical Work," Bishop Whipple; "Theology," Rev. H. D. Jones; "Church History," Rev. F. L. Palmer, rector of Ascension

Church, Stillwater. There is a \$1,500 mortgage on the "Home" which the Board will endeavor to wipe out this winter if possible.

A QUIET but effective work is being established at Willow River by Archdeacon Appleby. The population is largely composed of foreigners, Swedes and Scandinavians predominating. Several of the Denominations have tried to gain a foothold and failed. A monthly service with celebration and sermon is conducted by the Archdeacon at the residence of Mr. F. B. Millard. There are from 8 to 10 Church families in the town.

CHRIST CHURCH parishioners, Albert Lea, are rejoicing over a commodious seven room rectory lately finished, a new vestry room, and other improvements.

THE FIRST meeting of the City Missions Class of Minneapolis was opened by a talk from Mrs. Weitzel on how the Chinese live in the interior and the way in which their belief in evil spirits affects their customs. Miss Kirtland, of Holy Trinity, told of the beginning of our work in China, dating back to 1835, and as the country was then closed the missionaries went to Batavia, where there were many Chinese, and there was an opportunity to learn the language and open schools. She was followed by Mrs. Merrill, of All Saints', with sketches of some of our workers, beginning with the elder Boone, who, even as a student, was so drawn to work in China that he declared that if by spending his whole life there he could but oil the hinges so that the next man who comes could go in, he would be glad to go. Miss McCullom, of St. Paul's, took the topic of boarding and day schools in Shanghai and Wuchang; our president read a brief paper on the religion of the Chinese and their idea of a future life, and Mrs. Passmore spoke of the encouragements and hindrances to work in China and she also, through the session, answered questions and gave bits of personal experience that made it all more real to us.

MISSOURI.

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

Church Consecrated—Legacy for St. John's.

ON SUNDAY, Oct. 7th, the Church of the Redeemer, St. Louis, was consecrated by the Bishop of the Diocese in the presence of a large congregation, the Bishop preaching from Philippians iii. 20. At the same service two mural paintings were unveiled, the subjects being "The Ascension," and "Christ, the Good Shepherd." The first was given by L. D. Dozier, as a memorial of Mrs. Lewis Dozier, and has place in the chancel. The second is over the north entrance and is a memorial of two children of Mr. and Mrs. L. D. Dozier, and was given by Mrs. Eleanor T. Lewis and Miss Annie Lewis. This parish is in charge of the Rev. Charles Trotman, who after some years of hard and trying work, succeeded in having the parish debt paid last Easter. Since that time about \$3,000 has been expended on improvements.

BY THE WILL of Mrs. Catherine D. Wainwright, for many years a member of St. John's parish, St. Louis, St. John's receives a legacy of \$1,000 to be used in paying existing liabilities. St. John's suffered heavily in the cyclone of 1896. Under the care of the Rev. C. H. Moller it has gone steadily on since then and is now in a prosperous condition. Mrs. Wainwright also left \$2,000 for the Endowment Fund of the Episcopal Orphans' Home, St. Louis.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

Church Consecrated at Butler.

ON THURSDAY MORNING, October 25th, the Bishop consecrated St. Paul's mission church at Butler. Morning prayer was said by the Rev. C. S. Abbot of Christ Church, Belleville, and the Rev. Chas. Douglas of Trinity Church,

Paterson. The Ven. Alexander Mann, Archdeacon of Newark, read the Gospel, and the Ven. Wm. R. Jenvey, Archdeacon of Jersey City, the Epistle. The Sentence of Consecration was read by the Rev. Geo. C. Graham, priest in charge at Butler. The Bishop made the address, in which he told the congregation that theirs was the smallest church he had ever consented to consecrate. He is usually opposed to consecrating mission churches lest by some misfortune they should pass from their hallowed uses. He reminded the people of the duty his action imposed upon them, to sustain the work thus far so successfully accomplished, and also the privileges they share now in their Diocese.

At this service was baptized the infant daughter of Mr. and Mrs. Harry Quay, the first couple ever married (so far as records show) by the Church in the town of Butler. The two communicants of St. Paul's, who have been the mainstay of the work in Butler, were among the sponsors, and so in several ways little Emily Catherine Quay is especially the daughter of the Church in Butler. Immediately preceding the Consecration, but in a separate service, the Bishop confirmed a class of seven persons. Five of these were adults and four were men and boys.

At night there was another service when the Ven. Alexander Mann, Archdeacon of Newark, preached.

The church thus consecrated is the work of three years. For a number of years there have been efforts by the rectors of Christ Church, Pompton, to organize the Church people of Butler and to establish regular services. These efforts have met varying success. The many changes at Pompton have always resulted in disorganizing mission work at Butler until the people there were disheartened. The priest now in charge took up the work on the second Sunday in January, 1898. The mission then possessed a prayer-desk and twenty-five old style Prayer Books and Hymnals. Services were held in various halls in the town. The first thing to undertake was the erection of a church edifice, and work was begun for that purpose in the spring. Archdeacon Mann lent all his energy to the work. A lot near the center of the town was purchased for \$200 and was paid for. In the next year the people of the town gave five hundred dollars and the missionary raised as much more in the Diocese at large. After two unsuccessful efforts to get plans within their means, the missionary and a builder of the town worked out the present plans and work was begun. The corner-stone was laid on September 17, 1899, and the church was opened on January 24, 1900, and is completely furnished. The furniture was all special gifts and the chancel furniture was made in Butler. The amount remaining due upon the church was raised and the final payment made on June 18th of this year.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Mount Holly—Camden—Woman's Auxiliary—Convocation at Metuchen.

TRINITY CHURCH, Mount Holly, will be closed after Sunday, October 28th, and the congregation will unite with that of St. Andrew's Church in the same town, of which the Rev. James Stoddard is the rector. For several years past the idea of consolidating the two parishes has been favorably entertained by many persons in each congregation, and the vacating of the rectorship of Trinity Church by the removal of the Rev. Martin Aigner to Franklin, Pa., has led to a consideration of plans for consolidation previously mooted. The result is, that Trinity parish will continue to exist as a corporation until the property is disposed of and all obligations met, but that the services in Trinity Church will cease forthwith. The parish was organized on May 28th, 1859, and

the church edifice was consecrated by Bishop Odenheimer on March 15th, 1860, the first rector being the Rev. DeWitt C. Byllesby.

ST. PAUL'S CHURCH, Camden, and its daughter church of St. Stephen's, have resumed full services, and at St. James' Chapel the outlook is hopeful for that Mission. Considerable interest is taken by the congregation at St. Stephen's in the effort to obtain a parish building. It is hoped to make a beginning soon. At the Church of Our Saviour, South Camden, things look promising. The Rev. Howard D. Speakman, who has been officiating for several weeks past, will continue to do so until a rector is called.

THE UPPER DIVISION of the Woman's Auxiliary of the Diocese held an enthusiastic meeting at St. John's Church, Somerville, on October 11th. The Rev. Harrison B. Wright, the rector of the parish, made a happy address of welcome and the missionary work of the Church was most ably presented by the Rev. Harry E. Robbins of Fort Benton, Montana, and the Rev. George B. Pratt, just returned from Porto Rico. There was a large attendance of women; also a few of the neighboring clergy, with the Bishop of the Diocese, were present. Several excellent reports were made by the vice-presidents of the several departments, and the interest never flagged from first to last.

THE NEW BRUNSWICK CONVOCATION met on Oct. 16th, in St. Luke's Church, Metuchen, the Rev. J. F. Fenton, Ph. D., rector. About forty of the clergy were present, including the Bishop of the Diocese and Dean A. B. Baker. The sermon was preached by the Rev. W. N. Baily, rector of Christ Church, Shrewsbury. After the business session, the Rev. J. A. Trimmer, of Helmetta, read a paper on "The Spirit of Our Times," which was followed by a general discus-

sion. A missionary service was held in the evening, at which Bishop Scarborough, Dean Baker, and the Rev. C. L. Cooder, of Rahway, made addresses. The services and meetings were very gratifying, and the bountiful hospitality of the parish was cordially acknowledged by the visitors. A parish reception was tendered to the rector and Mrs. Fenton on the following Thursday evening.

PENNSYLVANIA.

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

Death of Rev. Dr. Murphy and of Rev. Wm. H. Badger—Philadelphia Notes—Miss Dunlop's Legacies.

About a year ago, Dr. Murphy resigned the rectorship of St. Michael's Church, his resignation to take effect when a successor was chosen; but as no one was selected to take his place, he continued his duties as rector until prostrated by his last illness. Dr. Murphy was born in Philadelphia, October 23d, 1827, and was educated at the Episcopal Academy and the Central High School. On June 15, 1849, he was ordered deacon by Bishop Alonzo Potter in All Saints' Church, Philadelphia, and advanced to the priesthood three years later. He served his diaconate in St. Luke's Church, Philadelphia, as assistant to Rev. Dr. (afterwards Bishop) Howe; and for about a year was an assistant priest at St. Mark's Church in the same city, when the Rev. Dr. Wilmer was rector. From 1853 to 1867 he was rector of Calvary Church, Rockdale, and of St. John's, Concord, both in Delaware county. In 1868, he became rector of St. Michael's, Germantown. The University of Pennsylvania conferred upon him, in 1888, the honorary degree of Doctor in Divinity. On June 15, 1899, Dr. Murphy celebrated his golden jubilee, the 50th anniversary of his ministry. The sermon preached on the fol-

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Makes hot breakfast-breads wholesome—no yeast germs, no alum. Makes cake, biscuit and pastry of superior fineness, flavor and delicacy. Makes food that will keep moist and sweet. Is most economical, because it is the purest and greatest in leavening strength. In the easy, expeditious preparation of the finer cakes and pastries, Royal is indispensable.

Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food means injury to health.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

lowing Sunday was of special historical significance in the annals of the parish, inasmuch as two-thirds of the half century of years of his unbroken service in the ministry had been lived in St. Michael's. Dr. Murphy was a lover of young men, and his advice was sought by many, who occupy some of the most prominent positions in this part of the country. He was also a great benefactor of the poor, and, it is said, was criticised by many for visiting the poor oftener than others in good circumstances. He was beloved by many people of all creeds. His widow, four daughters and one son survive him. On Tuesday afternoon, 23d ult., a short private service was held at the rectory by the Rev. Dr. J. DeW. Perry, and then the casket was removed into the church adjoining, six of the youngest priests of the Diocese being the bearers: viz., the Rev. Messrs. L. K. Lewis, A. A. Lamb, W. C. Emhardt, J. M. Hayman, C. Gilpin, and R. Benedict. The bier was preceded by Bishop Whitaker, Dean Perry, the Rev. Drs. Wm. Ely, W. P. Lewis, and T. C. Yarnall, and the Rev. E. S. Watson, all associates of Dr. Murphy. Following these were other clergymen of the Diocese. The church was crowded, and many ministers of the various Protestant bodies were present at the rectory and also in the church. The Bishop, assisted by Dean Perry, Rev. James H. Lamb, and Rev. Dr. Yarnall, took part in the service, the latter reading the lesson. The chancel was tastefully adorned with flowers and potted plants, and on the window sills were banks of smilax, asparagus and white carnations. After the service, the body was removed to the family burial ground at Rockdale, where the Rev. Dr. Perry said the committal service. The date of his burial was coincident with that of his birth, 73 years ago.

AT A LATE HOUR on Saturday night, 20th ult., the Rev. William N. Badger, a priest of the Diocese of New Jersey, but who had been a resident of Philadelphia for over 30 years past, died very suddenly of apoplexy. He was a graduate of the Collegiate Department, University of Pennsylvania, class of 1856. Subsequently he took orders in the Church, and had charge of parishes in Philadelphia and Mount Holly, N. J. Relinquishing all sacerdotal functions, he became an editorial writer and dramatic critic on *The Press* in the days of Colonel J. W. Forney, but for many years past had been on the staff of the *Philadelphia Inquirer*.

CHURCH PEOPLE throughout Germantown were deeply affected on Sunday, 21st ult., when it was announced that the Rev. John Kemper Murphy, D.D., had "entered into peace" on the morning of that day.

THE WILL of Elisabeth Thomson, probated 20th ult., directs that after paying for a headstone over her grave, the balance of the estate of \$1,700 is to go to the Church of the Holy Apostles, Philadelphia, for the Endowment Fund.

THE CLERICAL BROTHERHOOD held a Spiritual Conference on Monday, 22d ult., in Trinity Church, Southwark, Philadelphia. There was a celebration of the Holy Communion at 8 a. m., followed by breakfast one hour later. The Conference began at 9:45 a. m., when a number of topics were presented and discussed.

ON THURSDAY, 25th ult., at high noon, in St. Luke's Church, Germantown, Philadelphia, the Rev. Wm. C. Emhardt, rector's assistant, was united in Holy Matrimony to Miss Anne Lindsay Haines, the Rev. Dr. Samuel Upjohn, rector of St. Luke's solemnizing the marriage. The Rev. Wm. P. Niles, son of the Bishop of New Hampshire, was "best man"; and among the ushers were the Rev. Messrs. Henry R. Gummey and Horace A. Walton.

AT THE CHURCH of the Holy Apostles,

Philadelphia (Rev. Nathaniel S. Thomas, rector), a splendid electrical organ, costing over \$20,000, is being erected and nearing completion. It is a gift to the church by Mr. George C. Thomas, accounting warden and superintendent of the Sunday School.

THE DEATH of Dr. Lawrence Turnbull in his 80th year occurred on the 24th ult. He was a native of Shotts, Lanarkshire, Scotland, and came to America in 1838. He was celebrated as an aurist and for many years, until a year ago, was ontologist to the Jefferson Medical College. For a long series of years he was a member and vestryman of St. Luke's Church, Philadelphia.

THE LEGACY of \$500 left by Miss Julia Dunlap will be paid into the Endowment Fund of St. Clement's Church. It was left with the knowledge that such was the usual custom, and that it would not, as some papers state it, be used for the rector's personal use. The All Saints' Sisters are to receive \$1,000. The terms of the will were drawn up while the Society of St. John the Evangelist was at St. Clement's and under conditions that were felt to be morally binding and not to be changed. The original idea was, that the Society would remain in Philadelphia and that St. Clement's would benefit by this disposition of the property.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Woman's Auxiliary.

THE TWENTIETH annual meeting of the Pittsburgh Branch of the Woman's Auxiliary was held at the Church of the Ascension, Shadyside, on Friday, October 26. The services of the day were begun by a celebration of the Holy Communion, by the Bishop of the Diocese, with an address by the Rev. B. M. Spurr of Moundville, West Virginia. Following the service, Miss Mann of Japan told of her work in Aomori, and at noon Bishop Whitehead had prayers and intercessions for Missions. In the afternoon, addresses were delivered by the Right Rev. J. T. Holly, Bishop of Haiti, in behalf of his work; by the Rev. Mr. Spurr and Miss Mann. At the business meeting which was held the annual report of work was presented.

Seven hundred dollars were appropriated for joint work, to be divided among the following objects: Work among the Indians in Florida and in the West, Colored Industrial School at Raleigh, N. C., for building the church at Sendai, Japan, Cape Mount, Africa, Brazil, Alaska, and for Foreign Insurance.

The following officers were elected to serve for the ensuing year:

President, Mrs. Ormsby Phillips, 344 Ridge Avenue, Allegheny, Pa.; Vice-Presidents, Mrs. Cortlandt Whitehead, Ellsworth Avenue, Pittsburgh, Pa.; Mrs. C. W. Mackey, Franklin, Pa.; Mrs. G. A. Gormly, Sewickley, Pa.; Mrs. J. H. Brooks, Oil City, Pa.; Mrs. E. H. Ward, Pittsburgh, Pa.; Mrs. Mary Hutchinson, Sewickley, Pa.; Recording Secretary, Mrs. Daniel Duroe, 171 Pearl Street, Pittsburgh, Pa.; Corresponding Secretary, Mrs. Marcellin Adams, Fifth and Wilkins Avenues, E. E. Pittsburgh, Pa.; Treasurer, Mrs. J. H. Childs, Fifth Avenue, E. E. Pittsburgh, Pa.; Correspondent Church Periodical Club, Mrs. H. M. Doubleday, Coltart Square, Pittsburgh, Pa.; Treasurer of United Offering, Miss J. Cuddy, Church Rooms, Lewis Block, Pittsburgh, Pa.; Treasurer of Miss Carter's Salary, Miss Margaret Phillips, 344 Ridge Avenue, Allegheny, Pa.; Junior Auxiliary in charge of Mrs. Marcellin Adams, Fifth and Wilkins Avenues, E. E. Pittsburgh, Pa.

SACRAMENTO.

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

Convocation at Auburn.

THE SECOND annual Convocation of this District met in St. Luke's Church, Auburn, Calif. (Rev. John Shurtleff, rector), on Oct. 16 and 17. Eighteen clergymen and 25 lay deputies were present, every parish and mission from the portion of Nevada lying within

the District being represented by its clergyman and lay deputies. The Bishop was celebrant of the Holy Communion on the morning of both days, and a congregation which fully filled the handsome church listened to the powerful, touching, and eloquent Convocation sermon preached by the Rev. B. M. Weeden of San Jose, Diocese of California.

Aside from the regular routine work, the Bishop asked for expressions regarding the desirability of his proposed official visit to Porto Rico, and the matter was fully discussed. The Bishop announced his intention to take residence in the city of Sacramento not later than March next. A resolution was unanimously passed that an equitable division of diocesan funds would be made with Nevada, in case a re-arrangement of present diocesan lines should take place. Measures were taken for the establishment of a library for the use of lay readers, and looking to the formation of a society or brotherhood of the lay readers of the District to be perhaps extended into other Dioceses in the future.

The regular committees were re-elected. The Rev. C. L. Miel, of Sacramento, and Mr. F. M. Deal of Nevada, were chosen delegates

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ARE you satisfied with the results you are getting with the infants' food you are now using? If not, try Mellin's.

Mellin's Food gives results. Mellin's Food gives satisfaction to the mother and babe. Mellin's Food not only nourishes, but increases the growth, and produces solid, sound flesh and bones, that guarantee to the infant a happy, healthy childhood and vigorous maturity.

Mellin's Food is to be used with fresh milk, and requires no cooking, boiling, or tedious process to prepare it. Try it once and see how much the baby will like it, and send for our book, "The Care and Feeding of Infants."

Could you see our quintette of girls (the baby is hardly big enough to wean yet), I think you would agree that a sturdier, prettier, or brighter five were hard to find, and Mellin's Food gets the credit. We consider it simply impossible to live without Mellin's Food, and if in any way we can increase its always increasing popularity, you can count on us. It is so easily prepared, and satisfactory in every way.

Mrs. A. B. CAMBLOS
2050 Pine St., Philadelphia, Pa.

When my baby was five weeks old, I was taken ill with the Grip, and had to stop nursing him. He weighed at that time fourteen or fifteen pounds. I tried all the different baby foods, also cow's milk, but nothing would agree with him. He grew weaker from day to day, and in less than a month was reduced to a mere skeleton. For two months we had him wrapped in cotton, and could only handle him on a pillow. Struggling between life and death, he was given up by everybody here, and weighed but six pounds at four months. As a last resort I tried Mellin's Food in a very weak form, and, much to my surprise, his stomach retained it. From that time he gained flesh rapidly, and has never been sick a day in his life since. He passed through teething without an hour's sickness. He lived entirely on Mellin's Food until three and a half years of age. He is now four, and prefers Mellin's Food to any and every thing, and a brighter, stronger, and healthier child never lived. He is known by all his friends as a Mellin's Food baby. I can never say enough in favor of Mellin's Food, and cheerfully recommend it to all mothers, as I think it the only thing that saved my baby's life.

Mrs. H. I. ADAMS
Occidental Hotel, Seattle, Wash.

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to the General Convention, with the Rev. W. A. Rimer, of Nevada City, and Mr. W. B. Lardner, of Auburn, as alternates. The closing service on Wednesday night, was given to the work of Parish Guilds and the Woman's Auxiliary, and a remarkable showing of activity and contributions to Church work was made.

Among the many pleasant memories of the Convocation is the generous hospitality of the rector and his people, including drives to points of grand mountain scenery on the American river, and the Bishop's reception, which was largely attended, at the residence of Dr. F. M. Todd.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Colored Convocation—Notes.

THE FIRST annual Convocation of the "Archdeaconry of South Carolina for Colored People," was held in St. Mary's Chapel, Columbia, Oct. 16-19. It was opened by a service and a sermon by the Bishop, followed by a celebration of Holy Communion. Archdeacon Joyner, 11 of the other clergy, and laymen representing the missions were present. The topics discussed were: "Missions"; "The Mission School"; "The Sunday School"; "Conversion"; "The Episcopal Church"; and "The Home Life." The meeting showed increased interest in Church work among our colored people.

THE REV. W. P. WITSELL, of the Good Shepherd, Columbia, has engaged with the Bishop's hearty approval in the task of raising funds for the building of a new church. This struggling parish has done nobly in the 14 years of its existence, and the members deserve the new church they are building and the sympathy of our people.

TRINITY CHURCH, Columbia, is still vacant. The Vestry has made two calls without success.

THE BISHOP has appointed the Rev. J. Bentham Walker to be missionary in charge of the work on the Charleston and Savannah R. R., and the Rev. B. M. Anderson, recently graduated from the Virginia Seminary, has been stationed by the Bishop in the upper part of the Diocese.

SOUTH DAKOTA.

W. H. HARE, D.D., Miss. Bp.

Convocation at Aberdeen—Church Consecrated at Webster—Indian Convocation.

THE ANNUAL CONVOCATION of the Eastern Deanery was held in St. Mark's Church, Aberdeen, on Tuesday and Wednesday, October 16th and 17th. There were present, besides the Bishop, ten of the twelve clergy residing in the Deanery, and eight or ten lay delegates; the Woman's Auxiliary also meeting several times with the Convocation. The Rev. A. A. Butler, Warden of Seabury Divinity School, Faribault, Minn., was also present during the first day. On Tuesday, the Holy Communion was administered at nine by the Bishop, assisted by two of the clergy; and the Bishop read a portion of his annual address. At 10 a. m., Convocation was organized; the Rev. H. N. Tragitt being re-elected Secretary; and Mr. John T. Coxhead, Treasurer. The Bishop announced his appointments: Dean, the Rev. John H. Babcock. Standing Committee, the Rev. Messrs. John H. Babcock, and W. H. Sparling; Messrs. R. W. Folds and Geo. W. Lewis. Examining Chaplains, the Rev. Messrs. John H. Babcock, J. W. Cook, Edward Ashley, and Robert Doherty, D.D. Secretary of the Woman's Auxiliary, Miss Mary B. Peabody.

Reports of various committees were read and referred. At 3 p. m., after more reading and reports and some discussion about Letters of Transfer for Communicants, Warden Butler delivered to the joint meeting of Convoca-

tion and the Woman's Auxiliary an address upon the Sunday School, answering questions and presenting the several duties of parents, pastor, and people in a way that instructed, reformed, and encouraged those who are endeavoring to train the children of the Church in the Church's ways. Miss Peabody read the report of the Auxiliary. At 8 p. m., after a service of song, Warden Butler concluded his address. On Wednesday, the 17th, after morning prayer, occurred the ordination elsewhere noted. Services were again held in the evening.

NEXT DAY, Thursday, the 18th, the Bishop and nine of the clergy left Aberdeen for Webster, 50 miles east, which place is in charge of the Rev. H. M. Tragitt. At 10 a. m., the Holy Communion was administered, and an address was made by the Bishop; after which, a conference was held by the Bishop and clergy. At 4 p. m., the Bishop baptized the infant son of the priest in charge, and addressed the people. At 8 p. m., the church was consecrated; the Rev. Dr. Doherty preaching the sermon. A large congregation was present at this service. The building will seat about 100 people, is honestly built without any sham or deceit, is Churchly in style, and of correct proportions. It cost only \$1,100, and is all paid for. There is a convenient rectory on the lot next to the church; and the work of the Gospel of Christ is being diligently done by both pastor and people.

How QUIET and pleasing are the early hours of morning! At 4:40 a. m., of the 19th, the Bishop, accompanied by six of the clergy, left for Redfield, returning to Aberdeen—where they leisurely enjoyed a good breakfast—and reached Redfield at 10 a. m. A church has been building here during the past summer, but is not quite finished nor ready for consecration. This place and Groton are

A Roast.

ON TEMPERANCE PEOPLE.

A little woman out in Tower Hill, Ill., takes a fall out of the temperance people in a letter containing the following: "It is amusing to see some staunch temperance people who would as soon be caught stealing a horse as to be seen going into a saloon, that are tied down, hard and fast, to their coffee cups as much as an old whiskey sot is to his morning dram. They give the same excuse that the old sot does, they act the same way, the habit is just as fixed. Their dram does not as quickly intoxicate, but its steady use just as surely breaks down the nervous system and ruins them physically and mentally, frequently setting up some fixed form of chronic disease.

"Consistency, thou art a jewel, just as much to-day as of old. Either break away from your slavery,—tea, coffee, or any other pernicious habit you may have, or quit preaching to others. I know what I am talking about, for I was a coffee slave for a time and can speak truthfully of its effects. It almost ruined my nervous system, caused constipation, headaches, and sleeplessness. I suppose if I had drank enough at one time to make me entirely drunk, I might have felt easier.

"Finally the stuff began to cause coughing after my meals; then I concluded to part company with the demon, and at once, upon the advice of some friends, took up Postum Food Coffee. The change was marvelous. I passed from an invalid to a healthy person, in a very short time. I had quit a drug and taken up a strong, powerful, nourishing food in liquid form, and owe my present health to Postum Food Coffee." Name will be furnished by Postum Cereal Co., Ltd., Battle Creek, Mich.

The Value of Charcoal.

FEW PEOPLE KNOW HOW USEFUL IT IS IN PRESERVING HEALTH AND BEAUTY.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggist sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

FOR THANKSGIVING DAY

a rate of one fare and a third for the round trip has been authorized to points within 150 miles, on the Nickel Plate Road. Chicago Passenger Station, Van Buren and Pacific Ave., on the Loop. City Ticket Office 111 Adams St.

THE NICKEL PLATE ROAD

will sell tickets within distances of 150 miles, November 28th and 29th, at rate of a fare and a third for the round trip, account of Thanksgiving day. Return limit November 30th.

This road has three through trains daily to Ft. Wayne, Cleveland, Erie, Buffalo, New York, and Boston, carrying vestibuled sleeping cars and affording excellent dining car service, individual club meals being served, ranging in price from 35 cents to one dollar. Write John Y. Calahan, General Agent, 111 Adams St., Chicago, for reservation of sleeping car accommodations. Chicago Passenger Station Van Buren St. and Pacific Ave., on the elevated Loop. City Ticket Office 111 Adams St.

THE excellence of Mellin's Food as an article of diet for the invalid consists in its nourishing the invalid satisfactorily without exacting any penalty from his stomach. That delicate organ is not overtaxed while at the same time the nourishing of the patient goes forward rapidly and he gains in flesh and health.

"Garland" Stoves and Ranges

were awarded highest prize at Paris Exposition, 1900.

in charge of the Rev. George McKay. At 8 p. m., services were held; a boy was baptized, two women were confirmed; and addresses were made by the Rev. J. S. Budlong and Mr. Chas. W. Rider.

It may be proper to note how many of the services and ordinances of the Church were observed during this missionary journey: Baptism, Confirmation, the Holy Communion, Holy Orders, Public Worship, Preaching the Word, and Consecration of a House of Prayer.

THE NIOBRARA (Indian) convocation, conducted by Bishop Hare at Standing Rock Reservation, was attended by about 800 Indians. The reports show that under the work originated by Bishop Hare 25 years ago, the Indians have made great progress in Christianity. They have 85 places of worship and the aggregate contributions made by them for religious and charitable purposes reached \$8,492.41. An impressive scene was witnessed when the Bishop called for a report of the amount raised by the women for the year. The Indian women brought forward and laid upon a table in front of the venerable Bishop the magnificent sum of \$1,800 in cash. The scene was one long to be remembered and many were deeply affected.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.
C. R. HALE, D.D., LL.D., Bp. Coadj.

A NEW MISSION was opened at Granite City on the afternoon of Sunday, Oct. 28th, by the Rev. John C. White, rector at East St. Louis.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

A Correction.

IN THE Tennessee column in the issue of Oct. 13th it is stated that Bishop Gailor will conduct an eight days' mission at Clarksville, assisted by the Rev. E. A. Bazett-Jones. The statement is not correct. The mission will be preached by the Rev. E. A. Bazett-Jones of the Church of the Advent, Nashville, and has been so arranged for some time.

WASHINGTON.

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

Brotherhood Meeting.

AN ECHO MEETING of the Brotherhood of St. Andrew was held in Epiphany Church on Oct. 17th when many eloquent addresses were made. The speakers all pointed to the fact that, although the Convocation at Richmond was by no means the largest, it was the most enthusiastic and sincere that had ever been held, and they felt great good must accrue from it. Although not wishing to change their President, they were very pleased that the choice had fallen upon H. D. W. English of Calvary, Pittsburgh, whom they considered in every way capable of taking the place of their former President, Mr. Houghteling.

WESTERN MICHIGAN.

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

Death of Rev. K. E. G. Oppen.

THE DEATH of the Rev. Karl E. G. Oppen, a priest of this Diocese but resident in Milwaukee, occurred at South Bend, Ind., on the night of Oct. 23rd. Mr. Oppen was educated for the Lutheran ministry. He afterward received ordination in the Church and for several years worked among Germans in Wisconsin and in Michigan. He translated an edition of the Prayer Book into German. The burial services were held at Milwaukee.

CANADA.

News of the Dioceses.

Diocese of Toronto.

A MEETING of the House of Bishops was held in Toronto, October 20th, and the half-

yearly meeting of the Board of the Domestic and Foreign Missionary Society was held in the same city on the 24th. Trinity University held its annual convocation in the College Hall, Toronto, on the 24th. Among the degrees conferred on that occasion that of D.D. was received by the Right Rev. Chas. P. Anderson, Coadjutor Bishop of Chicago, who was a student at Trinity from 1883 to 1887.

St. Andrew's Brotherhood Convention.

THE CONCLUDING SERVICE of the Canadian Convention of St. Andrew's Brotherhood, meeting in Toronto, was held on Sunday evening, Oct. 21st. The Rev. C. H. Brent of Boston, conducted the Quiet Hours on Oct. 18th, the day of the opening of the Convention, in St. James' Cathedral. The Rev. Canon Welch, rector of the Cathedral, delivered the opening charge in the absence of the Bishop. The convention proper began on Friday morning, Oct. 19th. Among the speakers on that day was the Right Rev. H. C. Potter, Bishop of New York.

SOME BEAUTIFUL windows are being put into the pretty little chapel of Bishop Bethune College, Oshawa. They are presented partly by the girl students, old graduates, as well as those now at work in the college.

Diocese of Huron.

THE MEETING of the Lay Workers and Sunday School teachers, which was to have been held Oct. 25th-26th, has been postponed to Nov. 22nd and 23d. The annual S. S. convention for the deanery of Elgin was held in Trinity Church school room, St. Thomas, Oct. 16th. A number of speakers advocated holding more frequent children's services.

THE COUNTY CONVENTION of the W. A., of the Deanery of Grey, met at Markdale, Oct. 23d. Mrs. Boomer, of London, was present and organized a local branch of the Association.

THE NEW CHURCH of St. James' at Gosfield South, was opened for service Oct. 7. The dedicatory sermon in the morning was preached by the Rev. Dr. Dobson of Tilbury. The building is free from debt. The next deanery meeting for the county of Oxford will be held at Woodstock.

Diocese of Niagara.

BISHOP DU MOULIN recently consecrated the new church at Farewell. The next meeting of the chapter of the rural deanery will be held at Milton.

AT THE QUARTERLY MEETING of the Wentworth rural deanery at Dundas, Oct. 16th, it was decided to join the deanery of Lincoln and Welland in using a circular urging a better observance of the Lord's Day upon Church people. The next meeting of the deanery will be held Jan. 8th, 1901, at Bartonville.

Diocese of New Westminster.

THE FIRST MEETING of the Synod of this Diocese, since the separation from it of the Diocese of Kootenay, was held Oct. 17th in St. Barnabas' parish, New Westminster. A Quiet Day for the clergy was held on the 16th, conducted by the Bishop of Columbia. The new church at Fairview was to be finished by the end of October. Bishop Dart of New Westminster, who is also the present Bishop in charge of the new Diocese of Kootenay, has been holding Confirmations in the latter Diocese, and an Ordination at Vernon.

Diocese of Montreal.

THE FIRST APPEARANCE of women in surplices, in the choir of St. Martin's Church, Montreal, took place, Sunday, Oct. 21st. Instead of wearing the college trencher on their heads, they wear neat little toques of black silk. There are now three vested mixed choirs in Montreal—Christ Church Cathedral, St. James the Apostle, and St. Martin's. There are two in Ottawa, two in Toronto, one in Lancaster, one in Victoria, B. C., and one in Winnipeg. The movement in favor of sur-

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plicing women seems to be growing in Canada.

Diocese of Fredericton.

A STRONG RESOLUTION was passed at the deanery meeting at Petitcodiac whereby all the clergy present pledged themselves to preach and use all their influence to oppose political bribery and corruption at elections, and to do all in their power to promote a higher standard of public sentiment in this matter.

W. A. Meeting.

AT THE LAST MEETING of the Provincial Board of Management of the Woman's Auxiliary, amongst other business, arrangements were made for the Triennial meeting in 1901. It was decided that the regular work of the session should be continued over into the second week instead of all being crowded into one week as had been the plan always followed formerly.

CHINA.

Opening of the Schools at Shanghai.

NOTWITHSTANDING perils present and feared, both St. John's College and St. Mary's Hall, Shanghai, opened promptly for the autumn session, each having about three-fourths of its usual membership returned. It is as yet uncertain whether it will be deemed wise to open the school at Wuchang this season.

The Magazines

THE *Sevance Review* for October opens with an article by W. P. Trent, on "War and Civilization." We confess that we cannot wholly agree with Prof. Trent in his radical opposition to War, and we are therefore included in the condemnation pronounced by

Don't
Boogle
use
Pearline

him on the Anglo-Saxon spirit of extension and expansion in all directions. "The Hebrew 'Rubaiyat,'" by Geo. D. Sparks, is an examination and study of the Book of Ecclesiastes, with an analysis of its contents. It may help to a better understanding of the book, which is one of the most difficult in the Bible. "A Canadian Poet," by Lawrence J. Burpee, is a pleasing account of the work of Mr. William Wilfrid Campbell, with many quotations from his writings. As a lyric poet Mr. Campbell has won high praise from the best critics, and the appreciation of the public. "Thackeray," by L. W. Payne, Jr., is another good paper, with some interesting personal reminiscences. There is much sound sense in the article on "The Question of Reading," by Boyd Winchester. "The Situation in China" is commented upon by B. J. Ramage. There are several notices of contemporary books. This magazine is always excellent, and a credit both to the editors and to the honored name which it bears.

THE *Preachers' Magazine* for October contains a good supply of suggestive homiletic matter, which a preacher who knows how to use, may be able to avail himself of for pulpit or Bible class use. Two full sermons are given, one, *Freedom and Necessity*, by Rev. C. S. Horn, an English Congregational preacher, the other, *The Bible in Christianity*, by Rev. H. A. Dickman. In addition to these are two condensed sermons of Dr. W. B. Pope and of the famous Scotch preacher and scholar, Dr. John Caird. There are also short items, such as *Pastoral Visitations*, *The Preaching that tells the Minister's Sunday Breakfast*, *Church Music*, and Notes for Sunday School.

BLACKWOOD'S for October contains the first instalment of a new Scottish romance by Neil Munro, entitled "Doom Castle." "Almond's Nek," "a small battle that did a big thing," is described by "Linesman" in a very graphic manner. An English girl tells an amusing story of how she taught a Pennsylvania country school. One wonders whether she hits off the dialect correctly. It is certainly unique. Hugh Clifford, C. M. G., writes of an episode of life in the Malay "Protected States" in his own inimitable style. "The Ecclesiastical Situation in Scotland," anent the union between the "Free Church" and the "U. P.'s" is delineated with a pen dipped in gall. "Musings" includes comments on a recent case of alleged plagiarism, and a scathing review of Miss Corelli's latest production. The concluding articles deal with the Military Policy of Great Britain and the political situation in view of the Dissolution of Parliament.

THE *Nineteenth Century* for October is a fairly good number, not quite as interesting as usual, however. Sometimes our magazines, like individuals, get into a complaining mood, and then everything comes in for criticism. The English people just at present are a good deal dissatisfied with themselves, and their magazine articles are tinged by it. The Warden of Merton, the Hon. George C. Broderick, writes of his countrymen as "A Nation of Amateurs," which is rather surprising to Americans. Lady Wimborne, in "Ritualism and the General Election," bewails the alleged Rome-ward drift of the Established Church. Sir Charles Elliott, K. C. S. I., exposes the extravagance and faddish propensities of the London School Board, and Mrs. Henry Birch-enough is dissatisfied with the living war poets, and recalls the verses of two good poets of the last generation, for which she deserves our thanks. Finally, "The Breed of Man," by Dr. Hely Hutchinson Almond, is a criticism of most of the current methods of training, mental and physical, in business, letters, agriculture, the army and navy, and everything else, as tending to the deterioration of the race. After these articles, it is

a relief to know that the National Gallery has been enriched by five new paintings, and to read the account of them that Mr. M. H. Witt gives. Mr. James Boyle, our Consul at Liverpool, has an article descriptive of an American Presidential Campaign, which is written without exaggeration or partisanship. Sir Henry Blake, G. C. M. G., Governor of Hong Kong, furnishes his "Notes and Impressions from a Tour in China," which he made before the existing disorder had commenced. It demonstrates how sudden the uprising was, and how difficult it always is even for experienced foreigners to divine what is working under the surface of Chinese society.

THE *Westminster Review* for October opens with four political articles, two on the South African war, one on Army Reform, and one on The Development of the Jingo. "Anti-sweating and factory legislation in Victoria," by John Hoatson, gives an account of the work accomplished by the Anti-sweating League in that Colony. The trend of the society's action is certainly socialistic, but it is beneficial to both the employee and the employer, and is the sort of socialism that is worthy of trial, and will justify itself in many instances. The article is worth careful study, and we think it a duty to call the attention of our readers to it, and particularly those who are engaged in social work. The writer of the article was formerly Vice-President of the League. The "Independent Section" of this magazine is often the best part of it. Such is the case this month for it contains two temperate and truthful articles, the one by Ernest D. Bell on "The Mission of Empire," which must interest us as well as Englishmen, and the other on "American Feeling toward England," by Philip Alexander Bruce. In the latter article is given the best account of the causes of the current but, we trust and believe, diminishing and fast vanishing antipathy of Americans for Englishmen that we have seen in any article. If political campaigners were not often so hard put to it for "issues" it is probable that the ill feeling on both sides would long since have approached close to the vanishing point.

WITH its November issue, *The Century Magazine* begins a Year of Romance, during which many of the most famous living writers of fiction will contribute to the magazine short stories, novels, or novelettes. The reception accorded "The Helmet of Navarre," begun in the August number, indicates that the proposed departure will be a popular one, and with such names to conjure with as Rudyard Kipling, Mrs. Burnett, Bret Harte,

Lew Wallace, Weir Mitchell, Miss Wilkins, Winston Churchill, Howells, James, Harris, Cable, Stockton, Page, Anstey, and Ian Mac-laren—to note but these few—the conductors of *The Century* are pretty sure to meet the tastes of all lovers of fiction. *The Century* promises to make its November and December numbers the most beautiful issues ever published. Color printing will be largely used.

A NEW short story by Robert Barr, entitled "The Wizard of Wall Street," in *Everybody's Magazine* for November, has never exceeded in its quality of interest by anything from the pen of that popular writer. In its conception of certain Wall Street types, it is peculiarly true to life. "Kuang Hsü, Emperor of China," is the title of an illustrated article which deals with the personal side of that almost unknown personality, and which clearly explains the underlying causes of the Emperor's leaning toward Western civilization and of his evident desire to adopt measures of sweeping reform in his Empire. A story on tramp life, entitled "A Dead One," is remarkably impressive, while the philosophy of this creature of the Under World is most entertaining. The hardships and dangers to which fishermen off "The Banks" are constantly exposed, are vividly described by Captain H. D. Smith, of the U. S. Revenue Cutter Service, in an article fittingly entitled "When Death Rides on the Waters." "A Tale of the Gridiron Field" is a lively story of seasonable interest and, like all the other sixteen stories and articles in this month's issue, it more than well repays the reader for his ten-cent investment.

GOOD HOUSEKEEPING for November has 50 per cent. more pages than the preceding numbers, and the enlarged magazine serves to indicate to what use its now owners, the Phelps Publishing Co., are putting this valuable property. It is a periodical of house-keeping, primarily, as shown by the careful attention given to cookery, and the many phases of indoor work, but the homely Anglo-Saxon word is interpreted in its larger sense, for there is ample room in the many pages now given for getting out of the routine into a wide world of thought and aspiration. For example, in this issue there is a delightful character sketch of Miss Jane Addams of the Hull House social settlement in Chicago, who is making a true home life a reality to thousands of her poor neighbors. There is also much more for every family. Published at Springfield, Mass.

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House without destroying the noble lines of the present historic mansion or subordinating it, is successfully solved in the November *Ladies' Home Journal*. The plans presented by Colonel Theodore A. Bingham, the government official in charge of the White House, provide for an imposing building, comporting with our national dignity, and offering the President ample office space and living room under one roof. In the same issue of the magazine "The Loveliest Woman in All America" gives a charming pen-picture of Emily Marshall, whose transcendent beauty was so much admired three-quarters of a century ago. Among other authors represented are Elizabeth Stuart Phelps and the author of *When Knighthood Was in Flower*.

IN THE November *Review of Reviews*, there are two comprehensive illustrated articles on the campaign methods of the Republican and Democratic national committees, respectively. The former is contributed by a New York newspaper man, who has the *entrée* at the Republican headquarters, and the latter by Willis J. Abbot, manager of the Bryan press bureau at Chicago. Each article is illustrated with reproductions of the "literature," cartoons, and posters circulated by the respective committees. On one page appears a *facsimile* of a folder issued by the Republican committee in twelve languages. These articles show how the business of vote-hunting has been developed into a science. The tactics employed by the great parties in Great Britain, as illustrated in the Parliamentary elections of the past month, are described in the same number by Mr. W. T. Stead. "The Political Beginnings in Porto Rico" is the subject of an article by Dr. John Finley, the new professor of politics at Princeton. Dr. Finley traveled nearly 300 miles through the island last summer—the greater part of the way afoot. His conclusions regarding the possibilities of the Porto Ricans are encouraging. There are also many other papers of large interest.

BOOKER T. WASHINGTON'S STORY OF WASTED PIANO.

The central idea of Booker T. Washington's plan for uplifting the colored race in America, as he presents it in his new book on *The Future of the American Negro*, is graphically given in the following brief extracts from its pages:

"One of the saddest sights I ever saw was the placing of a three-hundred-dollar rose-wood piano in a country school in the South that was located in the midst of the 'Black Belt.' Am I arguing against the teaching of instrumental music to the negroes in that community? Not at all; only I should have deferred those music lessons about twenty-five years. There are numbers of such pianos in thousands of New England homes. But behind the piano in the New England home there are some hundred years of toil, sacrifice, and economy; there is the small manufacturing industry, started several years ago by hand power, now grown into a great business; there is ownership in land, a comfortable home, free from debt, and a bank account. In this 'Black Belt' community where this piano went, four-fifths of the people owned no land, many lived in rented one-room cabins, many were in debt for food supplies, many mortgaged their crops for the food on which to live, and not one had a bank account. In this case, how much wiser it would have been to have taught the girls in this community sewing, intelligent and economical cooking, house-keeping, something of dairying and horticulture? The boys should have been taught something of farming in connection with their common-school education, instead of awakening in them a desire for a musical instrument which resulted in their parents going into debt for a third-rate piano or organ before a

home was purchased. Industrial lessons would have awakened, in this community, a desire for homes, and would have given the people the ability to free themselves from industrial slavery to the extent that most of them would have soon purchased homes. After the home and the necessaries of life were supplied could come the piano. One piano lesson in a home of one's own is worth twenty in a rented log cabin.

"All that I have just written, and the various examples illustrating it, show the present helpless condition of my people in the South; how fearfully they lack the primary training for good living and good citizenship; how much they stand in need of a solid foundation on which to build their future success. I believe, as I have many times said in my various addresses in the North and the South, that the main reason for the existence of this curious state of affairs is the lack of practical training in the ways of life. . . .

"There is in the heads of the negro youth of the South enough of the general and floating knowledge of chemistry, of botany, of zoology, of geology, of mechanics, of electricity, of mathematics, to reconstruct and develop a large part of the agricultural, mechanical, and domestic life of the race. But how much of it is brought to a focus along lines of practical work? In cities of the South like Atlanta, how many colored mechanical engineers are there, or how many machinists? How many civil engineers? How many architects? How many house decorators? In the whole State of Georgia, where 80 per cent. of the colored people depend upon agriculture, how many men are there who are well grounded in the principles and practises of scientific farming, or dairy work, or fruit culture, or floriculture? . . .

"Some time ago, when we decided to make tailoring a part of our training at the Tuskegee Institute, I was amazed to find that it was almost impossible to find in the whole

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"I have frequently prescribed Grape-Nuts food in my practice, with most excellent results. The notes of one case I enclose herewith. July 10th, 1899, called to see M—B— two years and three months old; found the child ill-nourished, with waxen skin, enlarged joints, beaded ribs, enlargement of the abdomen, furred tongue, constant vomiting, and diarrhoea; in short, a typical case of rachitis. The child weighed fourteen pounds and was daily losing flesh.

"Inquiring into the dietary, I found oat meal, macaroni, rice, white bread, and milk had formed the chief articles of food, and lately all had been rejected. I at once stopped all other foods and placed her on a diet of Grape-Nuts, which was retained on the stomach from the first.

"On my next visit, July 17, I found the child bright and cheerful, vomiting all stopped, stools formed and natural in appearance, weight 14¾ pounds. From then, for the next three months, the child made a regular and even improvement, gaining from eight to ten ounces each week. She is now quite recovered. In my opinion, this girl has been saved from an early grave by the use of Grape-Nuts food."

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country an educated colored man who could teach the making of clothing. We could find them by the score who could teach astronomy, theology, grammar, or Latin, but almost none who could instruct in the making of clothing, something that has to be used by every one of us every day in the year. How often has my heart been made to sink as I have gone through the South and into the homes of people, and found women who could converse intelligently on Grecian history, who had studied geometry, could analyze the most complex sentences, and yet could not analyze the poorly cooked and still more poorly served



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By VICTORIA V. CLAYTON, widow of the late Henry D. Clayton, Major General C.S.A., Judge of the Circuit Court of Alabama, President of the University of Alabama. With Introduction by FREDERIC COOK MOREHOUSE, Editor of THE LIVING CHURCH. Cloth, \$1.00, net.

"This excellent little volume, which deals with ante-bellum days in this section, comes from the pen of Mrs. Victoria V. Clayton, widow of General Henry D. Clayton, one of Alabama's most distinguished sons. Mrs. Clayton writes in the mellow style of one whose life is verging closely on the border line of old age, but whose mental faculties are still faithful in keeping alive the imprint of youthful memories. Her descriptions of Southern life before the war are graphic and real, and furnish some idea of the heartaches which she must 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.*

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corn bread and fat meat that their families were eating three times a day! It is little trouble to find girls who can locate Peking or the Desert of Sahara on an artificial globe, but seldom can you find one who can locate on an actual dinner-table the proper place for the carving knife and fork or the meat and vegetables."

OUR MISSIONARIES IN CHINA.

I HAVE spent a year in China and Japan, living for several months in the "compound" of the Episcopal mission, just out of Shanghai, and have had the honor of knowing many missionaries, writes Georgia E. Starr, in a letter to the *New York Times*. Now I know what the word "missionary" means to some people, and perhaps to Mr. Bruen among them. They immediately picture in their mind's eye a black-coated individual, with solemn countenance, and eyes piously rolled heavenward, droning out platitudes about the heathen. The men in China sent out by the Episcopal Church—I do not feel qualified to speak of the other missions—are, first, Christian gentlemen, but also men of common sense, tact, and education. They respect what is good in the Chinese character, and aim to bring it more to the surface, repressing meanwhile the superstitious fears of demon worship. One has only to go through the college of bright, intelligent boys, eager for reform and enlightenment, to see how they are succeeding, or to visit the school of gentle, well-educated girls, fitted to be companionable wives and intelligent mothers.

LORD ROBERTS' RELIGION: NOT A BAPTIST BUT A CHURCHMAN.

A CONTROVERSY has recently been waging in the religious Press concerning what denomination Lord Roberts belongs to, special claim to him being made by or on behalf of the Strict Baptists. The following letter on the subject from his lordship's private secretary has just reached a correspondent:

"Dear Sir—I am desired by Lord Roberts to thank you for your courteous letter of May 17, which has been considerably delayed in transmission through the post. His lordship is not a Baptist, but belongs to the Church of England. Yours faithfully,

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