

The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, JULY 14, 1900.

No. 11.

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☛ COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent if paid in advance.

The Shepherd's Arms

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes. Printed on rose-tinted paper.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent if paid in advance.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription Price, \$2.50 per year. If paid in advance, \$2.00. To the Clergy, \$1.50 per year.

CLUB RATES:

[50 cts. must be added to these rates if not paid in advance.]

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$2.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$2.80 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE LIVING CHURCH QUARTERLY, \$2.75 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), THE SHEPHERD'S ARMS (weekly), and THE LIVING CHURCH QUARTERLY—a combination desirable in every family—\$3.00 per year.

The Living Church Quarterly

Containing a Church Almanac and Kalendar for the year, issued at Advent; followed quarterly by smaller issues containing the Clergy List corrected. Nearly 700 pages per year. Price, 25 cents for all.

Evening Prayer Leaflet

Contains the full Evening Prayer, with Collect, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. For distribution in churches. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.

SPAULDING & CO.



Memorials

In Gold, Silver, Brass
or Bronze,

ALSO IN

Marble or Wood.

Stained

Glass Windows.

Estimates on Appli-
cation.

SPAULDING & CO., Ltd.

SILVERSMITHS, &c.

Jackson Blvd. and State Street, CHICAGO, ILL.

FOR
Length and Quality
OF
Service



THE Remington

Standard Typewriter
defies competition

WYCKOFF, SEAMANS & BENEDICT
327 Broadway, New York

CONNECTICUT.

MISS BAIRD'S INSTITUTE FOR GIRLS,
Norwalk, Conn.

29th year. Primary, Academic, and College Preparatory courses. Music, Art, and the languages. Careful attention to morals and manners. New buildings, steam heat, gymnasium.

ILLINOIS.



Results Tell. Success is best shown by results. The school has doubled in 3 years. Students prepared at the **Illinois Woman's College** take honors at the larger colleges and universities. The school has also a fine record for health. Send for illustrated catalogue to Jos. R. Harker, Ph. D., Pres., JACKSONVILLE, - ILLINOIS.

The COLLEGE of MUSIC
Send for illustrated catalogue to Joseph R. Harker, Ph. D., Pres., JACKSONVILLE, ILL.

ST. MARY'S SCHOOL, Knoxville, Ill.

Now in its Thirty-third Year.

Prominent Families in many States, during a third of a century, have been patrons of this Institution. Students are received at any time when there is a vacancy. Escort is furnished from Chicago without charge. Address, REV. C. W. LEFFINGWELL, Rector.

WATERMAN HALL, Sycamore, Ill.

THE CHICAGO DIOCESAN SCHOOL FOR GIRLS.

Opened September 18th, 1889. Bishop McLaren, D.D., D.C.L., President of the Board of Trustees. Board and tuition, \$300 per school year. Address, Rev. B. F. FLEETWOOD, S.T.D., Rector, Sycamore, Ill.

ACADEMY FOR YOUNG 71st WOMEN, Year.

High-grade English and Classical School. Literary, Music, Art Courses. Certificate admits to Eastern colleges. Limited number scholarships for promising girls. A complete educational home. For Catalogue address K. F. BULLARD, A. M., President, Jacksonville, Ill.

MUSIC Illinois Conservatory
including Fine Art, Elocution and Modern Language Courses. Instruction of best home and foreign talent.
E. F. BULLARD, A. M., Supt., Jacksonville, Ill.

INDIANA.

KNICKERBACKER HALL, Indianapolis, Ind.

A Boarding and Day School for Girls. School year begins September 26th 1900. College preparation and special courses. Enlarged grounds and new building ready in September.

MARY HELEN YERKES, } Principals.
SUSAN HILL YERKES, }

IOWA.

Davenport, Iowa.

ST. KATHARINE'S HALL. Boarding and Day School for Girls. Preparatory and Academic Courses. College Preparation a Specialty. Music and Art. Miss M. F. BUFFINGTON, B. A., Principal.

MARYLAND.

ST. GEORGE'S SCHOOL, St. George, Md.

\$210, \$230, \$250 according to age. For 16 boys, St. George, Maryland. 25th year, established reputation, Primary, College, Preparatory and Business Courses. Individual instruction, home comfort, refinement, kindness. J. C. KINEAR, A.M., Prin.

MASSACHUSETTS.

New England Conservatory of Music, Boston, Mass.

Accessible to musical events of every nature. The best masters in music, elocution and languages that money can command.

GEO. W. CHADWICK, Musical Director.

Prospectus sent free.

Address Franklin Square, Boston, Mass.



MASSACHUSETTS.

The Cambridge School FOR GIRLS

Familiarly called "The Gilman School"

aims to develop the best type of womanhood that refinement and intellectual training can produce. The ideal is the highest, and no detail is too small for the personal attention of the Director, Mr. ARTHUR GILMAN. Each course is suited to the pupil and not the pupil to the course, and the pupils are provided with such careful and kindly attention as a mother desires for a daughter when away from home.

The Manual describes the school.

No. 38 Concord Avenue, Cambridge, Massachusetts.

MISSOURI.

BISHOP ROBERTSON HALL

Episcopal. Established 1874. Boarding and Day School for Girls. Re-opens, D. V., Sept. 12, 1900. Apply to SISTER SUPERIOR, 1607-17 South Compton Ave., St. Louis, Mo.

MINNESOTA.

ST. MARY'S HALL.

A beautiful, homelike school for girls. Health of pupils phenomenal. Number limited to 75. Special advantages in Music and Art. Gymnasium. College preparatory course. Certificate admits to Wellesley and other colleges. Rt. Rev. H. B. Whipple, D.D., LL.D., Rector. Miss Caroline Wright Eells, Principal. For catalogue address, SAINT MARY'S HALL, Faribault, Minn.

NEW YORK.

HOOSAC SCHOOL, Hoosac, N. Y.

Next year begins Wednesday, September 19, 1900. REV. E. D. TIBBITS, Rector.

RIVERVIEW ACADEMY.

64th year. Overlooks the Hudson. Magnificent and healthful in location, with exceptionally efficient instructors. Military discipline. J. B. BISBEE, A. M., Prin., Poughkeepsie, N. Y.

New York, New York City. 6-8 E. 46th St.

ST. MARY'S SCHOOL, Boarding and Day School for Girls. Collegiate, Preparatory, Primary Classes, College Certificates. Advantages of New York City. Gymnasium, Roof Garden, Otis Elevator.

MISS C. E. MASON'S SCHOOL FOR GIRLS

THE CASTLE, Tarrytown-on-Hudson, N. Y. An ideal school. Advantages of N. Y. City. All departments. Endorsed by Rt. Rev. H. C. Potter, Hon. Chauncey M. Depew. For illus. circular I, address Miss C. E. MASON, LL.M.

KEBLE SCHOOL FOR GIRLS,

Syracuse, N. Y.

Under the supervision of Bishop Huntington. Thirtieth school year begins Tuesday, September 18, 1900. Apply to Miss MARY J. JACKSON.

NEW HAMPSHIRE.

S. MARYS DIOCESAN SCHOOL FOR GIRLS, Concord, N. H.

Healthful Location. Charges Moderate. Pupils Prepared for College. Re-opens Sept. 17. Correspond with Miss ISABEL M. PARKS, Principal.

OREGON.

ST. HELEN'S HALL.

A Boarding and Day School for Girls. Will reopen Sept. 17th. For circular address Miss ELEANOR TEBBETTS, Ph.D., Principal, Portland, Oregon.

OHIO.

KENYON MILITARY ACADEMY, Gambler, Ohio.

One of the oldest and most successful boarding schools for boys. Close personal supervision. Prepares for all colleges and technical schools. Flexible two years business course. Illustrated catalog free. The Regents.

SOUTH DAKOTA.

ALL SAINTS' SCHOOL,

Sioux Falls, S. Dakota.

Rt. Rev. W. H. HARE, D.D., President.

A High Grade School for Girls. Fine Building, all Conveniences. Beautifully situated. The high, dry air of South Dakota has proved very beneficial to many students. Eighteen hours from Chicago, without change of cars. Address Miss H. S. PEABODY, Principal.

PENNSYLVANIA.

St. Luke's School,

Bustleton, Pa.

(Near Philadelphia.)



Instruction careful and individual. No boy prepared by us for College examination has ever failed to pass. Buildings attractive, homelike and perfectly sanitary. Grounds comprise a campus of seven acres, and beautiful shaded lawn. Swimming, canoeing, and skating. Golf. Healthfulness remarkable. No one connected with the school has failed to improve in health. "The sort of school to which sensible people desire to send their sons."—Bishop Whitaker.

CHARLES H. STROUT, A.M., Principal.

VIRGINIA.

EPISCOPAL HIGH SCHOOL OF VIRGINIA, Near Alexandria.

For Boys. The 62d year opens September 26, 1900. Catalogue on application.

L. M. BLACKFORD, M.A., Principal.

FAUQUIER INSTITUTE FOR YOUNG LADIES, Warrenton, Va.

Fortieth session opens Thursday, Sep. 20th, 1900. Situated in Piedmont region of Va. on Southern R. R., fifty five miles from Washington. A select limited home school. For catalogue address

GEO. G. BUTLER, A.M., Principal.

Mary Baldwin Seminary FOR YOUNG LADIES.

Term begins Sept. 6, 1900. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 220 students past session from 27 States. Terms moderate. Pupils enter any time. Send for catalogue. Miss E. C. WEIMAR, Prin., Staunton, Va.

WISCONSIN.

GRAFTON HALL, School for Young Ladies, Fond du Lac, Wis.

College Preparatory, and Graduate Courses. Special advantages in Languages, Music and Art. Modern Equipment.—Individual Rooms.

Refers to Rt. Rev. C. C. Grafton, S.T.D., Bishop of Fond du Lac; Rt. Rev. G. Mott Williams, D.D., Bishop of Marquette; Rt. Rev. D. S. Tuttle, D.D., Bishop of Missouri; Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana; Rev. D. Parker Morgan, D.D., New York; Gen'l. E. S. Bragg, Fond du Lac. Address: REV. B. TALBOT ROGERS, M.A., Warden.

KEMPER HALL, Kenosha, Wis.

A School for Girls, under the care of the Sisters of St. Mary. The Thirtieth year begins September 24, 1900. References: Rt. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour, S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

ST. JOHN'S MILITARY ACADEMY, Delafield, Wis.

A Church school for boys. Situated in the beautiful lake region of Waukesha County. Course, Classical, Scientific, Business. For catalogue address,

Dr. SIDNEY T. SMYTHE, Delafield, Waukesha Co., Wis.

RACINE COLLEGE GRAMMAR SCHOOL.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address, Rev. H. D. ROBINSON, Warden, Racine, Wis.

MILWAUKEE-DOWNER COLLEGE For Young Women.

Four Year College Course. Four Year Seminary Course. Fine location in Wisconsin's Metropolis. Music, Art, Boating. Finely equipped Gymnasium. Address, ELLEN C. SABIN, Pres., Milwaukee, Wis.

GILLOTT'S For Fine and Medium Writing—303, 404, 603, 604 E. F., 601 E. F.

THE STANDARD PENS OF THE WORLD.

Stub Points—1008, 1071, 1083. For Vertical Writing—1045 (Vertical), 1046 (Vertigraph), 1047 (Multiscript), 1065, 1066, 1067.

Court-House S...les—1064, 1065, 1066, and others.

SPENCERIAN PENS

cost a trifle more than the common kind, but the satisfaction you get is worth it.

The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, JULY 14, 1900.

No. 11



News and Notes



BISHOP GRAVES cabled the Missions House on Monday, 9th inst., in reply to cabled inquiry, that all missionaries in his jurisdiction are safe, and that the ladies of the mission have been sent to Japan.

THE announcement of Senator Spooner, the senior senator from Wisconsin, that at the expiration of his term of office in 1903, he will decline positively to be a candidate for re-election, is a matter of regret to the people of Wisconsin regardless of party affiliations. Mr. Spooner served his first term in the Senate beginning in 1885. At the time of that election he was comparatively a young man whose ability was not altogether known, and the contest which resulted in his election was quite spirited. He made friends immediately, and it was not long before he was universally accounted the foremost Republican in Wisconsin, and one of the leaders of the party in the Senate. At the same time he was in no sense a mere politician, but in the best sense of the word, a statesman. His term of office expired in 1891, at a time when a Democratic landslide had occurred in Wisconsin, and by force of political exigencies he was thus retired to private life. He showed his adherence to the principles which he had espoused, by consenting to accept the Republican nomination for Governor at a time when the party had run against the prejudices of the foreign vote of the State, and was extremely unpopular among Germans. Then would be the time when an ordinary politician would have declined to mix up in the affairs of the party. In the language of Gilbert and Sullivan,

"Then is the time for disappearing;
Take a header and down you go."

This was not Mr. Spooner's policy. Convinced that the party was right in the unpopular matter under discussion, he did not consider his personal interest, but made the hopeless fight for Governor when Mr. Peck was elected. Later, when the Republican party came back to power, at the expiration of Senator Vilas' term, Mr. Spooner was re-elected, receiving the unanimous vote of the Republican members of both houses of the Legislature; an incident almost unprecedented in connection with one not then occupying a seat in the Senate. He would undoubtedly have the same unanimous re-election in 1903, but he has given notice thus early, before the election of State Senators, a part of whom will take part in the election of 1903, in order that they may know just where he stands. Mr. Spooner retires for personal and family reasons entirely, and will be greatly missed by his colleagues in Washington.

THE nomination of Mr. Bryan by the Kansas City convention was a foregone conclusion, but the addition of ex-Vice-President Stevenson to the ticket came in the nature of a surprise. Seldom has there been an instance in American politics where a party leader after a defeat has so completely retained the allegiance of a great national party as has Mr. Bryan during the four years since he received his first nomination. At that time he was comparatively unknown in the country at large, and many looked upon his nomination as being an impulsive act of a convention carried away by a strong burst of eloquence, and as being an act which might therefore not stand the stronger test of time. This proved to be entirely incorrect; Mr. Bryan today appears to stand stronger with his party than he stood four

years ago. During the past four years he has carried himself in such a way as to receive only commendation from friend and foe alike. He has shown his staunch adherence to the principle by insisting upon a reiteration of the plank demanding free coinage of silver at the ratio of sixteen to one at a time when apparently the majority of the party favored relegating that principle to the shades of past history. Whatever one may think of Mr. Bryan's political belief, it will be admitted by all that he has demonstrated his ability, while his personal life is beyond reproach.

THE Russian government is grappling with the question of the restriction of the liquor traffic and is showing some success in its methods. One of the first steps was to confine its sale to places where food was required to be furnished with each order for drink. A second order for drink thus involves a second order for food as well. There is also a prohibition of selling on credit; of receiving articles in pawn for drinks; and of bartering spirits for produce or future labor. The number of shops in which bottled liquor may be sold is restricted according to the population, and the license for public houses is so largely increased as to reduce the number of such houses one half. Under the present system the government dictates the quantity and quality of spirits manufactured, purchases a large percentage of the output, and regulates the sale of the surplus.

IT is reported from Manila that another uprising against American authority has been nipped in the bud by the capture of Gen. Ricard and Gen. Estrella. Several attempts have been made at incendiarism and a number of armed bodies of natives have been committing outrages in the suburbs.

AMIDST the daily supply of horrible rumors published regarding the fate of the foreign contingent in Peking it is difficult to arrive at any conclusion. Notwithstanding last Saturday's unsavory details of torture and death, the last authentic news appears to be that on June 28th—the date of July 3d given to the news proving incorrect—the foreigners still held out in the British Legation, and that neither ammunition nor food were quite at an end. Meantime, it appears that Prince Tuan, the usurper, has forced the Emperor to his death by poison, and the Dowager Empress also to take poison, which had rendered her insane but had not, at last authentic accounts, resulted fatally. Several thousand more native Christians and others appear again to have been barbarously massacred, simply because they petitioned Prince Tuan to curb the rioting. None of these reports are absolutely certain, but each of them rests on authority rendering their truth most probable. It also appears that Prince Ching, the head of the foreign office, with an army, is opposing the Boxers. Beyond this, however, the published reports can be accepted only as guesswork, and the suspense of Christendom must continue.

FURTHER south the viceroys have declared their independence of the usurped Imperial government, and have announced their intention and ability to protect all foreigners, unless the natives should be incited to riot by the landing of foreign troops. How much dependence may be placed upon these assurances is doubtful, and the Powers have refused to bind themselves not to take steps for protection if such should prove necessary, though no doubt for the present the viceroys will be trusted. The Yang-

tsze valley is still the seat of rumors innumerable, but it is impossible to discover that any overt acts of hostility have occurred. More disquieting are the reports from Nanking.

WHAT is really the attitude of the Powers toward the Chinese disturbances, seems impossible to say, in view of conflicting reports from the several capitals published as "semi-official" and the voice of "one high in authority." After sifting the mass of reports, the truth appears to be that late in May Japan declared her power and willingness to intervene with success if she would not be thwarted by the Powers, or else that she would supply her share of force to an international intervention; that Great Britain and the United States gave their assent to the plan, while Russia and Germany, and probably France, refused. Later, when conditions became more critical, the evidence is conflicting as to whether Russia was willing to withdraw her objections to Japanese sole action, but it appears probable that she has acted unfriendly to that plan, while Germany, though no longer interposing objection, declined to make an attempt to induce Russia to recede. Whether this dissension between European cabinets has really prevented successful action cannot at this time be said positively, though Japan still maintains her readiness to land 30,000 troops in China at only a few days' notice, and both Japan and Russia are now pouring troops into China. On Monday it is announced that a joint Russian and Japanese relief force has set out from Tien Tsin. Russian invasion has been delayed principally by lack of transports, and the other Powers are too far removed to take prompt action on any large scale.

Two things must be remembered in this connection. In the first place, Japan has little *immediate* interest in China; having no missionaries to protect and few traders to succor. She is also a comparatively poor nation, and the movement of troops involves enormous expense. Consequently she cannot act without an indemnity guaranteed by the Powers, or else the hope of acquiring territory in China. The former requirement necessarily involves some delay; the latter, the certain hostility of Russia and probably the other Powers. Thus it may be that Japanese invasion on a large scale awaits only the completion of negotiations for securing the indemnity.

The other point is that the whole ambition of Russia, her uniform policy for centuries past, has looked toward the acquisition of at least a large part of northern China, the best portions of which are those now in revolt. To permit Japan, her great Asiatic rival, to obtain the upper hand in the very portion which Russia most covets, would be to fail to use the crisis which she has awaited for many generations. This must be remembered or the delicacy of the situation cannot be understood. The concert of Powers is almost impossible to maintain unbroken, and at the same time permit prompt steps to be taken for the relief of the

beleaguered foreigners in Peking, and of the imperilled international forces at Tien Tsin. It is a pleasure to read Mr. Conger's letter of May 21st to the State Department, published on Monday, in which he shows that the Diplomatic corps was fully sensible of the gravity of the situation; while the appended notes from the (Roman) Bishop of Peking and others, throw light upon the situation then existing, proving that many native Christians had already laid down their lives as martyrs for the faith, some after undergoing horrible tortures.

WE CANNOT say that we are wholly satisfied with the attitude of the United States government in this crisis. The uniform declaration has been made that every step possible would be taken for the protection of American citizens and interests in China. But while this may practically involve all the action which could be taken, and while it may be that everything possible has been done in the premises, yet, as the crisis stands, with all foreign interests equally imperilled and all immediately identical, we should have been better satisfied with a declaration that the United States would make every effort for the safety of all foreigners alike in China, instead of limiting the declaration to American citizens and interests. If, for instance, during present conditions, the lives of foreigners should be endangered in Chefoo, as appears to be likely, though perhaps no Americans are to be found there, we should hold that the United States would be bound, equally with other nations, to assist in a relief expedition to the utmost extent of her power. We think it most probable that she would do so, especially as the *Nashville* appears to be stationed there; but no declaration of such purpose has been made. Indeed, as in emergencies this government has frequently been obliged to intrust her citizens and her interests to other Powers for safety, a broader declaration of the purpose of the United States to assist in the protection and defense of all foreigners alike in China would be the best safeguard of American interests in general. Such a declaration would no doubt involve the action of the American forces in concert with those of the other Powers, instead of the independent action recommended to Admiral Kempff; but it might be with the limitation that such action with the concert of Powers should be only for the immediate purpose of succoring the defenseless in Peking and elsewhere, and not for any subsequent action in the event of any possible division of territory. True, such action might be difficult at a time when a great political party at home is ready to seize hold of any such incident and label it with the terrifying epithet of Imperialism, which might have serious results at the coming election. But for ourselves, we do not believe that the American people are greatly afraid of ghosts, even when they are labeled with such a name as that; and there is a prudence which becomes singularly imprudent as shown by its results.

Conventions and Convocations.

MONTANA.

THE twentieth annual convention of the Missionary Jurisdiction of Montana was held in the Church of the Holy Spirit, Missoula, on Sunday, June 17, and was continued for the three following days. The Convocation sermon was preached by the Rev. W. W. Love of Helena, and the Bishop gave his annual address at the evening service.

BISHOP'S ADDRESS.

The Bishop declared his theme to be The Missionary Work of the Church. "We are a little company," he said, "in the Church's great army. We are missionary workers in a missionary district which we hope to build up into a strong and independent Diocese. Whatever affects the whole party affects us. Whenever there is advance we rejoice. Whenever retreat is seen, we share in the discouragement. The work is ours and therefore I take up its discussion.

"The field is so vast in which our missionary operations are to be carried on that there is always difficulty in meeting its necessities. Many weak Dioceses need more help in doing their work. There is not a missionary district at home or abroad that is not calling for more men and larger means for their support. And now the outlook is broadened and its demand increased by the new fields that have come into our possession through the changes in our national life wrought out by the events of the past two years.

WORK IN ORGANIZED DIOCESES.

"Perhaps it was because of their increased and increasing demands

that the Board of Managers recently sent out word over the Church from the Missions House in New York City, that beginning with 1900, the appropriations for organized Dioceses would be cut down 20 per cent. each year until they should be entirely withdrawn. Already objections and remonstrances against the action are beginning to appear in our Church papers. It is said that one result will be that missionary districts will be deterred from organizing as Dioceses. This is probably true. It is said again that Dioceses will more and more ask to be relieved of a part of their burden by the setting off of a portion of their territory as missionary districts. This is likely to be true also.

"But the strongest objection to the plan seems to lie in this fact, that there is or ought to be an open door for the Church to enter all over the land. All through the South and the middle West there are scores and hundreds of places where our services are unknown and where they would be heartily welcomed by many people. The taking away of the small appropriations now given to those Dioceses would cripple the work and prevent the extension of the Church. As far as I know there is life and enterprise and energy throughout the whole Church. No Diocese or missionary district seems to be willing to have everything done for it without doing anything it can do for itself. Will not this act of the Board have a tendency to discourage generosity in missionary giving rather than to promote it? In my judgment it would be the wiser policy to try to augment the resources of the missionary treasury by securing larger offerings from the people than by cutting down appropriations for work already undertaken."

The Bishop recommended that the apportionment plan for gen-

eral missionary contributions throughout the Church at large be adopted.

On Monday the Rev. C. H. Linley was elected Registrar and Secretary, and Mr. C. M. Atkins Treasurer.

A YEAR'S PROGRESS.

The report of Church work showed that there were 2,400 communicants, 1,899 Sunday School pupils, and 193 teachers, 28 churches, 13 rectories. During the year there were 233 Confirmations and 371 Baptisms, being an increase of 84 in Baptisms and 26 in Confirmations over last year.

Pledges of \$1,600 cash were made for the diocesan and general missions. The Episcopate Fund was increased over \$2,000, and whilst the value of Church property has been largely increased during the year, yet the indebtedness has been decreased more than \$3,000.

Woman's Day was a marked success. Many interesting papers were read and much good work mapped out for the coming year.

For Examining Chaplain the Bishop appointed the Rev. F. B. Lewis and the Rev. S. C. Blackiston; and as members of the Standing Committee the Rev. Messrs. Sidney D. Hooker and W. W. Love, Messrs. Richard A. Harlow and Geo. T. Wicker.

OREGON.

THE diocesan convention began its sessions in Trinity Church, Portland, on June 28th, and continued in session during two days. In enumerating the progress during the past year, in course of his address, Bishop Morris mentioned that four churches had been erected during the year, three being in the western, and one in the eastern part of the State; two new clergymen had been added to the diocesan force; the corner-stone had been laid for a new wing to the Good Samaritan Hospital, Portland, and there had been gratifying increase in offerings reported.

The convention organized by the election of the Rev. W. E. Potwine as Secretary, and the Rev. J. W. Weatherdon as assistant Secretary. Subsequent elections included Mr. J. K. Kollock as Treasurer, and the members of the Standing Committee were all re-elected. Resolutions of sympathy were passed for Christian missionaries in China and for the sufferers from the famine in India. In the latter case the resolution of sympathy was accompanied by a contribution of nearly one hundred dollars from members of the convention toward the relief of the distressed. A resolution was also adopted expressing sympathy with the movement among employees in department and other stores for early closing.

It was a pleasure to have the Bishop of Boise at the convention as a visitor.

NORTH DAKOTA.

THE eleventh convocation of the Missionary Jurisdiction of North Dakota assembled in Gethsemane pro-Cathedral, Fargo, N. D., Wednesday and Thursday, June 27th and 28th. The proceedings opened with the Holy Communion, celebrated by the Bishop, assisted by the Rev. A. T. Gesner of Grand Forks. The convocation sermon was delivered by the Rev. A. A. Joss of St. George's Church, Bismarck. Nearly all the clergy canonically connected with the District were present, including a young Sioux Indian recently ordained deacon by Bishop Edsall, and who has been placed in charge of missions at Standing Rock Reservation. This marks a new departure in Indian mission work in this State, as Mr. T. P. Ashley is the first full-blooded Indian to be ordained to the diaconate in North Dakota.

The lay delegates present were unusually numerous, and all representatives, lay and clerical, were entertained as guests of the Fargo people.

The Rev. C. Turner having intimated that he wished to be relieved from the office of Secretary for the coming year, Mr. T. M. Husband, of Fargo, was elected to succeed him. The other officers elected were: Col. A. P. Peake, Valley City, Treasurer; Mr. B. S. Russell, Jamestown, Registrar.

THE BISHOP'S ADDRESS.

The Bishop commenced his annual address by extending a cordial welcome to all present, and referred to the fact that the building in which the convocation was being held was soon to become the Cathedral of the Missionary District. He expressed his regret that the Rev. R. J. Mooney, to whose efforts as rector for the past three years the erection of the building was principally due, was not present to receive the delegates. He referred to the fact that the last official act of Mr. Mooney before accepting the call to Brainard, Minn., was to take the initiative in bringing about the transfer of the parish to the Bishop for Cathedral purposes. He then referred to the building of the episcopal residence, the total cost of which was about \$12,000. Reference was made to the episcopal visitations, to diocesan assessments, and to the necessity of educating the people to be self-supporting as an independent Diocese at as early a date as possible.

The Bishop, continuing, urged the importance of observing the law of the Church in obtaining letters of transfer on removal of members from one parish to another, and suggested that after an unexplained absence of one year, the name of a communicant should cease to be enumerated on the roll reported to the Bishop. In closing his address, he referred to the apparent partial failure of crops in North Dakota and called for a more determined stand in support

of the Church, so that there might be no falling off in the good work. North Dakota showed a gain of four in the number of clergy for the year, and during the year 193 persons were confirmed in the District.

APPOINTMENTS AND ELECTIONS.

The following were re-appointed on the Standing Committee: Rev. Chas. Turner, Devils Lake; Rev. A. T. Gesner, Grand Forks; Mr. J. S. Sinclair, Lakota, and Mr. H. P. Lough, Fargo. The Bishop again named the Hon. Seth Newman as Chancellor. The Examining Chaplains for the year are Rev. C. Turner, Devils Lake, Rev. A. T. Gesner, Grand Forks, Rev. W. D. Rees, Fort Totten, and Rev. A. A. Joss, Bismarck.

The following ladies were named as officers of the Woman's Auxiliary: President, Miss K. Seward, Grand Forks; Vice-Presidents, Mrs. A. T. Gesner, Grand Forks; Mrs. A. A. Joss, Bismarck, and Miss Reeve, Buxton; Secretary, Mrs. W. B. Hancock, Fargo; Treasurer, Mrs. C. Turner, Devils Lake.

THE LATEST NEWS FROM BISHOP GRAVES.

To the Editor of *The Living Church*:

MAY we have the aid of your columns in conveying to as many people as possible the latest information from the Bishop of Shanghai and the Yang-tsze Valley? Writing from St. John's College, Shanghai, on June 8th, Bishop Graves says: "The news from the north is very bad. Peking is cut off, and we seem to be at the beginning of no one can tell what changes and convulsions in the Empire. One good must come of it. The diplomats at Peking have denied that there was any crisis. Now they have fire and sword at their doors. We are praying for all missions, especially for our brethren in the Church of England. You will have seen by the papers the murder of Norman and Robinson, two fine young fellows of the S. P. G. North China Mission. This makes three, with Brooks, murdered within a few months—one third of the clergy of the Mission.

So far there is no disturbance in the provinces in which we are working. Whatever convulsions are in store for China to pass through, the end will be good for Empire and people. Better a hundred times revolution and war, ending in a new day, than the false peace of ignorance and wickedness that has ruled her so long. Whether the Empire is divided or not is a small matter compared with the overthrow of godless tyranny which has crushed the people to the earth."

At the time of writing, Bishop Graves had but recently returned from a visitation of the missions of the Yang-tsze Valley as far west as Wuchang. He reports the work in good condition and making very satisfactory progress. This is particularly true of the school work. A decided change is noticeable in the attitude of the Chinese with regard to schools for girls, as compared with their attitude of a few years ago. The new St. Hilda's School in Wuchang is flourishing and has no difficulty in securing all the girls it is able to accommodate. The scholars now pay something for tuition. Changes have also been made in the day school system, providing for the substitution of modern methods of instruction for the old plan of mere memorizing. While the Chinese were disposed at first to look upon the change with much foreboding, now it has been in operation for some time, they admit that it is a decided improvement.

Bishop Graves also says that the hospital work shows decided gains, due largely to the fact that with the increased number of workers there is less interruption to this important aid to evangelistic work. A full account of the Bishop's trip will appear in the *Spirit of Missions* for August.

With his letter Bishop Graves enclosed a copy of the following prayer which he has authorized for use in the Mission, and which he hopes may be widely used in the Church at home.

"Almighty God, our Heavenly Father, our only help in time of need, we implore Thy protection and care for all foreigners in this land who are now in danger, and for all missionaries, especially our brethren of the Church of England. Guard their lives, we pray Thee, and in all anxieties be Thou their strength and their stay. Remember also all native Christians at this time suffering persecution. Guard, sustain, and help them, we beseech Thee, and deliver them from other distress. These mercies we ask in the name and for the sake of Thy Son, our Lord Jesus Christ. Amen."

May I ask your readers to use this prayer in their private devotions?

Very truly yours,

JOHN W. WOOD,

Corresponding Secretary.

"If 'God's promises are the rounds of a ladder, the base of which rests on earth, but the summit is lost amid the glories and splendor of heaven,' we had better keep climbing."

LONDON LETTER.

LONDON, June 20, 1900.

M. VILATTE, whose name alone probably is a sufficient introduction to most, if not all, readers of THE LIVING CHURCH, seems still at large, according to a communication recently despatched from Milan to the daily *Manchester Guardian*, and also pursuing the even tenor of his accustomed way. After paying his somewhat sensational visit to poor Father Ignatius at Llanthony Abbey last year, particulars whereof are well known to the public, M. Vilatte continued his peregrinations, and was next heard from at Rome, whither he had gone, as was rumored, to make his submission to the Obedience he had so unhappily (as one may venture to think) abjured in his youthful Canadian days. There must have been, however, some insuperable difficulty in the matter, for no reconciliation seems to have been effected, and now comes the intelligence that the indefatigable clerical gentleman has vigorously resumed his former line of activity.

Evidently M. Vilatte's past phenomenal record has by no means satisfied his ambition or checked the speed of his restive Pegasus, for he now calmly proposes to beard the Papal lion in his den and become the ecclesiastical regenerator of Italy. Already he has inaugurated his Italian apostolate by "consecrating" as "Bishop" Don Miraglia, who, according to the London (Roman) *Catholic Times*, is an excommunicated priest of Piacenza. But, however that may be, we are assured by the *Manchester Guardian* correspondent at Milan that the function performed by M. Vilatte on the first Sunday in May "promises to be the initiation of an Italian National Episcopal Church." As to the precise nature of M. Vilatte's personal jurisdiction, if any, over his nascent ecclesiastical foundation under the shadow of the Vatican, we are not at present informed, though possibly the Latin papacy is destined to have a rival.

The customary annual resolution in the Commons, to wit, "That Committees do not sit to-morrow, being Ascension Day, until two o'clock," which was moved by Mr. Balfour, as Government leader of the House, on May 23d, caused a brief but rather sharp debate, and also quite unexpectedly a division, resulting in the success of the resolution, though by only six votes. The majority was miserably small, indeed, when contrasted with those with which Mr. Gladstone was wont to carry his motion, but too much stress, says the *Standard*, ought not to be laid on the narrowness of the majority, as the division was taken unusually early on a Wednesday. Mr. Balfour, who is at heart, I suppose, a Scottish Presbyterian, though of the liberal type, showed plainly, in moving said resolution, that he was quite indifferent concerning its fate, if not, indeed, desirous for its defeat, for he made a very apologetic and languid speech, and one, too, somewhat misleading in its impression. In tracing the history of the resolution, which was first made, it appears, in 1604 (year of Hampton Court Conference), when carried, and again in 1614, when voted down, Mr. Balfour said that from the latter date until 1849 there was no motion even made, which statement is doubtless historically correct, though obviously conveying the latent impression that for upwards of two hundred and thirty years the House of Commons was quite averse to a motion in recognition of the observance of Ascension Day. As a matter of fact, however (as Lord Hugh Cecil pointed out in his speech), prior to the present century Parliament more often held its sitting in the winter rather than at Ascensiontide.

Mr. Labouchere, editor of *Truth*, and naturally averse to the resolution on account of his radicalism in respect to Christianity, assayed to make an amusing speech, and referred to the practice of the Commons recognizing Ascension Day as "a somewhat foolish habit," thus reflecting, not only upon the Lower House, but also upon the House of Lords, which never sits at all on Ascension Day. The only weighty speech produced by the debate was made by Lord Hugh Cecil (Lord Salisbury's son and Mr. Balfour's cousin), who raised the discussion, as the *Daily Chronicle* remarked, "to a higher plane." He earnestly appealed to the House not to view the matter in a utilitarian spirit, and said that the carrying of the resolution was of value as a solemn recognition of the religious convictions of a large portion of the Commons, and inasmuch as they had a State Church, it was but right and proper that the House should show some respect for its chief festivals. Incidentally, his lordship referred with regret to the non-observance of the Ascension feast at the Temple church (where barristers of the Temple Inns of Court attend), which ought to set a better example.

The revival of the Commons' observance of Ascension Day,

in 1849, was due primarily, says the *Daily News*, to the zeal of the Rev. Mr. Belcher, who then was the vicar of St. Gabriel's, Pimlico. A society had been formed for the better observance of Ascensiontide, of which Canon Miller, a Birmingham Evangelical, was a prominent member. He, being intimate with a number of Lord Derby's Government, was induced by Mr. Belcher to persuade his ministerial friend to take the matter up in the Commons, which new departure also received, of course, Mr. Gladstone's hearty and influential support. It appears that when Sir John Lubbock (now Lord Avebury) introduced his Bank Holidays Bill, he tried to get Bishop Wilberforce to add Ascension Day to the list of days in the Bill, but the Bishop of Winchester thought that the day would become better observed without legislation. Happily, of late years, it has become much more generally recognized in England as a day of obligation. Fifty years ago it seems to have been better kept by the vestry authorities than by the clergy, and its observance more connected in the English mind with the quaint custom of beating the bounds of the old parishes, and also with field sports, than with one of the most sublime articles of the Christian Faith. Lord Halifax said the other day, in his pithy and interesting luncheon speech in connection with the jubilee festival of St. Barnabas', Pimlico, that he could remember when, in his boyhood, Ascension Day was never so much as mentioned in his Yorkshire parish, and when he first heard of it he had a vague notion that it must have something to do with Napoleon in the Island of Ascension. Ascension Day now, however, is observed in a countless number of churches, both in town and country, with quite as much solemnity as any other high day in the Church's calendar. At Father Ignatius' monastery in Wales, crowds of pilgrims bivouac outside its walls, and after grand offices of worship, are bountifully fed.

The venerable Society for the Propagation of the Gospel in Foreign Parts, which is the oldest missionary agency in the Anglican communion, inaugurated its Bicentenary on Saturday, June 16th, though the Society is really not 200 years old until next year, as its charter was granted by King William III. at the instance of Dr. Tenison, Archbishop of Canterbury, on June 16, 1701, the first meeting of the Society being held in Lambeth Palace eleven days afterwards. The initiatory Bicentenary service, which was a celebration of the Holy Eucharist, took place at St. Paul's Cathedral (being, by the bye, in process of construction in 1701), and was attended by about 25 English Bishops, including the Archbishops of Canterbury and York, Dr. Blyth, Anglican Bishop at Jerusalem, and some Missionary Bishops; the Archbishop of Armagh, Primate of the Irish Church; the Bishops of St. Andrew's, Albany, and Kentucky, representing respectively the Churches of Scotland and the United States; the Bishops of Algoma and Trinidad, from the Churches of Canada and the West Indies; and also by upwards of 250 Presbyterate clergy, besides those of the Cathedral chapter, who were seated under the dome.

The procession from the Cathedral sacristy and crypt (where the clergy vested in cassock, surplice, and hood) met the Archbishop of Canterbury at the great Western door, and then moved up the nave, one of the hymns sung being composed by the Bishop of Albany. The Bishop of London was celebrant, Bishop of Durham, Gospeller, and Bishop of Winchester, Epistoler, which order was exactly as they take precedence in the English hierarchy.

The sermon was preached by the Bishop of Albany, who took for his text, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." He began by quoting from the Apocrypha, "Let us now praise famous men and our fathers that begat us," and went on to say that we were now pausing on the mountain top to which the preachers, missionaries, and martyrs of the past have brought us, pausing only to take breath for further triumphs. "Deep as was the debt of America to the Church of England, there was a certain reciprocity of indebtedness, for it was the report that Bray brought back from America that stirred up the mother country and the mother Church, and issued in the formation of this society. He spoke of England and the United States as being two interdependent nations, and so in the religious sphere, the English and American Churches should not cramp heathen converts "with the swaddling bands" of their respective shibboleths, but should replace the narrowness of national pride "with the width and wisdom of the Catholic Church." Dr. Doane, in the course of his sermon, stated the interesting facts that he had spent the whole of his childhood at Burlington, fixed upon as the see city for the first Bishop con-

secrated in the American colonies, and he himself was consecrated in the old S. P. G. church at Albany.

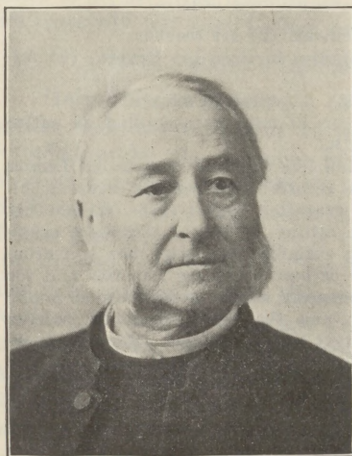
The *Daily Chronicle* and *Daily News* representatives seem to have been differently impressed by Dr. Doane's delivery in the Cathedral pulpit. "For nearly an hour," says the *Daily Chronicle*, "the Bishop of Albany preached, but much of the effect of his eloquence was lost through his articulation, which . . . was scarcely adapted in pitch to the peculiarities of the Cathedral." On the other hand, the *Daily News* said: "The Bishop of Albany (New York) is a fine preacher, with a fine voice, and a good presence." Perhaps, however, the two impressions do not necessarily clash.

Further account of the S. P. G. Bicentenary services and meetings must be reserved until later. J. G. HALL.

NEW YORK LETTER.

RARELY has the service of the Church been read under sadder or more unusual circumstances than in New York's Jersey suburb one day last week. Archdeacon Jenvey of St. Paul's, Hoboken, began the impressive words when the line of thirty-seven hearses reached the cemetery gate, and the Rev. George S. Bennitt of Grace Church, Jersey City, gave the sorrowful benediction, when no fewer than eighty caskets lay in double row in one of the largest graves around New York. The cause was the terrible fire which burned the piers of the North German Lloyd Steamship Co. and destroyed three of the finest ships of that line. A bit of cotton on the pier somehow caught fire. The ships lying alongside, and without steam up, were giants which could not be moved in time to prevent the fire spreading to them.

Workmen, for the most part crews, were aboard the ships, and incredible as it appears, were unable to get off the vessels before the upper works were afire. In some cases the men were penned in the hold, and the port holes being too small to admit their bodies passing through, they died in a trap, in sight of help. The money loss ran into the millions, and the human loss foots up, to date, 132. Most of the sailors being German, the Lutheran service was said in the improvised morgue, but St. Paul's, Hoboken, was promptly offered for the use of any who desired it. It was used for several, where friends came, and prayers were said there for the dead. Both priests mentioned did all in their power, and almost one-half of those over whose bodies they said the Church's service were recognized in some way, though often imperfectly. The others had to be marked "Unknown." Survivors took leave of their dead comrades and sailed for Germany before the funeral.

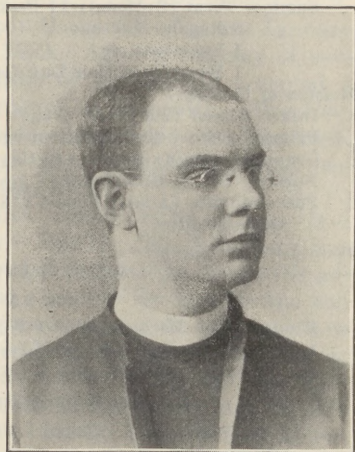


REV. ANTHONY SCHUYLER, D.D.

On the first Sunday of the month the Rev. Dr. Anthony Schuyler celebrated the fiftieth year of his ordination, and the thirty-second of his rectorate of Grace Church, Orange. He is now long past eighty years of age, but vigorous in effort, and actively at the head of everything affecting his parish, the second largest in membership in the Diocese. Dr. Schuyler was born in Geneva in 1816, and graduated from Hobart when it was Geneva College. He gave himself to the law for fifteen years, acquiring a good practice. He was not ordered deacon until he was 35, and then he spent ten years in Oswego and seven in Rochester. He came to Orange in 1868, when the parish was small and weak, and the place itself not the great centre of suburban life it is to-day. Twice has old Grace Church had to be enlarged to make room for the growing communicant list and Sunday School, and now, for the third time, the question of increasing its size or of building anew, is up, and for the same reason. The anniversary celebration was a simple one; morning prayer and litany, and a reference to the work of the parish in the sermon. The assistant at Grace Church is the Rev. Alexander Mann, who is Archdeacon of Newark.

The Rev. Franklin S. Moore has been called to the rectorate of St. Clement's Church, Brooklyn. St. Clement's had for its rector the Rev. P. F. Duffy, sometime of Kansas City. He re-

tired, and the Rev. Chas. A. Hamilton, long at St. Agnes' Chapel, Trinity parish, Manhattan, took charge. Matters assumed a prosperous turn, and the congregation thought it had matters settled for some time to come. But it seemed wise to Mr. Hamilton to accept the new work at St. Margaret's, and he resigned on June 15th. Now it is understood that Mr. Moore will take the rectorate, to begin in September. He is a son-in-law of the Rev. Dr. W. W. Kirkby of Rye. He is a native of Brooklyn, and was educated at Hobart College and the General Seminary. He was ordered deacon by Bishop Coleman of Delaware, and priest by Bishop Talbot, now of Central Pennsylvania. He spent a year at Rock Spring, Wyoming, and three years at Oberlin, Ohio. He is at present rector of the Holy Spirit, Gambier, and chaplain of Kenyon College. St. Clement's is one of the strong suburban parishes of Brooklyn, well located as to neighborhood, and is now in good financial and spiritual condition.



REV. FRANKLIN S. MOORE.

The corner-stone of the new Holy Trinity parish house at Hicksville was laid on Independence Day. There were present Archdeacons Bryan and Holden, and the Rev. Messrs. H. J. Glover, Isaac Peck, and H. R. Fell. The mission dates from August, nearly one year ago, and the first service was taken by the Rev. Joseph P. Smith, Jr., at that time a deacon, who had been ordered such a few weeks before. Services were held in Odd Fellows' Hall, the work being in charge of the Archdeaconry of Queens and Nassau. Some months ago a lot was given by Miss Elizabeth Sevin, and the people have raised about \$900.

The new building closely resembles that at Mineola, described in these columns some weeks ago, only that it is smaller, and it is so located on the spacious site that there is room for a church and rectory at a future date. The Rev. Mr. Smith is a native of Brooklyn, and was educated at Columbia University and the General Seminary.

A PROPOSED CURRICULUM FOR SUNDAY SCHOOL STUDY.

THE following is one of several proposed schemes or Curricula of Study for Sunday Schools, now under consideration by the Sunday School Commission of the Diocese of New York. It is proposed unofficially by its Secretary, who has endeavored to combine, so far as practicable, all the good points of other systems, while trying to avoid what have proved fatal errors from a pedagogical standpoint. It is presented in shortened form below, in order to secure the fullest criticism and suggestions from rectors and teachers, from whom the committee will be glad to receive early communications, either by letter or in print. Much of it was practically tried with success in his school of 700 children for several years.

An outlined Curriculum for a Course of Study for Sunday Schools. Submitted by the Rev. W. W. Smith, M.D. (25 West 114th Street, New York), to the Sunday School Commission.

Its Positive Features—

1. It has two terms—regular (October to June, 35 sessions), and summer (17 sessions).
2. It is based on actual Reference by Pupil to Original Source of written Answer.
3. It uses Graded Text Books, suited to Child Development at each Age.
4. It demands Useful Memoriter Work throughout, not mere Golden Texts.
5. It studies one Subject completely through, consecutively, thus Continuity.
6. It carries the Inspiration of "Missions" through all Regular Terms.
7. It gets in all Important Knowledge between 10 and 14, the best ages.
8. It follows Public School System, and is Scientifically developed.

Division of Terms and Sessions—

- Regular Term (Oct. 1st through First Sunday in June) 35 Sessions.
 25 Regular Lessons.
 5 Missionary Lessons.
 1 Mid-year Review.

- 1 Junior Auxiliary Day (Second Sunday after Epiphany).
- 1 Easter Day.
- 1 Examination Day.
- 1 Commencement Day.

35

Summer Term (Optional) 17 Sessions.
15 Regular Lessons.

- 1 Examination.
- 1 Re-organization Day for Regular Term.

Division of Grades—

- Infant School (2-5 years of age).
- Primary School (5-10 years of age).
- Grammar (Main) School (10-15 years of age).
- Normal (Bible) School (15-18 years of age).
- Post-graduate (Adult) School (18-?? years of age). Order of Courses here elective.

Outline of Curriculum—

THE INFANT SCHOOL.

AGE 2-5 YEARS.

- Kindergarten Methods, Object Work, Picture and Sewing Cards.
1. Subject Matter, Stories of Jesus, Stories of Old Testament Heroes.
 2. Memoriter Work, Creed, Lord's Prayer, and Hymns.

THE PRIMARY SCHOOL.

AGES 5-10 YEARS.

- Regular Term—1. Subject Matter (a) Stories of Old Testament History.
(b) Stories of Christ's Work.
(c) Stories of the Apostles.
(d) Stories of Mission Fields.
2. Reward Picture Cards.
 3. Memoriter. Creed, Lord's Prayer, Decalogue, Hymns.
- Summer Term—Talks on the Church Year and Church Colors.

THE GRAMMAR SCHOOL (MAIN SCHOOL).

AGES 10-15 YEARS.

(8 to 10 pupils in each class.)

AGE 10-11.

- Regular Term—1. The Catechism (25 Lessons) Meaning of Words and Text.
2. The Church Year. Simple Text Book.
 3. Missionary Heroes of the Orient (5 Lessons).
 4. Memoriter. Text of Entire Catechism.
- Summer Term—Short Introduction to the Bible (15 Lessons).

AGE 11-12.

- Regular Term—1. The Life of Christ from all Four Gospels (25 Lessons).
2. Missionary Heroes of Western America (5 Lessons).
 3. Memoriter. Beatitudes. List of Miracles and Parables. Catechism.
- Summer Term—Short Introduction to Prayer Book (15 Lessons).

AGE 12-13.

- Regular Term—1. The Founding of the Church (Acts and Epistles). (25 Lessons).
2. Early Christian Martyrs and Missions (5 Lessons).
 3. Memoriter. Books of New Testament, Prayer Book Services, Catechism.
- Summer Term—Church Symbolism, Colors, Vestments, Designs, Buildings. (15 Lessons).

AGE 13-14.

- Regular Term—1. Old Testament History in Outline. (25 Lessons).
2. Living Heroes in the Mission Field (5 Lessons).
 3. Memoriter. List of all Books in Bible, 12 Apostles, Catechism.
- Summer Term—Christ in Type and Prophecy in Old Testament (15 Lessons).

AGE 14-15.

- Regular Term—1. The Doctrinal Teaching of the Church, from (a) Catechism; (b) Bible; (c) Prayer Book; (25 Lessons on Creed Outline).
2. Methods of Mission Work (5 Lessons).
 3. Memoriter. Nicene Creed. Catechism.
- Summer Term—The Psalter and Great Church Hymns (15 Lessons).

THE NORMAL (BIBLE) SCHOOL (AGES 15-18 YEARS).

AGE 15-16.

- Regular Term—1. The Prophets of the Old Testament and their Books (25 Lessons).
2. The Rise of Modern Missions (5 Lessons).
 3. Memoriter. List of Old Testament Prophets. All Review.
- Summer Term—History of the Christian Church to 500 A. D. (15 Lessons).

AGE 16-17.

- Regular Term—1. The Making of the Bible, including English Bibles (25 Lessons).
2. Missionaries of the Middle Ages (5 Lessons).
 3. List of Early Bible Documents, and English Bibles.
- Summer Term—The Church from 500 A. D. to the Reformation (15 Lessons).

AGE 17-18.

- Regular Term—1. The Church, her Validity, Claims, Orders, etc. (25 Lessons).
2. Medical Missions of the Church (5 Lessons).
 3. List of Chief Missionary Bishops and their Stations.
- Summer Term—The Church from the Reformation, including the American Church.

THE POST-GRADUATE SCHOOL (ADULT SCHOOL) AGES 18-?? (The Order of Courses Elective.)

AGE 18-19.

- Regular Term—1. The Principles of Sunday School Teaching (30 Lessons).
2. Memoriter. The Rules of Teaching.
- Summer Term—The Sunday School, Methods and Organization (15 Lessons).

AGE 19-20.

- Regular Term—1. The Teachings of Jesus. Devotional Study of Gospels, especially in the Parables and Miracles (30 Lessons).
2. Memoriter. Seven Penitential Psalms, 23, 39, and 90 Psalms. *Venite, Jubilate, Cantate, Bonum, Deus, and Benedic.*
- Summer Term—Christianity and Modern Life (Ethics of Religion) 15 Lessons.

AGE 20-21.

- Regular Term—1. Geography of the Holy Land. Recent Explorations. (30 Lessons).
2. Memoriter. *Benedictus, Magnificat, Nunc, 1st and 14th. St. John, I. Cor. xv. 20.*
- Summer Term—Methods of Church Work. City and Country. Institutional Work. Charities, etc. (15 Lessons).

AGE 21-22.

- Regular Term—Contemporaneous Non-Christian Religions (25 Lessons).
- Summer Term—How to Study the Bible, Inductively and Deductively.

Thus, between the ages of 10 and 15, the only "sure" period of holding a child, the most important Subjects are taught:

1. Catechism and its Meaning.
2. The Entire Bible, History, Doctrine, etc.
3. The Doctrinal Teaching of the Church.
4. The Prayer Book and its Use.

The Summer Session is optional, and if there be none, its courses combine, according to a proper scheme of re-arrangement, with the regular term lessons, an additional lesson being used each alternate week. Until graded text books, with proper questions to be answered in writing on separate slips of paper, could be issued, a scheme of suggested existing class reading books has been prepared, which could be temporarily made use of. The final class books could be issued in cloth much cheaper than most leaflet or class book systems now in use. This enables books to be re-used, as in public schools, an important saving.

THE OUTLINE PLAN OF EACH TEXT AS SUGGESTED.

1. Order of Exercises mapped out for school hour, according to time.
2. Rules of the School, (a) for scholars; (b) for teachers. In full.
3. Suggested Officers for the school.
4. Outline of the Curriculum of Whole School Course (ages 10-22).
5. Arrangement of lessons for term.
6. Titles of lessons in order.
7. Synopsis of Course, or Syllabus of Subject Matter for the term.
8. Maps and charts.
9. The Lessons, Regular and Missionary, in order.
10. Notes and Lesson Dictionary combined.

(Details of 1, 2, 3 and 4 are worked out in the scheme.)

THE OUTLINE PLAN OF EACH REGULAR LESSON.

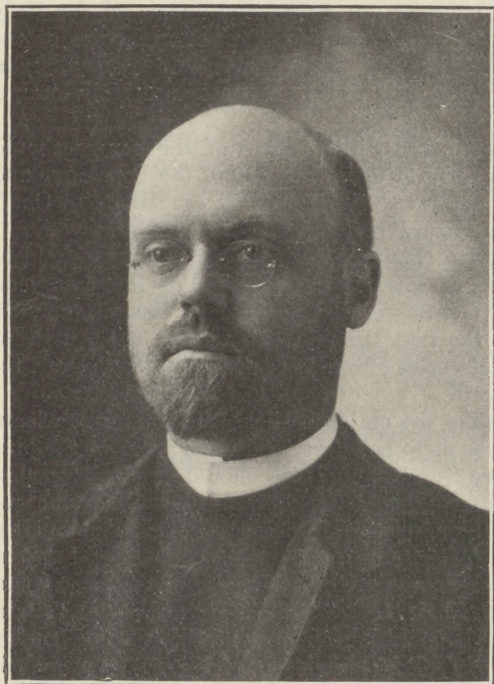
- I. Directions for Study (1) for scholar, (2) for teacher.
- II. Memoriter work to cover 10 minutes in class (a) Review, (b) Advance.
- III. Review on Regular Lesson work. To cover 10 minutes.
- IV. Advance work. To cover 25 or 40 minutes according as entire session be 1 hour or 1 1/4 hours in length.

The entire system would involve full line of cheap class books, Lesson paper supplied at 40c. per 1,000 sheets, record books, register cards, Scholars' membership, transfer, and summervacation record cards, tri-monthly reports, teachers' rules slips, report on calling, notices to absentees, examination questions, diplomas on passing examinations, catechism recitation certificates, library supplies, and lists of best books for libraries and for teachers. The class book marks and expects weekly attendance at public worship, other than Sunday School; and the report demands written answers in scholar's *own language* to text book questions. For the teachers, it looks forward to the gradual elevation and improvement of the grade of teachers, on the lines of teachers' Normal and Elementary Training Classes and Reading Courses, as already adopted by the Commission, and to be placed before the Diocese shortly. This affords the proper certifying of teachers, which will place the proper premium on a more thorough preparation for so important a work.

EVERY day some woman is trying some new avenue of employment. A woman who has a most artistic little home found that she must do something to add to her income. All of her friends admired the artistic arrangement of her home, and one day one of them asked if she would object to going over to the friend's home and re-arranging the furniture, for everything looked so stiff, although she had plenty of pretty things. Her success was so great that she concluded to make a business of it, and advertised to do dusting and artistic arrangement "by the hour," and now she has all that she can do. Another young woman of refinement does mending, reading, writing and shopping by the hour for an invalid, and finds herself most congenially employed. Persons who do not care to employ a companion constantly find this a pleasant plan. This young woman finds she can serve three or four customers every day and still have her evenings at her disposal. She is free to come and go, and the change of employers she finds most interesting.

MINNEAPOLIS SEMI-CENTENNIAL.

THE fiftieth anniversary of the founding of the Church in Minneapolis was held at Holy Trinity on the Third Sunday after Trinity. It began with an early celebration of the Holy Eucharist at 7 A. M., the rector, the Rev. Stuart B. Purves, celebrant; followed by a High Celebration (choral) and special sermon at 11 A. M., the preacher being the Rev. W. C. Pope, of St. Paul. In the evening full choral evensong was rendered by the choir, in a very excellent manner. Bishop Whipple was the special preacher.



REV. S. B. PURVES.

He spoke of the pleasure it gave him to assist in the ceremonies of Holy Trinity's fiftieth anniversary, saying that the parish had always been very dear to his heart, and that such celebrations should be dear to the heart of all Christians. With tears in his eyes the venerable Bishop told of the work done by the parish in the

territorial days, and of the men who have been the workers. He presented a vivid word-picture of the Diocese in the early 50s, and of the journeys through the wilderness on foot that the clergy were compelled to make. He spoke to the congregation about the missionary work of the Church in Minnesota, as a father would tell a story to his children, using no notes, and frequently appearing to appeal to those seated near him for corroboration of what he said. For nearly three-quarters of an hour the Bishop told of preaching to the lumbermen in the north woods, and of chumming with the stage drivers of the Burbank line. He seemed loath to depart from his subject, and the listeners certainly felt regret when he sat down.

HOLY TRINITY'S HISTORY.

Holy Trinity parish, the oldest in Minneapolis and second oldest in the state, was founded under the auspices of the Associate Mission for Minnesota which landed at Fort Snelling in 1850 and consisted of the Rev. James Lloyd Breck, Dean, the Rev. John Austin Merrick, and the Rev. Timothy Wilcoxsen. The first services in East Minneapolis, then St. Anthony, were held Sunday, July 7, 1850, by Mr. Wilcoxsen, to whom were assigned St. Anthony, La Crosse, and some northern Minnesota towns. The first episcopal visitation was made Aug. 4, 1850, by Bishop Kemper.

The parish was formally organized on Easter Monday, 1852, and Mr. Wilcoxsen was the first rector in charge. Later in the year the Rev. J. S. Chamberlain was assigned to St. Anthony and other stations along the northern Mississippi. The Rev. D. B. Knickerbacker, for many years rector of Gethsemane parish and later Bishop of Indiana, was sent as assistant to Mr. Chamberlain, who remained in charge of the parish until 1857. He was succeeded by the Rev. Charles Woodward, who was rector for two years, and for a year the rectorate was vacant.

In 1860 the Rev. H. A. Neely, afterward Bishop of Maine, was temporarily in charge till May, 1861, when Mr. Knickerbacker relieved him. In March, 1863, the Rev. Alpheus Spor became rector and remained until 1865, when he was followed by the Rev. Dr. Smallwood, who remained until he died, in 1867.

The Rev. Abraham Reeves, who followed, remained but a few months, and then came the Rev. John Anketell, who served but a brief period. The Rev. George L. Chase succeeded and served the parish until 1874. He was assisted for some years by the Rev. Charles H. Plummer and was succeeded in 1874 by the Rev. Frank C. Coolbaugh, who left in 1875. The Rev. Theodore M. Riley of Philadelphia entered upon the duties of rector January 15th, 1876, and remained until 1882. After a vacancy of several months the Rev. A. J. Tardy, of Mississippi, accepted a call, but resigned in 1884 on account of ill health. The Rev. A. J. Graham, the next rector, entered upon his duties in 1884. Mr. Graham resigned to go to Indianapolis, and the present rector, the Rev. S. B. Purves, succeeded him.

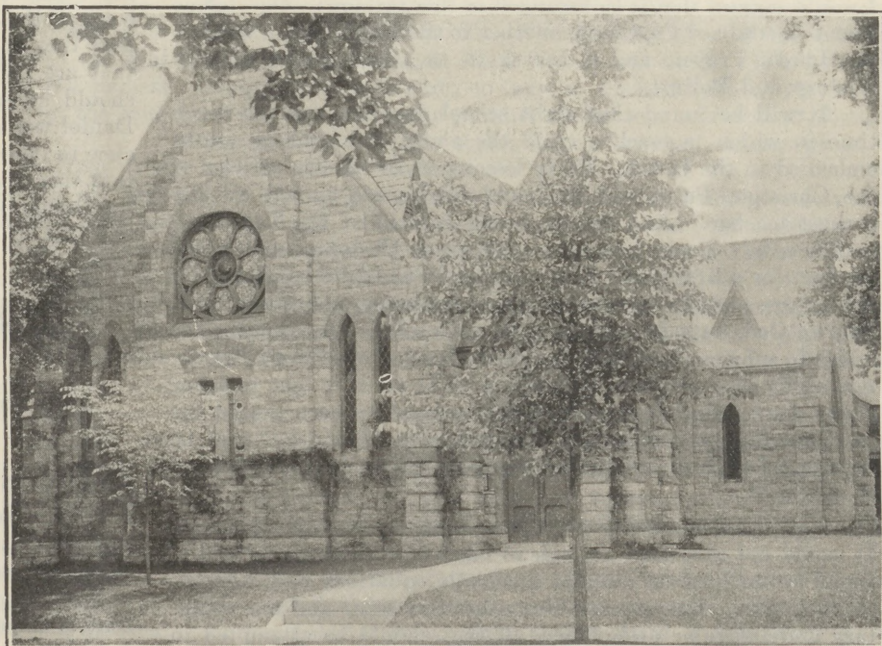
The cornerstone of the first church building was laid October 30th, 1850, by Dr. Breck. The Rev. Mr. Wilcoxsen was present, and the Rev. Mr. Gear, of Fort Snelling, made the address. This building stood at the corner of Second Avenue and Second Street N. E. Under the rectorship of Mr. Chase a new stone building was begun at the location of the present church, Fourth avenue S. E. and Fourth Street. This was not completed for several years. This building was consecrated on May 30th, 1878, by Bishop Whipple. In 1890 the church was enlarged and its capacity doubled. The first services in the remodeled edifice were conducted by the late Bishop Gilbert, on December 14th, 1890.

The font now used is made from stone taken from the top of St. Anthony falls in 1856, and the altar, enlarged, is the same that was used in the days of Breck, Wilcoxsen and Merrick.

THE MORTGAGE BURNED.

On the following Monday evening the parishioners reassembled at the church to witness the burning of the \$5,000 mortgage, and to participate in the social gathering afterwards. The ceremonies occurred in the guild house, at the rear of the church. The platform of the large hall in the guild house was decorated with palms, potted plants, and American flags, and the ladies of the parish had freshened the room up by kalsomining the walls and ceiling a soft color.

The following addressed the gathering: The Rev. C. D. Andrews, Christ Church, St. Paul; the Rev. T. W. McLean, St. Mark's, Minneapolis; the Rev. F. T. Webb, St. Paul's Church, Minneapolis; the Rev. E. W. Shurtleff, First Congregational; George S. Grimes, H. M. Lyon, and J. S. Todd.



HOLY TRINITY CHURCH, MINNEAPOLIS.

After the speakers had concluded, Mr. Purves burned the papers, while the audience sang the doxology.

During the evening the following telegram arrived from Bishop Whipple: "Rev. S. B. Purves, rector Holy Trinity Church—Loving congratulations and my blessing to the faithful rector and his parish. H. B. Whipple, Bishop of Minnesota."

If the Church in Minnesota is weak in spots, it is an inspiration to be able to point to such parishes as Holy Trinity and Gethsemane in Minneapolis, Christ Church and St. Paul's in St. Paul, not to mention others, where there is substantial evidence of strength and life. The rector of Holy Trinity and the parish-

ioners may well feel proud over their achievement, as \$5,000 is no small sum to raise in the course of six months. It shows what a united parish and faithful priest can accomplish.

Mr. Purves was a lay member of Christ Church during the late Bishop Gilbert's rectorate at Christ Church, and it was through Bishop Gilbert that he studied at Faribault for the ministry.

SUNDAY SCHOOL INSTRUCTION.

FROM AN ADDRESS BY THE REV. H. H. OBERLY, D.D.

IT IS submitted that the system of modern Sunday School instruction is too complicated, and its range of study is too vast. There is no necessity for a system of graded classes; and there is not time enough to give any to an analysis of the Bible, or the study of Hebrew antiquities. These are subjects for the minds of theological students, not for children who are supposed to be acquiring the rudiments of religious knowledge. What they need is elementary instruction, simply and plainly taught; and the more simply and the more plainly because the hours for instruction are so few and so far apart.

It is necessary to get out of the mind the idea that the Sunday School is a school. As soon as we learn to regard the school as a catechetical class, with the rector of the parish, or other competent clergyman as the catechist, and the teachers as monitors, we will have made a long advance toward the solution of the problem that vexes the soul of every parish priest.

And next, we must impress upon our minds the fact that in this catechetical class only a limited quantity of religious knowledge can be taught, and therefore, only the most essential matters can be dwelt upon.

It is not a difficult matter to discover what should be a course of study for a Church Sunday School, since the curriculum is laid down in the exhortation of the Ministers to the sponsors at the baptism of the child: "it is your parts and duties to see that this infant be taught, so soon as he is able to learn, what a solemn vow, promise and profession he hath here made by you. And that he may know these things the better, ye shall call upon him to hear Sermons; and chiefly ye shall provide, that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and to believe to his soul's health."

A course of study should be based upon these subjects, and I would suggest that it be arranged in this fashion: Devote one year to a study of the Creed, another to the Decalogue, a third to the Lord's Prayer, and a fourth to the Sacraments, Church History and Polity.

It will be found that eight school days are not too much time in which to teach a child the awful and sublime truths embodied in the Creed. Forty lessons on the twelve articles of the Christian Faith will be found inadequate enough to any earnest teacher. And the same can be said of the Ten Commandments. Forty lessons on the whole Christian and moral conduct for a lifetime! Forty lessons in which to teach a child the nature and the penalty of sin, repentance, holiness of life, duty to God, duty to man, duty to one's self! Or, consider the majestic subject of worship, under the head of the Lord's Prayer. Are eight days sufficient to teach a child all he ought to know about that? Had the people of this generation been taught the privilege and the obligation of worship we should not now be confronted with the reiterated question, "Why do not people go to church?"

You could not teach a child to read or write in six weeks. It would not give time enough to teach him arithmetic; and it would be madness to attempt quadratic equations and differential calculus. Recognizing then, the time limit and the voluntary and irregular attendance, all that should be attempted in Sunday School is instruction in the rudiments of religious knowledge; but what is taught should be impressed upon the mind of the pupil simply, forcibly, and persistently. The teacher should keep strictly to the point in hand, and press it home in plain Saxon language, and see that the child understands and remembers what is taught. We ought to lay great stress upon simple and insistent rudimentary teaching.

We must admit that we are placed at a great disadvantage in the matter of imparting religious knowledge, but if some such system as is here indicated be followed we can make an ineradicable impression that will pass from floriation to fruition in the future.

In such a course give the first lesson on the Creed to "the foundation of belief"; another lesson to "the teachers of the

Faith"; another to "the authority for the Creed." Spend three Sundays in teaching the first article of the Creed. Take ten weeks to explain the second paragraph of the Creed, and it will be all too short a time in which to teach the history and the doctrine of the Incarnation, and our Lord's redemptive and atoning work. Three Sundays, at least, should be given to the eighth article—"I believe in the Holy Ghost." And into the remainder of the school year must be crowded the teaching concerning the origin, constitution, polity and history of the Holy Catholic Church, the vast subject of Sin, the mysteries of the Resurrection and Eternal Life, and the Adorable Trinity, and a summary of the Creed and a plain outline of the Holy Scriptures.

The second, third and fourth years of the course should proceed in the same manner upon the basis of the Decalogue and the Lord's Prayer, with analytical study of the "Duty to God," the "Duty to thy neighbor," and "What desirest thou."

Concurrently with this catechetical course there should be a Scriptural course of selected passages. For the first year, forty lessons from Genesis or Isaiah; for the second year, St. Mark's Gospel, or the first thirteen chapters of the Acts; for the third year, the Miracles of our Lord; for the fourth year, the Parables of our Lord.

As far as possible the children should be induced to learn these Bible lessons so as to be questioned upon them in the public catechising every Sunday, and they should be encouraged to write out the lesson from memory and hand it in to be read aloud by the catechist. I am fully aware that this plan of instruction is little more than rudimentary and fundamental, but I fail to see how more can be accomplished, and therefore reason that no more should be attempted. Give the children a good foundation, and furnish them with an answer for the faith that is in them, so that they can tell an inquirer why they believe in God; why they believe in the Lord Jesus Christ; why they believe in the Bible; why they are baptized; why they are confirmed; why they receive Holy Communion. If they are grounded firmly in these matters they will not be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." If the children know what is for their souls' health, it matters very little whether or not they know that David was in the cave of Adullam, nor why he was there. If ecclesiastical architecture is to be taught them, it would seem to be more important that they should understand the symbolism of a Christian cathedral, rather than the dimensions of the Jewish temple. It is far more to their souls' health that they should know that Holy Scripture contains all things that are necessary to be believed to salvation, than that they should know that there are two Isaiahs, or that the Book of Daniel was not written by Daniel at all. It is of vast importance to their present living and their future and eternal welfare that they should know about the Holy Ghost and His sanctifying influence, the necessity for and the grace of the Sacraments, the duty of worship and personal accountability for moral conduct.

ANSWERS TO POPULAR OBJECTIONS.*

BY THE REV. BARING S. GOULD.

I CAN SERVE GOD JUST AS WELL WITHOUT GOING TO CHURCH.

Answer.

PARDON me, you cannot. God gives you health, strength, life, faculties, senses; for the loan of these He demands homage, just as a landlord for the use of a house and garden demands rent. You have to pay the landlord his rent quarterly on fixed days. So for all that God has given you He demands rent to be paid weekly, on the Sunday, and the rent He demands in public homage. You know that if you do not pay a landlord his rent he will turn you out of his house. If you do not pay God His due, you cannot expect Him to give you eternal life, which includes perfect health, ever-renewed strength, fully developed faculties. If you have not been a good tenant of that which was inferior, How shall He commit to you that which is better?

So, if you want to serve God at all, you must serve Him in the way and at the time when He chooses that you should serve Him.

*From *The Golden Gate*.

WE MUST have a word with Jesus before we can give a word for Jesus.—*Ram's Horn*.

A PLEA FOR THE BETTER READING OF THE SACRED SCRIPTURES.

BY THE REV. G. W. SHINN, D.D.

JUST as we can trace the offering of prayer as a part of long continued Christian usage, so we can trace the reading of the Sacred Scriptures.

It is undoubtedly primitive, and was adopted by the Christian Church from the Synagogue and from the Temple. Dr. Schaff, commenting upon Justin Martyr's account of the usages of the early Church, says, "Prayer, song, reading the Scriptures, preaching, and Communion, appear as regular parts of the Sunday worship, all descending, no doubt, from the apostolic age." The reading of the Scriptures, then, in public worship is not a usage newly devised, nor is it one the officiant may use or omit at his own pleasure.

But the people are asking, "Why are the Scriptures so poorly read now?" and "Why do the clergy, generally, make so little of a feature which at other times has been regarded as so important?"

We are told that much of the reading of the Scriptures now is most wretched, and some go so far as to say that they rarely hear good reading in church.

When complaints like these are general, it becomes us to see if we can do anything to correct the faults of which other people complain.

May it not be well to remind each other, students and ministers, why the Scriptures are read in public? And may we not consider some suggestions as to how such reading can be done more effectively?

Perhaps nothing herein contained is new to most of those into whose hands this plea may fall, but it is sent out with the hope that new interest may be awakened in a matter which usually receives most inadequate attention in the training of ministers, and scarcely any at all in their own later preparation and equipment for the work unto which they are appointed.

WHY ARE THE SACRED SCRIPTURES READ IN PUBLIC? 1st. The Scriptures are read in the services to make the people better acquainted with the more important parts of divine revelation. Not simply to instruct people who cannot read for themselves, but to reach the souls of all through the "ear gate," when they are most favorably disposed to listen.

2nd. The Scriptures are read to bring before us the most important history, the grandest poetry, the most eloquent orations, the most convincing logic, and the most pathetic stories to be found in all the literature of the world. And so the soul may be fed and enlarged by such sustenance, for the noblest themes are brought before it: God, duty, immortality, the soul, life, love, mercy, eternal blessedness.

3rd. The Scriptures are read because they are a constant revelation to men. The truths they contain did not die with those who first received them. Those truths are vital now for us. They will retain their vitality no matter what decisions may be reached as to the dates and authorship of books, or the exact order of events, or any other questions reached by criticism. The historian, the singer, the prophet, the evangelist, the apostle, are all messengers from God to us, bearing a message from the Lord. Our religious nature is reached by them and moved. Their aim is to make us wise unto salvation by revealing God's nature, and His dealings with our race, and the infinite grace and mercy shown by His drawing near to us in our humanity. "God who spoke unto the fathers by the prophets hath in these last days spoken unto us by His Son."

If the Scriptures are read in public for reasons so important as these, we may well ask the next question; HOW, THEN, SHALL WE GET BETTER READING? Very much might be said concerning the better development of the voice and the correction of vocal faults, and much might be added as to the philosophy of expression, but after all there is something more important than the mere technique of elocution.

1st. Good reading of the Scriptures always pre-supposes the reader's acquaintance with the portion to be read, so that he may convey its meaning to others. Apart from all technicalities of drill in voice and expression, men must study the Scriptures to read them well. It is painfully evident as we listen to some reading, that the readers have not sufficiently studied the portion in advance. Has any man a right to foist a lame performance of the kind on a congregation? Has a singer who has not mastered his solo a right to inflict his blunders on others? If the lessons from Scripture were better studied, they would be better read. Just as a sermon is thought over in advance,

so must the reader go over the portions of Scripture with the view to their best rendering.

2nd. In the next place, the reader must consider himself appointed to convey the truth, which is the portion read, to the receptive souls of his hearers. He is to try to comprehend that portion of the truth himself and then to convey it to others. Reading is not filling up a few minutes time, but it is the conveying of truth to others. He must make a distinct effort to convey it as he reads.

It is sometimes claimed that the reader should simply read along in an even tone, with no modulations and no attempt at "bringing out the sense." But if the reader does not try to bring out of the sense, he obscures the sense. He is an interpreter, whether he will or not, and the wise plan is to render the meaning as best he can. An intelligent blunder is better than a stupid one. It is sad to hear such a statement as this, "As I hear Y read, I grow less and less interested, until his reading finally becomes but meaningless words."

3rd. The reading of sacred Scriptures in the services should be regarded by the reader as part of his offering to the Lord. If so, let him think of that old question, "Shall I offer unto the Lord that which cost me nothing?" We expect the singer to consecrate his song, and we tell the artist to use his brush for the glory of God. We are urging each other to give time and talents and personal labors as offerings of the best we have. Shall not the reader present his offering? Suppose he takes up the lessons, and gives to them time, and labor, and prayer, in advance of the service, and then as he reads them in church does all he can to make them helpful to those who hear, is not that a genuine offering to the Lord?

When we get rid of the false notion that Scripture reading in public cannot be of much usefulness or importance in these days, when we think of it as an agency which God has long approved and blessed; when we think of it as carrying inspired thought to receptive souls, and when we think of it as an offering which may be presented for the Lord's acceptance, then will ministers seek to read the sacred Scriptures in public as those whom the Lord has called to convey His truth to others.

THE EPISTLE TO THE ROMANS.

BY THE REV. A. A. BENTON, D.D.

THE Epistle of Paul the Apostle to the Romans has ever been peculiarly attractive to every thoughtful reader of the great apostle. It ranks as the noblest presentation of the salvation offered to mankind in Jesus Christ our Lord. The wonderful insight, the rapid logic, so easy, so confident, which yet requires of the less spiritually minded reader long and devout thought; the stateliness of the style; the earnestness and energy of the apostle, are all most attractive. And then the analysis of the plan of the Epistle presents some difficulties, that give zest to the study of it. How shall the parts of his argument be grouped, and where are the transitions from one step to the other? Are the chapters between the opening of the third, and the first verses of the ninth, an interpolation, or are the ninth, tenth, and eleventh chapters an *excursus*, appended to the main topic? These are subordinate questions that will come forward out of the main point.

But there is another line on which to arrange the topics of the Epistle, which may make it clearer to the devout reader, without questioning the accuracy of the theological outline of the argument. It will show how eminently practical St. Paul showed himself to be, when apparently discoursing of the loftiest themes.

What are the actual facts of our life? Created in God's image, fallen from our high estate, restoration through faith, by the redemption wrought by our Lord is offered to us and delivered in Baptism. Here the deepest conflict of the soul begins. How shall it be fought out? Only by the grace of the Holy Ghost, through whom we in Christ Jesus are more than conquerors, and by whom we can make our calling and election sure.

This is, then, the proposed analysis.

The apostle, after his courteous salutation to the saints at Rome (ch. i. 1-7), passes by a natural step (as he is the apostle to the Gentiles) to a statement of God's purposes for all mankind. He is addressing a mixed congregation of Gentile and Jewish Christians, some of them probably slaves, most of them poor, many of them, especially among the Jewish converts, well educated, all of them well reported of for their Christian life and example. So without any hesitation, and with an implied

compliment to them on their faithfulness, he sketches that terrible indictment of the sinfulness of the whole world, so clear, so concise, so accurate, that it stands unrivalled as a model of the compact statement of undeniable facts.

I. Chapter i. 18 to chapter iii. 19, includes both Gentile and Jew. But (ch. iii. 1) the Jew objects. The Gentile can make no defense but, What advantage do you concede to your own nation? Much every way, retorts St. Paul; and he begins to enumerate those advantages by naming the oracles of God; when he breaks off to show the Jew how he has failed in his stewardship, and to contrast in burning words

II. This concluding all men under sin with the mercy of God by the sure hope of redemption in Christ Jesus (iii. 19-31), which is testified to by the law, and is the message of the prophets, that the righteousness of God, even by the Law, might be set forth. But

III. This salvation demands faith and obedience (ch. iv), as is shown in the life of Abraham, the father by faith, not only of his own descendants by blood, but also of those who truly can claim him only because they now believe on that Messiah as come, to whom he looked forward; and who was delivered for our offences, and raised again for our justification. The sin of one—Adam—destroyed us; the faith of one—Abraham—opened the way by the restoring power of faith for the redemption by one—Christ Jesus—and so

IV. We are brought (ch. v.) to the foot of the Cross. There is none other name under heaven given to man by whom, in whom, and through whom, we can receive health and salvation, but only the Name of our Lord Jesus Christ. His blood shed in love for us, while we were yet enemies, has reconciled us and given us joy in God through our Lord Jesus Christ, through whom we have now received the atonement.

But this coming from one who has to *give* must be conferred by outward form of solemn conveyance; so

V. The gift of restoration, the sure hope of eternal life at the resurrection, and the pledge on our part of obedience and faith, are bound up in the regenerating sacrament of Baptism (ch. vi.). But now there is a change in the apostle's tone. The life is most mercifully given, but are we left thus helpless? This has been the crucial point with so many analyses. But if, as was the case apparently at Ephesus, many had been baptized, but could not receive the laying on of hands, the argument of the apostle is perfectly clear. The attempt to sustain this life without further aid

VI. Is drawn out so clearly by the struggle (ch. vii.) between the revelations of the Law to the illuminated conscience and the temptations of this flesh of sin, that it rises into the cry, O wretched man that I am! Who shall deliver me from the body of this death? I thank God (I am delivered) through Jesus Christ, who has promised me the Holy Ghost, who shall lead me into all truth, and to show me the things of my Lord. Oh, the wretchedness of the struggle to maintain a life without the gift of the Holy Ghost. So then

VII. Confirmation is assumed at once in the eighth chapter, for the apostle only knew of this indwelling of the Spirit of our adoption by the laying on of hands. All that the Holy Ghost can bestow, all the gifts and graces, the blessedness of confidence, that come from Him, nay, the fact of our resurrection at all (v. 10, 11), and the pleading with us in our hours of temptation, and the strength for the final victory, in words more glorious than any hymn of secular triumph ever sung by mortal men, are summed up by the apostle in the closing verses of the chapter which have only their interpretation in the loving last discourses of our Lord; and now St. Paul can return a forcible reply to the Jews' question.

VIII. The oracles, the adoption, the glory, the covenant, the law, the worship, the promises, the father, above all, Christ, who, being over all, is God blessed forever. Amen. Now the predestination of God is on His foreknowledge which must be of His essential nature. But this too was through the father, as the chiefs through whom, by descent, were given the promises. So Israel, being many individuals, is treated by the apostle as one. But has not the potter power over the clay? But remember, we are indeed clay for His purposes, but are in ourselves better than clay. For we are ready or unwilling instruments as we choose. The individual is rejected or is blessed as he wills, but the purpose of God endures for the whole nation. Upon this ground then follow those loving and urgent precepts which

IX. Close the Epistle and give practical daily living value to the lofty argument the inspired writer has unfolded in the first half of his letter.

Such an analysis places St. Paul's Epistle upon the lines of the Christian faith, more clearly and according to the outline of the life which the Church has always urged upon each soul committed to her care. To the baptized, confirmed, devout communicant, she can say, You have been called according to the eternal purpose of God. You are in that Body which your Lord has founded in His Resurrection. It has the power of an endless life, which is the foreordination of God for all members of His Church. It is your part now to make this calling and election sure, by using all the means put into your power by the gift of the Holy Ghost.

COMMUNION IN THE PRAYERS.

EVEN if you have not yet received the Holy Communion, you may attend the Service and have Communion in the Prayers. Do not give up the smaller blessing because you cannot yet claim the greater. You cannot learn to come to Jesus by staying away from Him. As a baptized Christian you have a right to attend this service.

The Lord's Service begins with the Lord's Prayer and a short Collect. Then the Priest reads the Ten Commandments; the people nine times pray for mercy and grace, and after the Tenth Commandment, beseech God to write all His laws in their hearts. Then you turn to the Collect for the Day. After it the Epistle is read. The Holy Gospel, which comes next, has in it some of our Saviour's words, or tells us of Him: so all stand up when it is read. In the Creed we have the faith of the Gospel in the words of the Church; and in the Sermon, when there is one, we have some teaching on the Gospel, or the Creed, or some other part of the truth from one of God's ministers. Before the Sermon, notices are given out, and the people are told of the Feasts and Fasts.

After the Sermon the people make offerings to God of money—"They shall not appear before the Lord empty" (Deut. xvi. 16). All Christians should offer what they can to God. But, if you have no money, you can join equally with other people in the greater offering. The money is given to God on the Altar: but the offering that God requires is the Bread and Wine, which are, at this part of the Service, presented on the Altar by the Priest, as the Church orders. The Prayer for the Church is then read. In it we ask God to accept our (1) alms and (2) offerings, that is, (1) the money and (2) the Bread and Wine. Then, in the same prayer, we ask blessings for all set over God's people in the Church and State, and for all the people of God, living and departed.

Either one of two exhortations is sometimes used here. Then follows a short exhortation beginning with the words—"Ye that do truly." It tells us, in few words, what we ought to be when we come to receive the Blessed Sacrament. Next come the Confession, Absolution, and some words of comfort from the Bible. Then, in preparation for the solemn part of the Service which is to follow, the Priest says to the people, "Lift up your hearts." After this we find the "Preface," so called because it is an offering of praise that *comes before* the Consecration. At the end of the Preface comes the Angels' song spoken of in the Preface. All the people begin to join in this at the words "Holy, Holy, Holy." The prayer "We do not presume," like the Confession and other parts of the Service, may be joined in silently by all who, at the time, are about to receive the Communion, or intend soon to prepare themselves for it.

All that has been said so far is only the preparation for that which is indeed the Divine Service—I mean the Consecration, in which the priest speaks the words and performs the acts given by our Saviour Himself. When the prayer is said, bow down humbly and worship the Lord—"seeing Him who is invisible." During the Communion of the Priest and of the people, there is time for adoration and prayer. Do not lose these few precious minutes. Remain kneeling all the time; and worship the Lord Jesus, who comes to hear you and to bless you. "Let your requests be made known unto God."

When the Priest begins the Lord's Prayer, say it after him, praying earnestly for the "daily bread" which the Lord gives to His people. In the Prayer that follows make an offering of yourself, with all you have and are, in union with the offering of Christ. The angels' hymn, "Glory be to God on high," teaches you again to adore your Saviour with all your heart. Then with the blessing of God's peace you may go to your home with gladness and thankfulness. Do not go away from Church, or even rise from your knees, till the Priest has left the altar.

Anglican Missionary Work.

THE AMERICAN CHURCH MISSION IN CHINA.

BY THE RT. REV. F. R. GRAVES, D.D., BISHOP OF SHANGHAI AND
THE LOWER YANG-TSZE VALLEY.

IT IS by no means a safe thing to assume that everybody in the Church at home knows about our work in China, how it is done and in what part of the empire it is situated. In missionary matters people rarely have a very definite idea of the country and people, unless they happen to have visited foreign lands; and even then it is safe to say that travelers' tales are not always as accurate as we could wish, seeing that they pass through the country rapidly, and have to recall the impressions that were made upon them at a distance from the actual scene, and without an opportunity of verifying them.

This is true even of those who have an interest in Missions and some knowledge about them, and outside this little circle there are the many Church people who have but a hazy idea at best of what is being done and where we are doing it. With all the varied interests of Americans, and with the busy lives they lead, it is not at all wonderful that they should not have China very clearly before them; but it is none the less desirable that every Churchman should form as definite an idea as may be of that country and of our Mission work there.

A friend of mine was once traveling in the interest of the Mission of which he was a member, and in visiting a certain town for the purpose of delivering an address in the church, he was the guest of a lady who was extremely well informed on ordinary matters, but seemed to have no great amount of information about China. She asked him how long he had been in China and how he liked the country and people. He answered all her inquiries, but was somewhat surprised at the end to hear her remark: "Well, it may do very well for those that like it, but I never could abide black people."

"But, my dear madam," said he, "the Chinese are not black;" and he proceeded to explain at still greater length the characteristics of the inhabitants of the Flowery Kingdom.

It happened a few months later that he was again in that part of the country and the guest of the same lady. She was glad to talk with him about all she had learned from him on the previous visit, but she ended in the same words as before:

"Well, I never could abide black people."

I had an experience almost as amusing. One morning I met a number of ladies in a large city and tried my best for half an hour or so to tell them something about China. At the end I thought that I would vary it a little, and invited them to ask

me questions about the work and the people. They did not seem to have many questions, and so I thought I would try and stir them up by asking questions myself, and I propounded the following to make a beginning:

"Why is it that people take so little interest in missions in China?" for in those bygone days when people were not interested in missions, that was a fair question enough, and one that often puzzled me.

There was dead silence for a space, and then one of them spoke up and said:

"Because they are lepers."

I tried to assure them that the Chinese were no more lepers than they were black, but I do not feel altogether sure of my success.

My reference to those ancient days when Church people were not at all well informed about missions is of course not intended for the readers of this article, who may well congratulate themselves that they live in better times; but nevertheless it will be as well to go a little into detail about the part of China where we are working.



CLERGY AND CHOIR, ST. JOHN'S CHURCH, SHANGHAI.

THE work of the American Church in Chinese missions, dates from the year 1837, when the first missionaries were sent out. In 1844 the Rev. William Jones Boone, who had already been a missionary to China for some years, was elected Bishop, to preside over the work of the Mission. On his return to China in 1845, after his consecration, Bishop Boone moved the mission from Amoy, where the work had previously been conducted, to Shanghai, making that city his place of residence and the center of the Mission work. At that time Shanghai was a small and unimportant city compared

to what it now is, and the work was for years confined to the city and its immediate neighborhood.

After the death of Bishop Boone, his successor, Bishop Williams, started work in the city of Wuchang, the capital of the province of Hupeh, a large city six hundred miles up the Yang-tsze River. The work from that time had two centers; one at the mouth of the river at Shanghai, where the Shanghai dialect is spoken, and one at Wuchang and Hankow, in the very heart of the Empire, where the language spoken is Mandarin. Eventually, the evangelistic work in these large cities increased so much faster than that in Shanghai, that other stations were opened along the river, in Wuhu, Shasi, and Ichang. Outstations were also established in the country around the principal cities.

To mark the fact that our work was largely in the river valley above Shanghai, the title of the American Bishop in China was changed from "Bishop of Shanghai" to "Bishop of Shanghai

and the Lower Yang-tsze Valley," by the General Convention of 1889. People are beginning to hear a good deal of the Yang-tsze Valley and will hear more in the future politically, as it is one of the most important portions of the Chinese Empire. The Yang-tsze River, flowing from west to east, divides China into nearly two equal portions. At Ichang, one thousand miles from the sea, the river emerges from the immense mountains through which it has been flowing. Above Ichang are vast gorges with the rapids which make navigation of the river so difficult.

These mountains separate the river valley into two parts, the upper and the lower; and by the Lower Valley of the Yang-tsze we mean the portion from Ichang to the sea. In this part of its course the river runs through the provinces of Hupeh, Nganhui, and Kiangsu, and along the northern boundaries of Hunan and Kiangsi. No part of the empire is more populous and fertile, and in none is there a busier commerce than along this river. Large ocean steamers can proceed to Hankow (600 miles), and smaller boats go to Ichang, four hundred miles farther; while junks and smaller native craft ply up and down in fleets. Enormous quantities of tea, rice, cotton, hides, oil, and timber are brought down it, and the trade, both import and export, increases every year. Populous cities are situated all along its course. So considerable is the trade, that in the China-Japan war, Shanghai and the Yang-tsze Valley were kept from being the seat of warlike operations by the intervention of the foreign Powers, to prevent the disturbance of their commerce. England is supposed to have her eye on this part of the Empire in case it comes to a question of the partition of China.

The principal points where we have established missions along the river, are: in the province of Kiangsu, Shanghai with its outstations; in the province of Nganhui, Wuhu and Nganking and their outstations; in the province of Hupeh, Wuchang, Hankow with its outstations, Shasi, and Ichang.

These points are distant from Shanghai as follows: Wuhu, 250 miles; Nganking, 360 miles; Wuchang and Hankow, 600 miles; Shasi, 880 miles, and Ichang, 960 miles. The population of the three provinces is as large as the population of the United States.

THE character of the people differs a great deal in the different provinces. In Shanghai they live in an exceedingly rich part of the country, with fertile, alluvial soil, and intersected with a network of rivers and canals. Agriculture is not the laborious operation which it is in many parts of the country, and the population, while dense, does not press too closely on the means of subsistence. The inhabitants of this part of China are well clothed, well housed, and well fed. They are not in danger of periodical floods and famines as in the north, and they are a quiet and contented people. They are, however, disinclined to take much trouble about anything, and are not energetic even in their business. In Shanghai itself, the most successful merchants are men from other places, Canton and Ningpo.

In religion they are more indifferent to the worship of idols than the Chinese are in many other places, and trouble themselves very little about spiritual things. They present to the missionary the spectacle of a contented indifference, which is one of the hardest things to overcome.

The people of Hupeh are much quicker and more alert than the people of Shanghai. While their native province contains natural resources of all kinds, the labor of agriculture is harder and less remunerative, and they suffer much both from the failure of crops through drought and from the floods which follow the rise of the rivers, the Yang-tsze and the Han, and are of almost yearly occurrence.

The people have been bitterly opposed in the past to all missionary efforts. They are rough and abusive in speech, and have sometimes gone farther than speech and attacked both missionaries and other foreigners. It is in this province that the riots of 1891 were most fierce. In that year all the buildings belonging to the various missions at Ichang were burned. At Wusueh and Sungpu, missionaries even lost their lives in those disturbances.

Yet it is precisely in this province that missions are now beginning to succeed. The hostility of the people, too, is greatly abated.

THE great majority of college women, precisely like college men, are looking forward to serious work, and regard their college training as a stepping stone to that. It is inevitable that they shall pass through a season of perplexity, of wondering whether anything is worth while, and of endeavoring with more or less disappointment to discover just the lot in life which God means them to fill—Margaret E. Sangster, in the June *Ladies' Home Journal*.

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.

MISSIONS IN LONG ISLAND.

To the Editor of *The Living Church*:

YOUR New York correspondent in his letter, which appeared in your issue of June 2nd, has very kindly given considerable space to the Mission work carried on in the Diocese of Long Island. There are some minor inaccuracies concerning the number and order of the missions within the counties of Queens and Nassau. The total number of missions within these two counties is twenty-three, but all of them are not missions of the Archdeaconry. They are correctly described as follows: Four are missions of the Archdeaconry, nine are missions of the Cathedral, eight are missions of parishes, and two are organized parishes receiving financial aid from the Archdeaconry.

The other two mistakes refer to the value of two mission properties. The correct value of the Greenwich Point Mission property is \$1,500. The cost of the parish house now building for our Hicksville mission is \$1,980, and not \$9,900.

HENRY B. BRYAN.

Garden City, L. I., June 30th, 1900.

A PRAYER FOR TRAVELERS.

To the Editor of *The Living Church*:

THE following intercession has reached me from a rectory in England, and I venture to send it to *THE LIVING CHURCH* because of its applicability to the holiday season, especially this year. Whether it be an original composition, or adapted from some book of devotions, I do not know. It came to me, with many other intercessory prayers, in MS. and it may give expression to many a godly desire on behalf of traveling friends.

Yours faithfully,

2nd July, 1900.

JOHN H. W. FORTESCUE COLE.

For Fellow Countrymen Abroad.

Almighty God, who hast commanded us in Thy Holy Word to walk worthy of the vocation wherewith we are called, grant to our brethren in distant lands, especially to, that, being baptized into Thy Holy Name, they may show forth Thy praises from day to day. May they grieve none of the family of God, but be as the salt of the earth and as the light of the world where Thy Providence may lead them; to the glory of Thy Holy Name; through Jesus Christ our Lord. Amen.

SOCIAL REGENERATION.

To the Editor of *The Living Church*:

CHRISTIANITY is a failure. The Church is recreant to her trust, and is in danger of becoming a dead thing, a corpse, which sooner or later will certainly rot, disintegrate, and fall to pieces," because she does not actually espouse certain socialistic theories, and seek to do away with law and order, and all else which enables us to enjoy true liberty.

Such are the conclusions of the Rev. Gustavus Tuckerman, as enunciated in his essay entitled *The Relation of Religious Classes to Social Regeneration*. This essay reads like a chapter from *Coin's Financial School*, and might be amusing were it not that some of the younger clergy may take it seriously, and that it exhibits a woeful lack of faith in one who professes and calls himself a Christian.

If the Church, which we have been used to regard as the Church of the living God, is in any such danger as this Reverend gentleman represents it to be in, then faith is vain, our Divine Master is not what He represented Himself to be—His words have failed, and the gates of hell have prevailed against His Church.

The Church of Christ is to stand until the end of time, or it is not; and we are forced to choose whom we shall believe, the Incarnate Son of God or the reverend gentleman from St. Louis. It would be interesting to know of just what our essayist is thinking when he sneers at "the so-called Church," and, the "so-called worship of the Church."

Can it be possible that he is speaking of the Church of

which he is a priest, and of the worship which he is commissioned to lead?

If this is the case, his ambitions seem to be of a very humble order. There are very few of us who would be satisfied to minister in a "so-called Church," or engage in "so-called worship." We want the *real* thing or none at all.

The essayist tells us that there are a large number of men who "have been driven from or have severed their connection with the established religious classes, and may never be seen in attendance on the so-called worship of the Church," who are nevertheless "the real worshippers, who worship in spirit and in truth."

Rather strange words from one whose duty it is to read the Litany, and to pray that he and his people may be delivered from the sins of heresy and schism!

Furthermore, we are told that "to the eyes of ecclesiasticism these men—many, if not most of them—appear as heretics, irreligious and outside the pale." Of course they so appear, and not merely to "the eyes of ecclesiasticism," but to the eyes of common, decent honesty as well.

How else does one expect to be regarded who, while he professes to be a follower of Christ, feels himself at liberty to deny Christ's own words? How else can we regard those who remain the officers of a body which is so mean in their eyes that they have no hesitation in speaking of it as a "so-called Church," and its worship as "so-called worship"?

It is untrue that the Church neglects the poor, or that she fails to preach and practise the Gospel of helpfulness. To-day, as in every age, the Church is the champion of the downtrodden and oppressed, wherever they may be found. Whatever has been done to ameliorate the condition of the poor, the helpless, and the ignorant, has been the work of the Church of Christ. Her blessed work of helpfulness has been going on from the apostolic age to the present day. The leaven of Christian love is slowly but surely leavening the great mass of humanity, and never in the history of the world has brotherly kindness been so universal as to-day.

The Church of God is a living Church and not a dying Church. She is doing her duty and will continue to do it more fully as time goes on. She is not even a "so-called Church," but the Kingdom of God, with real officers, real ranks and stations, real laws, and above all a *real* King, whose Word cannot fail.

Houghton, Mich., June 30, 1900.

J. E. CURZON.

A CAUTION.

A YOUNG man claiming the name of William D. Pierson, Church Army, is applying to the clergy for parochial work, lay reading, visiting, etc. One of the letters he presented me in recommendation, signed "Guy L. Wallis," Senior Curate, Church of St. Mary the Virgin, New York, I know to be a forgery. I suspect the other letters. The clergy are warned.

JOHN A. STAUNTON, JR.

St. Peter's Church, Springfield, Mass.

THE BURIAL OF UNBAPTIZED, ETC.

To the Editor of *The Living Church*:

YOUR correspondent "P. S." will find a most appropriate Burial Office for use on such occasions when that of the Church may not be said, in the late Bishop of Wakefield's *Pastor in Parochia*.

I half think that the Convocation of Canterbury took the subject up a few years ago, but I am not very certain in the matter and cannot remember if any real action were taken. In any case the office in Walsham How's book is most excellent for the purpose and is frequently used. Faithfully yours,
Feast of St. Peter, 1900. P. GAVAN DUFFY.

"THE LAW" ON RESERVATION.

To the Editor of *The Living Church*:

THE Rev. Martin Damer, in the article on "Reservation of the Blessed Sacrament," speaks of the decision of the Archbishops of England, as though it were binding on the whole Anglican Communion. The "decision," be it remembered, was based on a law of the kingdom of Great Britain, which has not and cannot have any meaning for us of the United States of America.

They did not decide for the whole Anglican Communion. Such a thought is as absurd as it is untrue. Nor can it for a single moment be held, that any decision of the Archbishops on any subject can be binding on the American Church. It matters not to us what or how many "decisions" they pass, or

what laws they have. We know of no laws save those of the Holy Catholic Church and of our own national Church. Nowhere, with us, is Reservation forbidden, and to say we are bound by the decision of an English Archbishop, is a thought as intolerable to me, as it would be to say we are bound by the decisions of the Bishop of Rome.

The writer in question seems to have taken it for granted that we are under the jurisdiction of the See of Canterbury. God forbid. Instead of united obedience to the decision alluded to; were there united obedience to the universal rule of Reservation of the Blessed Sacrament for the sick, in our Communion, countless souls would go hence, strengthened with Food for the journey, and the desire of the faithful would be accomplished, ages sooner than can be done now.

The present day cant about "schools of thought" is positively disgusting. Who cares a snap for what one *thinks*?

"They (the Archbishops) show their wisdom by ignoring any and every school of thought," says the Rev. Mr. Damer; and I say, they ignored the universal law of the Church and foisted their own private "thoughts" on their people, which is a thousand times worse.

It is not what a man or any body of men *think* about it, it is "what is the law of the whole Church"! And the law, the universal law on Reservation, is that the Blessed Sacrament may be, and ought to be, reserved for the sick and those unable to be present at the time of celebration.

"The rubric of common sense, and the historic interpretation of rubrics, and a distinction between minor and major rubrics" may be, as the writer claims, "uncertain quantities"; but all rubrics on the question in hand can never be distorted into any such interpretation as the "decision" of the Archbishops of England.

HARRY HOWE BOGERT.

Corry, Pa., July 7, 1900.

A HOME MISSIONARY SOCIETY.

To the Editor of *The Living Church*:

FOR my own part I am in favor of the plan of forming a Home Missionary Society. I should not wish to see it formed if it was to be in seeming antagonism to the General Board. Certainly it need not be so, but rather act as an auxiliary. The Board has declared its desire to be relieved of the responsibility of supporting mission work in organized Dioceses. Why should not a society be formed to take up the work the Board asked to be relieved of?

It is surely a most important work. The Northwestern Dioceses suffered between '80 and '90 from the exodus of thousands of the original American settlers who went further West. A new population has flowed in from abroad. Some Dioceses, like Fond du Lac, are now far less able to support the clergy in the field than the Diocese was able to support its clergy twenty-five years ago. The great wealth of the state of Wisconsin lay in its magnificent forests, which have largely disappeared. Out of them huge fortunes were made. The owners, however, having accumulated their wealth, moved out of the Diocese to the large cities to enjoy it. The Church is poorer now than it was.

Yet the work has grown, and there are more clergy now at work than formerly, though their salaries are far less. Only four have \$1,000 or more. The Cathedral parish, that then raised \$4,500 a year, now scarcely raises by itself \$2,200. The salary of its pastor when I came was \$1,500, and is now \$800 a year. The burden of supporting the episcopate, though the stipend is but \$2,500, is heavily felt, and the burden falls on the poor clergy, whose salaries are thereby lessened. We need the gift of an endowment of \$10,000 to relieve the clergy by supporting the episcopate.

There is no more promising missionary field anywhere, as the increase of the communicants by twenty per cent. shows. Is this and similar work to be starved to death by the withdrawal of external help?

Why should not the Bishops of these organized Dioceses associate themselves together in a Home Missionary Society? One secretary could do all the work. Bishops and clergy could be found who would voluntarily present the claims of the society. We do not think a single dollar would be lost to the present General Board. Rather, persons would be stimulated to give to it. There are many parishes, however, who for various reasons do not give now, and won't. They could be interested to make up the amount the General Board proposes to withdraw.

We seriously hope that the action of the Board will force all Churchmen to take a more active interest in our Home Mission cause.

CHARLES C. GRAFTON.

Editorials and Comments

The Living Church

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

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.
Editor, Frederic Cook Morehouse.

All communications, except with reference to Advertising, should be addressed to the Milwaukee office.

BRANCH OFFICES.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising should be addressed to this office.

New York: Messrs. E. & J. B. Young & Co., 7 and 9 W. 18th St., local branch for subscriptions. Messrs. E. & J. B. Young & Co. are the Eastern and wholesale agents for all the publications of The Young Churchman Co.

SUBSCRIPTIONS.

Subscription price, \$2.50 per year; if paid in advance, \$2.00 per year. To the clergy, \$1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, Mexico and Porto Rico, 12 shillings; to the Clergy, 10 shillings. Remittances by checks other than on New York, Philadelphia, Boston, Chicago, St. Louis, St. Paul, or Milwaukee, should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee.

ADVERTISING.

Three Columns to page. Length of column, 160 lines. Width, 2½ inches. 14 agate lines to the inch.

Display rates: Rate per agate line, 20 cts. On contract, 26 insertions or 1,000 lines during year, 15 cts. per agate line. On yearly contract, 52 insertions or 2,000 lines during year, 12½ cts. per agate line. Extra charges for preferred positions. Address all communications relating to this department to Mr. C. A. Goodwin, 153 La Salle St., Chicago.

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.

THE UTILITY OF A PROVINCIAL SYSTEM.

OBJECTION has sometimes been raised to establishing the Provincial System on the ground that it involves multiplication of machinery in the Church without sufficient production of energy to warrant the somewhat elaborate organization required.

If this were true it would indeed be a weighty objection. We have quite a sufficient number of "meetings" for the discussion of all sorts of questions. The matter of expense alone attending such gatherings is very considerable and ought not to be needlessly increased. Unless the Provincial System can be shown to be practicable in this day and in this land, it ought to be, and no doubt would be, relegated to those national Churches which have already been organized in that form.

There are, however, certain decided advantages attending the Provincial System, particularly in cases of emergencies, that in our judgment render that system quite desirable.

One of these advantages is in connection with elections to the episcopate. When the present plan was adopted by which a veto on the election of any Diocese was given to the collective Bishops and the collective Standing Committees acting individually, the Church was sufficiently compact so that the safeguard was sufficient. To-day, however, what was intended as a safeguard has really become quite the reverse. In the case of an election of a Bishop to-day, with rare exceptions it is impossible for the great bulk of the Bishops, and much more for the great bulk of the clerical and lay members of Standing Committees, to have any information whatever with regard to the character, the ability, or the adaptability of the Bishop elect.

Let us take for instance the case of the only Bishop elect whose papers are now before the Church at large for confirmation. We should not dare to take the personal instance of Mr. Barnwell, were it not that we are very certain that the more widely he is known the more cordial would his election be ratified. It is just because his is an instance where no objection could be raised by any who know him, that we feel safe in taking him as an example.

Mr. Barnwell's whole ministry has been spent within the Dioceses of Georgia and Alabama. No doubt in the course of his ministrations he has come in contact with a considerable number of his clerical and lay brethren from all parts of the Church. No doubt he has availed himself of the usual oppor-

tunities of travel, and has thus visited his brethren in other States, perhaps quite largely. Notwithstanding these considerations, it must remain a fact that his probable capability for the episcopate cannot be a matter of practical knowledge to any considerable extent to Churchmen much removed beyond the bounds of these two Dioceses. A pleasant acquaintance for a few days or even for a few weeks, is not a sufficient test in this matter, and it is only by those near enough to his own scenes of labor to be familiar personally with his work, or to know it by continued report among his brethren, that the action in passing on his papers can be said, in any sense, to be intelligent action.

If, however, there was a duly organized Provincial System, in which we will say the Dioceses of the Gulf States were grouped together, and if an episcopal election required confirmation only by the Dioceses in that province (where the see to which he was elected is situated in the same province as that in which he resides), there would be the opportunity for intelligent action on the part of each of those Bishops and Standing Committees who would be called upon to pass on his papers; and there would not be the long and entirely unnecessary delay in seeking the assent of other Bishops and Standing Committees from Maine to Oregon, taking in Alaska as well.

Moreover there would then be a greater safeguard than there is now, because under the present conditions the few who, knowing him, may have reason to doubt the advisability of confirming a Bishop elect—there are none such in the case of Mr. Barnwell, but in many cases there might be—would be too small a minority to have any considerable effect upon the result (unless of course there should be grave charges which could be made and substantiated). Even though one should believe that the Bishop elect would be a "misfit" in the position to which he had been chosen, the futility of voting against confirmation, with the personal unpleasantness in after days that would arise from the fact that such action had been taken without result, would, in most cases, be sufficient to deter him from any such action. Thus, the Provincial System would not only expedite the consecration of a Bishop elect, after he had been chosen by any Diocese, but would also be really a greater safeguard than is extended by the system now in vogue. Of course where a Diocese in one Province chooses a Bishop from another Province, it would very likely be desirable that both Provinces interested should pass upon his election.

ANOTHER instance of the benefit to the Church that would result from the Provincial System, is in cases where there are rumors or common report, whether false or true, against any Bishop, either in matters of morals or of doctrine. Thus could such rumors be investigated with much greater intelligence, and also without disturbing the equilibrium of the whole national Church as is the case under our present arrangement. The financial expense of investigation of rumors against a Bishop under our present system, is so enormous that there is danger that rumors, if unhappily they should become apparent at any time, would not be canonically investigated, unless under extremely pressing necessity, thereby doing a great injustice not only to a Bishop resting under false charges, but to the Church in his Diocese as well, and indeed wherever the evil reports might spread. If, for instance, in the same Gulf Province, any Bishop should unfortunately incur suspicion on any grounds, however unjustly, how much better would it be, how much more desirable to the people in his own Diocese, how much less would be the resulting scandal throughout the Church, if his immediate neighbors, who are personally acquainted with his character and life, could promptly and by authority investigate the pending rumors, and, if necessary, take action, subject to appeal. There have unhappily been instances in this Church, few and far between but very disagreeable, in which such rumors have arisen. Would not such instances have been more satisfactorily and more speedily adjusted, if settlement had been within the jurisdiction of the Bishops of Provinces sufficiently small to enable expeditious and intelligent action, but also sufficiently large to exclude personal animosities? It is the part of wisdom to consider such difficulties, and to remember how seriously the influence of one in spiritual authority is marred by any rumors affecting his personal character, and how grave is the result to the Church which must follow any such rumors. Out of justice

to our Bishops, as well as through prudence and a desire to keep the Church pure and free from error, we ought to make it possible to deal with cases of the kind when unhappily they may arise. Is it not better to use the present time, when happily no such rumors are anywhere among us extant, to arrange for speedy action in such cases, rather than to wait until necessity arises, when personal considerations cannot fail to enter into consideration?

A THIRD instance in which the Provincial System would be a large factor toward allaying difficulties within the Church, is in connection with the raising and distributing of funds for missions. The Missionary Council is for the whole country a lame attempt at a substitute for a Provincial gathering. Although nominally co-extensive with the whole Church, the Missionary Council is seldom a representative body to any considerable extent, of any part of the Church much removed by distance from the city in which it is held. Its chief utility is to arouse the missionary spirit, rather among those who listen than among those who take part as accredited delegates, in its deliberations.

With a Provincial System, there would be a Missionary Council, or some such organization, in each Province, in order that the missionary spirit might be fully aroused within that Province. There would thus be some eight or ten such missionary gatherings each year instead of one, with a corresponding increase in results. There would be a general organization in the province sufficiently dignified to attract by its own weight, and yet there would not be the objection of the large expense involved in attendance where only one such council serves for the whole country.

The missionary money raised in each Province would be turned over to one general fund, controlled by the Board of Managers; hence, each Province would be interested in the whole missionary work of the Church, foreign and domestic; but yet each Province would have the practical administration of the funds from the general board to be used in that Province. Here would be a solution of the present difficulty concerning the use of funds in organized Dioceses. Instead of such a question coming before a board of Bishops, clergy, and laymen, residing within short distances of the Missions House in New York, and of necessity not largely conversant with the work of the more remote sections of the Church in detail, the general board would decide only how large a portion of funds received could rightly be granted to each Province; and the local distribution, as between the several Dioceses or missionary districts, would be the work of a provincial organization large enough to be free from all petty jealousies, and small enough so that there would be opportunity for more intelligent knowledge of the requirements of the field. For instance, to refer again to a Gulf Province, which might very likely extend from Florida to Texas, and perhaps including Kentucky, Tennessee, Arkansas, and Oklahoma, it would be within the option of those knowing the field best to say whether funds should be granted to Western Texas while Arkansas is excluded; or to Southern Florida while Mississippi is passed over. If perhaps it was felt that Louisiana ought to be strong enough to support itself, while the rural Diocese of Mississippi possesses less strength and needs outside assistance, the decision would be made by those who would be near enough to be conversant with the facts, and there would be no feeling that one Diocese, or one section, had been ill-treated, either from a lack of information as to the needs of the field, or from any other cause. Money for the South would be expended at the option of the South.

It would be the same way in the West. If, for instance, there were a Province extending from Minnesota and the Dakotas southward through Missouri and Kansas, there would be no charge that a representative organization including the Dioceses and missionary districts within that territory, would be incompetent to judge as to the respective needs of the different portions of the field, however organized. If it was felt that the Diocese of Kansas, for instance, requires assistance while the Diocese of Missouri does not, it could not be objected on behalf of the latter Diocese that the decision had been reached by a knot of well-meaning gentlemen residing more than 1,000 miles away, who could have very little personal information as to the merits of the case one way or another, and who might even show very little general information regarding the West.

Thus, as the problem of raising funds for missions would be rendered easier by the multiplication of missionary councils, one for each Province, so also would the distribution of missionary funds be carried out more intelligently, freed from the pres-

ent unfortunate feeling that the Board of Managers centering in New York, or residing within easy radius from that city, lacks the practical information which alone can render equitable the just distribution of funds as between different fields. Hence, we consider the Provincial System the best solution of the present difficulty with regard to the appropriation of funds for the domestic missionary work of the American Church.

According to such a system, the general board in New York, while still handling all funds contributed, would only pass on the question of the relative needs of Provinces, in which question no doubt they would call the several Archbishops to their aid; but the details would be left to the Provinces themselves.

For a workable Provincial System, we should expect the country to be broken into not over perhaps eight Provinces, so that each one would be large enough to insure dignity to its synod and to its Archbishop, and also to be free from local jealousies, and free as well from the possibility of sectional tests of Churchmanship. If small Provinces were arranged, there would be a possibility that differences between schools of Churchmanship would become stereotyped to a larger extent than is now the case, so that there would be provincial schools of thought in which rights of minorities would not be sufficiently respected. It would be our own opinion that a fair arrangement of Provinces, neither too large nor too small, might be obtained by forming a North Atlantic Province; a Middle Atlantic Province; a South Atlantic Province; a Gulf Province; a Province including the Dioceses contiguous to the Great Lakes; a North Central; a South Central; and a Western Province. By carefully studying the position of each such Province, it will be seen that no one of them would be so largely controlled by any one school of Churchmanship, that Churchmen of other schools of thought would be in danger of unfair treatment. The danger would be obviated of different standards set up in different Provinces; and indeed this danger would be wholly removed by providing for the right of appeal to the House of Bishops or to a national Court, in judicial matters.

All these considerations are submitted to the thought of the Church, with a plea that they are too important to be passed over. Now is the desirable time for discussion of the question, that the Church may be ready for intelligent action at the next General Convention.

IT IS a little misleading to cite the policy of the S. P. G. in gradually withdrawing grants from Canadian and some other Dioceses, as precedent for the recent action of our own Board of Managers.

The S. P. G. is a purely voluntary society. It is not expected that all funds from outside the borders of any Diocese should pass through its hands. The question of continuing to or withdrawing support from any Diocese by the S. P. G. is the same question that the American Church faces with regard to its work in given localities in China and Japan, or in Haiti and Mexico. It is an external and not an internal question.

But the question of sustaining the life of the Church in our own American Dioceses is altogether different. The Domestic and Foreign Missionary Society is the one extra-diocesan organization charged with that duty. Under present conditions, to withdraw the help of the Society is to withdraw all outside assistance.

Now the rural West, and much of the South, have filled up during the past two decades with foreign emigrants, numbering, literally, millions. These people are alien to our faith; but it is our duty to approach them, and in a small way, according to our resources, we are doing it. The emigration, though adding vastly to the population, has not strengthened the Church, but has thrust upon her responsibilities tenfold increased, and has made, actually, *larger legitimate demands upon the general Church for assistance than were necessary twenty years ago.* That is to say, the work that ought to be done to-day in the West and South, outside the urban Dioceses, demands *more* rather than *less* assistance now than it did then, because of the enormous influx of peoples alien to the Church.

The reason is not far to seek. Missions have been planted among these newcomers; but they are not self-sustaining. Their growth is necessarily slow; but to close them is to deprive souls already won, of their spiritual sustenance. The percentage of growth of the Church population is greater than that of emigration, thus showing that the Church is really grappling with the problem; but the odds against her—humanly speaking—are

altogether too great to insist upon cutting off her outside assistance.

Wherever new missions have been opened in such fields, the resulting outlay has been greater than the added income. It is like selling apples at a loss. Multiplication of the transaction only multiplies the loss. The added numbers of parishes, missions, clergy, and communicants in the West and South, mean larger financial demands upon the Church at large; for these are planted largely in towns of from one thousand to five thousand population all over the West and South, which it would be criminal to abandon, but are expensive to maintain.

We feel very certain that the intelligent sense of the Church at large will see this question in its only sane aspect before the policy of contraction has been carried far enough absolutely to wreck the work of the past twenty years. But in the meantime much hardship and anxiety are caused throughout such fields, together with an almost despairing disappointment that Americans who are quite familiar with European problems should be content to so egregiously misunderstand those of their own country.

WE MUST add one word to the letter of the Bishop of Fond du Lac printed in this issue; that is to make it plain that the reason why the Church in such a Diocese as Fond du Lac is financially less able to-day than it was twenty years ago, is not because Churchmen in that Diocese are refusing to do what they can, nor because the population has grown less. The Diocese has filled up with thousands upon thousands of foreign speaking emigrants who to-day are alien to our faith, but who are being worked upon and are really being influenced by the Church. Nowhere has there been a stronger growth of the Church than in Fond du Lac, yet nowhere have there been greater hindrances by reason of repeated removals of Churchmen and the constant influx of those hostile to the Church. That in spite of these conditions the Church has grown faster than the population, shows how enormously successful in spite of difficulties, has been the missionary work in that Diocese.

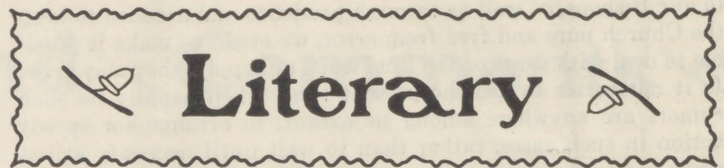
Yet though a number of our friends in whom we have large confidence, including many of the Western Bishops, are urging the immediate formation of a new missionary society to do the work which must be done and which the Board chosen by the Church at large has declared they will no longer do, yet we ask for a few weeks' delay before steps are taken to bring this about. We feel that the work can be better done by the Church officially than by a voluntary society, and we refuse to believe that the Board of Managers can be so devoid of statesmanship, so unwilling to learn as to the needs and conditions of the Church in this country, so blind to the almost unanimous voice which has gone up from the West and South, as to persist in their present policy. We beg that they be given one more chance to withdraw their refusal to do the work they were chosen to do.

If they still persist in this policy despite the protest of all those best acquainted with the field, we shall then be ready to urge with the Bishop of Fond du Lac and the Bishop of Springfield, and many others, that such a Home Missionary Society be formed; always with the proviso that its works shall not degenerate into those of a partisan society seeking to rival the remaining work which the Board of Managers is willing to do; but taking up and binding together the threads of Church life which the Board of Managers have snapped.

It is a pleasure to observe that the Bishop of Montana, though one whose work has not been repudiated by the Board, has courageously condemned their new action, in his annual address, as quoted in this issue; while in *The Church Standard* the Bishop of Oklahoma bears the same testimony. Clearly the Board cannot think of persisting in this policy in the face of the disapproval of practically every one acquainted with the existing conditions.

THE value which English readers are beginning to set upon our American writers of fiction is shown by a note published in a recent issue of the *New York Evening Post* from its correspondent in England. While English fiction, he says, is at the present time largely a drug on the market, Mr. Allen's novels come almost as a revelation to readers of English fiction because of their simplicity, purity of tone, sympathy with nature, and entire disassociation from that suggestiveness with which latter-day English fiction has been so often tainted. He comes to English readers like an old-world breath of Chaucerian sweetness.

HE WHO has lost the love of God from his heart has lost the only power that can produce a Christian life.



The Christian Conception of Holiness. By E. H. Askwith, M.A., Chaplain of Trinity College, Cambridge. London and New York: The Macmillan Co., 1900. Price, \$1.50.

The writer says in his preface, "The thought of this essay is original," although he regards it as the "logical outcome of some of the ethical and theological thought of our day." We doubt its originality, save in a certain freshness of exposition. On page 154 he expresses his thought in capital letters, and calls it the Gospel of Creation. "God is a being whose every thought is love, of whose thoughts not one is for Himself, save in so far as Himself is not Himself, that is, so far as there is a distinction of Persons in the Godhead. Creation is one great unselfish thought, the bringing into being of creatures who can know the happiness which God Himself knows."

What is this thought after all but the familiar Biblical and scholastic proposition that "God is love," and that His love and goodness constitute the moving cause of creation, and that the chief end of man is, as even the Westminster Catechism puts it, "to glorify God and enjoy Him forever."

Mr. Askwith believes that the truth of the evolutionary hypothesis has been finally established, which we doubt; and that it fills out Divine revelation of the moral end and destiny of man. He regards his thought as the solution of the mystery of evil. Evil, he says, is the negation of the Divine character, which character is not yet realized in us; and the narrative of the fall is symbolic—expressing not a historic event, but the truth that the revelation of man's ideal was also the revelation of his own failure as yet to realize it. He will not accept St. Paul's statement literally, that by one man sin entered into the world. The Christian conception of holiness is the conception of Divine character, progressively mastered, and hereafter to be realized in man.

This last thought is profoundly true, although not new to theology. But we have said enough to show that Mr. Askwith has mixed in some new wine borrowed, unconsciously perhaps, from current rationalism. He is somewhat roundabout in getting to his main point. He begins with an attempt to reconstruct some of the elements of Christian ethics. This reconstruction bears marks of the crudeness which ever attends an attempt to better the lines along which previous thought has been pursued. We feel sure that he has failed to realize how much of what he says upon ethical conceptions has been anticipated with a more precise terminology by St. Thomas Aquinas and other scholastic writers. His thought, for example, that one's own happiness is not so much the proper end of human conduct as an incidental result of seeking the happiness of others, is surely an ancient one. He accepts the contentions of higher critics like Driver as established results, and governs his treatment of Old Testament development accordingly.

The book is nicely gotten up and clearly printed, but we notice typographical errors on pages 45 (line 12) and 255 (line 20). FRANCIS J. HALL.

The World's Epoch Makers—

Luther and the German Reformation. By Thomas M. Lindsay, D.D., Prof. of Eccl. Hist. F. C. College, Glasgow.

Wesley and Methodism. By F. J. Snell, M.A., Oxon.

New York: Charles Scribner's Sons. Price, \$1.25 each.

Of these, we presume that the first is as satisfactory an account of Luther and his movement as can be given from a Protestant point of view. It is needless to say that that point of view renders the book unsatisfactory to a Churchman. Still, we do not know of any book in English which gives so vivid a picture of the Reformer, and we can allow for the point of view. There is a tendency which seems to be incurable in all Protestant writers on the Reformation, to confound two things: the reform that was needed, and the revolution which actually took place. It is perfectly easy to establish that there was abundant need of reform within the Church; but no amount of evidence of this need justifies the revolution which destroyed the Church and substituted new religious organizations in its place. The Continental Reformation got rid of the rats by burning down the house. A Catholic Reformation was partly effected both at Trent and in England, but in neither case was it complete.

Aside from this fundamental confusion between what needed to be done and what was done, there is another defect in

Prof. Lindsay's book. As the object of the series to which it belongs is to treat of individuals in relation to movements, the fundamental principles of the Reformation needed to be clearly stated; but this is nowhere done.

Further, it seems to us that Prof. Lindsay's description of Luther's teaching on faith fails to represent the baldness of the doctrine. Luther himself says that the faith which justifies, is faith without and before love—*sine et ante caritatem*.

Mr. Snell's *Wesley and Methodism* may be commended as an adequate and sufficiently sympathetic account of the founder of Methodism and his movement. We have to recognize the fact that the Church of England was in a very disastrous state in the last century, and that almost any movement was to be welcomed which was capable of causing a stir among the dry bones. It is usual, however, to speak of the Church of England as though it alone was at fault in this matter. The truth is that the 18th century was dead everywhere. We doubt whether a period so devoid of spiritual aspiration can be found at any other time in Christian history. There were pretty bad times in the middle ages, but they had compensating features, and they were times of barbarism. The 18th century was a time of intelligence, but whatever bright spots can be discovered in it are bright by contrast with surrounding darkness. It has been well characterized as an era of high living and plain thinking. The Church of England was state-bound and lifeless; but Dissent was lifeless too. This Mr. Snell is at pains to state, though it would have borne more emphasis.

It is usual to say, that some spiritual movement being so sadly needed, Wesley's movement should have been adopted and kept within the Church, but was not because of the blindness of the Bishops. Certainly the Bishops of the time were not the men to recognize anything spiritual; but still this view seems to us improbable. It loses sight of two things. First, that Wesley's movement could only have been kept in the Church by the adoption, on the part of the Church, of Wesley's distinctive tenets on conversion, etc., which would have committed the Church to a Protestant system of theology; second, it loses sight of Wesley's temperament, which was distinctly sectarian. It would be hard to find a man of greater wilfulness than Wesley. His entire lack of the grace of humility would have prevented any union with him, which was not surrender to him. He remarried in the communion of the Church, not because of an attachment to it which could withstand bad treatment, but because the authorities were so weak as to let him do as he pleased.

J. G. H. BARRY.

The Bible and Its Interpreter. By Rev. P. H. Casey, S.J., Professor of Dogmatic Theology in Woodstock College. Philadelphia: John Jos. McVey, 1900.

This is a skilful bit of polemic, written by a Jesuit and directed against the Protestant use of private judgment in the interpretation of Holy Scripture. The writer has a keen perception of the absurdities of such interpretation, and succeeds in making a strong case.

He also makes a skilful argument for the infallibility of the Catholic Church in her corporate capacity—cleverly keeping the subject of papal infallibility in the background. The book of course bears earmarks of its point of view, but perhaps the writer would be surprised to learn how fully a consistent Anglican could agree with the bulk of his argument.

It is right here that the limitation of the book appears. He classes all Anglicans with the supporters of private judgment, as against ecclesiastical authority, although he shows that he is aware of the fact that our official formularies maintain the Church's "authority in controversies of faith." His mistake, one common to Roman writers, is to measure Anglican principles by the vagaries of individual Anglican writers, instead of by the formularies which are imposed by the Anglican Church. If we should measure papal principles in that manner, we should be called to order at once. That Anglican discipline is lax is true, but laxity of discipline does not signify a change of doctrinal position. That position is to be found in the formularies which are retained in the Prayer Book and which still bind those who would be loyal. Anglican laxity of discipline is the natural concomitant of the Anglican mission of winning back wanderers from the truth. It is an embodiment, imperfectly realized no doubt, of the principle laid down by our Lord, not to quench a smoking flax. The right of Bishops to use discretion in this direction is clear, and the fact that such discretion sometimes degenerates into indifference to the faith, however lamentable, does not remove the right or alter the Church's official doctrine. There are many Protestants among us, but the official position of this Church is to-day what it always has been—Catholic. We

refuse to acknowledge any other standard of Anglican doctrine than that which is contained in the Book of Common Prayer.

Father Casey's argument for infallibility, if accepted, proves the infallibility of the whole Church Catholic. It does not help Vaticanism in the least. But he quietly assumes that the Roman Church is the whole Church.

To be cut off from earthly communion with Rome means for him to be cut off from the Church Catholic. This is a point requiring proof. He gives none. The unity of Christ's Church is sacramental. We are one at large, as members of Christ by Baptism. We are one in the organized sense, as having the sacramental ministry of Bishops, priests, and deacons, around which Christ organized His Church. We are one in Faith by adhering to that Faith which the whole Church has held from the beginning. That Faith is contained in our formularies, and Rome has no more power to add new and more explicit definitions, except for her provincial bounds, than Canterbury has.

To conclude, Father Casey demolishes the private judgment theory, but he both misunderstands us and fails to touch us.

FRANCIS J. HALL.

Early Church Classics. The Epistles of St. Ignatius, Bishop of Antioch. By the Rev. J. H. Srawley, M.A. In two Vols. Vol. I. London: S. P. C. K. New York: E. & J. B. Young & Co.

It comes upon one as a surprising fact that interest in the writings of the first of the Apostolic Fathers never appears to abate. Not only is the interest in them perennial, but it is always fresh and stimulating. Few writings have occasioned so much and such bitter controversy, nor have emerged from it with such credit for genuineness and authenticity, and for solid value. After enduring the fierce fires of modern criticism, the Epistles of St. Ignatius, Bishop and Martyr, still stand at the threshold of the second century as the bright center of illumination casting steady beams back into the closing years of St. John's Apostleship, and forward to the days of Irenæus and Tertullian. Criticism has only served to give greater stability and certainty to these earliest writings of the Sub-Apostolic age.

The fundamental tradition of the revelation of God in Christ, of the Incarnation of the Son of God, of the reality of His Passion and Resurrection in the flesh, and of the redemption thereby made for man, of the One Catholic Church as the mystical body of Christ and the representative and sharer of His twofold nature and His life, having an essential unity which it is a grievous sin to break, and a divinely constituted and commissioned Ministry to which all are to give heed "as unto the grace of God" and "as unto the law of Jesus Christ"—these are the constant themes of his teaching. The root and the trunk of the whole Catholic system of doctrine, discipline, and worship, are to be seen everywhere in these Epistles. It was only necessary that in the ages to follow, this plant of Catholicity should expand in a normal and regular way by orderly development, like the mustard seed in the parable, into the One, Holy, Catholic, and Apostolic Church throughout all the world. What influences modified and distorted that development eventually is another consideration; but suffice it to say, that those influences are not apparent in the writings of the great Bishop and martyr who addresses us as from the very feet of the Apostles.

More remarkable still is the fact that in these Epistles there is much that responds to the restless and unsatisfied theological thought of our own day. As the able editor of this volume points out, in the teaching of St. Ignatius, "It is the Person and not merely the teaching of Christ, which is of importance. The whole earthly life of Christ has a place in the mystery of redemption which finds a significance for all Creation." And there is much more in his teaching which Protestantism in its pride flung away or neglected, and of which it now begins to feel the need.

This little book is well conceived and arranged to meet a popular need. The editor's introductory matter enables the reader to obtain a sufficiently clear idea of the intrinsic value of these writings, of the critical and ecclesiastical controversies in attack upon and defence of them, and the trend of the teaching contained in them. All this is done with great skill, out of a thorough knowledge of the subject, and without apparent bias—except that there are certain plain teachings in these Epistles which it is no evidence of bias to accept, but an overwhelming proof of it to reject. A translation, with brief but useful notes, of three of the seven Epistles then follows in this volume, the remainder being relegated to the second volume, which we presume is forthcoming.

Christians of every name cannot fail to be benefited by reading and studying these reliques of the most remote ecclesiastical

antiquity next after the close of the Apostolic Age. It brings us back to first principles. It affords one of the best, if not the very best, "platforms" of Church unity and peace. More than this, these letters admit us into the depths of one of the most ardent and thoroughly consecrated souls of all that noble martyr band who in every age have laid down their lives for Christ's sake. We love and venerate the noble Bishop as we read his simple yet intense words for Christ, and His truth and His Church, to the Ephesians, the Magnesians, the Trallians, written as he proceeded along the Roman highway of Asia Minor, a captive bound to suffer in the arena of the Imperial City. His life is even more than his teachings, but his teachings are enforced and commended to us by his life and martyrdom, and both together have made him one of the most interesting of all the great characters who have been stamped with the life-giving Cross of Jesus Christ.

F. W. TAYLOR.

Pro Christo et Ecclesia. London and New York: The Macmillan Co., 1900.

The author of this book conceals his name. His design is to show that Christ's deadliest enemies are now, as of old, to be found within the Church. They perpetuate the errors of Phariseism and Sadduceism. Phariseism, he says, is not *conscious* hypocrisy, but a principle of hypocrisy or external separation so deep that it can lie veiled under an honest superficial intention. Modern separatism, or exclusion of the wicked and unorthodox from communion and fellowship, implying a sense of superiority to the outer world, would receive the same condemnation from Christ, our author says, as it did eighteen centuries ago.

Sadduceism consists of religious stagnation and lack of spiritual insight. Its virtue is worldly wisdom. It is found to-day among those who affect culture and base their religious activities upon the dictates of experience and forethought. Like Pharisaism, it embodies pride.

Opposed to these, the Christ-life is characterized by humility. Christ preferred the immoral to the religious. He gave an example of cordial friendship and fellowship with evil men. His external rites were intended to mean fellowship rather than separation. His righteousness consisted in love, not in keeping the moral law. He did not protest against social abuses, but against pride and separatism.

But to-day professing Christians are opposed to Christ's ideal. They separate themselves from the frivolous and vicious, disparage all that is not didactic, make doctrines and rites the tests of spiritual life, and attack vice in the name of Christ, instead of winning the vicious to a purifying love.

There is much truth in our author's contentions, but they are crudely formulated, and based on superficial antitheses. Antithesis is a dangerous form of argument unless qualified. The insistence on true doctrine and on righteousness is as much a part of the Christ-life as is love and sympathy with sinners. Modern Christianity errs in the lack of love and sympathy, in the spirit of aloofness and unloving judgment. But love and sympathy do not require carelessness touching truth and sacred rites. We must fulfil the law, even while seeking out those who obey it not. Ecclesiastical discipline, too, is necessary, but must be loving. The opposite of Phariseism is not Broad-Churchism, but a humility which clings none the less faithfully to the Faith and Order which Christ has given us. The protest against a reliance on superior position and mechanical obedience holds good, however, in spite of the latitudinarian crudeness of the protest as it appears in this book.

The Integrity of Christian Science. By Mrs. A. D. T. Whitney. Boston and New York: Houghton, Mifflin & Co., 1900. Price, \$1.00.

Mrs. Whitney does not write in defence of what is *commonly called* Christian Science, but to exhibit the true Christian Science *in its integrity*, as it has always been held and practised by faithful Christians. Truth—*i. e.*, truth in its "integrity" and fulness—is always the true cure for error, which is ever the caricature of some partial phase of truth.

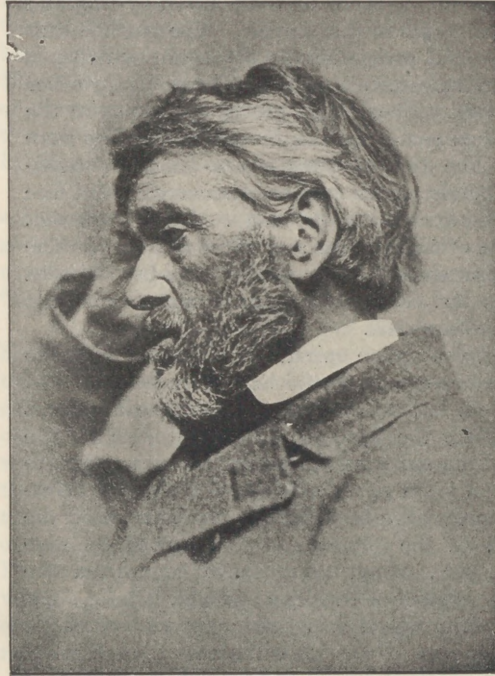
The error of Mrs. Eddy's system is the making mind to be the all. Mrs. Whitney shows that matter and its phenomena are real, and that spirit and matter are ever related to each other as parts of one totality. Peace and happiness depend for their reality upon the reality of struggle and pain through which they are attained. God does not deceive us with illusions, but draws us to the invisible through the visible. And the visible and tangible only become vanity when divorced from the invisible and eternal.

Mrs. Whitney works out these thoughts in a charming way and with helpful use of Scripture. The book is one of the few criticisms of so-called Christian Science that seem likely to

appeal to those who have been deluded by Mrs. Eddy. There is a suspicion of pantheism on page 94, and evidence of failure to understand the meaning of creation out of nothing. This phrase does not mean that nothing becomes the source of things, but that God made the beginnings of things by His will, and without the use of pre-existing materials. If created things were made from Divine substance, that substance would be capable of division and measure—*i. e.*, God would be finite.

Prophets of the Nineteenth Century. Carlyle, Ruskin, Tolstoi. By Mary Alden Ward. Boston: Little, Brown & Co. 1900.

This is an attractive little book and well worth reading. The salient characteristics of the three great writers whose literary work is here reviewed



THOMAS CARLYLE.

From "Prophets of the Nineteenth Century"

briefly are developed in a masterly and instructive manner. Mrs. Ward writes with conviction and thorough appreciation of the value not only of the work of these writers but also of their personality, which indeed was manifested in their work to such a degree that they seem to deserve the exalted title of Prophet. These sketches are stimulating and helpful, affording high ideals of the true purpose of life and the infinite value of right living.

The Healing of the Nations. A treatise on Medical Missions: Statement and Appeal. By Dr. J. Rutter Williamson, Traveling Secretary Student Volunteer Movement, late Chairman British Student Volunteer Missionary Union, Member British Medical Association. New York: Student Volunteer Movement for Foreign Missions, 3 West 29th Street. Price, 40 cts.

This is a little volume overflowing with important truths. Its coming emphasizes the fact that the mission given to the Church of Christ is still obeyed with zeal and gladness. "Go ye into all the world and preach the Gospel and heal the sick." This book is like a message from a far away land. It tells the busy, happy, careless people that in the remotest regions of the earth, among fanatics and savages, little parties of Christians, without reasonable protection of life, assume the gravest risks and toil to the end of their lives in many cases, making known the sweet message of Jesus, the Healing of the Nations.

Medical missions are less heard about, less talked about, not because medical men are wanting for this service, but because the purses of the rich will not open to afford the necessary transportation and sustenance for the most economical carrying on of the work. The laborers are ready, the harvest is also ready, but the stream is deep and wide, and the keepers of the money are unwilling to afford the needed means.

Even in the short space allotted for this review, I must make this quotation from page 43:

"The medical missionary has often been able to penetrate out-of-the-way places, places where religious opposition has been most severe and race barriers most formidable, districts where the severity of the climate has made it unsafe for any but the medical missionary to enter. With his healing mission as his defence and the word of God as his weapon, the medical missionary has been able to safely traverse tracts of country never before trod by Christian feet. In districts once visited, his return is eagerly looked for, and in the train of his pioneering labors, other forms of mission work beside his own have been duly inaugurated. For his sake other missionaries are not only tolerated, but frequently welcomed. The physicians' presence has not only saved the precious lives of other missionaries, but has often made the continuance of a station possible."

The Happenings at St. Jude's.

By ETHEL M. COLSON.

CHAPTER VI.

THE young clergyman who presently appeared to take up the work laid down by Father Stratton was a man who, at first sight, seemed to be very much the same kind of a man and of a clergyman as the recent incumbent. A very brief acquaintance with him, however, proved to the eagerly interested St. Jude's congregation that if Father Lemaire at all resembled the priest whom they loved so dearly, the resemblance consisted far more of manner and of outward seeming than they had at first thought, and also that, while the new minister's ideas and ideals in regard to the Church and its manner of worship were very much like those of Father Stratton, they were so with a difference. The Church services, under his ministrations, were every whit as impressive as under the ministrations of Father Stratton, but they lacked warmth and sympathy—or so the parishioners believed. As earnest, unselfish and self-sacrificing, and as devoted as Father Stratton, Father Lemaire had not yet acquired the gentleness which tempers decision of character and makes devotion doubly effective. Where Father Stratton had ruled by gentleness and that force of character which makes itself felt and obeyed in a manner as decided as impalpable, Father Lemaire found it necessary to issue stern commands, and to reprove with great sternness upon occasion. He was very young, also, and without the benefit of the mission work experience which Father Stratton had found of so much and so invaluable assistance to him. And he labored under a passion of shyness which he found it very difficult to control at all, and which crippled his efforts sadly, making him seem harsh when he was only endeavoring to be decided, and indifferent when he would have done much to pour forth and express feelingly the affection and the keen sympathy which welled up within him.

The "poor people" among whom Father Stratton had labored so long and so lovingly, being themselves bound and enchained, in many instances, by the same bondage of shyness and inability to express that which they really felt as troubled Father Lemaire, understood him, generally, and allowed him to become one of them almost as much as his predecessor had been. But with the St. Jude's people proper—perhaps because they regretted Father Stratton so keenly, at least in part—it was different. They felt chilled and repulsed by the cold and repelling manner which the unfortunate young priest tried so hard to mitigate and soften, and they took no pains to conceal the fact. All conversation ceased, or died down to dreary and ineffective dribbles of unmeaning talk whenever he appeared at any meeting of the various clubs and societies, although he endeavored, conscientiously, and far harder than Father Stratton had ever done, to appear cheery and "sociable" at such times. He joked and tried to sympathize with the choir-boys continually, and he bravely and persistently endeavored to render the training which he himself was compelled to give them, failing a choirmaster, such as was best suited to their needs and to save them all unnecessary work or trouble, as well as to render it interesting to them; but he understood the boy-nature but imperfectly, in spite of all his endeavors to do so, and the boys, stern and pitiless judges and critics always, would have none of his comradeship or of his jokes. At his approach they became glum, silent and forbidding, no matter how gaily and noisily they might have been sporting themselves but a moment before. The Sunday School children lost interest in their lessons and the classes just as soon as he appeared to catechize or talk with them. And with the men of the church, young and old, he found himself totally unable to break down the wall of coldness and reserve which seemed erected between himself and them; try as he would.

The St. Jude's people, devoted as they now were to the Church and its service, and anxious to have it succeed as they believed themselves to be, were still not a little affected by these somewhat depressing conditions, and they certainly failed to hold up the hands of their minister as they might have done, at least during the first part of his labors among them. But the minister himself, long accustomed to struggling with the cross of an unfortunate and bashful manner, which he found at once so difficult to bear, and so impossible to transmute into a crown, at least for the present, went his way quietly, and did his duty,

as he understood it, as steadily and earnestly without their approval as he would have worked on joyously with it. If he felt tired or discouraged now and then, if his heart ached and his feelings suffered in the chilling atmosphere which surrounded him, he made no sign.

And so, in course of time, he gradually worked and won his way into their hearts, and brought about, for St. Jude's parish, a renewed period of success and prosperity which, if not quite the equal of the time which had been characterized by Father Stratton's administration, was at least far better than any other period which the parish had ever known. And he might even have succeeded in placing his name alongside that of his immediate predecessor had not the unfortunate destiny which seemed fated to follow St. Jude's once more asserted itself. Once more it asserted itself in the shape of the new and antagonistic element which had gradually crept into the one-time peaceful fold.

Father Lemaire was an eloquent speaker—fervid eloquence, in fact, having constituted one of the main objections raised against him, in the beginning of his term of office, by those who admired the quiet manner and subdued delivery of Father Stratton to the exclusion of any possible recognition of good points in regard to a different pulpit manner—and his reputation as a brilliant speaker attracted to the St. Jude's place of worship many persons who cared more for oratory and brilliance than for any other ministerial characteristic or endowment. Many of these individuals were not Church people, and, while a few of them embraced the "High Church" practices and mode of worship believed in by Father Lemaire with energy and enthusiasm, a large majority only tolerated the ritualistic services on account of the impassioned and moving sermons which they so greatly admired and enjoyed, and the inevitable leader of the fighting contingent very soon appeared.

This leader, a man who, without holding any office, or taking any very prominent part in the Church work, still managed to take a considerable share in all parish meetings or discussions, had but lately decided to desert the ranks of Presbyterianism for the Church, and he would fain have insisted that the Church services should be conducted along Presbyterian lines, had this been possible. Failing any such possibility, he consoled himself by declaiming, loudly and with vehemence, against "Popery" and "Jesuitism," whenever possible. He first took exception to the incumbent at St. Jude's, personally, because of the young man's quiet but decided request that he refrain from adversely discussing questions of liturgy and Church management in the aisles, after morning service. Prior to this time Mr. Snowdon had merely objected to Father Lemaire on general grounds, and because the young priest-in-charge differed from him in regard to the respective desirabilities of High and Low Church; but from this juncture his opposition assumed an aspect as personal as it was small, and mistaken. One of his most trying efforts consisted of inviting a newspaper reporter with whom he was personally acquainted, and who was continually on the look-out for sensational matter for the paper which employed him, to visit the church as his guest. The newspaper man thought that the impressive and elaborate Communion Service—High Mass, as Father Lemaire preferred to call it,—would furnish both the material and basis for a spirited "Sunday story," so he wrote the story, duly, and it was afterward printed—with Mr. Snowdon's explanations and comments about and concerning the various ceremonies performed. As the good man was himself densely ignorant regarding the meaning of several of these ceremonies, the explanations were rather unintelligible to Church readers. But they served admirably to draw public attention to St. Jude's once more, and the whole affair furnished excuse and pretext for the raking up of all the old gossip, stories of disagreements, and scandals connected with the entire history of the parish. It was a dull season, both in the social and political world, and the amount of space and attention devoted to St. Jude's and its incumbent was much greater, therefore, than it would have been under other circumstances.

"Eleven Ministers in Half as Many Years! A 'Church Quarrel' Regularly Every Six Months!"

So ran one of the newspaper head-lines which made the friends and adherents of St. Jude's parish sick at heart, and caused the careless or unthinking reader to smile or jeer, according to his trend of mind or character.

"From Barn-Loft to Confessional!" ran the heading of still another sensational story, so curiously composed of truth and falsehood, correct statement and palpable fiction, as to be very hard to combat or controvert.

For Mr. Snowdon, having but recently learned the meaning

and intended use of the kneeling-stool and plain chair in the room used by Father Lemaire as a study—the stool and chair which had been placed there by Father Stratton and merely retained, quietly, by his successor—lost no time in making his knowledge public. As a matter of fact, very few people indeed availed themselves of the confessional opportunity, nor had Father Lemaire exerted himself, in the very least, to induce his parishioners to do so; but this fact made no difference at all to Mr. Snowdon. The kneeling-stool and the plain chair stood in the minister's room, and that was enough for him; it was also enough, as was presently proved, to serve as the basis of a very sensational and misleading newspaper story—a story which worked for St. Jude's and its people an incalculable amount of harm.

A child, one of the smaller choir-boys, had the misfortune, not long after the beginning of the fresh newspaper notoriety of the unfortunate parish, to break a window in the choir-room; his parents, learning of this, and learning, also, that Father Lemaire, not knowing who had been responsible for the mischief, had himself paid for the replacing of the window, constrained the child to confess his fault and to make restitution. This was done quite openly, the child stopping the priest-in-charge as he was preparing to leave the church by means of the general door, telling him, in the presence of half a dozen people, that it was he who had broken the window, and handing him the money which the new glass had cost. The boy's "confession" was not such at all, using the word in the technical sense; it was merely a plain and unwillingly-uttered statement of facts. But to Mr. Snowdon, who happened to overhear it, the entire affair possessed a meaning of very different and almost sinister character. He lost no time in communicating with the reporter friend who had obeyed both the instincts of friendship and also his own natural desire for a startling and sensational story, in writing the article which had served as the first gun of the newspaper campaign.

And: "Forced into Confessional Practices Against His Will! Good but Jesuitical Episcopal Priest Forces Young Church Member into Making Public Confession!" was the heading of the astounding article which appeared in one of the most prominent newspapers—and most prominently placed—the following day. The effect which it produced was stupendous and annoying enough to have satisfied even the mistaken zeal of Mr. Snowdon.

Father Lemaire, as was natural, felt deeply incensed, both toward the newspaper and toward the man whom he knew to have instigated the garbled and falsified account of an ordinary and unmeaning circumstance, but he took refuge in a stern silence, and returned to all the reporters and newspaper correspondents who presently wished to interview him upon the subject the unvarying answer that the account, as published by the *Morning Clarion*, was skillfully untruthful, and that he did not care to discuss Church matters in public. The parents of the child who had broken the window, and incidentally and unknowingly caused all the trouble, were angry too, but their anger was less reasonable. They were angry with the publishers of the *Clarion*, for publishing the story, they were angry with Mr. Snowdon for having, as they correctly surmised, been directly responsible for its publication, they were angry with Father Lemaire for having failed to accomplish, by some unknown and mysterious means, the suppression of the article concerning which he knew nothing, and they knew that he knew nothing, until it was sent to him—by seventeen different people—upon the day of its publication.

They withdrew their boy from the choir that very evening, and half a dozen other boys, including some of the best and most reliable singers among their number, of course, resigned with him. Two other boys got into a quarrel—which terminated in an actual fight—concerning the respective virtues and merits of Father Lemaire and Mr. Snowdon, and were promptly suspended by the priest-in-charge; they combined forces, at the close of the choir rehearsal with the boys who had resigned, in order to persuade still other boys to join them in their unthinking and unmeaning mutiny. Next Sunday the choir seats were practically deserted, and Father Lemaire felt his heart growing sick within him. Mr. Snowdon smiled at him, complacently, and from the very front pew, all through both the morning and evening services. A triumphant and exultant remark which he had made, concerning the—as he supposed—inevitable "downing" of the priest-in-charge by the Bishop, on account of the "Popish" practices obtaining at St. Jude's, which he confidently expected and predicted broadcast, repeated by his wife, caused a rupture in the ranks of the Ladies' Aid Society, upon the following Tuesday. By Friday night the entire church had been dis-

rupted, "sides" had been taken in quite the old and vigorous manner of days which those who wished well to St. Jude's had hoped vanished forever, and trouble of various kinds was well under way.

The real Churchmen and women among the St. Jude's worshippers, the very individuals, in many instances, who had felt so little drawn toward Father Lemaire in the first place, stood by him nobly, battling for him bravely and with a valor which he would fain have moderated greatly, had this been possible; but the newcomers, comparatively speaking, the people who had not yet learned to love the young man for his goodness and simplicity of nature, and who were almost uniformly in favor of a "Low Church" service, were, as some of them openly boasted, "too many for" the other contingent. Dissatisfaction grew and strengthened; quarrels were of almost daily occurrence. Old-time parishioners of St. Jude's smiled or jeered openly, in provoking "I-told-you-so" fashion, whenever they passed or came in contact with one of those present members as "took sides with" Father Lemaire. One of them rushed into print with a letter to the *Morning Clarion*, detailing how he and his fellows of the old regime "had been fairly turned out of the Church because they could not conscientiously subscribe to such Popish practices as Father (?) Lemaire upheld." Then the editor of the *Morning Clarion*, seeing a chance for another sensational story, sent out a reporter to interview such old parishioners of St. Jude's as felt that they had also been "turned out" of the Church fold.

The following Sunday an entire page of the *Clarion* was devoted to the St. Jude's affair—the article having been widely and sensationally advertised for several days previous—and the whole town was set to talking anew. There was a portrait of the choir-boy who had been "forced" into making a "public confession" of the "heinous sin of breaking a window in the choir-room." There was a supposed portrait of Father Lemaire. There were portraits of Mr. Snowdon, Mr. and Mrs. Drewly, Mr. Alfred Gorton, and a number of other people who had been prominently connected with St. Jude's, at various times, and who had left it for various reasons. There was column after column of half-fact, half-fiction, wholly sensational and misleading reading matter. There was a caustic editorial, with "Behold how these Christians love one another" for a text, upon another page. There was a humorous cartoon dealing with the St. Jude's troubles upon one front page, and the "opinions of various ministers and preachers of other denominations" concerning them upon another.

The non-personally-interested readers of the paper laughed and wondered, and so, in fact, did everybody but those people who were really devoted to the parish and its work. These saw nothing laughable or amusing in connection with the entire miserable affair, but they also wondered. They wondered, and they wondered greatly, just what the patient and long-suffering Bishop of the Diocese was going to say to this fresh manifestation of St. Jude's perverseness and misfortune, and there was immediate talk of sending a delegation to acquaint him with the real facts of the case, and to beg him to remember that the trouble had really been forced to an issue, this time, and that by the very people who had least right to take such a course.

But the Bishop did not wait for the people of St. Jude's parish to communicate with him, upon this occasion. He lost no time in sending for Father Lemaire to visit him, he happening to be in the city for a few days at that particular time, and he not only offered to the persistent but disheartened young priest the immediate charge of another parish in the same city, but strongly urged him to take it. Whether or no he removed the sting of any possible self-suspicion of having deserted in the face of the enemy from the young clergyman's mind by giving him a hint of his own intentions in regard to St. Jude's and its future, the St. Jude's people were fated never to know, for the Bishop refused to hold any communication whatever with them.

But, certain it is, that the recent incumbent was missing from the chancel upon the following Sunday, and that the Bishop's Secretary, appearing in his place, announced in due time and order that Father Lemaire had been assigned, by the Bishop, to duty in another parish, and that St. Jude's Church was to be immediately closed—for an indefinite time, as he afterward explained.

And, it was strongly rumored, among the people thus left without a Church home, and about the city generally, that the doors of St. Jude's Church were never to be opened again.

[To be Continued.]

WE NEED to pray for the incoming, rather than for the outpouring of the Spirit.

The
Family Fireside

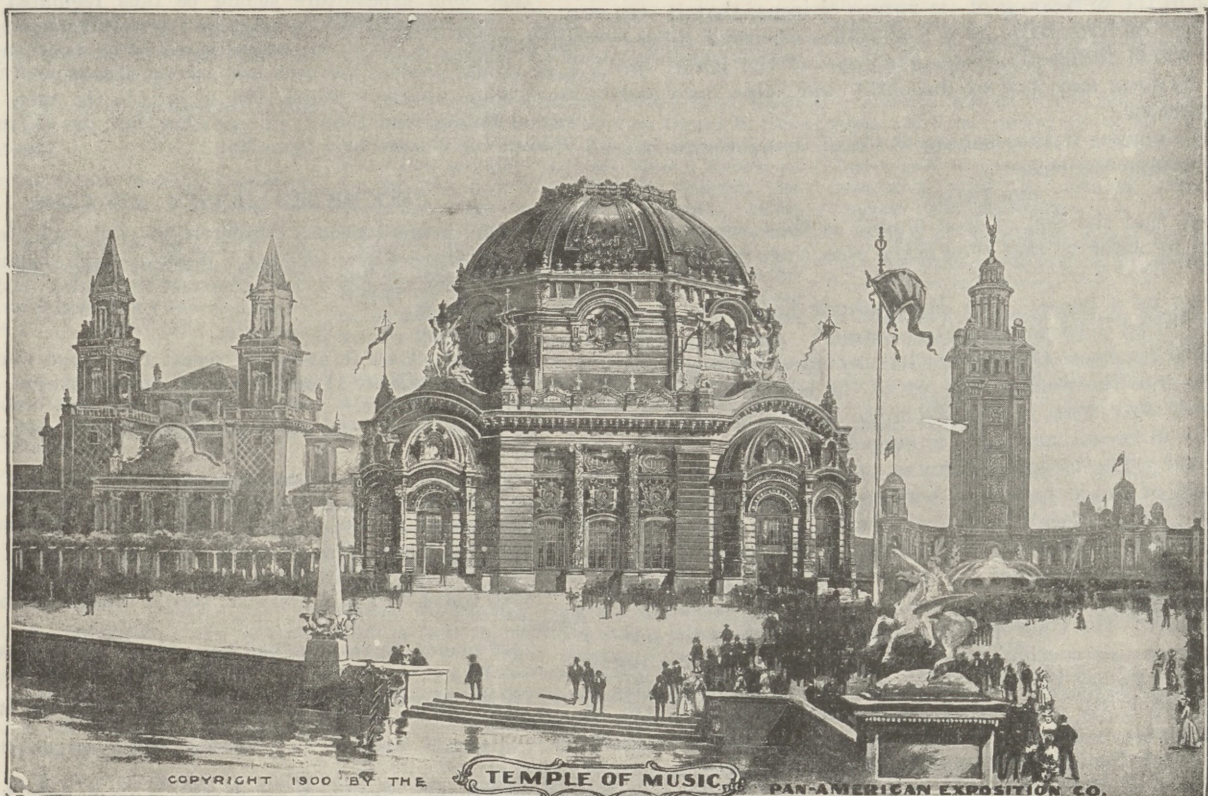
THE TEMPLE OF MUSIC.

A SPLENDID BUILDING FOR THE PAN-AMERICAN EXPOSITION.

THE Temple of Music designed by Esenwein & Johnson of Buffalo for the Pan-American Exposition will cover a plot of ground 150 feet square and will be located on the north-west corner of the Esplanade and the Court of Fountains. The exterior of this handsome building will be treated architecturally after the style of the Spanish Renaissance. It will be octagonal in shape, with octangle pavilions at each corner. The main entrance will be through the pavilion on the corner of the Esplanade and the Court of Fountains. Each of the facades of the main building will have a richly ornamented colonnade. Between the columns will be large window openings and orna-

seated at the tables can overlook the audience and enjoy the concert or entertainment at the same time. The flat domed roof of the auditorium will be supported by eight massive piers. Between the piers will be large arches opening into galleries, to the main entrance and leading to the stage. Over each of the eight large arches will be a cartouch bearing an inscription indicating one of the grand divisions of music—Oratorio, Grand Opera, Symphonic Music, Lyric Music, etc. The lighting will be through the star-shaped windows previously mentioned, passing through eight ceiling lights each having 320 square feet of glass. The front of the galleries will be decorated with a frieze of singing cherubs. An elaborate and complete system of heating and ventilating will be adopted for this building. Numerous and commodious entrances and exits will be provided, so that absolute safety to visitors will be assured. The interior, as well as the exterior of the Temple of Music, will be treated with a view to securing the best architectural effects.

In the Temple of Music will be erected one of the largest and finest organs in the United States. It will be an exceedingly beautiful and complete instrument, with all the latest improvements in organ building. It will have four manuals and about fifty speaking stops and will be voiced on three different wind pressures. The action will be the most complete style of tubular pneumatic. The mechanical contrivances and combinations will



mental panels, each bearing a portrait bust of some musical composer. The cornice, frieze and balustrade of the main building will be designed in a florid adaption of the Spanish Renaissance and the balustrade will carry tablets bearing the names of noted musicians and composers. On the corners above the pavilions will be groups of statuary representing music, dancing, etc.

The chief features of the drum of the dome will be star-shaped windows resembling those seen in the ancient Spanish mission buildings. These windows will light the interior of the auditorium. The dome and the roofs of the pavilions will be richly gilded. Gold and brilliant coloring will be freely used in all the exterior decoration. The crown of the dome will be 136 feet above the grade of the Court of Fountains, and the Temple and its pavilions will form a very attractive part of the landscape scheme of the entire group of Exposition buildings.

The auditorium, which will seat 1200 persons, will be a few steps up from the grade of the building, and in addition the restaurants and balconies will give a further seating accommodation for 1600 people. The other pavilions in addition to the one used for the main entrance, will be occupied by the stage and for a fully equipped restaurant with the necessary kitchen adjuncts, serving rooms, etc. The auditorium is only a few steps below the floor grade of the restaurant, and the partition between the restaurant and the auditorium will be glazed so that people

be most complete and include many varieties not hitherto used. Of the four manuals the great organ will have 14 stops, two 16-foot stops, six 8-foot stops, three 4-foot stops, one 2-foot stop, a twelfth and a four rank mixture.

The swell organ will have fourteen stops, one 16-foot stop, nine 8-foot stops, three 4-foot stops, and a three rank mixture.

The choir organ will have eleven stops, one 16-foot stop, seven 8-foot stops, two 4-foot stops, and one 2-foot stop.

The sole organ will have three 8-foot stops and one 4-foot stop.

The pedal organ will have ten stops, one 32-foot stop, five 16-foot stops, one 10-foot stop, and three 8-foot stops.

There will be a number of couplers, pedal movements and adjustable combinations of the most modern type. The case will be of Gothic design, to harmonize with the architecture and decorations of St. Louis' Church, Buffalo, for which the organ is intended after it has served its purpose at the Exposition. An interesting fact in connection with this instrument is that it will be built in the city of Buffalo. The contract has been awarded to Emmons Howard & Son, the well known organ-building firm now of Westfield, Mass., but who have arranged to begin work in their new factory at Buffalo, and hence the organ which will be seen at the exposition will be the first large organ manufactured in the city of Buffalo.

OUR FATHER.

BY THE REV. A. A. BENTON, D.D.

A TRUISM is the best preface to the thoughts I wish to suggest.

The home is the cradle and the kindergarten of all succeeding society, and its sacredness is the defence, not of the State, but of mankind.

Its rights, from those who are not of each separate home and duly given to them in turn, are the safeguards of the liberties of those within its holy precincts. And the rights which arise within in the relations of the member of that home are the subtle shapers of the growing and developing characters. The rights of the father and the mother from the child, are outwardly expressed in acts of filial duty. Where they are not equitably claimed, there is no education. Where they are not lovingly enforced, there is license instead of liberty, wilfulness for a delight to obey.

These are truisms, but they serve to bring forward the counter fact, not so definitely urged, that the child has rights from the parent. The law recognizes three—protection, support, and education. It is better to call them five: Home, Clothing, Food, Education, Companionship. Clothing is not food, nor food education, nor education companionship; but they are mysteriously interwoven and together make up that wonderful and sacred place, Home. And the State knows these to be so essential to the well-being of its future citizens, that it sees to it that they are enforced, and it undertakes a part of them—education—which indirectly raises the tone of the home, improves the clothing and food of the child, and helps it to seek better companions.

Now this applies to the opening words of the most gracious prayer ever taught to men:—

OUR FATHER.

The fact that the Son of God taught us those words gives us the right to claim all that they carry with them that a child can claim.

He gives us a home. "In My Father's house are many mansions." "I go to prepare a place for you." The Holy Catholic Church is the home Our Father has provided for every soul which comes into the world. We are of the household of God. Sons; if sons, then heirs; and in the house of Him of whom the whole family in heaven and earth is named.

Clothing? The wedding garment of our baptismal grace. "For as many of you as have been baptized into Christ have put on Christ."

Food? The Sacrament of the Altar is the medicine for sin wounds, the strengthener for true work, the holy, happy, delightful Feast for the longing soul.

Education? The Church is the school in which is the outward and formal instruction, where also the Holy Ghost is the Teacher, who touches the disciple with His fire, bestows His sevenfold gifts, is the revealer of the wondrous things in His Law, and imparts to the devout mind the hidden wisdom it desires. The Holy Scriptures, the glorious worship, the messages of absolution and of benediction—these are the education our Father has provided.

Companionship? The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, and the right to enter at will into their Presence; the attendant ministries of the angels; the Communion of Saints; the brotherhood of our living Christian fellows; the converse of the heart with its Lord and His secret replies—these are companionship indeed.

OUR FATHER has provided a home, with clothing, food, education, companionship, richly, nobly, stored and equipped; and we do not claim our rights. St. Paul's passionate exclamation to the Corinthians, "We pray you in Christ's stead be ye reconciled to God" is difficult to explain; as though God had offended us—*Absit!* May it not be his meaning that we feel aggrieved, not knowing, and so not claiming, all the rights and privileges that are conveyed to us in the right to say—

"OUR FATHER!"

A CHILD'S FAITH.

BY EDNA A. ST. JOHN.

MAMMA, mamma, don't go! It is blowing hard and we are afraid." The poor mother looked at the three frightened little ones who had lost courage at the last moment and did not want to be left alone. Then she looked down at the little swollen-faced boy that she was leading by the hand, who must go to the dentist; and she was perplexed. At last another appeal

to the bravery of the other children recalled their brother's suffering if the tooth did not come out, and she started away again.

It is strange how children fear the wind, even when they have been taught that it can do them no harm. Their dread is like that of the dumb animal for something it cannot understand—the fear of a force that is mightier than its own intelligence, whose origin it cannot see. And also like the unspeaking animal is the child in his faith in the presence of an older person. He believes that when his father or his mother is by there is nothing that can harm him. The wind, a loud, fearful noise, everything that has terror when he is alone, loses that terror and is set down as an everyday occurrence when he has an older hand to hold, the confidence of an older face to see.

THE FIRM OF HUSBAND AND WIFE.

I COMMENCED by saying "the house" was a branch of "the office," and that a wife should be a partner in the concern. A business can not be carried on unless accounts are kept. There is no good in denying this. It has been proved over and over again. It is easy to say, "What's the good of keeping accounts of money that is spent? Keeping accounts won't put the money back in the bank." That's right in theory, but it does not work out in practice. Keeping accounts will put money back in the bank. Dear ladies, this is business, and you don't understand business; but try it for a few years, and, as a reward, leave me half the balance in your wills. My children will die rich if you do this.

Household expenditure should be thus regulated on business lines. The husband should enter into a working arrangement with his partner. A list of all expenses should be drawn up, and every week should produce her book and ask for a check, not only to meet the average weekly expenses, but to include the rent, rates, taxes, wages, clothes, and school bills as they fall due.—From *Domestic Blunders of Women*, by a Mere Man.

CROCHETED JERSEY MITTENS.

THREE threaded Saxony, rather large steel hook; make a chain of 53 stitches, join together. Work in single crochet st with the hook put under the side of the st nearest the worker, and up through the center of st.

First round—1 s c in every st.

2d round—1 s c in every st; repeat the second round 40 times.

43d round—Make 11 chain, miss 11, join in 12th st (to start the thumb), make 41 s c.

44th round—1 s c in every st; repeat this round to end of 49th round.

50th round—Narrow (by skipping 1 st), make 52 s c.

51st and 52d rounds—1 s c in every stitch.

53d round—Narrow, 51 s c.

54th and 55th rounds—1 s c in every st.

56th round—Narrow, 50 s c.

57th round—1 s c in every st; repeat this round to end of 70th round.

71st round—Narrow, make 10 s c, narrow, 13 s c, narrow, 10 s c, narrow, 13 s c.

72d round—Narrow, 10 s c, narrow, 11 s c, narrow, 10 s c, narrow, 11 s c.

73d round—Narrow, 9 s c, narrow, 10 s c, narrow, 9 s c, narrow, 10 s c.

74th round—Narrow, 8 s c, narrow, 9 s c, narrow, 8 s c, narrow, 9 s c.

75th round—Narrow every other st all round.

Repeat the last round until narrowed off. Finish the wrist with shells as deep as one likes, or take up the stitches on three needles and knit a ribbed wrist of 2 plain and 2 seam.

For the thumb: First round—Make 22 s c; repeat 17 rows; then narrow every other st in three successive rounds; fasten off.

MANY readers of *The Century* will regard the article by Nikola Tesla in the June number as one of the most notable contributions ever made to that magazine. The title, "The Problem of Increasing Human Energy," and the sub-title, "With Special Reference to Harnessing the Sun's Energy," hardly indicate the range of its practical relations. Mr. Tesla, who has for years been working at the larger bearings of the electrical problem, will announce half a dozen discoveries which he has recently made and present, in photographic illustrations for the first time, his telautomaton and striking views of experiments with electrical forces of the greatest voltage and frequency ever produced. One of these shows the production of nitrogen from the air on a large scale, another the lighting of electric lamps at a distance without wires, another the disturbance of the Earth's charge of electricity (by which great problems are to be worked out), and there are other far-reaching statements of results accomplished. Incidentally to the discussion of the principles involved, Mr. Tesla touched upon related questions: the copper, aluminum, and iron industries, liquid air, power from tides, atmospheric nitrogen as a fertilizer, naval armament, wireless telegraphy, and the transmission of power without wires, which he now regards as assured by his recent experiments.

Church Calendar.



July 1—Third Sunday after Trinity. (Green.)
 " 6—Friday. Fast.
 " 8—Fourth Sunday after Trinity. (Green.)
 " 13—Friday. Fast.
 " 15—Fifth Sunday after Trinity. (Green.)
 " 20—Friday. Fast.
 " 22—Sixth Sunday after Trinity. (Green.)
 " 24—Tuesday. (Red at Evensong.)
 " 25—Wednesday. St. James, Apostle.
 " 26—Thursday. (Green.)
 " 27—Friday. Fast.
 " 29—Seventh Sunday after Trinity. (Green.)

Personal Mention.

THE Ven. T. H. M. VILLIERS APPLEBY has had the degree of D.D. conferred upon him by Seabury Divinity School, Minnesota. The letter of the Secretary says: "In recognition of your services to the Church."

THE address of the Rev. Dr. J. N. BLANCHARD for the summer is Tyn T. Coed, Campbell's Island, Eastport, Maine.

THE Rev. CHARLES J. DE COUX assumed his duties as rector of Trinity Church, Niles, Mich., on the Fourth Sunday after Trinity.

THE Rev. C. W. DU BOIS has assumed charge of Grace Church, Cleveland, O., and should be addressed accordingly.

COMMUNICATIONS for the Standing Committee of the Diocese of Texas should for the next two months be sent to Mr. R. M. ELGIN, Secretary, Houston; as the President, the Rev. T. B. Lee, rector of St. David's, Austin, will be in Colorado.

THE Rev. PAUL ROGERS FISH has changed his address from 84 to 78 Foxhall Ave., Kingston, N. Y.

THE Rev. A. D. HEFFERN, rector of the Church of the Good Shepherd, Hazelwood, Pa., has resigned to take a course of study in the Divinity School, Philadelphia.

THE address of the Rev. D. D. HEFTER, rector of Christ Church, Cleveland, O., is Christ Church Rectory, 357 Orange St., Cleveland, O.

THE address of the Rev. Dr. F. S. JEWELL is changed to Fond du Lac, Wis. Correspondents please address accordingly.

THE Rev. M. S. JOHNSTON of St. Alban's Church, Silver Creek, N. Y., has been called, as assistant, to Trinity Church, Buffalo, N. Y.

THE vestry of St. John's Church, Kewanee, Ill., has extended a call to the Rev. W. DONALD MCLEAN, of Petersburg, Ill.

THE address of BISHOP MCVICKAR of Rhode Island will be North East Harbor, Maine, until September.

THE Rev. G. R. MESSIAS has taken charge of St. Mary's Church, Charleroi, Pa., for part of the summer.

THE Rev. FRANKLIN S. MOORE, rector of the Church of the Holy Spirit, Gambier, O., has been called to the rectorship of St. Clement's Church, Brooklyn, to fill the vacancy caused by the resignation of the Rev. C. A. Hamilton, who goes to St. Margaret's, Manhattan.

THE Rev. C. H. POWELL, assistant minister of Grace Cathedral, Topeka, Kansas, has accepted a call to All Saints' Church, Nevada, Mo.

THE Rev. B. S. SANDERSON of St. Thomas' Church, Bath, N. Y., has accepted the call tendered him by Trinity Church, Bethlehem, Pa., and will enter upon his work there the second Sunday in September.

THE Rev. P. B. STAUFFER has resigned his work in Central Pennsylvania to take charge of Laurel and Hattisburg, Miss.

THE address of the Rev. E. R. SWEETLAND, for the months of July and August, will be Barrington Center, Rhode Island.

THE Rev. W. P. N. J. WHARTON, D.D., is in charge of St. James' Church, Marshall, Minn.

ARCHDEACON WILLIAMS, of Little Rock, Arkansas, now in New York City, will return to Arkansas in the early autumn.

THE Rev. Dr. WILLIAM COPLEY WINSLOW is passing six weeks at Lake Dunmoic, Vermont, and should be addressed at Salisbury, Vt.

ORDINATIONS.

DEACONS.

MARQUETTE.—The Bishop held an ordination at Grace Church, Menominee, on St. Peter's Day, June 29th, and admitted to the Diaconate Mr. GEORGE JAY CHILDS, a graduate of the Seabury Divinity School of the Class of 1900. The candidate was born and reared in the parish where he was ordained, and his father was for many years the Senior Warden of the church. The Rev. Henry J. Purdue presented the candidate, and the Bishop preached the sermon from Col. i. 7. The Rev. Mr. Childs will have charge of Christ Church, Calumet, for several months, and will also hold services at the Kearsarge mine.

OLYMPIA.—On Sunday, July 1st, at Trinity Church, Seattle, RODNEY JESSE ARNEY and DONALD MAYO BROOKMAN, by the Bishop of Olympia. The candidates were presented and the sermon preached by the Rev. H. H. Gowen, rector of the parish. Mr. Arney is a graduate of the Seabury Divinity School and is now placed in charge of St. Peter's and St. Andrew's missions, Tacoma. Mr. Brookman was a student at the Union Theological Seminary, New York, and the Cambridge Theological School, graduating at the latter. He will have charge of the mission at Gray's Harbor.

VIRGINIA.—At Alexandria, Va., June 22nd: By the Bishop of South Carolina, HENRY H. COVINGTON, JAMES BENTHAM WALKER, GEORGE CROFT WILLIAMS, and BENJAMIN MACKENZIE ANDERSON. By the Bishop of West Virginia, EDMUND JENNINGS LEE. By the Bishop of Virginia: DAVID CAMPBELL MAYERS, NATHAN MATTHEWS, CHARLES NOYES TYNDELL, AUSTIN BROCKENBROUGH MITCHELL, and HERBERT HARRY POWELL. For the Bishop of Southern Virginia (who had been called away by the illness of a daughter), HENRY TELLER COCKE, and JAMES MARSHALL OWENS.

Of the deacons thus ordained, Mr. Matthews will go in the autumn as a missionary to western Africa, Mr. Lee to China, Mr. Owens to Japan, and Mr. Mayers to Idaho.

APPEALS.

THE "Twelfth Sunday after Trinity"; "Ephphatha Sunday," and "Deaf-Mute Sunday," are the names appropriately associated with the Church's "Silent Mission." The day comes on September 2nd this year. Again the undersigned appeals for offerings from the Mid-Western parishes to meet the expenses of this wide-reaching work.

Rev. AUSTIN W. MANN,
General Missionary,
 21 Wilbur Street, Cleveland, Ohio.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth Ave., New York. Officers: RIGHT REV. THOMAS M. CLARK, D.D., *president*; RT. REV. WILLIAM CROSWELL DOANE, D.D., *vice-president*; REV. ARTHUR S. LLOYD, D.D., *general secretary*; REV. JOSHUA KIMBER, *associate secretary*; MR. JOHN W. WOOD, *corresponding secretary*; REV. ROBERT B. KIMBER, *local secretary*; MR. GEORGE C. THOMAS, *treasurer*; MR. E. WALTER ROBERTS, *assistant treasurer*.

This society comprehends all persons who are members of this Church. It is the Church's established agency for the conduct of general missionary work. At home this work is in seventeen missionary districts, in Porto Rico, and in forty-three dioceses; and includes that among the negroes in the South, and the Indians. Abroad, the work includes the missions in Africa, China, and Japan; the support of the Church in Haiti; and of the presbyter named by the Presiding Bishop to counsel and guide the workers in Mexico. The society also aids the work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

The Society pays the salaries and traveling expenses of twenty-two missionary Bishops, and the Bishop of Haiti; 1,630 other missionaries depend in whole or in part for their support upon the offerings of Church people, made through this Society. There are many schools, orphanages, and hospitals at home and abroad which but for the support that comes through the Society, would of necessity be abandoned.

The amount required to meet all appropriations for this work to the end of the fiscal year,

September 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

The Spirit of Missions is the official monthly magazine—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, *treasurer*.

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth Ave., 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.

WANTED.

CHOIR MASTER.—For All Saints' Cathedral, Milwaukee, a competent man to act as *Choirmaster*, including full direction of music, but not as organist. Address Rev. CANON ST. GEORGE, 222 Juneau Ave., Milwaukee, Wis.

CHOIR MASTER.—At once, organist and choir-master; vested male choir; ability to train boys an essential. Fine pneumatic tubular organ. Address, stating terms, experience, and references, Rev. A. SIDNEY DEALEY, Rector St. Luke's Church, Jamestown, N. Y.

PRIEST'S SISTER desires post as governess to young children, companion, or as private secretary. University certificates in various branches. Experienced in parochial work. Bright and domesticated, aged 24. Address, BETA, LIVING CHURCH Office, Milwaukee.

A PRIEST, disengaged during the months of July and August, can furnish pulpit supply. Address, CLERICUS, Morgan Park, Ill.

PLEASANT Suburban Parish, Memphis, Tenn., desires correspondence with a priest of the Church, looking to an engagement as rector. Unmarried man preferred. Salary, \$900. per annum. Address, J. J. FREEMAN, *Secretary*, 42 Madison Street.

MISCELLANEOUS.

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

BOOKS RECEIVED.

EDWIN S. GORHAM. *Civil Church Law Cases.* To illustrate the Civil Status of American Churches. By George James Bayles, Ph.D., Prize Lecturer on the Civil Aspects of Ecclesiastical Organizations in Columbia University in the City of New York. Price, \$2.00.

FORDS, HOWARD & HULBERT.

Nature's Miracles. Familiar Talks on Science. By Elisha Gray, Ph.D., LL.D. Vol. II. Evolution and Vibration. Energy, Sound, Heat, Light, Explosives. Price, 60 cts.

THE MACMILLAN COMPANY (Through Messrs. Des Forges & Co.).

St. Paul's Epistle to the Romans. A new Translation with a Brief Analysis. By W. G. Rutherford, Headmaster of Westminster. \$1.25.

The Crown of Christ. Spiritual Readings for the Liturgical Year. In Two Volumes. By R. E. Hutton, Chaplain of St. Margaret's, East Grinstead. With a Preface by the Rev. A. G. Mortimer, D.D., Rector of St. Mark's, Philadelphia. Vol. II. Easter to Advent. \$2.00.

The Soul of a Christian. A Study in the Religious Existence. By Frank Granger, D.Lit., M.A. (Lond.) Professor in University College, Nottingham. \$1.50.

PAMPHLETS.

The Living Universe. A Synthetic Generalization of Recent Scientific Discoveries regarding the Ether, Matter, Evolution, and the Oneness of Life. By Henry Wood, Author of *Ideal Suggestions*, etc. Boston: Lee & Shepherd. Price, 10 cts.

Massachusetts Church Union. Substance of the President's Address, May, 1900.

The Church at Work.

PRIZES AWARDED

THE Board of Directors of the Association for Promoting the Interests of Church Schools, Colleges and Seminaries, held a special meeting at New York City on July 2nd, 1900, to consider the report of the examiners in the prizes made by this Association to the various Church colleges. The following prizes were awarded:

Seniors—1st prize—English, J. Garth Coleman, Hobart, 90%, \$100.
2nd prize—English, R. C. Hall, Univ. of South, 85%, \$ 50.

None of the Junior competitors reached the minimum required in English.

Sophomore—English—

Thos. McBlair Steele, Hobart, 93%, first prize, \$100, and \$25 extra for exceeding 90%, \$125.

Oliver B. Capen, Hobart College, 2nd prize, 90%, \$ 50

None of the Freshmen competitors achieved the minimum required. No prize in Sophomore Mathematics and Physics was awarded. No prize was awarded in Junior Mathematics and Physics.

Senior Mathematics and Physics, first prize won by Julius Christian Sosnowski, Hobart, Mathematics, 80%; Physics, 90%, average, 85%, \$100.

Latin and Greek, no Freshman prize awarded.

Sophomore Latin and Greek, R. B. Waugh, Hobart, Latin, 91%; Greek, 88%; average, 92%; 1st prize, \$100; for exceeding 90%, \$25 extra.

Junior Latin and Greek, Guy Thayer Hilliard, 95.5% in Latin; 81% in Greek; average, 88.2%, \$100. Jos. Paul Graham, St. Stephen's College, second prize, \$50.

The examiner in Greek desires to especially commend No. 421-B, a Junior who tried the Senior Greek prose composition as an extra—Mr. Guy Thayer Hilliard, Hobart College.

The Board of Examiners on this occasion were: Prof. Thos. S. Fiske, chairman, Mathematics; Prof. Harry Thurston Peck, Latin; Prof. J. R. Wheeler, Greek; Prof. Geo. R. Carpenter, English; Prof. Wm. Halleck, Physics—all of Columbia University.

Before the requirements for the examinations in 1901 are issued, the examiners are to confer with delegates from each one of the Church colleges, at Columbia College, on Thursday, July 12th, at 2:30.

No prizes are to be offered to Freshmen and only two prizes in English to the Seniors. These prizes will be \$200 first prize, and \$100 second prize. To Sophomores and Juniors the following prizes are offered: Latin—First prize \$100, second prize \$50; Greek—First prize \$100, second prize \$50; Mathematics and Physics—First prize \$100, second prize \$50; English—First prize \$100, second prize \$50.

S. DE LANCEY TOWNSEND,
President.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
Archdeaconry of Troy.

THE 72d regular meeting of the Archdeaconry of Troy was held in St. Sacrament Church, Bolton, on Lake George (Rev. D. A. Parce, rector), June 25th and 26th. The Ven. Joseph Carey, D.D., LL.D., presided at all meetings. Monday, 5 P. M., evening prayer was said by the Rev. E. N. Currie. At 8 P. M. a very interesting and largely attended missionary meeting was held. The Rev. George L. Richardson, of Glen Falls, was the first speaker, his subject, The Duty of the Parish to Missions, being ably presented. The Rev. H. R. Freeman, rector of St. John's Church, Troy, spoke on Missions as a Factor in Civilization. Mr. Freeman spoke with enthusiasm of the great work accomplished and of the

promise for the future work of Missions. The Relation of the Church to Society was the subject of the last speaker, the Rev. Dr. Nickerson, of Lansingburgh. Dr. Nickerson's address brought out the unanimous request that it be published. On Tuesday morning Holy Communion was celebrated at 7:30. The annual business meeting was held at 9:30, after which matins was said, with a sermon delivered by the Rev. E. Melville of Fort Edward. The essay at the closing session was read by the Rev. W. F. Bielby of Rensselaer, subject, Ritual and Preaching. George Wm. Warren *Mus. Doc.* of St. Thomas' Church, New York, presided at the organ. The clergy and lay delegates are under great obligation to Mr. John Boulton Simpson, of New York, who not only entertained them royally during their stay in Bolton, at the "Sagamore," but put his yacht, *Fanite*, at their disposal.

FOND DU LAC.

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

Patronal Feast at Ripon.

AT ST. PETER'S, Ripon, the Feast of St. Peter, the patron saint, was kept with fitting observances on the Eve. Choral evensong and procession was followed by a sermon by the Rev. D. C. Hinton, rector of Plymouth. On the morrow the Holy Eucharist was celebrated by the Bishop at 6:30. About 70 persons received the Holy Communion. After

the service 35 of the men and boy communicants sat down to a breakfast prepared in the parish hall. At 9 the Rev. A. P. Chapman, vicar of Oakfield, celebrated the children's Eucharist, at which the rector gave out the Sunday School prizes for the year. At 10:30 Procession and choral Eucharist was celebrated by the rector. The sermon was preached by the Rev. Harry S. Foster, rector of Green Bay. Evensong was sung at 7:30, followed by a large gathering of parishioners and friends of the parish. The church door was hung with red cloth, and the chancel and rood-screen were also festooned with red, and with oak boughs. The festival was very successful both from a spiritual and social point of view.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

New Mission at Syracuse.

SYRACUSE is a city of the "short grass country" of Kansas numbering a little less than 1,000. The church under the Rev. Dr. Krum is making itself felt here. His first service was in January last. They have already secured two pretty lots surrounded by trees, and \$600 for a new church. The Bishop is making a visitation during July in northern Kansas, and made a first visit here, confirmed 6 and administered the Holy Communion to fourteen. He preached to a congrega-

The Saving of Money

by the use of Royal

Baking Powder is considerable. Royal is economical, because it possesses more leavening power and goes further.

Royal saves also because it always makes fine, light, sweet food; never wastes good flour; butter and eggs.

More important still is the saving in health. Royal Baking Powder adds anti-dyspeptic qualities to the food.

There is no baking powder so economical in practical use, no matter how little others may cost, as the Royal

Imitation baking powders almost invariably contain alum. Alum makes the food unwholesome.

tion of one hundred and fifty, and among the number the Governor of the State. This service was on a week day morning. The Bishop seemed to enjoy it more than being on a summer vacation.

MASSACHUSETTS.

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

Church Lost at Methuen—Cuban Teachers—Diocesan Notes.

THE Church people of Methuen have lost control of their church edifice, St. Thomas'. The secular court has decided against them. The case is a complicated one, and there is a general misunderstanding with the heirs of the Huse estate. It seems that many years ago, Mrs. Caroline E. Huse, together with others, erected a church building just on the confines of Lawrence and Methuen. The first rector was the Rev. Belno A. Brown. Everyone then understood that the contributions towards the erection of the church building were free and unrestricted, although there was little or no written evidence to this effect. After the death of Mrs. Huse, her heirs have maintained that she never gave up her ownership of the church building. This was proven in the secular court. Although many others gave towards the object of building the church, yet not to the same extent as this lady did. The decision of the court renders the congregation merely a tenant of the property, which they can either buy or let from the heirs. This they are unwilling to do, as they maintain they helped to make it, and it belongs to them. The case may go to the higher court.

It is, however, a strange condition of affairs, and should make parishes cautious about accepting gifts which afterwards in the secular courts can be construed into mere loans.

THE Cuban teachers are being looked after at Harvard by the Rev. Messrs. Frederic Palmer, Edward Abbott, James H. Woods, and Messrs. W. B. DeLas Casas and William A. Rolfe, the committee appointed by the Diocesan Convention for this purpose.

THE Rev. Arthur Lawrence, D.D., has been made Archdeacon of Springfield. The Rev. Augustine H. Amory has been made Archdeacon of Lowell.

THE will of Mrs. Maria Malleville Curtis leaves \$250, to the Church Home, South Boston, and the same sum to the Episcopal City Mission for seamen.

THE Rev. J. P. Franks, has completed thirty years as rector of Grace Church, Salem. Bishop McVickar preached the anniversary sermon.

SERVICES are held every Sunday afternoon on Boston Common by the Free Church Association.

THE preachers this year at the Nahant union services are Bishop Lawrence, the Rev. Drs. Donald, Nash, Battershall, Lindsay, and the Rev. Messrs. R. C. Smith and Addison.

A NEW memorial window has been placed in the chapel of St. Mark's School, Southborough. It commemorates the life and the services of the late head master, Mr. William E. Peck. The subject is King Alfred.

THE new St. Andrew's Church, Washington, was consecrated by the Bishop of the Diocese a few weeks ago. It is a memorial of the Rev. Dr. Andrew Oliver, formerly a professor in St. Stephen's College and the General Theological Seminary, New York. It is the gift of his son-in-law, Mr. George Crane of New York.

MINNESOTA.

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

St. Paul Notes—Bishop Gilbert's Will—Memorials to Bishop Gilbert.

THE Rev. Dudley W. Rhodes, late rector of St. John's Church, St. Paul, and Mrs. Rhodes, have gone abroad for a year.

WORD has been received from Dr. Wright, dated at Rome, that he will not return to St. Paul until the latter end of October, as he desires to explore the library at the Vatican, as also those at Cambridge and Oxford, England, on his way home. The Doctor was present at St. Peter's and saw the Pope receive the American pilgrims.

ST. PETER'S Church, St. Paul, celebrated their natal day with Eucharist, special sermon by the rector, and festal music by the choir. A mixed choir has been introduced into this church. The girls and young women are robed same as the men and boys, with the Oxford cap in addition. An altar guild has been organized, composed of active, associate, and honorary members, with Mrs. Mueller, wife of the rector, as Directress. A corporate Communion will be celebrated monthly for the members. The junior members of the Brotherhood of St. Andrew at St. Peter's are rendering good service around the church in many ways.

THE Rev. W. C. Pope has begun his summer open-air services and sermon every Monday evening. For several years past, Mr. Pope has held services on the corner of Seventh and Cedar, a congested business thoroughfare, on Monday evenings, and has been quite successful if large crowds and deferential attention amongst a promiscuous crowd is a standard of measurement.

DEAN ANDREWS, of Christ Church, has concluded not to hold the jubilee service and the burning of the \$20,000 mortgage which frees the church from its bonded debt, until September, when all the parishioners will have returned from their vacations.

IT WAS remarked at the time of Bishop Gilbert's death as somewhat singular that a man of such businesslike and methodical habits should have died intestate. Since Mrs. Gilbert's death, however, a will has been found and filed for record in the probate court. It is dated June 10, 1897. Under this will Bishop Gilbert gives all his property, with few exceptions, to his wife, Fanny P. C. Gilbert. His library is bequeathed to the Seabury Divinity School; his gold crosses to his daughter Lucy; and his private communion service to the Rev. Ernest Dray. He concludes his will with the fond hope that his children will always remain devout and loyal members of the Episcopal Church.

The will of Fanny P. C. Gilbert, made Feb. 15, 1889, has been filed in the probate court. Mrs. Gilbert gives all her property to her daughters, Frances and Lucy, and appoints her husband executor.

Hearings on these wills have been set for Aug. 16.

MEMORIALS to the late Bishop Gilbert are springing up in many directions throughout the Diocese. A fund has been started to erect a "Bishop Gilbert" hospital ward in connection with the Sheltering Arms, Minneapolis. Contributions, small or great, for this memorial, may be sent to Mrs. A. C. Fairbairn, Treasurer, 34 Ninth St., Minneapolis. It is hoped and expected that all who have been confirmed by the late Bishop or have been benefited by him in any manner, spiritually or temporally, will show their appreciation by contributing to some one of the memorials now being raised to perpetuate his memory.

At Christ Church, Albert Lea, two solid brass Eucharistic candlesticks have been placed on the altar in memory of Bishop Gilbert, and a pair of solid brass vesper light candlesticks in memory of Judge Whytock, by the family. At Calvary Church, St. James, St. Mary's Guild, which is composed of the young girls of the parish, have placed upon the altar a solid brass cross, two feet high, with the monogram I.H.S. enclosed in quarter foil, all in relief. At the base are the inscriptions: "In memory of Bishop M. N. Gilbert. St. Mary's Guild, Easter, April 15, 1900."

Mellin's

Food makes the home modification of milk easy.

Mellin's

Food makes milk agree with your baby.

AT ST. PAUL'S Church, Owatonna, a beautiful brass processional cross has been presented to the church in memory of Sarah Kerr Racey, by the Racey family. The parish is working hard to wipe out a \$1,000 debt, half of which was subscribed at Easter last.

CHRIST CHURCH, Red Wing, receives by the will of the late Theodore B. Sheldon, a bequest of \$500. In the death of George H. Benton recently, the parish has lost one of its most faithful members. The mixed choir (robed) recently introduced into this church, numbering some 36 voices, are rendering the music in a very efficient manner.

IN CHRIST CHURCH, Benson, a beautiful brass lectern has been placed in memory of Miss Emily Thornton.

CAMP MEMORIAL CHAPEL, Lake Minnetonka, will be open for Divine service during July and August. Bishop Whipple began the initiative service Sunday morning last.

THE Rev. Theodore Sedgwick, of Williamstown, Mass., has accepted the rectorship of St. John the Evangelist, St. Paul, but will

"Commonly Used Drug"

DR. WOOD REFERS TO COFFEE.

Dr. Jas. Wood of Philadelphia, speaking of the effect of coffee, says: "These symptoms bear silent but impressive witness to the terrible injury which is being wrought by this commonly used drug."

If health is worth anything, it is worth looking after carefully. Any person who drinks coffee and has any sort of ailment that can be traced back, through even a very long line of disturbances, to the nervous system, may depend upon it that coffee is the cause of the difficulty.

The drug contained in coffee has a direct action upon the nerves, differing in different people. The effect may show in one person in the shape of dyspepsia, in another person in weak eyes, in another, palpitation of the heart, in another, kidney or bowel trouble, in another, bad complexion or eruptions on the skin, in another, a general feeling of lassitude and weakness at times. All of these and a long list of other disturbances come directly from a disturbed nervous system, where the nerve matter, the delicate gray substance that is contained in the nerve centers and in the brain, has been destroyed, to an extent, and not replaced from the food.

That is the exact work of coffee with highly organized people. Such people feel the loss of coffee for a time, unless something is given to take its place. This is the mission of Postum Food Coffee; it not only furnishes, when properly made, a delicate coffee flavor in itself, but carries with it the phosphate of potash and other elements required by Nature to rebuild the nervous system and re-construct the tearing down work that has been going on from the use of "drug coffee," (We use the words "drug coffee," because all regular coffee is in reality a drug, and its continued use will, in ninety cases out of a hundred, bring on trouble of some kind.)

Postum Food Coffee is sold by all first-class grocers.

not assume the duties until September. In the meantime the Rev. F. W. Eason, of Lincoln, Neb., will officiate.

NEWARK.

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

Flower Service at Stanhope.

THE priest-in-charge of Christ Church mission, Stanhope (Rev. Geo. P. Armstrong), introduced for the first time a "Flower Festival" for the children, on Sunday evening, June 17th. Working in the midst of a strong sectarian community, where "Children's Day" is always celebrated, it was the desire of the priest to introduce a children's service without the usual recitations, solos, etc. The Young Churchman Company's "Flower Service" seemed to be just the thing wanted, and such was used. On the evening of June 17th, the Flower Service was held, with a large number of Sunday School children present, and many of the older members of the mission. The altar and church were handsomely decorated with flowers of all kinds.

At the singing of the carol, "Gather the Flowers Together," six little girls, dressed in white, presented trays filled with roses, which were placed by the priest on the altar. A short talk was given on the deep lesson the flowers teach, and mention was made of the deeply religious tone of the service.

The children took a great interest in the gathering and offering of flowers, which on Monday morning were expressed to St. Barnabas' Hospital, Newark. Over one hundred bouquets were sent.

Christ Church is a small mission in a sectarian community, and has a hard struggle to exist. But in spite of the poverty of the people and its very small membership, it has made some advancement in the past year, by placing a bell in the belfry, as a memorial to the late Sarah J. Nelden, a devoted member of the mission for many years. A beautiful marble font has recently been purchased. At the Bishop's visitation, 9 candidates were presented for Confirmation, the largest class in the history of the mission. The people have a fund started for a parish house, which is a thing very much needed, and we hope by helping ourselves, we may also get others to help us in furthering a good Catholic work, in a sectarian village.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Church Consecrated at Island Heights—Rector Instituted at Freehold.

THE Bishop consecrated the new church, St. Philip's, at Island Heights, on Sunday, July 1st, assisted by the Rev. F. Greaves, priest in charge, and the Rev. Geo. W. Eccles, of Bay Shore, L. I. The church was erected during the past winter and has just been completed. It will seat more than 200 persons.

ON ST. PETER'S DAY the Bishop performed the office of institution on behalf of the Rev. Howard Ernest Thompson, rector at Freehold.

OHIO.

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

Woman's Auxiliary at Toledo.

THE Woman's Auxiliary held its quarterly meeting in St. Paul's Church, Toledo, on Wednesday, June 27th. The rector, Rev. W. C. Hopkins, presided, and opened the meeting with a hymn and prayers. There was a goodly attendance from the various parishes. Reports were presented showing over \$300 per year from Trinity, divided between the Bishop's fund, a candidate for orders, Bishop Atwill's work, the united offering, the Indians, etc. The Trinity junior branch has raised \$80 for the year. St. John's, besides boxes, pledges \$5 for the auxiliary and a liberal sum for diocesan missions. St. Mark's has raised over \$80 for the year, and has plans for a monthly mission service or meeting. St. Paul's has sent in a goodly

contribution for a box, and the distribution room has sent off clothing valued at \$274, and has goods on hand worth \$190. In money over \$14 has been given.

Mrs. Bolles gave a report of the Akron convention, which was one of unusual interest. Mrs. Becker read a paper on Bishop Kemper, written by Miss Emma Snow. Mrs. Worrell read a paper on Our Brazilian Mission, written by Miss E. C. Hill. Remarks were made by the clergy, and the usual offering was received. After another hymn the closing prayers and benediction were said by the Rev. W. C. Clapp.

On adjournment to the guild room all were treated to a collation by the ladies of the guild, and to music by Mr. and Mrs. Parks. The next meeting is to be in October in Calvary Church.

PENNSYLVANIA.

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

Philadelphia Notes.

AT THE biennial session of the General Society of the War of 1812, held on Saturday, 30th ult., at the Merion Cricket Club, Haverford, Bishop Coleman, of Delaware, Chaplain-General, opened the meeting with prayer. At the election of officers held subsequently, Bishop Coleman was re-elected Chaplain-General for the two years next ensuing. It was stated that there yet remain in this country 20 survivors of the war of 1812, and the Secretary-General was requested to send them the greetings of the Society. Nearly all of them are nearing or have passed the century mark. The President-General, John Cadwalader, Esq., is a vestryman of old St. Peter's.

THE tenth anniversary of the organization, as a mission, of the Church of the Holy Spirit, was duly observed on Sunday, 1st inst. In the morning, the Rev. Samuel H. Boyer, priest-in-charge, officiated, preached the anniversary sermon, and was also celebrant of the Holy Communion. In the afternoon the Rev. Dr. H. L. Duhring addressed the children of the Sunday Schools; and in the evening, the Rev. Dr. J. DeWolf Perry of Calvary Church, Germantown, was the preacher. On Monday evening, a reception was tendered the priest in charge in the parish building.

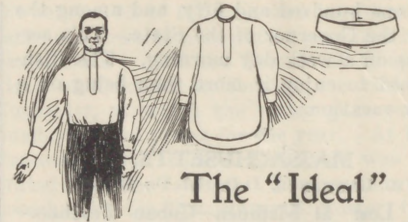
ON Monday morning, 2nd inst., ground was broken—in the presence of the Rev. Messrs. Charles M. Armstrong and S. Lord Gilberson—at 56th and Market Sts., for the new St. Anna's chapel. The building will be of wood, 36 x 62 ft, and will cost \$900.

MESSRS. FURNESS, EVANS & Co., architects, have prepared plans, upon which bids are being received, for a two-story chapel addition to the parish house of the mission of Holy Trinity Church, Philadelphia, at 22d and Morris Streets (Prince of Peace). It will have a brick, stone, and terra cotta front, and will about double the capacity of the present chapel.

AT THE Independence Day celebration of the Municipality, held at the south front of the historic edifice, Bishop Whitaker—as the lineal successor of Bishop White, chaplain of the Continental Congress—invoked the Divine blessing on the nation's executive and judiciary, on the army, the navy, and civilians. He commended to Almighty God's Fatherly care all Christian missionaries, especially those in heathen China.

IN THE quiet suburb of Haddington the Fourth of July exercises were held at the Home for Aged Veterans, G. A. R., and wives. The music was an especial feature and was furnished by the choir of St. Barnabas' Church and the pupils of the Jesse George School, who rendered in remarkably good style several patriotic songs. At the close, the Rev. Samuel P. Kelly, rector of St. Barnabas' Church, pronounced the benediction.

THE Church Dispensary of Southwark has just completed 28 years of its beneficent work



The "Ideal"

Summer Clerical Shirt \$2.00.

The Ideal summer shirt for clerical wear is our special GREY MERINO FLANNEL SHIRT; cool, sanitary and comfortable. Has white neck and wrist-bands.

FOR SUMMER the undergarment can be dispensed with, as this answers the purpose of both under and top shirts.

FOR WINTER it can be worn over the undergarment, proving much warmer than the muslin shirt.

It is especially adapted to the use of the traveling clergy, as it shows travel-soil far less than the white muslin shirt.

Our Linen Anglican Collars.....20c each
Celluloid Anglican Collars.....25c each
Silk Rabats.....\$1.50 each. Serge Rabats.....\$1.00 each

E. O. Thompson's Sons,
Clerical Outfitters, 908 Walnut St., Philadelphia.

among the sick poor of the district south of Washington Avenue, between the two rivers. Recently, however, it has restricted its mission by making Broad Street its western boundary, as other dispensaries have entered the field and are caring for the sick in the district west of Broad Street and east of the Schuylkill river. In its 27th annual report, the number of patients treated during the year was 10,142; for whom 14,220 prescriptions were compounded and dispensed, free of charge. As an experiment, a contribution box was placed in the Medical Director's office, which yielded \$125.98 after the first month, for a period of six months. The treasurer's report shows: Receipts, \$1,498.37; expended, \$1,402.51.

THE Mortuary Guild of St. Vincent, whose object "is to provide a decent Christian burial for members of the Anglican Communion who die indigent," at first confined its merciful work to those cases occurring at the Philadelphia Hospital and Almshouse; but "the

Feeding For Health

DIRECTIONS BY A FOOD EXPERT.

A complete change in food makes a complete change in body. Therefore, if you are ailing in any way, the surest road back to health is to change your diet. Try the following breakfast for ten days and mark the result:

Two soft-boiled eggs. (If you have a weak stomach, boil the eggs as follows: Put two eggs into a pint tin cup of boiling water, cover, and set off the stove. Take out in nine minutes; the whites will be the consistency of cream and partly digested. Don't change the directions in any particular.) Some fruit, cooked or raw, cooked preferred, a slice of toast, a little butter, four heaping teaspoons of Grape-Nuts with some cream, a cup of properly boiled Postum Food Coffee.

The Grape-Nuts breakfast food is fully and scientifically cooked at the factory, and both that and the Postum Coffee, therefore, have the diastase (that which digests the starchy part) developed in the manufacture. Both the food and the coffee, therefore, are predigested and assist, in a natural way, to digest the balance of the food. Lunch at noon, the same.

For dinner in the evening use meat and one or two vegetables. Leave out the fancy desserts. Never over-eat. Better a little less than too much.

If you can use health as a means to gain success in business or in a profession, it is well worth the time and attention required to arrange your diet to accomplish the result.

Guild may extend its services to other unfortunate cases whensoever it shall deem it advisable." In the 8th annual report mention is made of a new branch of the work upon which they have entered. When a British seaman dies at this port, he is buried at the expense of his government, the British consul paying therefor with funds provided for that purpose; but no part of such funds could be used for a religious service. On learning this fact, the Guild appealed to several clergymen, asking their consent to officiate at the graves of such seamen, whenever requested, and the following kindly promised their services: the Rev. Messrs. T. A. Tidball, D.D., G. Woolsey Hodge, A. G. Mortimer, D.D., R. H. Nelson, W. F. Ayer, and Alden Welling. During the past year, 12 persons—9 women and 3 men (including 2 seamen)—have received Christian burial. Since the Guild has been in existence, 75 persons (40 male, 35 female) have been the recipients of the Guild's merciful ministrations. The treasurer's report shows: Receipts, including balance on hand, \$327.54; present balance, \$56.55. The active members of the Guild are the acolytes of St. Clement's Church, Philadelphia.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.
Altar Cross—Southern Convocation.

A MAGNIFICENT memorial jewelled altar cross has been presented to St. Thomas' Church, Oakmont. It is thirty-six inches high, and has eighteen jewels, crystals, amethysts, topazes, and garnets, some of them memorials of departed friends.

THE Bishop of the Diocese is spending two weeks of July in attendance upon a meeting of the Commission of the General Convention on Marginal Readings, which is being held at the residence of Bishop Hall, in Burlington, Vermont.

The Southern Convocation of the Diocese held a meeting in Trinity Church, Washington, on Tuesday and Wednesday, June 26 and 27. On Tuesday evening the opening service took place, consisting of evening prayer with a sermon on "The Church and the World," by the Rev. Dr. Ward, of Pittsburgh. On Wednesday morning there was a celebration of the Holy Communion by the Bishop of the Diocese, followed by a business meeting, and later by the reading of a paper by the Rev. H. S. Lancaster, of Pittsburgh, on "The Sarum Missal: the Use of the Anglican Church." At noon the Litany was said with Prayers for Missions. In the afternoon the Rev. Thomas B. Barlow, of Butler, read a paper on "The Pulpit of To-day," which was followed by a discussion. On Wednesday evening Archdeacon Cole gave a missionary address, and the President of the Local Assembly of the Brotherhood of St. Andrew spoke on "A Layman's Duties and Privileges," and Mr. H. R. Scully, Director of Calvary Chapter, Pittsburgh, on "The Brotherhood of St. Andrew."

The evening services were held in Trinity Church, and the other services and exercises in Trinity Hall, where, through the courtesy of the rector of the school, Mr. W. W. Smith, the clergy were entertained during their stay.

The autumnal meeting of the Convocation will take place early in October, in St. Mary's Church, Beaver Falls (the Rev. Amos Bannister, rector).

SOUTH DAKOTA.

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

Bishop's Visitations among the Indians—Chamberlain.

NIOBRARA DEANERY.

JUNE 27th to 30th the Bishop visited the Yanktonnais Mission at Crow Creek agency. This mission is under the charge of the Rev. H. Burt, who is assisted by the Rev. David Tatiyopa, deacon, two helpers, and two catechists. This week being the time for distributing rations and clothing, all the Indians

"A GREAT BOOK—GREAT ALIKE IN BEAUTY AND IN DEPTH."—NEW YORK TIMES' SAT. REVIEW.

"Mr. Allen's New Story, anxiously awaited by his thousands of admirers"—LIVING CHURCH.

THE REIGN OF LAW

BY

JAMES LANE ALLEN

Author of

"THE CHOIR INVISIBLE," "A KENTUCKY CARDINAL," "SUMMER IN ARCADY," ETC., ETC.

Cloth, extra, gilt top, 12mo. Illustrated by Harry Fenn and J. C. Earl.

\$1.50.

THE REIGN OF LAW

has its romance—a controlling factor in the story—but it is pre-eminent-ly the study of a soul . . . Religion is here the dominant note."

NEW YORK TIMES' SAT. REVIEW.

"Mr. Allen has never drawn stronger characters, and never drawn them more deftly than in David the Bible student seized upon by the wave of scientific incredulity that swept in the seventies over the Anglo-Saxon world."—THE CHURCHMAN.

"No need to say that it abounds in very fine passages, descriptions and delicate touches . . . The book is worth reading for his pictures of trees and animals alone, even if it were not for many other things."

Joseph E. Chamberlain in THE EV'G. TRANSCRIPT, Boston.

PUBLISHED JULY 2. THE LONG PROMISED NOVEL.

"It is primarily the work of an artist to whom the dramatic interest is supreme, but the artist is also a close, courageous and reverent thinker . . . In this latest work he has told the story of two human souls; a story conceived and expressed in terms of the deepest experience; touched throughout with that exquisite beauty which reminds the reader of Hawthorne."—By HAMILTON W. MABIE in THE OUTLOOK.

By JAMES LANE ALLEN.

"Over and above the story, one is impressed with the purity, the lofty dignity, the sweetness of its tone."

INDIANAPOLIS NEWS.

"It will be a great surprise if it does not attain wide reading and high praise for its inherent merits and artistic excellence."

LIVING CHURCH.

THE SECOND EDITION. READY JULY 9.

"A great book—great alike in beauty and in depth, a book drawing clearly the distinction between the vital soul and centre of faith and the ceremonies and husks thereof . . . a book teaching tenderness, charity, humility."

THE NEW YORK TIMES' SAT. REVIEW.

"THE REIGN OF LAW

has many qualities which insure that it will make a strong impression . . . it is not didactic or controversial. It merely records the growth of a strong mind, . . . yet it is religious in a high degree."

SPRINGFIELD REPUBLICAN.

"THE REIGN OF LAW

seems by the dignity of its treatment, by its tense drama, tender pathos, and narrow approach to tragedy, to be a story that has long been waiting for a perfect artist to interpret it in the true way."

THE NEWS.

"That it will take its place as one of the notable books of the year practically goes without saying, and wherever the best and noblest of English speech is appreciated, this book will find a hearing."

LOUISVILLE TIMES.

THE THIRD EDITION IN PREPARATION.

PUBLISHED BY

THE MACMILLAN COMPANY, 66 Fifth Avenue, New York.

FASTER TIME VIA THE WABASH CONTINENTAL LIMITED.

Commencing June 27th the Continental Limited leaves Chicago at 12:40 noon, instead of 12:02, and arrives at New York 3:15 and Boston 5:20 the following afternoon. Through sleepers to both points.

Wabash Midnight Flyer to St. Louis.

Spend the evening at home or at the theater—leave Chicago at 11:30 P. M., and be in St. Louis before 8 o'clock next morning. Try this popular train.

New Morning Train to Detroit via The Wabash.

A new Wabash morning train for Detroit now leaves Chicago at 9:25 A. M., and arrives Detroit 6:30 P. M. Through cars. Other trains for Detroit via the Wabash leave Chicago at 12:40 noon 3:15 P. M. and 11:00 P. M.

WHAT is called a "crying baby" is not so from choice. Constant crying denotes that something is wrong; oftentimes it is the food. Mellin's Food babies are well fed and happy, and are not known as crying babies.

PETER MOLLER'S COD LIVER OIL

Odorless. Tasteless. Pure.

Send for circular. SCHIEFFELIN & CO. New York

Lea & Perrins' Sauce

Is used by all leading chefs and best cooks to give a delicate flavor to all meats, soups and fish. All grocers sell Lea & Perrins' Sauce.

No Excess Fares on the Nickel Plate Road.

Our trains are composed of the best equipment, consisting of three vestibuled sleeping car trains in both directions between Chicago, Buffalo, New York, and Boston, with unexcelled dining car service, to which are added assurances of Safety, Speed, and Comfort, forming a Peerless Trio of Advantages.

Train No. 2, leaving Chicago at 10:35 A. M., with through cars for Boston, New York, and intermediate points.

Train No. 4, leaving Chicago at 2:30 P. M., with through cars for Buffalo, New York and intermediate points on the Lackawanna Road; also on the West Shore Road, making direct connections at Buffalo, with the New York Central and Lehigh Valley Roads; also makes direct connections at Brocton for Chautauqua Lake points.

Train No. 6, leaving Chicago at 10:30 P. M., with through cars for Buffalo, New York, and intermediate points; also at Brocton for Chautauqua Lake points.

Individual Club Meals, ranging in price from 35 cents to one dollar, served on all our dining cars. Rates always lowest. Write, wire, phone, or call on nearest agent, or Mr. J. Y. Calahan, General Agent, 111 Adams St., Chicago, Ill.

LOW RATES TO NEARBY RESORTS.

Chicago & Northwestern Railway, Fridays, Saturdays and Sundays, to Waukesha, Green Lake, Milwaukee, Williams Bay, Lake Geneva, Madison, Lake Mills, Devil's Lake, Dousman, Delavan Lake, good returning until the following Monday. Fast trains with Parlor Cars. Descriptive pamphlets and full information at 212 Clark St. and Wells St. Station, Chicago.

Pettijohn's BREAKFAST FOOD

came in from the Reservation; accordingly, the Bishop held services only in the central church, at the Agency. The services Thursday evening and Friday morning were in Dakota; Friday evening, in English. Sixteen were confirmed. In this mission there are five stations, at all of which services are held regularly every Sunday and on week days. Mr. Burt has been in this field over thirty years.

EASTERN DEANERY.

ON SATURDAY, the 30th, the Bishop drove 30 miles to Chamberlain, the Rev. Mr. Burt and wife and Miss Blanchard, the teacher in charge of the Government School at Crow Creek, accompanying him. Two services were held on Sunday, the Bishop preaching and administering Confirmation and the Holy Communion. Three white and two Indian girls were confirmed. Large congregations filled the church, especially in the evening, when the Methodist and Congregational ministers, with their people, attended the service.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Commission on Marginal Readings.

DURING the early part of July, the Bishop entertained the members of the commission on Marginal Readings, who were in session at his residence for some days.

WASHINGTON.

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

New Parish—Fourth of July Service.

THE people of the Church of the Advent, according to the laws of the Diocese, met in their house of worship at a recent date, and perfected their organization as a parish, by electing in regular form a board of vestrymen. At the first meeting of the vestry the Rev. Edward Marshall Mott was duly elected rector of the new parish of the Advent. At the date of the election of the vestry, the debt of the organization had been reduced to \$1,000, at the rate of \$500 yearly. It has been the especial work of the Ladies' Aid Society to contribute annually \$500 towards the reduction of the debt on the property. Many beautiful gifts have come to the church during the incumbency of the Rev. E. M. Mott. Besides the vestry, there are two flourishing organizations, viz., The Guild of the Guiding Star, composed of the junior workers, and The Ladies' Aid Association. Mr. Mott has the sincere congratulation and best wishes of the sister churches, for continual prosperity in this new parish.

ON THE morning of the 4th interesting religious and patriotic services were held in Ascension Church, under the auspices of the Society of the Sons of the Revolution. Heretofore these services have been held at the foot of the Washington monument, but the extreme heat of the day changed the programme. The religious feature of the exercises was taken from the services proposed in the General Convention of 1785. They were never adopted, but were used on this occasion, with the consent of the Bishop. The music was furnished by the Marine Band, while the regular choir of the church was augmented by choristers from St. John's and Trinity. Mr. W. A. Kirkpatrick, of Trinity, presided at the organ, and Mr. F. E. Camp, of Ascension, was director. The Rev. R. P. Williams, rector of Trinity, read the Declaration of Independence, after which the band played "Hail Columbia." The president of the Association, Surgeon-General Walter Wyman, announced the order of the programme. The address was delivered by the Rev. Dr. J. H. Elliott, rector of Ascension, and was listened to with great attention by the large audience.

After referring to the 124th anniversary of the birthday of the nation, Dr. Elliott thanked the members for allowing the use of the "Proposed Service" for their commemoration of the day. It had, he said, for them

Vocalion Church and Chapel Organs

"A special word to the church having cathedral-organ desires with limited funds."

CATO, N. Y., May 7, 1900.

The Vocalion Organ Co.,

New York, N. Y.

Dear Sirs: The Vocalion purchased of your company last fall gives excellent satisfaction. I heartily wish that all town and village churches might know that the equivalent of a pipe-organ is within their reach in the Vocalion at far less expense than the average pipe-organ. The smallest churches can afford to have good instrumental music.

Truly yours,

(Rev.) Chas. Bloom.

The Vocalion

system of organ-building enables us to build in compact form and at small cost organs which are veritable reproductions of the cathedral organ. Write us for Catalogue J and information as to where our instruments may be seen in your vicinity. Even should the outlook for an organ-fund not be encouraging, if you need a new organ write us. Nearly 4,000 Vocalion Organs now in use.

The Vocalion Organ Company,

156 FIFTH AVENUE, COR. TWENTIETH STREET, NEW YORK.

more than an antiquarian interest; it enabled them to place themselves by the side of the Sons of the Revolution a century ago, and feel the throbbing of their gratitude for the deliverance just passed, as well as of the hopes and anxieties for the future of a country baptized in their own blood. He referred to the conditions of the past; the wilderness, the solitary place, and the desert. To-day how changed! The desert rejoices in waving fields of grain, broad as the land, and brimming over into other continents. The thirteen states 124 years ago might well be called the "Border of the Dark Continent." But how different now! Independence made ready the field, the Constitution gathered the harvest. The architects of Philadelphia created a Republic of Republics. He quoted some of the prophetic words of John Fiske, General Washington, and Benjamin Franklin, with regard to the general welfare of the United States.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Commencement of Hobart College.

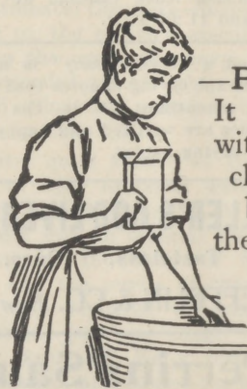
THE 75th annual commencement of Hobart College took place Wednesday, June 20th. To the friends of the college the most interesting event was without doubt the laying of the corner-stone of the new dormitory, Medbery Hall. This needed and valuable accession to the college plant is the munificent gift of Miss Catharine M. Tuttle, of Columbus, Ohio, and was made in memory of her uncle, Joseph Medbery of Rochester, N. Y., and Sylvester Medbery, of Columbus, her home. The ex-

BUILDERS OF NATIONS

The press reports at the time gave very inadequate summaries of the address recently delivered before the International Commercial Congress, at Philadelphia, by Mr. George H. Daniels, General Passenger Agent of the New York Central Railway. Since then the paper has been printed as No. 26 of the "Four Track Series," and may be obtained on application. As a general exposition of the relationship of the railways of America to the commercial, industrial, and agricultural interests of the country, Mr. Daniels' paper was, so far as I have seen, the broadest and most interesting discussion that the subject has at any time had. No one can read it without having brought home to him the marvelous part that the railways have played in building up the greatest of all nations.—*Town Topics.*

\$31.50 ROUND TRIP TO DENVER, COLORADO SPRINGS, AND PUEBLO,

via Chicago, Union Pacific & Northwestern Line, on June 20, July 9, 17, and Aug. 1st, good returning until Oct. 31st; also very low rates on same dates to Glenwood Springs, Salt Lake City, Ogden, Deadwood, and Hot Springs, S. D. Quickest time. Best service. For tickets, reservations, and full information, apply at ticket offices Chicago & Northwestern R'y, 193 Clark St., and Wells St. Station, Chicago.



Doesn't Float or Sink

—Pearline. And why should you want it to? It does better—permeates and fills the water with the best known and most economical cleanser; no wrestling with slippery soap, or back-breaking wash board; no waiting till the water gets soapy.

Pearline is handier and more convenient to use than any soap.

Washing with Pearlone is easiest, quickest and most economical.

597

Millions NOW USE Pearlone

ercises were impressive. Mr. Herbert J. Pease, M.A., of Utica, made the address in behalf of the donor, and Douglas Merritt, Esq., vice-chairman of the Board of Trustees of the college, responded in acceptance. President Jones read the prayers and the Bishop of the Diocese pronounced the benediction. Medbery Hall faces south, looking over the campus, and is 165 feet in length. It will be fitted with all modern conveniences and will make a real home for those having rooms in it.

The following Honorary degrees were conferred:

A.M.—Charles R. Wilson, Buffalo, N. Y.; Byron Andrews (class of '75), Washington, D. C.

S.T.D.—The Rev. Algernon S. Crapsey, rector of St. Andrew's Church, Rochester, N. Y.; the Rev. Charles F. J. Wrigley (class of '79), Buffalo, N. Y.

L.H.D.—John Jay Chapman, New York City; Professor William C. Thayer, South Bethlehem, Pa.

D.Sc.—Professor Hamilton L. Smith, LL.D., of Hobart College.

LL.D.—Thomas B. Lovell, Niagara Falls.

On Tuesday evening, at the Alumni smoker, a silver loving cup was presented by his former pupils in the College, to Professor Hamilton L. Smith, retired at his own request after thirty-three years of service as Professor of Philosophy.

The Missionary sermon was preached by the Rev. William W. Bellinger, rector of Grace Church, Utica, N. Y., the baccalaureate sermon by the Rev. Algernon S. Crapsey, rector of St. Andrew's Church, Rochester. These sermons were preached Sunday, June 17th. The oration before the Hobart chapter of the Phi Beta Kappa Society was pronounced on commencement day by John Jay Chapman, Esq., of New York City.

The College is steadily commending itself, more and more, to Churchmen throughout the country.

CANADA.

Brotherhood Convention—Military Service—Bishop's College.

Brotherhood of St. Andrew.

PREPARATIONS are being made for the coming convention to meet in Toronto the third week in October. The Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, has promised to be present, as well as Mr. James I. Houghteling, President of the Brotherhood in the United States. The Quiet Hours with which the Convention will be opened will be conducted by the Rev. Charles H. Brent, of St. Stephen's, Boston. The Convention will commence on St. Luke's Day, October 18th, and there will be evening service in St. James' Cathedral. The usual corporate communion will be celebrated on the following Saturday morning. The Convention will sit for four days.

Diocese of Montreal.

AN INTERESTING service was held at the military camp, Laprairie, Sunday, July 1st. A special form of service was printed and distributed among the volunteers. About eleven hundred attended and the responses and singing were general and hearty. The service was conducted by the Rev. Canon Dixon of St. Jude's, chaplain of the Eleventh Regiment, assisted by the Rev. W. Lewis. The volunteers had been in camp at Laprairie for over a week.

Diocese of Quebec.

THE annual Convocation of Bishop's College, Lennoxville, was held June 29th. Chancellor Heneker presided probably for the last time, as he has resigned his position. The Premier of Quebec was unable to attend on account of ill health, and the Bishop of Fredericton was unable by reason of his many appointments at this season. Many generous gifts have been made to the University during

- ARMSTRONG & McKELVY Pittsburgh.
- BEYMER-BAUMAN Pittsburgh.
- DAVIS-CHAMBERS Pittsburgh.
- FAHNESTOCK Pittsburgh.
- ANCHOR } Cincinnati.
- ECKSTEIN }
- ATLANTIC }
- BRADLEY } New York.
- BROOKLYN }
- JEWETT }
- ULSTER }
- UNION }
- SOUTHERN } Chicago.
- SHIPMAN }
- COLLIER }
- MISSOURI } St. Louis.
- RED SEAL }
- SOUTHERN }
- JOHN T. LEWIS & BROS CO Philadelphia.
- MORLEY Cleveland.
- SALEM Salem, Mass.
- CORNELL Buffalo.
- KENTUCKY Louisville.

DOES the difficulty of getting a tint or shade induce you to buy prepared paint whose composition is a mystery?

Our Pure White Lead Tinting Colors make it easy to obtain any desired shade of Pure White Lead Paint, *proved* by the experience of over 600 years to be the most durable. The brands in margin are genuine "old Dutch process" White Lead.

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

National Lead Co., 100 William Street, New York.

COLOR DECORATION

THE SUMMER VACATION is the time in which to Re-decorate the Church.

Correspondence solicited for work in any part of the U. S. — Also for Stained Glass, Chancel Furniture etc.



J & R LAMB

59 Carmine St., NEW YORK.

COLEGATE ART GLASS CO.

Established in 1860 by E. Colegate.
MEMORIAL WINDOWS AND BRASSES.
Highest award Augusta Exposition, 1891.
318 West 13th Street, New York.

EVERYTHING FOR THE CHURCH.
Memorials. Supplies.
THE COX SONS & BUCKLEY CO.
Church Furnishers and Decorators.
70 Fifth Avenue, New York City.

MENEELY BELL CO.,
CLINTON H. MENEELY, General Manager
Troy, N. Y., and New York City.
Manufacture a Superior Quality of Bells.

CHURCH WINDOWS, FURNITURE.
R. G. GEISSLER, Marble and Metal Work
56 West 8th St. (near 6th Ave.), New York

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. **The C. S. BELL CO., Hillsboro, O.**

Cox Sons & Vining,
70 Fifth Ave., New York.
CHURCH VESTMENTS, Embroideries and Fabrics.

FAVORABLY KNOWN SINCE 1826 **BELLS**
HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER BELLS.
MENEELY & CO., WEST-TROY, N. Y. PUREST, BEST & GENUINE BELL-METAL CHIMES, Etc. CATALOGUE & PRICES FREE.

CHURCH LUTKE
ART WORKER
FURNITURE 220 W. 27 St. NEW YORK.

Church Bells, Chimes and Peals of Best Quality. Address, Old Established
BUCKEYE BELL FOUNDRY
THE E. W. VANDUZEN CO., Cincinnati, O.

LUMINOUS PRISM CO., Successors to
GEO. E. ANDROVETTE & CO.
STAINED GLASS.
27-29 South Clinton Street, - - Chicago, Ill.

BELLS PEALS and CHIMES
Of Purest Copper and Tin. Always Reliable. Never Fail.
Warranted Satisfactory and Full, Clear Tone.
The Chaplin-Fulton Mfg. Co., Pittsburgh, Pa.

Church Cushions.
We have cushioned 25,000 churches. Send for our free book. **Ostermooer & Co., 116 Elizabeth St., N. Y.**

BLMYER CHURCH BELLS. UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

CARRIAGE BUYERS CAN SAVE MONEY. We are the largest Makers of Vehicles and Harness in the world selling direct to the consumer. **ELKHART HARNESS & CARRIAGE MFG. CO., Elkhart, Ind.**

CHURCH BELLS, CHIMES and PEALS
Best quality on earth. Get our price.
McSHANE BELL FOUNDRY, Baltimore, Md.

CHURCH and CHANCEL FURNITURE OF ALL KINDS.
PHENIX FURNITURE CO., Eau Claire, Wis.

WORCESTER CORSETS—Sold by leading dealers everywhere. Send for our Illustrated Catalogue.
Worcester Corset Co.
Worcester, Mass. Chicago, Ill.

Monuments SEND FOR FREE BOOKLET
CELTIC CROSSES A SPECIALTY
CHAS. G. BLAKE & CO. 720 Woman's Temple, Chicago.

Refrigerators MADE TO ORDER
Mc CRAY REFRIGERATOR & COLD STORAGE CO.
122 Mill Street KENDALLVILLE IND.

the year. The reconstruction of part of the College buildings as a memorial from the Diocese to the Hon. Robert Hamilton, has made good progress and the improvements are very considerable. The Head Master's report of the School was also very satisfactory. The average number of boys during the year was 100, and the prospects for next year are very good.

THE CHEMISTRY OF FAITH.

HE THAT gave us Christ hath given us all things with Him. As it is true to say that Matthew left all to follow Christ, so it is as true that he got all that can be wished by following Him.

It is the chemistry of faith (let me use

Stomach Headache



is always accompanied by a coated tongue, and often by a foul breath. Tarrant's Effervescent Seltzer Aperient promptly relieves all headaches by removing offensive matters from the system. It cleanses and settles sick stomachs in the most refreshing way. 50c. and \$1. Trial, 25c. Pamphlets on request.

Tarrant's "Dermal," a dainty, anti-septic powder for nursery, toilet, after shaving, cures chafing, best foot powder, 25c. At druggists, or mailed on receipt of price by TARRANT & CO., Chemists, New York. Est. 1834.

Low Rates West

CHICAGO & NORTH-WESTERN RAILWAY

ON July 9th, 17th, and August 1st, 7th and 21st the following rates will be made from Chicago for round trip, tickets good returning until October 31st:

- Denver and return - - \$31.50
- Colorado Springs and return 31.50
- Pueblo and return - - 31.50
- Glenwood Springs and return 43.50
- Salt Lake City and return - 44.50
- Ogden and return - - 44.50
- Deadwood, S. D., and return 33.55
- Hot Springs, S.D., and return 29.55

Ticket Offices, 212 Clark St. and Wells St. Station.

YELLOWSTONE PARK and ALASKA.

Extended tours under the management of THE AMERICAN TOURIST ASSOCIATION, Reau Campbell, Gen. Man., 1423 Marquette Building Chicago, Ill. Pullman Sleeping and Dining Cars leave Chicago Tuesday, July 10, at 10 p. m. via CHI CAGO, MILWAUKEE & ST. PAUL RAILWAY.

Tickets Include All Expenses Everywhere. Ticket Office, C., M. & St. P. Ry., 95 Adams St., Chicago.

THE ORIGINAL. THE BEST. TRADE MARK. GAIL BORDEN. AVOID UNKNOWN BRANDS.

Condensed Milk
HAS NO EQUAL AS AN INFANT FOOD.

SEND FOR "BABIES" A BOOK FOR MOTHERS. — Borden's Condensed Milk. — New York.

that word) to turn all things into good and precious ore. It is Abraham's country in a strange land; Jacob's wages, when Laban defrauded him; Moses' honor, when he refused to be the son-in-law of Pharaoh's daughter; Rahab's security, when all Jericho besides did perish; David's rescue, when there was but a step between him and death; the power of the apostles, to be able to cast out devils; Mary Magdalen's sweet ointment, to take away the ill savor of her sins. Plead, therefore, with the oratory of faith, and say, "Lord, I have no life but in Thee; I have no joy but in Thee, no salvation but in Thee; but I have all these in Thee, and how can my soul refuse to be comforted?"—Jeremy Taylor.

IT IS hardly necessary to say that the shooting stars are not stars at all, as the name seems to indicate and as people sometimes think. This was the mistake of the sailor on a British naval vessel who had been set on watch during the star shower of 1866 to count all the meteors he could see in a given fifteen minutes. When his time was up he begged to be allowed a minute longer, "because," said he, "I has my eye on a star that wiggles awful, and it can't hold on much longer." Shooting stars are only little masses of matter, bits of rock or metal, or cloudlets of dust and gas, which are flying unresisted through space just as planets and comets do, in paths which, within the limits of our solar system, are controlled by the attraction of the sun. They move with a speed of several miles a second, far exceeding that of any military projectile, but are too small to be seen by us except when they enter our atmosphere, and, becoming intensely heated by the resistance they encounter, light up and burn for a moment; for, to use Lord Kelvin's expression, a body rushing through the air at such an enormous velocity is during its flight virtually "immersed in a blow-pipe flame," having a temperature comparable to that of an electric arc. As a rule, they are completely consumed in the upper air, so that nothing reaches the surface of the earth except, perhaps, a little ash, settling slowly as an imperceptible "smoke." Occasionally, however, some mass larger than usual survives in part the fiery ordeal, and its fragments fall to the ground as specimens of the material of "other worlds than ours."—PROFESSOR C. A. YOUNG, in *The New Lippincott*.

Horsford's Acid Phosphate For Brain Workers.

Strengthens the exhausted and confused brain, relieves nervous headache, and induces refreshing sleep. Genuine bears name HORSFORD'S on wrapper.

"Good wives grow fair in the light of their works," especially if they use

SAPOLIO

KINGSFORD'S CORN STARCH
FOR THE TABLE.
The Original, Oldest and Best.

Best and Cheapest

That food which keeps brain and body in best condition, which least taxes digestion, and contains the most nutriment in least bulk, is best and cheapest.

Cream of Wheat

an almost entire gluten food meets these requirements. You use much less of it than of other foods, to feed a like number of persons.

Cream of Wheat Co. Minneapolis, Minn.

FIRST-CLASS LINE



Via Rockford, Freeport, Dubuque, Independence, Waterloo, Webster City, Fort Dodge, Rockwell City, Denison and Council Bluffs.

DOUBLE DAILY SERVICE

Buffet-library-smoking cars, sleeping cars, free reclining chair cars, dining cars. Tickets of agents of I. C. R. R. and connecting lines. A. H. HANSON, G. P. A., Chicago.