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The Living Church

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HE IS A PALE, pinched-looking young fellow with piercing black eyes and shoulders stooping as if from premature old age. He has joined the Salvation Army, one of whose officers introduced him to the present writer, and his Army work thus far is an earnest of his sincerity and his desire to be an honest, useful citizen. Curious to know if his testimony would bear out that of such men as Wyckoff and Josiah Flynt, the writer asked him some questions.

"Could I get work? There never was a time when I couldn't have got work if I wanted it. There's no need of working when we can get hand-outs. If we can't get what we want at one place we can at another; we just keep on till we get it."

"I saw a woman give a tramp food one day," said the writer, "and then we watched him. He went down the road a ways, then he threw the stuff away and shook his fist in the direction of the house."

The ex-tramp laughed. "He wanted hot coffee and meat," he said, "and he'd go on till he got it."

Our young friend is evidently possessed of large talents, and will prove an able, useful citizen if he sticks to his present resolutions. His hope of "getting on his feet" rests on the Salvation Army, which searches out men and women in the worst predicaments and tries to give them an opportunity to develop. As a soldier of this Army, the young man of course urges people to send applicants for food to its headquarters, in communities where it is established; in all places he deplored the feeding of wanderers at the door without requiring them to earn their food, as it is this habit, he says, which keeps hundreds of thousands of men and boys from trying to earn a livelihood. People will continue, however, to disagree as to the wisdom and justice of feeding tramps at the door; the writer quotes the testimony of this ex-tramp merely as evidence bearing on the problem, and as indorsing, substantially, the attitude of Josiah Flynt and Professor Wyckoff, who have tramped with the "hoboes."—*Good Housekeeping.*

WHAT SOME BOYS DON'T KNOW.

The following are extracts taken from letters published in an English paper called *The Children's Friend*. They were written by prominent Englishmen, from their own experience, at the request of the paper, for hints to boys, and they will, I am sure, be equally helpful to our boys in America.

From Mr. Walter Hazel, M. P.:

"1. That football, however important, is not absolutely the chief end of Life.

"2. That only a coward is ashamed to say, 'I can't afford it.'

"3. That a great part of school education is wasted, because it is not followed up by subsequent study.

"4. That a father's advice may be worth much, though at football he may be worth little.

"5. That clean living and the fear of the Lord are in entire accord with true manliness."

From Mr. George Cadbury:

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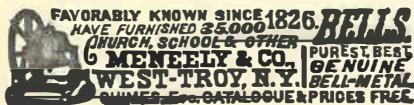
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thankful that I was induced to take a class of boys, not much younger, but much more ignorant than myself, when I was seventeen or eighteen years of age. From work of this character I have received untold blessing myself now for over forty years."

From Sir Richard Tangye:

"I am asked to send a few words of counsel to boys just going out into the world. I am a very busy man, but I cannot refuse to say a few words to those whose battle in life is about to begin.

"Be absolutely truthful in thought and word. Be civil to all; it costs nothing, makes a good impression, smooths away difficulties and often yields an abundant return, sometimes in most unexpected ways.

"Never be afraid you are doing seven pennyworth of work for sixpence in wages. Even if you do this you are still the gainer in experience and skill.

"Be willing, prompt and cheerful.

"Whether you are clerk or artisan, keep your bench and tools in perfect order. In this way much time is saved, and time is money—save both.

"Be sober—be diligent."—*Church Record.*

THIS STORY, which is told as true, may encourage workers in the mission fields, who possibly feel sometimes that their efforts are not appreciated, to realize that "it might be worse." On Star Island, one of "The Isles of Shoals," there is a small stone church, very old and very interesting, possibly because the exact dates and facts about it are rather indefinite. Somewhat more than a century ago a good old parson of Portsmouth, N. H., hearing of the lack of religious services among the people of the Islands, went to Star Island one Sunday afternoon in a sailboat and informed the fishermen that he had come to hold a service for them. They thanked him, but said the church was full just then of codfish, put there to dry. Not discouraged by this news, the good man offered to come the next Sunday, and was told the church would be ready for him. The service was held, though the odor was not of incense, and quite a good congregation assembled. At the close the chief man of the Island waited at the door, and as the parson came out presented him with a slip of paper, which he thought might be a vote of thanks or a request to come again, but he found only a bill of expenses for cleaning the Church!—*Church Militant.*

UNLESS there is a reserve of enthusiasm stored on the hills the humblest wheel cannot be driven in the valley. He who contributes just this one rare thing—self-sacrificing devotion—to his cause has done his part. Six hundred English dragoons once received a foolish order and rode to their deaths like heroes. "Magnificent," said a French general, "but not war." It was magnificent, and perhaps it was war; for it fired the imagination of England and raised the standard of duty for a century. . . . One who can plan is good; far better is the man who can stimulate. . . . History affords at every turn some impregnable fortress that was a despair of the wise and prudent, but was carried by some enthusiast with a rush. He cast his reputation, his life, his all into the breach, and his body made the bridge over which the race has entered into its heritage.—*Ian Maclaren.*

Marriage With Relatives

Prohibited Degrees of Kindred and Affinity

A Charge

To the Clergy and Laity of the Diocese of Vermont.

By the Rt. Rev. A. C. A. HALL, D.D.

Delivered at the Annual Convention, 1901, with Notes and Appendices.

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The Living Church

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No. 13

Notes From a Belfry.

MY DEAR LIVING CHURCH: It becomes a man who is up in a belfry to take bird's-eye views of things, and really on the whole things look better when you look down on them than when you look right in their eyes. The people on the street seem to be of one, rather than assorted, sizes; while it is not easy to say whether a particular soot covers a palace or a hovel. Would it not be well for all the world to move up into belfries? Of course there would have to be an increment of belfries, but on the other hand there would be a decrease of distinctions and castes and prejudices and anathemas, for these things are all due to horizontal points of view. With the increase of belfries there would be an increase of charity, and the increase of charity is the increase of proportion both in the world and the Church. Viewed from on high, it is a beautiful world, with all the ragged edges covered by the mantle of perspective, and with a winsome smile of light transfiguring the landscape. To all the clerical grumblers and the impatient laymen and the champions of party who are laying in ammunition for the General Convention we would say, Come up and look down! Things will appear brighter and the burning questions instead of looking like conflagrations will shine with a radiance that tells of wisdom and tranquility.

THE PRIME characteristic of the Oxford Movement (towards the then submerged catholicity of the Church) was its breadth. It protested against the old Donatistic spirit of the Puritans and Evangelicals whose theory of the Church was founded on the doctrine of election rather than on the parable of the wheat and the tares. The Calvinistic spirit was that God had favor only for the select coterie whom He had chosen from all eternity to be saved. Since all others were to be shut out from heaven, it was only consistent that the church doors should be opened only enough to let in the elect, and if others should happen to slip in they must not be allowed to contaminate the aristocracy of grace. As Bishop DeLancey said, they think we are not converted! There is not much of this terrible bigotry left, but it has been banished through the influence and breadth of the Oxford Movement. Donatism, however, lasted a long time in the ancient Church and this narrow theory will linger yet awhile. Perhaps the broad catholic spirit which has wrought such wonders in the Church of England and in America, making the wilderness of Erastianism there and of Puritanism here to blossom as the rose, may degenerate into narrowness through the weakness of human nature. It is as possible for a party in the Church as for a denomination that dissents, to be poisoned with the sect spirit. There are some signs of this re-action from the catholic spirit, among them a perceptible over-emphasis as is put upon new ceremonial fads, an unspiritual view of the *opus operatum* of the sacraments, and a narrow opinion respecting God's prerogative to give grace to them that through no wilful fault of theirs are not of the One Fold. The moment the broad catholic spirit begins to be exclusive and to shut all the doors and windows of charity, Donatism has come again. Let us shun the inconsistency which is seen in another school of opinion, and expresses its boasted breadth by illiberalism and bigotry toward those who stand by the orthodox Catholic Faith.

A MEMBER of the House of Commons, a Presbyterian, called the Church of England "the Protestant Reformed Church of England." Whereupon the *Times* rejoins:

"This qualification is borrowed from the Solemn League and Covenant which the Scottish Nonconformists forced upon the Long Parliament, as the price to be paid for the help of their pikes and

guns against the English Bishops, and that 'Covenant' was declared by the later Parliament to be a lawless usurpation."

To which this member of Parliament might retort, But are you not of the same communion with, and do not your Archbishops and Bishops sit side by side with the Bishops of, the Protestant Episcopal Church in the United States of America? Here comes in an awkward pause.

BISHOP ROWE cannot claim a monopoly in long journeys, for with a view to making himself thoroughly acquainted with the whole of his Diocese, the Bishop of Carpentaria (Australia) proposes to start from Port Darwin and travel through the whole continent, following the overland telegraph line, until he reaches Adelaide. It is rather a heroic undertaking, for there are but few white people in the interior, and the Bishop's life is a very valuable one. No priest of the Anglican communion has ever made this journey. The Bishop will travel on horseback a greater part of the way (about 1,000 miles), taking with him a pack-horse to carry his food and belongings.

THE *Church Times* calls the Tractarians or Puseyites "the English Reformers of the nineteenth century." That is very pat, but they only set in motion the reformation which is still in progress. Speaking of the sacrament of the altar the *Times* says:

"They found this treated as the concern of a small majority only of the faithful. The conception of it as the central act of Christian worship was gone; it was a mere occasional service. Nothing called more loudly for reform; and after so many years the reform is yet but imperfectly and impartially effected. An evil tradition dies hard, and whether it be in the form of hustling the majority of the faithful out of the church before the central mystery is reached, or in the still more mischievous form more recently introduced of relegating the Mass altogether to an out-of-the-way hour, the use of most parish churches still maintains the unreformed tradition."

CARDINAL GIBBONS, a Roman Catholic prelate of the American School, and highly esteemed throughout this republic, of which he is a native, has issued a plea for the consolidation of all who call themselves Christian into the communion of which he is an honored representative. He says "the return would be made easy." I do not doubt his sincerity, nor do I question the fact that he speaks for many of his co-religionists who deplore the divisions of the Christian world, which would be much more Christian if we were "all one,"—one solid phalanx. It is well that Dr. Gibbons speaks; well that he occupies common ground with all Christendom (except a small contingent of half-blind persons who sing the praises of "denominationalism"), who deplore the almost suicidal separations that exist and which give the world not unreasonable cause to doubt or disbelieve a religion which is not at unity with itself; well also that this distinguished theologian should touch a burning question in an eirenic way. But the best that can be accomplished at present is to keep the flame from being extinguished. The sin and shame and folly of separatism must be continually held up before all eyes, and strong voices must be encouraged to wail out their grief that the garment of Christ is so parted into fragments. It will bring a far distant day a little nearer, though your eyes and mine may never see the glory of it; but it will do more—it will demonstrate, by the sorrow and shame which we feel, that disunity is not normal to the religion of Christ, and that while the actual condition justifies the scoff of the enemy, the ideal condition (which would be a return to the Christianity of the Apostolic age when they were all one), is that by which the religion of Christ ought to be judged. Christ laid down

principles which literally followed would have rendered separation in the Church impossible, and a return to those principles would be a return to unity. Therefore He ought not to be made responsible for the divisions which men plead as the justification of their unbelief. It is to me a very cheering sign of the times that nearly every kind of Christian people are deploring the manifest folly of separatism, and expressing a longing desire for the fulfillment of the prayer of Christ. It is evident, too, that the old "tub to the whales" which pleaded for a unity of spirit as quite sufficient to meet the terms of that prayer has been dismissed as an untenable makeshift. All these are favorable symptoms, as the Cardinal no doubt feels. But it takes a great many swallows to make a summer, and the sky is far from black with them yet. When the day arrives for Ephraim and Manasseh to cease vexing each other, this happy result will not be brought about by Ephraim consolidating Manasseh or by Manasseh swallowing Ephraim, but by Ephraim and Manasseh grown into such resemblance that they are as alike as twins. Our Bishops made a fine suggestion in 1886 about union, but nothing came of it, except that they got a deal of snubbing. It was a way of return made very easy, but the Protestant brethren objected to being swallowed whole no matter how pleasurable the process might be made. We do not anticipate better results from the Cardinal's proposal. The lion and the lamb will not lie down together until the lamb has freedom to chose his side—inside or outside! Meanwhile let us consider whether the best contribution which can be made to the final visibility of the One Church may not be every branch of it in its present divided state keeping the peace at home, pulling together in the essentials, exercising charity and agreeing to variety in the non-essentials, and, above all, striving in individual life to grow up into the likeness of the Lord Christ, who is Himself the supreme assimilating bond of the Church.

ANOTHER.

LONDON LETTER.

LONDON, July, 1901.

THE Revised Version of the Holy Scriptures has been used for the lessons at St. Saviour's, Southwark, on week-days for some little time past, but it has now come into use at Westminster Abbey on Sunday as well as other days, though (according to one report) only at the discretion of the Canon-in-residence. On the late occasion of the presentation of a copy of the Version to the Abbey by the burgesses of the Universities of Oxford and Cambridge in the historic Jerusalem Chamber, Professor Jebb, M.P., of Cambridge, said that they had no desire to be understood as "deprecating the continual use of the Authorized Version"; or as "presuming to suggest that the Revised Version has a character of finality." The Dean, in accepting the gift on behalf of himself and the Abbey Chapter, recalled the close connection between the Abbey and the Revised



JERUSALEM CHAMBER.

Version, for the Jerusalem Chamber "is of course in the fuller sense of the word, a portion of the Abbey," and of those who took part in the revision "no one worked more laboriously than the present Bishop of Durham," sometime an honorary Canon of Westminster. The presentation copy, which was exhibited at the last Paris Exposition, is bound in morocco, and bears the arms of the Abbey and also those of the two Universities, the inscription therein beginning as follows:

Hunc Librum Sacras Scripturas exhibitum.
Ecclesia Sancti Petri Westmonastarimsi.

The Jerusalem Chamber (dating from the fourteenth century) was originally either the withdrawing room or the guest chamber of the Abbot's house, its name probably derived from tapestries on its walls of the history of the Holy City. There (as all readers of Shakespeare know) King Henry IV. departed this life.

"Bear me to that chamber; there I'll lie—
In that Jerusalem shall Harry die."

In all probability no previous Bishop of London since Melitus ever had such a jolly reception as that accorded to the new Bishop the other day on the occasion of the opening of the new parochial buildings in connection with St. James'-the-Less, Bethnal-green. All the streets in the neighborhood, we are told, were brilliantly decorated with flags and thronged with people of the working classes, while at Approach-road some 200 men and boys, members of St. James' Men's Service Club, took the horses from the Bishop's carriage and dragged it to the churchyard. There were assembled some 2,000 people, to whom the Bishop delivered one of his happy little speeches, wherein he said that it was "a great day" both for Bethnal-green and himself as "an old Bethnal-green." He had certainly never expected to see a flower garden in that churchyard, for when he knew it first there were "more dead cats in it than living people." The new buildings, including a parish hall, class and reading rooms, and a dispensary, besides other rooms, cost £18,000 and are the gift of an anonymous donor. At this Evangelical church there has lately been established on Sunday afternoons an extra-liturgical service for both men and women, with the attraction of an orchestra, and the attendance thus far has been very large.

Two years ago an appeal was put forth by the two Archbishops and all the Bishops for subscriptions towards the endowment of the proposed Anglican Bishopric for Egypt, in response to which the sum of £6,000 has been raised; and now the Primate has issued an appeal for further subscriptions, the sum asked for being not less than £30,000. The new Bishop would take over the jurisdiction in Lower and Upper Egypt now exercised by Bishop Blyth.

Father Page, S.S.F.E., in responding to the toast of "the Bishop-elect" at the luncheon in connection with the recent annual festival of the Missionary College of SS. Peter and Paul at Dorchester, Oxon, over which the Rev. Darwell Stone presides as Principal, made the interesting statement that Dr. Paget had called at the Mission House, in Cowley St. John, and had told him "how much he felt the responsibility that had been entrusted to him in his appointment to the See of Oxford," and he asked for the prayers of the Fathers on his behalf.

Both Houses of Convocation of the Southern Province, also the Canterbury House of Laymen, assembled in London last week for the despatch of business. In the Upper House the report of the Joint Committee on Ecclesiastical Courts, wherein it was suggested that an attempt should be made to "strengthen" the diocesan and provincial courts, was considered, and the appended resolutions agreed to. The House also debated the elementary education question, and passed a series of resolutions in favor, *inter alia*, of a national system taking the place of the present dual system, and that Voluntary schools, like Board schools, should have access to the public rates. In the Lower House a long and important discussion ensued upon the presentation of the report of the Committee on the Relations of Church and State with reference to the confirmation of Bishops-elect. Four of the resolutions appended thereto were adopted, but the remaining crucial one, to the effect that the election of a Bishop must in every instance be completed by confirmation, was rejected without a single vote in its favor. The House further considered the proposed alterations in the service of "Thanksgiving for Harvest," and also concurred in the final alterations in the Accession Service.

The strenuous attempt which has been made in the eleventh hour of the Parliamentary session to rescue the Deceased Wife's Sister Bill from interment in the graveyard of defunct measures has resulted only in failure. Mr. Balfour, in replying to the Memorial signed by 66 supporters of the Government in the Commons calling upon him to move the Bill into a "Grand Committee," said that he did not see "any prospect of giving special facilities to promote Members' Bills which are not likely to pass by consent." Mr. J. G. Talbot, a leading member of the Church party in the House of Commons, previously wrote to Mr. Balfour to express the hope that he would not accede to the

request of the Memorialists, and to remind him that the Bill "seriously interferes with the existing relations between the Church and State in England." It is regrettable to record that Mr. Holman Hunt, the painter, has now come forward (in the columns of the *Times*) as a sort of fanatical agitator for the cause of what Mr. Keble called "Profane dealing with Holy Matrimony." The Will of Parliament, we are told, has been "frustrated by the tactics of an illiberal, and may it not be said extremely uncharitable, section of the clergy," and the Leader of the House of Commons has, in this instance, become "the agent of the ecclesiastical minority." Against such a "preposterous, even anarchical" situation Mr. Hunt indignantly protests, and he appeals to "all lovers of justice and religious liberty" among his countrymen to release the enslaved English nation from "a more than Eastern tyranny," and to guard our popular institutions from "menaces of an insidious ecclesiasticism."

The Report of the Select Committee of the House of Lords on the terms of the Accession Declaration is (without exaggeration) a monumental product of ineptitude, obviously owing to the fact that there was no theological expert on the Committee. Scarcely anybody is wholly satisfied with it, not even Earl Spencer, who belonged to the Committee. In the proposed amended form of the Declaration the "transubstantiation" clause remains unrevised, whilst as to the "invocation or adoration of the Virgin Mary or any other saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome," the Sovereign is to assert, not as formerly that they are "superstitious and idolatrous," but that they are "contrary to the Protestant religion." Even such a perfervid Protestant as Mr. Smith, M.P., protests against the adoption of the designation "Protestant religion," for it is used of all classes of non-Romanists from "Socinians to Calvinists." The House of Lords was full last night, in anticipation of a debate upon the work of the Committee, and the Primate had given notice of several amendments, and the Bishop of Salisbury had also given notice of an amendment proposing an entirely new form of Declaration, but the Report, inasmuch as it had not been laid on the table, was not considered. A long and lively debate, however, took place upon the Primate's motion to refer the Report back to the Committee, which (with additional members) should reconsider the subject. The Report, said the Most Reverend Prelate, "does not emanate from a Committee representing every element of this House that may fairly ask to have a voice in the matter," and additional members ought to be appointed on the Committee, in order to consider many points which "have not been fairly considered yet." Both Earls Spencer and Grey and Lord Roseberry argued in favor of the Primate's motion, but it was strongly opposed by the Prime Minister and the Lord Chancellor, and finally negatived. The Earl of Roseberry, in a most sensible speech, expressed surprise that there was no Bishop on the Committee, for the Declaration, in whatever form it appears, must "be made up by a nice selection of theological terms." Only laymen, however, were appointed, and now the Committee finds itself guilty of "some misstatements in terms in regard to the doctrines" the House wishes the Sovereign to repudiate. Lord Halifax also participated in the debate, and said that the Bill of Rights, on the one hand, and the Coronation Oath, on the other, formed "ample protection" to the Throne, without the Declaration, which "sooner or later was certain to disappear." Before the subject dropped the Lord Chancellor announced that a Bill would be introduced, read a second time, and in Committee amendments could be moved.

J. G. HALL.

LONG YEARS after Samuel had anointed David to be king over Judah and Israel only a handful of refugees owned him as their captain, but nothing could defeat the will of God and at last David reigned from Dan even unto Beer Sheba. At the present time that religious body which God has anointed with the Holy Ghost to be the American Church has but a million adherents, but the purposes of God are sure of accomplishment, and the day is coming, we doubt not, when the supremacy of the American Church will be everywhere firmly established from the Atlantic to the Pacific coasts and from the Great Lakes to the Gulf of Mexico.—*Church in Georgia.*

THE GOVERNMENT in New Guinea are getting the natives on the River Mamba to bridge over the creeks, which flow into and feed the river. These bridges are strongly and neatly made, and noticeably displayed at each of the ends are sharp spikes pointing upwards. These, the natives explain, are to catch and impale the evil spirits that might endeavor to cross the bridge, and so prevent them endangering the public safety.

NEW YORK LETTER.

BISHOP McKIM of Tokyo arrived in New York a day or two ago, having come home to attend the General Convention. Talking about conditions in Japan, he says that the religious awakening there about which so much has been of late said, is not to be regarded as of permanent benefit. There was a similar movement some years ago which soon died out. "The Japanese," said he, "is a very excitable race, easily brought to a religious white heat, and as easily cooled off again. As a rule, the number of those leaving the Christian churches after such revivals is greater than before." Continuing, the Bishop says that as a race the Japanese are indifferent to religion, and that while the majority are nominally either Buddhists or Shintonians, as a matter of fact they have no national religion, the two systems named being little more than a philosophy and a mythological system. The Bishop thinks that the Church is doing better work in Japan than any other missionary agency, but says that Methodists are more successful than Baptists, while Congregationalists are not making the progress they did some years ago. What appears to be more permanent work and progress than any other is that done and made by the Church.

The Rev. Dr. Dean Richmond Babbitt, rector of the Church of the Epiphany, Brooklyn, has had an experience with a "steeple jack" that was unpleasant as well as expensive. A man went to him one day and said that he was a professional steeple climber and that he had noticed that the Epiphany spire was in need of paint. He said he represented the "Rhode Island Steeple Company" and that as a matter of advertising he would paint the steeple if permission were given to make a few photographs while the work was in progress. Dr. Babbitt gave his consent and the man climbed the spire, staying up long enough to have the photographs taken, but did not paint it as he had promised. He had tied a piece of heavy rope around the spire near the top and it now becomes necessary for the church to hire some one else to climb up to take it off.

The rector of Christ Church, Hackensack, N. J., the Rev. Dr. W. W. Holley, has been for some time trying to raise a fund for the purchase of a new organ. Partial success was gained, but further effort was suddenly made unnecessary by the gift of \$4,000 by one of the parishioners. Christ Church, Hackensack, is one of the successful organizations of that part of New Jersey and in his twenty years' rectorate Dr. Holley has built up a strong parish.

A new building is to be erected for St. John's Mission, Montclair, N. J. This mission was established in a store about five years ago by St. Luke's parish, the Rev. Claudius M. Roome, then assistant at St. Luke's, being placed in charge. The work has steadily grown and last Easter it was separated from the mother parish and made a Diocesan mission. Mr. Roome had in the meantime been working in other fields but at the request of Bishop Starkey went back to Montclair and is the priest-in-charge. A better place for holding services has long been needed and ground has just been broken for a stone church to cost about \$18,000. The structure will be Tudor Gothic in style, the exterior walls being trap rock stone in rubble style. A square tower will stand at one end of the building, through which will be the passage from the main entrance to the church. The auditorium will seat four hundred and accommodations for the Sunday School and guilds will be in an airy basement. Ample grounds will surround the building, the property on which it is to be erected being 160x110 feet in size. Although St. John's is a Diocesan Mission, Mr. Roome states that it is practically self-supporting and that it will ask no aid from the Diocesan Missionary Board.

Members of New York chapters of the Brotherhood of St. Andrew are seriously considering starting a Bureau of Church Services in local hotels, on the plan that has been for several years in successful operation in Boston. The scheme is to put in each hotel, in as prominent a place in the office as possible, an attractive sign headed "Bureau of Church Services," on which is a list of all city churches of all religious bodies. For an hour or so before the usual time of Sunday morning service a member of the Brotherhood is stationed at each hotel. He stands near the sign and when people come to it to consult the list he offers his services and directs them to the church which they want to attend or the preacher whom they want to hear. If the stranger has no preference and merely asks for suggestions, he is directed to an Episcopal church. In Boston a record is kept of the number of inquiries that are answered each Sunday and in that city over one-fourth are for Episcopal churches. It is likely that the work will be started in New York this fall.

UNVEILING OF MONUMENT TO THE LATE BISHOP GILBERT.

AN ENDURING witness to the love which the children of Minnesota bore the late Bishop Mahlon N. Gilbert was the monument unveiled on Monday, 14th inst., above the Bishop's grave in Oakland cemetery, St. Paul.

Many of his friends and associates in Church work, chil-

"LET THY SAVIOUR be ever in thy thoughts and affections, and wear Him as a signet upon thy heart; for when the door is kept and sealed by Him, all thy faculties will be under His guidance.—*St. Bernard.*

EVERY DUTY we omit obscures some strength and seeking for an outpouring truth that we should have known from the cradle to the grave.—*Ruskin.*



AT THE UNVEILING.

dren of the Diocese—donors of the stone—assembled in the morning about the Bishop's grave when the Rev. C. D. Andrews, rector of Christ's Church, dedicated the memorial cross "to the glory of God and as a witness of the resurrection of the just." Selections from the Psalter, the Creed, the Lord's Prayer, and the singing of hymns preceded the removal of the white folds which covered the monument.

While the surpliced choir sang a hymn, Misses Frances and Lucy Gilbert, daughters of the late Bishop, drew slowly from the cross its covering of white.

The removal of the veil revealed a Celtic cross, simple in design, supported on a base of grayish-brown Barre granite. Of the same material and color is the cross itself. Seven feet in height, and of proportionate width, the monument is as imposing as it is simple.

The pastoral staff uniquely wrought on the face of the stone is the only indication given of the high office held by the dead Churchman. The foundation stone bears the Scriptural words, "Whosoever shall save his life shall lose it again. Whosoever shall lose his life for Me and the gospels shall be saved." A second inscription shows that the stone was erected by the Sunday School children of the Diocese in memory of Mahlon Norris Gilbert.

The monument stands in the center of the headline of two graves—the grave of Bishop Gilbert and that of his wife, Fanny Pierpont Gilbert, whose death occurred soon after his own.

The service was conducted by the Rev. C. D. Andrews and the Rev. Ernest Dray. Twelve choir boys from St. John's Church and St. Paul's Church sang. Miss Katherine Richards Gordon and B. F. Foster assisted the choir.

Among the clergymen from out of the city who attended the ceremony were the Rev. C. C. Camp of Faribault and the Rev. F. W. Webb of Minneapolis.

The children of the Diocese contributed in all some \$400 for the beautiful and last memorial to the late Bishop. Much credit is due to Mrs. Stanton, of Christ Church, and Miss Bend of St. John's, for their conception and prosecution of this tribute of love. They began receiving contributions for this object about a year ago.



IN MEMORY OF BISHOP GILBERT.

* The illustrations accompanying, are used by courtesy of the St. Paul Pioneer-Press.

TWENTIETH CENTURY SLAUGHTER OF THE INNOCENTS.

AFTER years of separation from old friends, blessed memories were freshly stirred by a letter from a venerable clergyman dwelling on the shores of Puget Sound. The letter referred to people who sat in the pews of the old church of our childhood and early youth. On the awakened echoes of that far-off time floated many a strange story, of those scattered over the wide earth now, or sleeping in the silent city on the hill. In and out among these reminiscences strayed one thought: through the career of most that we could trace, this truth stood out—the boy is father to the man—the girl, mother to the woman.

In that day, as in this, full often it was the little people, the ruthlessly frank, the terribly true little people sitting among their elders "takin' notes," that proved themselves to be the discriminating judges of character, the wisest prophets.

In the years of which I speak, custom as well as duty required the respectable men of the village country side to be found, once a week, in their pews at church with their families, little and big, beside them. The shepherd of this flock, numbering some six hundred, ruled and tended his well-loved charge with tenderness, or with authority, as their cases might demand. Near and far, many yet live who recall with pride and pleasure the air of reality and earnestness pervading life within the sphere of his influence, and many who still believe that this pastor, in initiating and in cherishing with pen and eloquent tongue a university for the training of colored missionaries, did more for the civilization of Africa than has the British nation with all her diplomacy and her engines of slaughter.

I have often wondered how this man, prince among men as he was, would have fared, in his grand purposes for his own people and for Africa, if the children of his flock, his great heart's dearest hope, had been allowed the freedom of the thoroughfares on Sundays and on all days, with a crowd of irresponsible pleasure-seekers and their ill-ruled offspring to imitate.

Then, too, might he not have been chilled and baffled in his work by the inertia of fathers, such as the last decades of the nineteenth century have produced in superabundance—men whose business and social exploits require the refreshment of the Sunday newspaper, but not that of public worship?

Mothers, such as may be found in all Christian communities, heartsore and conscience sore over problems too crooked for their solving—feebly trying to serve God, unsustained by the manly co-operation of the husband and father, straining over sordid economics, that their sons and daughters may be gay and liberal; shabby in attire; fettered in speech; forlorn of countenance; a reproach to their aspiring children; in short, broken on the wheel by cruel demands made in the name of culture, of friendship, of civilization. Who has not known such mothers and been melted with pity, but not with sorrow, when their sad eyes closed and their freed spirits ascended to the Merciful Father, who knew all their weakness and all their wrongs?

To glance again at the Sunday newspaper: Let us fancy the pastor of our loving recollections, after years of noble service for the home flock and years of battling with prejudice and old custom, reaching at least his splendid reward in scores of trained missionaries hard at work in the Dark Continent. Think of him next, fallen into a blissful sleep of fifty years, his dreamless rest secure from decay of his powers, physical or mental. Awaking then, he goes forth, elate and joyful, to resume the work so blessed of old.

Soon his opportunity for heroic service opens in a field permeated by the air of a great metropolis. In his first round of duty, he exults over the signs everywhere displayed of the triumphant march of civilization. As the day moves on, he is half conscious of strange misgivings; doubts haunt him, as to whether, in all this array of traffic, of travel, of education, of worship and architectural splendor, there has been a corresponding advance in gentle manners, in integrity and in the truth of God.

Quieting these hateful fears, he hastens to a home bearing the name of a representative family, distinguished in the past for liberality and intelligence. Here he is met by a vivacious child, who, with fine aplomb, assures him that she has heard of him. She is "Too sorry that mamma is off with a bicycle party, that sister has a euchre engagement for a New Mexico charity, that brother Von Stene (aged twelve) is sick ever since his stag

party and that poor papa is in the hospital with something or other the matter with his brain."

As for herself, she is canvassing for a stick pin firm in New York, and she expects to take a prize.

"Verily," groans the horrified pastor, "this is indeed a representative family, examples of a phase of civilization of which I never dreamed." Seeing the cloud upon his brow, the child hastens to dispel it by spreading before him the picture sheets of the Sunday paper. She volubly explains to him all the jocular monstrosities there depicted, and that she and Von Stene studied out the day before, while the "grown-ups" were at church; and goes on to say there was a lot of murders and things in the paper that she did not care for, but that Von Stene fairly loved them. See the overwhelmed shepherd hide his burning face in anguish over this sample of the lambs he had hoped to lead beside the clear waters of innocence. Hear his piteous lament, that his awakening had not been in Africa, among the grandchildren of his dusky proteges of fifty years before.

Would God that this Sunday amusement, this frightful contamination of multitudes of our boys and girls, were but the vision of a disordered fancy. There is a pessimistic cry abroad, to the effect that the north wind may as easily be whistled down, as conventional usage be reformed, and foolish customs banished. Without rushing into new organizations and committees, let the tactful, God-fearing woman set herself to the correction of judgments and customs ruinous to sound morals. Working without hatchets or blare of trumpets, she will ere long, we think, be able to silence the doleful wail of mothers over the destruction of the pleasant family life for which they toiled and hoped, when their little ones were prattling round their knees.

Since God has implanted in the mother heart the very lordliness of a love that knows no chill, no change, however tortured, a love that seeks excuse and pardon for those wounding her to death, let her daughters and the childless woman take care how they judge her, and how they make her way more thorny by their own subjection to worldly standards. Is there not now an imperative call for woman's wit and woman's will and woman's holy purpose, to stay the further slaughter of the innocents, and to wage war on the deadly foes of family life—the Sunday newspaper, the vicious associate, the trashy feverish book, the pernicious custom, each and all assailing the citadels of decency and of religion, and making mad havoc among the little ones "whose angels do always behold the face of God!"—
JULIA ROSS in *The Presbyterian*.

DID NOT HAZE FUTURE BISHOP.

MAJOR WILLIAM M. PEGRAM, of Baltimore, tells a good story illustrating how the nerve developed in the Civil War enabled a young Southerner to defy hazers in a Northern college.

The young soldier was Joseph B. Cheshire, now Protestant Episcopal Bishop of North Carolina. At the close of the war, in which he served with distinguished gallantry, he was but 17 years old. Deciding to enter the ministry, he went to Trinity College, Hartford, Conn., taking with him his well-worn gray overcoat and his army revolver.

While alone in his room at the college one evening, not long after his arrival, Mr. Cheshire received an unusual number of visitors. One by one students dropped in until nearly a score were in his room. He divined their purpose, but received them courteously. Finally one remarked: "I suppose you know what we have come for?" At the same time he locked the door and put the key in his pocket. While this was going on Mr. Cheshire had backed quietly to his desk. Raising his revolver, he gave the command with military terseness: "Unlock the door, file out one by one!" The young men, seeing the stripling student suddenly transformed into the trained soldier, knew there was nothing to do but obey the man they had come to humiliate. As the last one left Mr. Cheshire said politely: "I hope you have had a pleasant evening, gentlemen. Call again."

No further attempt was made to haze him.—*Baltimore Sun*.

IT IS THE ROUGH WORK that polishes. Look at the pebbles on the shore! Far inland, where some arm of the sea thrusts itself deep into the bosom of the land and, expanding into a salt loch, lies girdled by the mountains, sheltered from the storms that agitate the deep, the pebbles on the beach are rough, not beautiful—angular, not rounded. It is where long white lines of breakers roar, and the rattling shingle is rolled about the strand, that its pebbles are rounded and polished. As in nature, so with grace; it is rough treatment that gives souls as well as stones their luster; the more the diamond is cut the brighter it sparkles; and in what seems hard dealings their God has no end in view but to perfect His people's graces.—
Thos. Guthrie.

"THE MORE EXCELLENT WAY."

BY THE REV. U. H. GIBBS.

IN estimating the results of Church work and the extent of her growth and progress, the communicant list is taken for the basis of reckoning. The conclusions arrived at are often varied and diametrically opposite. A learned D.D. in the East a few months ago, taking this basis, proved thereby that a retrograde movement resulted from a certain type of Churchmanship. Others in reply, taking the same basis, proved the contrary. Every year the priests and deacons in charge of parishes and missions return to their respective dioceses the number of communicants in their several fields, and from these the growth or decline of the Church in the Diocese will be chiefly computed. As a consequence there will be undue elation or undue discouragement, according to the percentage of gain or loss as shown by these figures.

This method of judging the Church's work and growth is to be deplored, and is working detrimentally to the true welfare of the Church. The communicant list can be only a very one-sided test, and results based on it necessarily inaccurate. If this were recognized and remembered always it would not so much matter, but it is either ignored or forgotten, so that the Church's work in certain sections is liable to be hampered by its withdrawal of outside aid, because of the slow growth indicated by the communicant list. Consequently every clergyman from Bishop downwards, is subject to a pressure to increase the number of communicants. "Get up Confirmation classes," is the cry. Candidates are presented who are little fitted and prepared for their solemn obligations, as it is one thing to get up a class but another to get the members to attend regularly and give the requisite care and attention to their preparation. The rector is on the horns of a dilemma. If he does not present them on the Bishop's visitation, they may drift away, and if he does, they will become a source of weakness instead of strength. And he is not helped to make a wise decision in the case, by the fact that his work will be rated as unsuccessful by many if he present a small class.

Let then a non-increase in the communicant list be no longer taken as an indication of no advance. The stakes may have been strengthened, although the cords may not have been lengthened.

A story is told of the late Bishop Wilmer when he was a parish priest. On being asked by his Bishop, how many people he had preached into the Church during the past year, he replied: "I have not preached any in, but I have preached *four out*." "Well, Brother Wilmer," the Bishop answered, "perhaps that is the best year's work you have done."

The diocesan statistician would probably have declared otherwise.

It need not be thought, however, that there is no value in the statistics furnished by true communicant lists. Obviously they are about the only direct evidence there is, and if rightly used, furnish valuable data. But to gauge the Church's advancement and success entirely on these, as is so generally done, is to invite odious comparisons and false conclusions. It is a matter for profound gratitude that the Protestant Episcopal Church is growing rapidly and that the outlook for continued growth is most bright and promising. But the mere numerical increase is not the chief thing to be considered. The Bishop of Fond du Lac, in the course of a retreat, said to this effect: "It does not matter whether this Church of ours increases very much in numbers. What is important, is that she keep the faith."

There are higher standards to gauge the work of the Church by than that of counting heads. St. Paul planted, Apollo watered, but God gave the increase. The important question concerning the laborers is: "Are they faithful to their respective duties?" So with the Church to-day, the first question is:

"Is she faithful to that which is committed to her charge?"

Bishop Whipple has aptly called her "the Church of the Reconciliation;" To reconcile those afar off and those who are nigh; our separated Christian brethren as well as the heathen at home or abroad. This she does by maintaining through good and ill report those fundamental principles which govern the Kingdom of God on earth—evangelical truth, or the truth as it is in Christ Jesus, and apostolic order. It is by vigorously upholding these as a standard to those who are ignorant of or who violate them, that the Church is actively promoting the unification of the Body of Christ, hastening the time when all who profess and call themselves Christians shall be

united in the bond of peace and present an unbroken front against the foes of Christ. That she is powerfully, unconsciously perhaps to themselves, influencing other Christian bodies to return to these principles, there is abundant evidence. By so doing she is doing more for the advancement of the kingdom than by the increase in her own ranks.

Wherever the Church goes she supplements, corrects, and perfects the work of others, although they may regard her as hostile, as another rival in the field. That attitude is to be condemned which practically regards the work of the Christian denominations as of no account. From some addresses and articles which have been delivered and written, it might be inferred that certain localities were in the darkness of heathenism because of the absence of a Protestant Episcopal Church or clergyman. What should be recognized is the fact that the Christian denominations are powerful Christian forces, promoting the authority of Christ on earth and winning souls to Him. The Church can consistently, and ought to, acknowledge with gratitude their work. At the same time she can with no uncertain sound, declare: "Behold, I show you a more excellent way!" because this way is founded on first principles laid down by Christ and His apostles. She can say this as regards doctrine, authority, and order. She ought likewise to, and could if her children were true to their privileges and responsibilities, say it in regard to zeal and devotion for truth and everything which it makes for righteousness.

Surely God has indicated in an unmistakable manner that this is the especial work He wants the Church to do in the United States of America; because "the little one has become a thousand"—not so much in numbers as in influence; an influence which is making not only for righteousness but for reconciliation and unity.

Surely this is truer success and nobler than one which would indicate that the Church was a competitor or exterminator of work done by others, for and in the name of Jesus Christ, her Lord and Master.

ROVING PARSONS.

[The following, from a sectarian paper, would not be termed "Churchly" in its mode of expression; but it does "hit" home]:

Editor Church Tidings.

DEAR BROTHER:—I never was no hand to write for the papers, an I'm too old too begin now. But you teched on a subject in yore last paper thats bin on my mind fur yeres, and that is these rovin preachers. You called em gypsies, an its a good name.

As fur as I can see the preachers these days aint settlin down to hard work like they use too. They go to a church an have a big reception, an the sisters make a big toodo over the new preacher an when the novelty wares off an the work calls for a man to lede and make things go, *hese gone*. Spose doctors an lawyers didnt settle down to tuff it out, thade be as onreliable as a hole lot of our preachers an woodnt have no more of this worlds goods than the preachers have got.

I heered a new preacher asked once where he was from. "Well," he said with his chiss sorter stuck out, and proud like cause hede traveled so much, "I am from every where but this place." Thinks I to myself, you'll be *from this place* too when your yares out.

No other men in the world could make a livin amigratin all over the country this way. I want too see em settle down, an stay at a church an do the work. Let em study books an people an opportunities to do good and build up the cause. Let em be as energetic, an work as hard in their ministry as other men do in their callin; then they can stay in a field, an they will want to stay, an they will build a monument to Christ by a faithful ministry.

I love the preechers, I love their company, I sympathize with em in all there hardships, but they must be brave. I want to see em git down to hard ministerial an pastoral work, an quit paradin all over crisendom with their little batch of sermons that generally last em with economizing about a yere.

The churches is too blame for it rite smart. Like I heered a poor preacher say once. He said his experience with two or three churches was, when they called twas sorter coxin like, "Kitty, Kitty, come here Kitty." Then after hede been there a yere, 'twas sorter pitiyin like, "pore Kitty," then by the next yere thay was sayin, "scat!"

Its all wrong. But I'm trusting the Lord to bring it aroun.

Yours truly,

JEEMS PROCTER, Summitville.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—Leading Events of the O. T. from the Birth of Moses to the Death of Saul.

By the REV. EDW. WM. WORTHINGTON, Rector of Grace Church, Cleveland.

THE CALL OF SAMUEL.

FOR THE NINTH SUNDAY AFTER TRINITY.

Catechism : 9th and 10th Commandments and Review. Text : I. Samuel ii. 26. Scripture : I. Samuel iii.

WITH the coming of Samuel upon the scene, we reach one of the most inspiring portions of the Old Testament narrative. Samuel appears at the close of the long, disorganized, and troubled period of the Judges. "About that time, in the providence of God, a child was born, who was destined to rouse his countrymen to their long struggle for independence, if not during his life, at least by his ever growing fame after his death. The birth of Samuel is the opening of a new period which culminated in the reign of David; but, as such, it belongs to the glorious age it introduced, rather than to the gloomy age which it in a manner closed."

Although we are to study especially "the call of Samuel," yet we may begin profitably with a brief consideration of the strength and the greatness of Samuel's character.

Especially are we impressed with the unbroken continuity, the even and ever-onward flow, of Samuel's righteousness. His life before God was like the straight course of an arrow shot from a bow.

"The various parts of Samuel's career hung together without any abrupt transition. In him the child was the father of the man. His days were

'Bound each to each by natural piety.'

Consequently he could impart to others, and to the age in which he lived, the continuity which he had experienced in his own life. In that first childlike response 'Speak, Lord, for Thy servant heareth' (verse 10), was contained the secret of his strength. When, in each successive stage of his growth, the call waxed louder and louder to duties more and more arduous, he could still look back to the first time when it broke his midnight slumber; when, under the fatherly counsel of Eli, he obeyed its summons. He could still, as he stood before the people at Gilgal, appeal to the unbroken integrity of his long career: 'I am old and grayheaded; I have walked before you from my childhood unto this day; witness against me before the Lord' (I. Samuel xii. 2-3). Thus did he challenge the people, and they had no fault to find with him."

Such a consistent career as this: how beautiful, how worthy of admiration!

It is thought by some that a life, to be interesting, must present variety, must taste of vice and then turn to virtue, must relapse and recover itself, must fall and then rise again. Better, far better, a life like that of Samuel, all of one piece; the innocence of childhood developing naturally into the integrity of manhood, and the integrity of manhood bringing at last and in due course the peaceful serenity of godly old age.

"Moses and Aaron among His priests, and Samuel among such as call upon His Name: these called upon the Lord, and He heard them. He spake unto them out of the cloudy pillar; for they kept His testimonies, and the law that He gave them" (Ps. xcix. 6-7).

In a sense, Samuel was called of the Lord in the hour when God hearkened favorably to the prayer of Hannah, in the tabernacle at Shiloh: "If Thou wilt give unto Thine handmaid a man child, then I will give him unto the Lord all the days of his life" (I. Samuel i. 11).

Samuel, probably at the age of twelve or thereabouts, "ministered unto the Lord before Eli" (verse 1).

We can scarcely think of the child Samuel in the tabernacle at Shiloh, without reflecting upon that later and greater scene: Our Blessed Lord, at the age of twelve, before the doctors of the law in the Temple at Jerusalem (St. Luke ii. 46-52). "As the child Samuel was not elated by the vision and revelation vouchsafed to him, but went humbly to Eli, and when it was morning did the daily work prescribed to him (verse 15); so the Child Jesus, after the honor paid Him in the Temple, 'went down to Nazareth, and was subject' to Mary and Joseph" (St. Luke ii. 51).

Eli and Samuel appear to have slept within what we may call the precincts of the tabernacle; not of course in the sanctuary itself, but in one of the buildings that opened into its courts. "Ere the lamp of God went out in the Temple," probably therefore at an hour near the morning dawn, the sound of an unusual voice fell upon the ears of the temple-child (vv. 3-4). Thinking it was Eli's, he ran to his side; but Eli had not called him (verse 5). Again the voice sounded; again Samuel sprang to his feet, and ran to the aged priest (verse 6), only to be sent back with the same assurance. A third time the voice called, a voice doubtless from the Ark in the Holy of Holies; and Eli, perceiving that "the Lord had called the child," bade Samuel to lie down once more, "to take the attitude of simple receptiveness and humbly invite God to utter His message" (vv. 8-9).

Then the Lord spake to Samuel;

"And what to Eli's sense was sealed,
The Lord to Hannah's son revealed."

It was the disclosure of an inevitable doom, determined upon Eli and his unfaithful household (v. 11-14). Since God would not reveal Himself to His high priest in the accustomed way, He first sent a prophet (I. Samuel ii. 27-36), and then raised up the child Samuel to make known His decree, "that the family of Eli should be cut off prematurely, deposed from the high-priesthood forever, and reduced to the lowest state of dependence and want." From the disclosure of so terrible a message, the child naturally shrank; but Eli required him to tell all, "and Samuel told him every whit, and hid nothing from him" (vv. 15-18). Thus God called the temple-child to become His messenger, and thus "Samuel was established to be a prophet" in Israel (verse 20).

"We see here," says Bishop Wordsworth, "the rewards of obedience. Samuel was 'wiser than the aged,' and had 'more understanding than his teachers,' because he 'kept God's commandments' (Ps. cxix. 99, 100). He was not elated by his revelations; he was meek and docile as before, reverent and dutiful to Eli, who was treated with contempt by his own sons. Therefore he grew on, and the Lord was with him, and gave him more revelations, and 'all Israel knew that he was established to be a prophet of the Lord'" (vv. 19-21).

Humble services, performed faithfully, lead often to exalted ministries. May not the picture of Samuel in the Tabernacle at Shiloh, lead us to think of the Christian choir-boy in the church, and to pray that he, too, may be faithful, modest, dutiful, and quick to hear the faintest whisper of God speaking within the heart? "Behold now, praise the Lord; all ye servants of the Lord; ye that by night stand in the house of the Lord: Even in the courts of the house of our God. Lift up your hands in the sanctuary; and praise the Lord. The Lord that made heaven and earth; give thee blessing out of Sion" (Ps. cxxxiv.).

THE VOICE OF THE CHRISTIAN YEAR.

BY A RELIGIOUS.

EIGHTH SUNDAY AFTER TRINITY.—"JOINT-HEIRS WITH CHRIST."

THE tenderness of the relationships taught in to-day's Epistle only serve to accentuate the solemnity of the warnings and the force of the laws which follow. Man's relationship to God is that which shall rectify and rule *all* his relationships. It is the secret of all that is holy, true, and high. Its laws must gather into His governance all with whom and with which we are in contact. How these things shall become *our own* we can only learn in the secret chamber of converse with Himself.

Consider the origin of this sonship. St. Paul wrote, "Brethren, we are debtors"; not as slaves for manumission, but as sons for adoption. Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God (I. St. John iii. 1)! This is our calling in Christ Jesus, whose incarnation is the substantial pledge that God is Love (I. St. John iv. 9). God, the Three in One, so loved the world that the Father gave the Son to be its Saviour, the Son gave Himself to suffer and die for it, the Holy Ghost wrought "the taking of the Manhood into God" (Athanasian Creed); and now the same Spirit accomplishes the sacramental incorporation by which, one by one, men are "grafted into" (Rom. xi. 19) that glorified Manhood which sitteth at the Right Hand of God in the glory of the Father. Every time a Christian hears, speaks, or writes his name, it should remind him of his relationship to God in Christ. "Who gave you this name?" "My sponsors in Baptism wherein I was made a member of Christ, the child of God, and an in-

heritor of the Kingdom of Heaven." As in this Epistle, "if children, then heirs; heirs of God and joint-heirs with Christ" (v. 16). We should not dare to think it, except it is the Truth who said it, who makes true hearts that receive it; for as many as receive it, to them gives He power to become the sons of God (Ep. v. 14). Our Lord is the Son of God by Divine and inherent right, Consubstantial, Coeternal: we are made sons by His grace and mercy; creaturely recipients, after a measure, of what in Him is measureless, infinite, inalienable.

To live as sons we must know our Father. How are we to know Him whom none hath seen at any time (St. John i. 18)? The answer follows the question: "The Only Begotten Son, He hath declared Him." God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son (Heb. i. 1, 2): "that mighty Voice" (Ps. lxxviii. 33) was "sent out" in such wise that never could It sink to the dying echo of a past inspiration; the Word was made Flesh and dwelt among us; and supralocally He dwells among us still: He in us and we in Him, that His joy may be fulfilled in us (St. John xvii.).

Think now of the *brotherhood together of the children of God*. It is as His Love is Infinite that He is able to give each child a special portion for itself; but it is the great delight of a soul conscious of His Love, to know itself as one of a great multitude, sharing together His tender care, thrilling with the common delight of living in Him, of communion with Him, of receiving from Him and responding to Him. This is the fulness of human brotherhood. If we realize it, easy to obey are St. Peter's words, "Love as brethren; be pitiful, be courteous"; for it is the certain source of true charity (I. Cor. xiii.):

"Thus draw we nearer, day by day,
Each to his brethren, all to God."—KEBLE.*

God's law is to us not the iron rule of a hard Master, but the tender provision of a wise Father, the liberty wherewith He sets His children free—free from sin, to fulfil such service as will sustain that Father's honor. We must vindicate, before the threefold enemy, His clemency to us and His power in us. "Mortify the deeds of the body and ye shall live"—verifying your living relationship to the Living God. "The wages of sin is death"; "if ye live after the flesh ye shall die"; but,—Be led of the Spirit; fulfil your adoption, and ye are joint-heirs of the Glory of Jesus Christ.

Once, sad, yearning, yet stern, the Voice of Jesus cried, "Why do ye not believe Me?" and down the "corridors of Time" that utterance echos still. Is He the Truth? Then why do we not believe Him? Is He the Way? Then why do we not walk in Him? Is He the Life? Then why do we not lay hold upon Him? Has He left us an example? Why do we not follow His steps?—O, let us not be of those who, professing to know God, in their *lives* deny Him; "being abominable—disobedient, and to every good work reprobate!" (Tit. i. 16).

Let us not hesitate at the parting of the ways, but press on towards the Continuing City. It is costly at first; costing something of the darling sin, of slothful ease, of the precious hoard of pride and falsity; costing suffering, but suffering not to be compared to the glory which shall be revealed in us (Rom. viii. 18).

He with whom we have joint-heirship suffered for His joy, and so must we. The joy we hope for is His joy, and to reach it is to follow His steps. The joy we hope for is His joy, not as *like*, but as *the same*; by some inscrutable mystery, His joy is not fulfilled until His ransomed partake of it—the number of the elect completed, the glory of the mystical Body accomplished, as all the members receive their measure of the Beauty of His Holiness. (See Heb. xiii., Second Lesson, evening of to-day, compared with St. John xvii.)

* There is no such thing as a Monad, in nature or in grace. In this restless age, when homes are rarer, and people live in flight, civilization seems reverting to the nomadic, but a *monad* is impossible. Of this another time.—D. V.

THE DELIGHT of meeting a friend of earlier years, well dressed and in proper environment, is the pleasure afforded by the receipt of a new and complete issue of the Christian Ballads of the late Bishop Coxe. It belongs on our library table as a companion of his *Thoughts on the Services*. No spare moments can be idle or dull which are occupied with the one or the other; but we rise up refreshed and stimulated to sweet and holy things by association with such company. The Young Churchman Company, Milwaukee, deserves our gratitude for these little volumes.—*Church in Georgia*.

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.

AN UNUSUAL RULING.

To the Editor of *The Living Church*:

I WONDER if any member of the old Committee on the Liturgical Revision of 1892 could give the force of "immediately" in Rubric of the prayer for the President in the morning service, as held at the time said rubric was enlarged!

I was amazed recently when the priest, after offering the prayer for the President, abruptly rose from his knees at the desk, walked back through the choir to the sanctuary, and at once plunged into the office of Holy Communion at the first collect; thus tacking together the office of *morning prayer* and *Holy Communion* in a manner hitherto unusual, if not quite unknown in the Church; and throwing overboard, absolutely and utterly, the dear old *introit*, used for ages in prose or metre, and formerly printed as the beginning and *entering* upon the altar service! But perhaps I was more shocked when the young priest, to justify himself, told me that his late Diocesan—the venerated Bishop of a very old and important Diocese—had instructed him that the word "immediately" compelled the abandonment of the *introit*, and instant beginning of the Communion office at the Lord's Prayer or first Collect!

I am sure this construction is at fault; the "immediately to follow" meaning *following in regular order* IN A CONTINUOUS SERVICE, and not dropping everything else, so as to get to the Communion office. Probably the author of the clause in the rubric is still living, and could state authoritatively whether such seemingly violent construction should stand.

July 11th, 1901.

HENRY D. LAW.

THE MEXICAN PRAYER BOOK.

To the Editor of *The Living Church*:

MY absence from home for the last month has prevented my writing an earlier reply to Mr. McGarvey's criticism of the Mexican Prayer Book, in your issue of June 1st.

The substance of the criticism is based upon a false assumption, as is evident from the following statement, when compared with those of the compiler of the offices. Mr. McGarvey says: "The bulk of the book is made up of materials taken from the American Prayer Book;" "The 'Letanía ó Súplica General' is simply a translation into Spanish of the one in our Prayer Book, with some noteworthy omissions;" and, speaking of the Confession in the Communion Office, he says it "is clearly based on ours;" and of the prayer *Oh Santo Señor, Nuestro Dios*, he says it "is a loose paraphrase of our prayer of Humble Access, with the clause 'So to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood' eliminated." He also speaks of "departures from the American book."

I have before me the English originals of the offices as received from the late Bishop Hale, and with the exception of three—Private Baptism of Children, Confirmation, and Communion of the Sick—they all bear the statement that they are "arranged from the Mozarabic service books and Holy Scripture," or from these "and cognate service books," or "Gallican service books." In a note prefixed to the Confirmation Office the Bishop says: "There being, so far as is known to the compiler, no Mozarabic Order of Confirmation extant, the following order has been arranged, as will be seen, mainly from Holy Scripture. Some suitable phrases from the Mozarabic Liturgy have been incorporated."

With reference to the Communion Office, I cite the following:

"When it was announced, some years since, as by authority, that those in Mexico who labored for Church Reform, intended to use a Liturgy 'based on the Mozarabic,' it drew towards the movement the sympathies of many who had doubted whereunto the matter would grow.

"When it shall have been shown that the wise purpose has had full realization, and that in Mexico, new Spain, there is made a use of the Liturgical treasures of the old Spanish Church, such as is

made by the Anglican Communion, in the Book of Common Prayer, of the earlier Offices of the Church of England, keeping the old, *when possible, changing only when needful*, such sympathies will surely be extended and strengthened amongst American and English Churchmen, and it can scarcely be but that very many of the more intelligent Mexicans, both Clerical and Lay, will then be won to the cause of Church Reform.

"To help towards such a consummation, the writer, at the suggestion, and with the collaboration, of members of the Mexican Commission, and of other learned divines, drew up 'An Order for the Holy Communion, from the Mozarabic.' As some have thought that, in so doing, he 'filled out long and many gaps from other Offices, largely from our own,' which would indeed have been most needless when he had 'the richest, the fullest, the most varied of all known Liturgies' (Neale, *Essay on Liturgiology*, p. 170) to draw from, he invites comparison between the following pages and the 'Order' referred to, which will show that the latter contains *not one line* which has not its counterpart in the Mozarabic Liturgy or in Holy Scripture. If, in some instances, he has paraphrased an expression instead of literally translating it, he trusts that the example of the compilers of our Prayer Book will be for him a sufficient justification."

This is a sufficient reply to the statements I have quoted from Mr. McGarvey, and also disposes of the censures based on said statements. So much in regard to the *substance* of his criticism.

I proceed now to some remarks on its *tone*, which is uncharitable, captious, and offensive.

Mr. McGarvey infers from the fact that certain phrases of the American are not in the Mexican book, that these were deliberately omitted in order to avoid the expression of the doctrines they are supposed to teach. This inference is entirely gratuitous and baseless. As the Mexican Book is not derived from the American, the censures made in this connection lose much of whatever force they might have, and the rest of it disappears when it is said that all these doctrines, in so far as they are Catholic, are sufficiently expressed in some part or other of the Mexican book. Mr. McGarvey appears to have set himself, not to give a fair review of the book, which is what one might expect from a Christian reviewer, but to find fault with it, picking out for censure the things which to his eyes seem to indicate heterodoxy, while he does not mention a single thing as worthy of commendation. Surely there are *some* good things in the book, and the very things censured are capable of a better interpretation than Mr. McGarvey gives them. Why did he not commend the good and put the *best* construction upon the things censured, as Christian charity requires, rather than to put the *worst*, as he did?

For instance, he finds fault with the use of the word "*condenación*" as an equivalent for "damnation," which he thinks should have been translated "*damnacion*." The former word is quite as strong as the latter, which also suffers from the disadvantage of being obsolete!

It is very true that *Presbiterio* is not the equivalent of "Priest," and that *Sacerdote* is; but the former includes the latter, so far as it is applicable to the Christian *πρεσβύτερος* and also clearly distinguishes, in the services, between the Presbyter and the Bishop. It is also the Scriptural term. In Spanish-speaking countries the Roman priests, although they bear the title *Presbítero* in formal address, have so abused the term *Sacerdote* that the former is much more appropriate to the second order of the ministry in a truly Catholic Church in such countries.

The criticism of the use of the *y* instead of *ó*, in the rubric referring to the consecration of more elements, is just; but a change would not affect the interpretation, as Mr. McGarvey imagines. The one form no more than the other *requires* the consecration of both species. The *practice* in the Mexican Church is to consecrate both, of course.

Of "El Salterio" Mr. McGarvey says:

"It is not the Psalter at all. It is the Psalms dislocated, torn in fragments, and then pieced together into seventy portions. We cannot imagine a more ruthless handling of God's holy Word than is here exhibited."

This is really astonishing, in view of the fact that the Selections of Psalms in the American Prayer Book, and also the Proper Psalms for Holy Days, are based upon exactly the same principle. It is still more astonishing if it be supposed that Mr. McGarvey knows what was the ancient use of the Psalms by both Jews and Christians, and when and how the Anglican use of the Psalms originated. The principle referred to finds its basis in common sense, and if our critic will *use* the Psalms as they are arranged in the Mexican book, he will soon appreciate the superiority of this arrangement over that in the Psalter of

the American Church. He must think the *Venite* in the American book, a very "ruthless handling of God's holy Word," indeed!

Let me say, in conclusion, that all the offices in the book, except the last and the Prayers for the Sick, were prepared by the late Bishop Hale. A few changes were made in them, concerning which the late Bishop Williams, of Connecticut, wrote: "I am quite ready to endorse the proposed changes. They are certainly improvements." The same Bishop, in consultation with his Episcopal Advisers, approved and authorized these offices, and I think most people will consider this a sufficient guarantee of their fidelity to the "Church's faith and worship," in spite of the captious censures of Mr. McGarvey, whose contemptuous language in the last paragraph of his criticism is a presumptuous reflection upon the learned and godly men mentioned.

No human work is perfect, and the Mexican Prayer Book doubtless has its defects. The authorities of the Mexican Church will thankfully welcome any fair criticisms, expressed in a Christian spirit, and will gladly profit by them in the next edition of their Prayer Book. They do not fear hostile censure, however, as, to use the language of the preface of the book, "they are fully satisfied that these offices are faithful to Catholic doctrine and discipline, and contain nothing that can be reasonably considered superstitious, superfluous, or unprofitable, but that everything in them tends to piety. They contain nothing new, nothing that has originated in the caprice of any individual, but all is derived from ancient Liturgies and Offices, which have been sanctified by the use of the faithful for a very long period, and are full of the evangelical and Catholic spirit of the Christian Church."

H. FORRESTER.

City of Mexico, July 6th, 1901.

FROM THE BISHOP OF SALT LAKE.

To the Editor of *The Living Church*:

BISHOP'S HOUSE, SALT LAKE CITY, UTAH, July 13th, 1901.

FOR the benefit of the Church people who may wish to stop over in Salt Lake City, Sunday, September 29th, I desire to give the following information. Those who may travel by the Union Pacific railroad can obtain a round trip ticket of the conductor from Ogden to Salt Lake and return without extra cost, and stop-over tickets can be had on either the Union Pacific or Denver & Rio Grande until Monday A. M., September 30th. This will give ample time to reach San Francisco October 1st, and the opening service of the General Convention takes place on October 2nd. If our people will reach Salt Lake City on Saturday, September 28th, there will be time to see what is of local interest in the city, and perhaps take a run to the Lake, although the season will be closed at that time. There will probably be a reception at Rowland Hall, our school for girls, Saturday evening, September 28th. An opportunity will also be given to inspect St. Mark's Hospital.

On Sunday, September 29th, at the morning service, some of the Bishops will preach. In the afternoon, those who desire to do so, will have an opportunity to attend a meeting in the Mormon Tabernacle, and in the evening there will be a joint missionary meeting at which addresses will be made by some of the Bishops and clergy.

The daily rates at the hotels are \$2.00 to \$4.00 per day.

I should like very much to know, as soon as may be, how many persons will likely stop in the city on the date named, and over which road they will travel, and the date and hour of arrival. This information may be sent to me at any time prior to September 28th, though it will be helpful to have it as early as possible. Rooms will be engaged at any of the hotels in accordance with requests which may be made. I shall be glad to give any further information which anyone may desire.

ABRIEL LEONARD,
Bishop of Salt Lake.

THE CHURCH IN NEBRASKA.

To the Editor of *The Living Church*:

YOU are perfectly right in saying that the Protestant Episcopal Church in Nebraska is called in its constitution "The Church in the Diocese of Nebraska," but you are wrong when you say that it is "known in law" as "The Church in Nebraska." "The Church in Nebraska" is not known in law at all. It is not incorporated. It owns no property as such. It neither buys, nor sells, nor inherits property as such. I imagine

the same is true of the Church in every State. We are known in civil law here as the Protestant Episcopal Church. And our parishes are the only corporations of the Church "known in law." The Act under which we incorporate is entitled "An Act to authorize the election of Church Wardens and Vestrymen of the Protestant Episcopal Church and defining their duties." And throughout the Act the Church is again and again entitled "The Protestant Episcopal Church." The title to all Church property is vested in these wardens and vestrymen, or else in the Cathedral Chapter, or some other corporation clearly designated, or in the Bishop, in trust. But in no case in "The Church." I do not know, but I am reasonably certain, that this is true of the Church in every State; that there is no State or Diocese where property is legally vested in "The Church," no matter what the ecclesiastical title of the Diocese may be in its Constitution. Civil law has no knowledge of simply ecclesiastical terms. It only knows the name and title under which religious corporations incorporate. So one reason exists, and it is sufficient, why the Church in Nebraska has never lost any property because of its title in the Constitution: It never held any property, no property was ever devised to it, under that name.

And now, sir, a word in explanation of what I conceive to be the legal difficulty to which I referred in my former letter. I do not think there is any doubt at all, but that an individual, or a corporation, can change his or its name without the slightest risk of losing the property possessed before the change was made. The point I sought to make was with regard to property conveyed, or devised by will, to a religious body whose title was indefinite, or so vague that some other religious body may lay claim to it as well as the one in question. Or if no other religious body appeared to contest, the natural heir-at-law would not hesitate to seek to break a will when the name of the religious legatee was in the slightest degree obscure or indefinite. The almost universal practice of American courts is to construe wills in favor of the natural heirs, if at all possible. But you will remember, sir, I raised this objection not against the proposition of a change of name, but against the change from the name we now bear to one vague and indefinite, such as, The Church, The American Church, The Catholic Church in the United States, etc. Any one of these names would place upon us the burden of proof in a court of law, that we, and we alone, were meant under that designation. The cases you cite are not in point at all, in my judgment. The Roman Catholic Church holds no property as such, no property is devised to it as such. All its property is held either by corporations sole, or, as in Nebraska, by a corporation of which the the Bishop and Vicar-general are parties, by name; or by religious orders. There is no obscurity about any of these corporations. I am not certain about the Old Catholics, but the body is not large, and its property is probably held by a corporation sole, or by a corporation whose members are named. As for bequests, I imagine it has not had many yet, or if it has had it was devised to persons named as a corporation. Moreover, the title itself has a history, and would not be so indeterminate as many of the names proposed for our use. As for the other Catholic (?) Churches, I imagine "Dr. Dowie" takes no chances on his property, and the Irvingites barely exist. Your fifth Catholic Church (?) I do not know. There have been several renegade Roman priests who have set up congregations under that wide-sounding title. They were not burdened with corporate rights. As for the Baptists, it is needless to say that, except as congregations, they have no corporate existence, and they can inherit only as property is devised to this or that First, Second, or Third Baptist Church in ———, all of which are corporations definitely known where they exist. But we are neither of us learned in the law, sir, and I presume when the time comes for adopting a new corporate name, those who are will show us the way in which it can be safely done. Personally I do not care to have to defend our exclusive right to any of the titles that have hitherto been proposed for adoption. With the Voice from the Wilderness, away down in Connecticut, even though it be modestly spoken by "a woman," I am in hearty accord. We are Anglo-Catholic or nothing.

Omaha, July 12.

JOHN WILLIAMS.

OMITTING EVENSONG.

To the Editor of The Living Church:

ANOTHEN," in his "Notes From a Belfry," was not intending to start a controversy, I am sure, when (July 13th) he expressed "amusement" over the fact that "a certain clergyman

had given up daily evening prayer because scarcely anybody attended," and I trust that nothing that I shall say may provoke unprofitable discussion. The wisdom of an authoritative direction obliging the clergy to a daily recitation of the offices, as in the English Church, was amply discussed, many will remember, a few years ago, and the subject need not be revived so soon again. But "Anothen's" comment suggests two questions: (1) Why should the clergyman referred to be regarded as a fool for giving up a service which, at best, is wholly discretionary, and in this case appeared to the clergyman, as the result of his experience, to be unnecessary and inexpedient in his parish? (2) Was he not in fact, amply justified in his course by the fact that the office itself is a service of *common* prayer and praise, and plainly pre-supposes the presence of at least two persons besides the officiant? It is "dearly beloved brethren." It is not only "we" and "us" throughout, but also "ye" and "you." The sense of humor is sometimes a saving grace.

It is not a question of having or not having an "audience" present, but of having tangible fellow-worshippers. The note of the Church's visibility seems to imply a visible congregation on occasions of public worship. A vested priest mumbling the whole service day after day in a vacant church is perhaps not highly conducive to the spirituality of the officiant, nor greatly edifying to the people committed to his charge. If a private recitation of the office would not be satisfactorily helpful to the priest nor sufficiently acceptable to Christ, perhaps the use of the service in private houses might comfort the conscience of the priest and edify the people. Or perhaps—it is only a suggestion, of course—a devout private oblation of prayers for self and of intercessions for the flock, such as are most amply and beautifully provided in, say, Oldknow and Crake's *Priest's Book of Private Devotion*, would, after all, be under some circumstances the most sensible and spiritual exercise the priest could employ.

EDWARD HENRY ECKEL.

Williamsport, Pa., July 15th, 1901.

CHURCH SCHOOLS.

To the Editor of the Living Church:

IHAVE read with a great deal of interest the editorials in the LIVING CHURCH on Church Schools. There are, however, one or two points which are not spoken of there and whose omission may cause a misconception of the state of things. First, I think it is a just inference from the statistics given that Churchmen are not supporting, to any great extent, Church schools, but I am afraid that along with this, a great number of your readers, unless warned, will understand that this neglect is due to their patronizing non-Church institutions. I very much question this last, colleges excepted. The truth is that when the children of Church people are sent away to school, they go to Church schools, but the *great majority are not sent away from home to be educated*. If we are to have statistics, let us get, if we are able, the percentage of Church children at sectarian schools. By this we can judge whether the neglect of Church institutions is due to the preference of Churchmen for those of the sects or to the habit, largely prevalent as it seems to me, of making use of the day schools at home.

The second point is that our schools are great missionary centers, and this work is done more effectively where the Church's teaching is taught fully and uncompromisingly, the reverend head of St. John's, Delafield, an example. Most of the heads of our schools are afraid, be it from trustees, Bishops, or what not, to teach the Catholic truth in its entirety.

Church schools to succeed must be effective educating means, do honest work, deal straightforwardly with parents, teach the Catholic faith, and have Christian teachers who believe and practise that faith and religion.

Cherry Valley, N. Y.

H. P. SCRATCHLEY.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

TOO much cannot be said against the perverse nickname, "Protestant Episcopal," for our American Catholic heritage. Many Romanists, and others, are looking to us as to a truer branch of the Catholic Apostolic founding, but are met repulsively with this negative misnomer. Place the sectarian names, Protestant Methodist, Methodist Episcopal, and Protestant Episcopal and you must look closely to see which stands for the mother Church that gave us the Scriptures and their

key, and continues to give more of the same than any other Christian body. Therefore, why not have a more Scriptural title on the face of the Prayer Book; as simply, "The Church in the U. S. A.," omitting all sectarianism from that grand universal Book of English Christianity and language? When I came to the United States, as an English-Canadian "low Churchman," of somewhat tender years, it was with repulsion that I first viewed the present title of our American Church Prayer Book. Many low Churchmen still come over with the same aversion to it—(not to mention *The Church of Ireland Gazette*). Let us be free and rid of human sectarianism; and after the admonition of St. Peter, "seek the old paths," and the old names, "The Church," as in the New Testament; with "American," or "American Catholic," prefixed; and with (Episcopal) in brackets; as an affix for a time; until our truer name is recognized.

ARTHUR BEAUMONT.

Massena, N. Y.

Talks on Extra Canonical Texts.

IV.

BY THE RECTOR OF ST. NESCIQUIS.

"Quo minus certa est hominum et æterna vita, hoc magis respublica, dum per deos immortales licet, frui debet summi viri vita atque virtute."—*Cicero, pro A. Licinio.*

"In proportion to the uncertainty and shortness of human life, the commonwealth ought, so long as the immortal gods permit, to benefit by the life and manhood of its greatest."

SO spoke the old heathen in his dialect. It would be interesting enough to follow out the course of the oration leading up to this point; but space will not permit. We may, perhaps, learn some lessons by looking at the words just as they stand.

There *are* great men—men who like the royal Benjamite, are marked out by their towering stature for sovereignty. They do not all reign over kingdoms; the limits of their dominion may be narrow. It is not necessary for greatness that a man should have brought world-wide war to a successful issue; not that the eyes of the world should be fixed on him as the only proper person to take the management of another great enterprise, as was the case with the man of whom Cicero was speaking. A man's stature is the measure of himself; not the height of the platform on which he stands. His greatness lies in the doing of his work, not in the nature of it; in the fulfilment of his mission, not in the sphere of it.

A man is great in proportion to the courage and power of wise and virtuous initiative. The great man is not the mere echo of popular rumor nor the register of current opinion. He sees things with his own eyes; he dares to look at them, instead of listening to the reports of them. He sees light in God's light, not in the reflected moonlight—or moonshine—of man. He dares to speak the truth that has been revealed to him, to work out the righteousness that is in him. This is true in all departments. The great scientist observes, weighs, measures, analyzes for himself; he does not accept the unverified result of the researches of others. The true poet looks on nature with a loving gaze, till she opens her heart to him; he makes his own measures; he does not simply repeat what others have said according to the laws of utterance which they have laid down. The great painter finds his own models and mixes his own colors; the great legislator must translate for himself some rudiments of the justice that lies at the foundation of things and devise some methods of its application to present conditions. So far, every man in his own order, in his own sphere, may be great. The well-being and safety of any commonwealth will be in direct and accurate proportion to the number of such great men it counts among its citizens.

The great man in any sense, in any department, is not great simply that he may secure and advance himself. He belongs to the commonwealth. He is not here "to be ministered unto, but to minister." The greatest masterhood is service; the greatest gain is gift. No man possesses in an extraordinary degree any endowment—the most common—simply that he may use it for his own pleasure or profit. One man is not stronger than another that he may exploit him; but that he may bear his burden. One man is able to make two grains of wheat grow where another can make but one, to produce two

yards of cloth where another can produce but one, to lay two bricks where another can lay but one, not that he may eat more plentifully, wear gayer clothing, and be lodged more splendidly, but that he may feed the hungry, clothe the naked, and shelter the homeless. One man is not able to make the forces of nature do a hundred men's work, that those hundred men may starve in involuntary idleness, while he pouches the price of their labor, but that he may make their lives larger and less burdensome. The rule is universal. It applies to the highest things—to intellectual endowments and spiritual graces. A man is not great even in goodness merely that he may be good; but that he may make others good.

The converse of this is the right of great men to *be* used by the world. The object of Cicero in this oration is to persuade the Romans to make use of one of their greatest men in the work for which he was fitted. But the world has almost always ignored, abused, opposed, persecuted and slain its greatest. While history furnishes only too many great examples of the misdirection and selfish use of great gifts, it also furnishes no fewer proofs that the world does not recognize its benefactors. Though a Moses sacrifices all to deliver his people from the biting scourge of the taskmaster and the weary toil of the brick field, he shall not fail to be asked, "Who made thee a ruler and a judge?" Though he guide them through divided seas and over burning deserts towards the land of their inheritance, though he descend with glittering brow from the long vigil on the mountain, bearing the God-written law in his hands, yet is his heart so torn with the base ingratitude and his meek spirit so provoked by perversity, that he utters the unadvised words which rob him of the glory of achieved victory. Elijah may call down heaven's own fire; yet shall he be driven forth, faint and weary, broken of heart and spirit, into the wilderness. Nay, the very Christ may come, and the reward of His love shall be the thorny crown and the rugged cross. So the world thwarts, scorns or martyrs its noblest, while it commits itself and its destinies to the charlatan and the knave.

These great ones are God's loan to their generation. They continue but a few brief years among men. The strong arm is soon powerless, the cunning hand loses its skill, the subtle brain ceases to work, the high heart is still, the great soul is withdrawn. A piece of senseless clay, importunately demanding burial, is all that remains. What is to be done must be done quickly. In view of this,

"Soft idlesse is no more,
The very sunshine wears a look of care;

Now glad Content by clutching Haste is torn,
And Work grows eager and Device is born."

Every tick of the clock cries, "Do with thy might." Every rounding year urges to despatch; every new-made grave summons to arduous and strenuous toil. The departure of every true man bids the world call to its service each true man that remains to it.

AN ANGLO-AMERICAN ALLIANCE.

WITHIN THE past year or two much has been heard of an Anglo-Saxon Alliance, various arguments being advanced for and against the proposal. In both England and America, by officials and by persons in private life, the idea has been advocated as one for the advantage of the two governments and peoples and for the wider promotion of world-interests and civilization. Many persons of both countries have maintained the actual *existence* of at least a tacit special understanding between the British and American Governments, notwithstanding official or semi-official denials. But whatever be now the truth of the political matter, or whatever may be the future of it, need not concern us here. The subject is alluded to because it fitly illustrates and emphasizes the accomplished fact of a much closer union—a spiritual one—existing between Englishmen and Americans. An Anglo-Saxon Alliance there is; it has long been operating. It is a Christian alliance, and it furnishes one more illustration that often the Church is ahead of the world. In the happy *rapprochement*, the firmly cemented Christian alliance uniting England and America, none of these obstacles or disadvantages occur. Furthermore, not only harmonious agreement is enjoyed, but structural organic union is also maintained. There is *oneness* of government—spiritual government. Do Englishmen realize the close alliance between the Church of England, in Britain, and the Episcopal Church of the United States? Each Church has the same language and the same Bible—possessions which are so often referred to as international links of sympathy. The two Churches have much more beside, in the common heritage of the same spiritual government and practically the same Book of Common Prayer and public worship.—*The Quiver*.

Editorials and Comments

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THE MONTANA SYSTEM FOR MISSIONARY CONTRIBUTIONS.

SOME weeks ago, we observed in connection with the annual address of the Missionary Bishop of Montana, the statement by that Bishop of the success of the plan adopted in that Missionary District for raising money for Missions, both general and diocesan, and the Bishop's belief that a general application of the plan throughout the whole Church would have the effect of very largely increasing our missionary income. The suggestion seemed to us so important, particularly in view of the present stress in missionary receipts, that we have made inquiries as to the details of the plan and its success in Montana. Through the courtesy of the Bishop of that see—always hard at work in his missionary toils, even in mid-summer—and by referring to the journals of the District, we have been enabled to obtain an insight into its working.

At the annual Convocation the roll of parochial and missionary clergy is called, and each in turn pledges his parish or mission to a given amount, both for general and for diocesan missions. The Convocation also by resolution makes a definite pledge for both purposes, which is to be made good by these pledges from the clergy. Five years ago the plan was first adopted relative to general missions, and the amount of contributions for the purpose was increased by fifty per cent. A year or two later it was applied also to diocesan missions, with the result that the receipts for that purpose were trebled, and without diminishing the amount contributed for general work. Last year the amount of the pledge made by the Convocation, to be redeemed by the local pledges, was \$1,600 for general and \$1,600 for diocesan missions; this year, at the recent Convocation, the pledge for each purpose was increased to \$1,700. From the Journal of the Domestic and Foreign Missionary Society we learn that last year's pledge was more than redeemed, the contributions for general work being considerably in excess of the amount pledged, and the diocesan journal shows the same success relative to the pledge for home work.

It would seem to us as though this Montana system might indeed be applied elsewhere with beneficial results. Bishop Brewer speaks of the system as an apportionment plan. This, to our minds, is a misnomer. An apportionment system, as commonly understood and applied among us, implies that some central authority from outside lays upon a parish or a Diocese

the share of the financial burden which it is assumed that parish or Diocese should bear. The elements that must be considered in estimating the relative shares of different parishes or Dioceses are almost always elusive. It is seldom or never that they can be fairly or wisely apportioned from outside for any purpose beyond the actual administrative expense of running a Diocese, which must of course be assessed against the constituent elements of the Diocese as justly as may be determined.

But this Montana system does not involve such apportionment from without. The several parochial clergy voluntarily make their pledges for their parishes. These pledges do not of course constitute a legal debt against such parishes, nor is there any penalty attached to their non-fulfilment or insufficiency. The pledge would represent the amount which any rector believes can be raised in his parish, and implies his earnest endeavor to attempt to raise it. The sum total of these parochial pledges constitutes the pledge of the Diocese or Missionary District; and the interest aroused by observing the effect of such pledges, together with the stimulus upon careless rectors and stingy congregations arising from contact with those more generous or more careful to perform their duty, are the factors which lead to the increase in funds raised. In short, the system supplants haphazard, local efforts, with systematic, united efforts to accomplish a common purpose; and thus it succeeds.

We should be glad to see the system adopted generally. We believe that a more adequate realization of the necessity for more liberal support of our general missionary board to be one of the most serious needs of the hour.

GOOD READING FOR THE YOUNG.

GOOD books are like good companions in their effect upon those who read them habitually. A writer's book is in a real sense his conversation—that is, his carefully prepared talk with his readers. So when one reads a book he listens, so to speak, to the conversation of its writer. The effect of reading is peculiarly strong upon the young, for their minds are in the process of formation, and are moulded by every influence.

Never before has reading for the young been so abundant—superabundant, in fact—as at present. And yet a widespread carelessness is exhibited by parents as to the nature of the reading which their children are permitted to take up. Obviously there is urgent reason for care in selection when literature is so abundant and cheap, and our boys and girls should not be left to themselves in this matter, as is so generally the case. They are most likely to take to what is easiest to read, and that usually means something exciting and unwholesome. Thus they are almost certain to acquire a taste for literature which will weaken their powers of serious thinking, blunt their moral perceptions, and deaden their finer instincts.

We may assume, of course, that it is useless to put dull and uninteresting books into their hands, and books of the preachy type are rarely otherwise. With hundreds of bright stories lying about, our children simply will not read such stuff. We must provide them with interesting books, and this involves a fair proportion of fiction. But there are thousands of books which are both interesting and wholesome. It is a pressing duty of the parents to look for such books and introduce their children to them.

WHAT DO WE MEAN by wholesome books? We mean, primarily, books which bring the same atmosphere which is brought by good companions—not preaching companions, but such as reflect the influences of culture, refinement and sound principles in their characters and conversation. A good illustration of such literature is to be seen in Cooper's novels, which, in spite of the variety and often absorbing interest of their contents bear indications at every turn of the sound principles and good breeding of their writer. Miss Alcott's books are also very wholesome, and are especially, although by no means exclusively, interesting to girls. Mrs. Molesworth has written many books suitable for the youngest readers, and Miss Yonge's novels, many of which are very good indeed, can be undertaken early in the teens. But every young person should be

introduced to Scott's Waverly novels as soon as practicable. With a little reading aloud at first, they can be made a joy forever. No one whose literary tastes have not been perverted by trash will find them dull, and their atmosphere is the very best.

It needs to be pointed out that the tone of the writer determines the wholesome value of a book, rather than its subject or plot. Evil deeds can be, and are, described by such writers as Cooper and Scott without other than wholesome effects upon the minds of their readers. When the reader's sympathies are enlisted for what is noble and lofty, all is well.

We have mentioned only works of fiction, the primary purpose of which is to amuse. But even such books have a positive value in other directions, when well selected. Thus Defoe's *Robinson Crusoe* is not only an interesting tale, thoroughly wholesome in tone, but is written in a choice literary style, and evokes the imaginative faculties of the child who reads it to a rare degree. It also contains much useful information. Mayne Reid's books also have this value, although they do not attain the same literary level. The books of Jules Verne cultivate the imagination, but their tone is not so lofty as that of the books we have been mentioning.

WE SHOULD NOT give our children an exclusive diet of fiction, however. It is necessary that they should have their tastes cultivated for more serious reading—poetry, history, biography, travels, descriptive science, essays, etc., not neglecting religious literature. This last is sadly neglected. First in importance comes, of course, the *Sacred Scriptures*—not books about the Scriptures, so much as the Scriptures themselves. Very few children fail to acquire an interest in them when rightly introduced to them. This means that the easier and narrative portions must be read aloud by their elders, with occasional comments which, without being preachy at all, will enable the child to understand what is read and picture the scene. The stories of Creation, the deluge, the confusion of tongues, Joseph, Moses, and the deliverance of Israel from Egypt, the entrance upon the promised land, etc., can all be made interesting as they stand in the Bible; and if we wish our children to take to Bible reading, we must read these things to them out of the Bible itself, rather than from the various books in which they are separately dished up nowadays and altered.

Books about the Church and her principles should also be made use of, seasoned with children's histories of the Church and of the heroic deeds of her saints. Dr. Neale's books are all most interesting and serviceable—his *History of the Early Church*, his many tales illustrative of Church History, and his *Sermons for Children*. Miss Yonge's *Chosen People* is an admirable history of God's dealings with mankind from the day of creation to our own time. Her *Child's History of the English Church* should by no means be left out. Crake's *Stories* are very good, and illustrate Church History. To these should be added Wiseman's *Fabiola* and Newman's *Callista*. Among the most serviceable books on Church principles are Blunt's *Key to the Catechism*, Bathé's *What I Should Believe*, and *Our Family Ways*. All are suitable for comparatively young readers.

Two points must not be overlooked in this connection. In the first place, it does not follow that a book is sound and wholesome because written on a religious topic. The press teems with bad religious reading. It is important to ascertain the writer's competency and soundness before purchasing. Such literature should never be bought at venture. In the second place, the children should be led to take up this kind of reading for themselves. Unless they cultivate a taste for religious reading in early years, they are likely never to do so, to the impoverishment of their religious life.

TO RETURN once more to general literature. There are many good histories for the young. Thus John Fiske's *History of the United States* for schools should be read by every boy and girl. Some of the volumes in the *Story of Nations* series are very excellent. Miss Yonge's *Cameos of English History*, in seven successive series, are invaluable. Her *Landmarks of History* is also serviceable. It is in three volumes. The transition from histories for the young to those of more mature and lengthy type can be made through works like those of Prescott, Irving, and Greene, and the young reader will gain help by reading some of the best historical novels covering the period which he is dealing with, such as those of Scott, Muhlbach, and Yonge.

The value of poetry must not be overlooked in literary culture. It stimulates the imagination and evokes the sense of beauty. It must be remembered that the very aim of poetry is

to express beautiful conceptions in a beautiful manner. To read good poetry must then, in the nature of things, have a wholesome effect. In this direction, as in others, we must select the very best. Life is not long enough to waste time on doggerel and commonplace rhyme. Shakespeare comes first, after the poetry of Holy Scripture—not only as a poet, but as exhibiting human nature more adequately than perhaps any other uninspired writer. And children can learn to enjoy his dramas much earlier than we are apt to think. Lamb's *Tales from Shakespeare* will be helpful, if read in connection with them. Chaucer and Spenser are too difficult for very young readers; but there is much in Wordsworth, Tennyson, and Longfellow which will prove attractive. Even Milton can be drawn upon. There are numerous selections of poetry for the young.

But it must be remembered that there is no more effective manner of rendering futile every effort to interest young people in the masterpieces of literature than to put them through courses of literary criticism, in which these classics are dissected and abstractly criticized. The way to cultivate the literary instinct is to read classical literature itself—not disquisitions upon it. A well thumbed edition of Shakespeare himself is worth all the Shakespeareana in the world.

WE HAVE NOT THE SPACE to review other kinds of reading, but we should like to add a few remarks of a general nature. The first is this. If parents desire to control their children's reading and interest them in the best, they must take trouble and forethought. These are indispensable. Furthermore they must not expect that the mere provision of suitable books is sufficient. Children will often listen with pleasure to the reading aloud of books which they are not as yet quite equal to undertaking by themselves. The parents must read aloud to the children, making judicious selections, if the book is above their children's level, and bringing out by modulation of voice and added comment whatever seems obscure. The child will then catch the drift and spirit and take to reading the book himself, and other books of the same type as well. The point is, we must kindle interest by letting our children into the secret of our own interest. This we cannot do except by reading with them, kindling their enthusiasm by our own. Would that Christian parents could realize what can be done for the wholesome upbringing of their children in this way.

THE very gratifying announcement has been made by Mr. Geo. C. Thomas, Treasurer of the Domestic and Foreign Missionary Society, that he has received, up to July 15th, over one hundred thousand dollars as the contributions of the children of the Church through the Sunday School offerings.

When the late Dr. Langford fixed the sum of one hundred thousand dollars for the goal, he expected to see it realized the first year. It however never quite reached that point until now, and so the very happy announcement is made.

It is to be hoped that the mark once having been reached, that it will never, in future years be less, but keep on steadily increasing till in 1904 one hundred and fifty thousand will have been reached, and a plump *two hundred thousand* when General Convention meets in Richmond (as we hope it will) in 1907.

HOW THE SOUTHERN MOUNTAINEER HELPED SAVE THE UNION.

IT IS ODD to think that he was not discovered until the outbreak of the Civil War, although he was nearly a century old then, and it is really startling to realize that when one speaks of the Southern mountaineers, he speaks of nearly three millions of people who live in eight Southern states—Virginia and Alabama and the Southern states between—and occupy a region equal in area to the combined areas of Ohio and Pennsylvania, as big, say, as the German Empire and richer, perhaps, in timber and mineral deposits than any other region of similar extent in the world. This region was and is an unknown land. It has been aptly called "Appalachian America," and the work of discovery is yet going on. The American mountaineer was discovered, I say, at the beginning of the War, when the Confederate leaders were counting on the presumption that Mason and Dixon's Line was the dividing line between the North and South, and formed therefore the plan of marching an army from Wheeling, in West Virginia, to some point on the lakes, and thus dissevering the North at one blow. The plan seemed so feasible that it is said to have materially aided the sale of Confederate bonds in England, but when Captain Garnett, a West Point graduate, started to carry it out, he got no farther than Harper's Ferry. When he struck the mountains he struck enemies who shot at his men from ambush, cut down bridges before him, carried the news of his march to the Federals, and Garnett himself fell with a bullet from a mountaineer's squirrel rifle at Harper's Ferry.—From "The Southern Mountaineers," by JOHN FOX, JR., in the April *Scribner's*.

Literary

The Church of the Reconstruction. An Essay on Christian Unity. By the Rev. Edward M. Skagen. New York: Thos. Whittaker, 1901. Paper 50c.

Mr. Skagen says many very true things as to the wrongs and absurdities attendant upon the present divided state of Christendom, and says them very trenchantly—too much so, we imagine, for the temper of some. He, however, falls into the widely prevalent notion that some short cut to unity is discoverable—some external procedure. His own scheme is the erection of union churches in small villages, so constructed as to permit different types of services to be performed successively each Sunday, and on other days.

It is a part of his scheme also that the pastor of each should receive authority to minister from different religious bodies—the same minister acting for the Congregational body at one service, for instance, for the Methodist at another, and for the Episcopal Church at a third—thus supplying all needs, without sectarian rivalry, and with adequate support.

Several formidable difficulties stand in the way of such a scheme. In the first place, we fancy very few loyal Churchmen would respect a priest who was also a Methodist minister, seeing that the Methodist body sets itself up as a *substitute* for the Church, and is tainted with much error.

This brings us to the vital difficulty. Mr. Skagen says that we all agree touching the Apostles' Creed, and that it contains all that is essential to be maintained doctrinally. So thinks Mr. Skagen. But he forgets that, for men to walk together, they must agree not only touching what *Mr. Skagen* thinks to be fundamental, but as to what *they themselves* regard thus. The Catholic world, including our House of Bishops, treats the Creeds as sufficient *only in their ancient sense and implications*—certainly not as expressly defining all essential doctrines.

All external schemes of unity must fail until Christians really agree as to what are the necessary truths and principles of our religion, and have sufficient charity to sink denominational pride. That time has not come. Probably the goal of unity as between us and the sects will be reached through the survival of that body which accredits itself to the multitude as their true spiritual refuge, rather than through any concordats. In order thus to accredit itself, this Church ought, no doubt, to give freer scope within herself for extraordinary demonstrations of the Spirit. Here we agree with much that Mr. Skagen writes. But the pre-eminent obligation for all, and regular performance of the ancient Eucharistic and liturgical worship of the Church, may not be imperilled by any concordats whatsoever.

Mr. Skagen thinks apparently that the enforcement of conformity was a chief cause of the rise of dissent. This is a common error. The obligation of the faithful to conform in each place to one liturgy is practically as ancient as Christendom, and kept the faithful together for many centuries. The real cause of modern non-conformity and dissent was the prevalence of novel and erroneous ideas touching corporate worship. These ideas could not rightly have been met by subverting corporate worship. The only possible remedy is for our dissenting brethren to learn what corporate worship means. When they learn that effectually, there will be no ground left for non-conformity. *Lex orandi, lex credendi.* We do not deny that the range of uniformity may be extended too far—so as to leave no room for spontaneous devotions suited to the peculiarities of these people and those workings of the Spirit which never cease.

FRANCIS J. HALL.

A Search for an Infidel. Bits of Wayside Gospel. Second Series. By Jenkin Lloyd Jones. New York: The Macmillan Co. Price, \$1.50.

Twelve delightful essays delivered by the author, generally on his return from his summer holidays, in his pulpit in Chicago. The title is given by the first essay, which recounts the visit of the author to a noted infidel in Wisconsin in the early days of his ministry. Whenever the author avoids flings at orthodox Christianity, and keeps himself to love of nature and pure morality, he is charming. His style is fascinating and the book would be pleasant reading were it not for a few blasphemous passages which can only shock and pain Christian readers.

FRANK A. SANBORN.

Types of Christian Life. By E. Griffith-Jones. New York: Thomas Whittaker. Price, 50 cts. net.

This little volume is one of Whittaker's series of "Small Books on Great Subjects." The description in this case is correct. The writer, who is also the author of the well-known book *The Ascent Through Christ*, is a clear as well as a deep thinker and writer. In this little book he deals with three types of Christian life—the intellectual man, the devotional man, and the practical man. In a very distinct and brief way he shows the good side in each such life and also what is not good or best for it. Finally he shows how all the best in all of them was set forth in the life of our Master Jesus; how all these types can be corrected and perfected only by following the example of the Pattern Man. It is a very interesting and helpful little book.

CHESTER WOOD.

Home Thoughts. By C. New York: A. S. Barnes & Co., 1901. Price, \$1.50.

We desire to recommend this book unreservedly to all mothers, husbands, brothers, and sisters; in short, to all who are responsible for making, and are interested in making, home and social life purer, nobler, sweeter, and better in every way. These papers were originally written for the New York *Evening Post*, but such is their intrinsic excellence of matter and charm of style, that the world must gain much—and, we venture to hope, a great deal—by their publication in a more permanent form. Evidently they were written by a woman for women, but there is no good man who can fail to appreciate the sound, sensible advice which they contain, not sparsely, but copiously. The writer is reverent in her treatment of human beings, and her spirit will beget reverence in many souls for their fellow-men.

FREDERICK W. TAYLOR.

The Creed of Presbyterians. By the Rev. Egbert Watson Smith, D.D. New York: The Baker and Taylor Company, 1901.

This little book reminds us of a certain type of Roman books intended for Protestant consumption, in which all is reasonable, wide-visioned, and tolerant. No one would discover from its pages that Calvinists had ever persecuted. And those features of Calvinism which have led to widespread revolt against Christianity, on the assumption that what is peculiar to Calvinism is really Christian, are nowhere described here.

The fact is that Calvinism has become a new thing, even in the Presbyterian fold. Dr. Smith would no doubt have been banished for heresy, if he had outlined some of the views here laid down before a New England assembly of the seventeenth century.

Seven Maids. By L. T. Meade. Illustrated by Percy Tarrant. New York: E. P. Dutton & Co. 1900. \$1.50.

We do not remember ever having met a more unlikely and, on the whole, disagreeable set of children than those depicted in this volume. Part of them are Americans, and part English. We are perfectly certain there were never any such American girls, and we hope there were never such English. Yet notwithstanding the unreality of the characters, the story, as a story, has considerable power. Written apparently for the purpose of impressing certain moral lessons on girls, it does make a strong impression. It has vigor, life, and movement, and sustained interest, and, if we could only believe it, we should think it a good piece of work.

The Windfairies and other Tales. By Mary DeMorgan. With illustrations by Olve Cockerell. New York: E. P. Dutton & Co. 1901. \$1.50.

The genuine fairy tale was not a story written in cold blood. Indeed, nobody wrote it; it just grew out of the alert imagination. Imitations may be more or less successful, but they always lack something of the original flavor. It is high praise to say of these present stories that they are very clever imitations—one or two of them, indeed, as good as anything of the kind we remember. "Nauina's Sheep" is fascinating, and "The Ploughman and the Gnome" has something of the naive simplicity of the real thing.

Savonarola. By the Rev. George McHardy, D.D. New York: Charles Scribner's Sons. Price, \$1.25.

"The World's Epoch Makers" series needs no introduction. Dr. McHardy has begun his work with the disadvantage of knowing that a popular novel has been in the field before him. Many people believe that they have analyzed the character of Savonarola because they have read *Ramola*. If, however, they

begin Dr. McHardy's book, they will be won by the clear narrative, and moved by the manly pathos.

No greater mistake could be made than to suppose that Savonarola's life is of interest only to those who seek to master Italian history. One can understand the great Methodist movement of the eighteenth century, the Evangelical revival, the camp meetings of Peter Cartwright's day, the Oxford movement, better, after he knows something of Savonarola's life. There are points at which it is hard to tell whether the religious enthusiast is puffed up with vanity or swallowed up by a noble emotion. There are times when zeal wavers mid-way between the sublime and the ridiculous.

Human nature must change radically before the study of Savonarola's life ceases to be instructive.

Greek Manuals of Church Doctrine. By the Rev. H. T. F. Duckworth, M.A. Published for the Eastern Church Association. London: Rivingtons, 1901.

The Eastern Church Association has for its aim to make its members of the Eastern and Anglican Churches better acquainted with the principles and life of both Churches. The work is much needed, and this society deserves well for what it has accomplished. As Mr. Headlam says in the Preface, "the more the two Churches get to know one another the better it will be for both."

Mr. Duckworth here gives a comparative survey of four Greek Catechisms, with the design of exhibiting the lines of instruction in doctrine and life which the ordinary Greek Christian receives. This survey is followed by an exposition from authoritative sources of Eastern Church teaching on Free Will, Original Sin, Redemption, Faith, and Works, the Eucharist and Transubstantiation, Confession and Penance, Invocation of Saints, Icons and Relics, and the Intermediate State.

The writer is well equipped by residence in the East and frequent contact with ecclesiastics to undertake such a task; and, with some slight limitations, the work seems well done. The book is small, containing 68 12mo pages, but really valuable and scholarly.

FRANCIS J. HALL.

The Faith of Centuries. Addresses and Essays on Subjects connected with The Christian Religion. Second Edition. New York: Thomas Whitaker. Price, \$1.00.

We reviewed this interesting and useful book in its first edition, and feel rejoiced that the demand for it has justified a second edition. The price has been reduced, and every intelligent religious thinker should procure it. The papers treat freshly of questions which trouble the minds of those who are dominated by recent movements in liberal thought; and are pre-eminently reasonable and sympathetic in their tone. The writers are men of repute for scholarship and literary power, such as T. B. Strong, Canon Scott Holland, R. B. Girdlestone, Canon Newbolt, the Bishop of Rochester, etc.

FRANCIS J. HALL.

A Sunny Southerner. By Julia Magruder. Boston: L. C. Page & Co.

An excellent little farce in which progress vs. conservatism in the South furnishes the *motif*. Miss Magruder's loyalty to the section of her birth and her home, with her keen sense of humor, make it possible for her to write of the foibles of the old-time remnant of the South in a way that an "alien" would fear to follow. She has made, as she always does when she writes at all, a very pleasing story.

An Englishman's Love Letters. New York: F. F. Lovell Book Co.

The reviewer has done penance and read this book. There is supposed to be a reason for everything, but the reason for this book is not apparent, and life is too short to search for it. There may have been a reason for writing it but there is no conceivable reason for reading unless one has to.

Talks on the Lord's Prayer. By Albert Martin, Rector of Trinity Church, Yazoo City, Miss. Milwaukee: The Young Churchman Co.

The literature of the Lord's Prayer would fill a library. This is an excellent treatment and must prove edifying to the reader. A devotional spirit pervades it. A slight error in the use of the personal pronoun on p. 12 was no doubt a *lapsus penna*.

THE EPITAPH on a child's tomb reads thus, "Sacred to the memory of ——. Born ——; died ——;" and underneath it all are these beautiful words: "Of whom all her playmates said it was easy to be good in her company."—*Exchange*.

Emily Wardour's Opportunities.

CHAPTER IV.

IT WAS after five as Emily started for home. In the absence of the sun, the cold had become more intense. The lamps were lighted and the streets were filled with hurrying crowds.

She had some purchases to make, and this circumstance delayed her somewhat, so that she heard the clocks striking six, when she was yet some distance from home. By passing a turnstile and taking a little-used path by the river she could save a few minutes. The way was lonely, but she did not mind that, and she was anxious to hear if Eliza had found any trace of the girl she was interested in. The greater part of the path was bounded on one side by a blank wall, and ragged trees overhanging the water at the other, under which seats were placed at intervals.

When she had traversed about half the distance, she perceived a solitary figure seated on one of the benches, and as she came closer, she saw it was that of a woman who was busy with something which she held in her arms. A sudden curiosity seized Emily to know what she was doing, and she drew closer to the seat, and half paused as if to look about her.

The woman ceased whatever she was about and drew further into the shadow, and Emily was obliged to proceed. She had not, however, taken two steps from the place, when she was arrested by the plaintive whine of a dog, and the sound of a suppressed sob. In an instant she was back by the woman, bending over her.

"Is anything wrong? Are you in trouble?"

There was no answer from the crouching figure, but again she heard the dog whine.

"Is anything wrong?" she repeated. "Can I help you?"

The girl—for she was only a girl—raised a face so despairing and grief-stricken that Emily felt her heart torn with pity and a desire to comfort.

"No, you cannot help me. Go away! Why did you come here at all?"

"I am sure there is something wrong," said Emily kindly. "Is anything the matter with your little dog? Is he hurt?"

"No," said the girl defiantly. "I am going to drown him. It is kinder than to let him starve," and she broke into a passion of choking sobs.

Emily, shocked, stooped down to look at the little animal, and perceived a large stone tied in a handkerchief round its neck. A sudden enlightenment broke on her mind.

"It was you who were trying to sell the dog yesterday?" she said, her heart beating rapidly.

"I could not bear to drown him then," the girl answered amid her sobs. "Oh, Quicksilver, if I could only die with you!"

"I have been trying to find you ever since," said Emily eagerly, "and thinking about you. I was so sorry I was out when you came, and now I am so glad I have found you. If you like, I will take care of your little dog for you until you are able to have him again. You must let me pay you for him," she added hastily, "on the understanding that you shall have the right to buy him back at any time you like."

The girl stopped crying, and endeavored to undo the knot round the little creature's neck, but her fingers trembled and she was unable to effect her purpose. Emily came to her assistance, and soon the animal was freed. It immediately jumped on its mistress and tried to lick her face, uttering little whining cries at the same time.

"It is hungry," said Emily. "Come with me. I live not far from this, and you must have some tea with me before you go home."

To her surprise the girl made no reply, and Emily, alarmed, looked at her more closely. Her head had fallen back against the tree—she had fainted.

Emily did not know what to do. She was afraid to leave her, and there was no help near. At that moment she heard a firm, light step approaching—a man's evidently—and as he came up, the light from a lamp shone full on his face. She

recognized him instantly. It was Dr. Hervey. Acting on the impulse of the moment, she advanced to meet him.

"You are a doctor—Dr. Hervey. There is a girl here who has fainted. Fortunately, I happened to be passing and went to her assistance, but I don't know what to do. Won't you please help her?"

The doctor paused for a moment, and keenly scanning Emily's features, said:

"I have seen you before. You were with——"

"Miss Brooke, at the concert yesterday," she said quickly. "My name is Wardour, I am a teacher in the same school with Miss Brooke. I should not have stopped you, only I recognized you immediately."

While she spoke he had advanced to where the girl sat, and had taken her hand in his. The little dog barked sharply, but he stroked its silky head, and it soon became quiet. He looked at the girl's face gravely, and then turning to Emily, said:

"This is a case of starvation. She probably could get no work, and was ashamed to beg. Do you know where she lives? We must get her home as soon as possible—she is very thinly clad."

"I don't know where she lives," said Emily. "I never saw her before, but I live about seven minutes' walk from here, and she must come to my rooms."

"You do not know what you are undertaking," said the doctor calmly. "She is probably in for a long spell of illness. Better take her to the workhouse at once."

"No," said Emily indignantly. "She shall come home with me, and I shall look after her until she is better. Hush, she is opening her eyes."

In a few minutes the girl feebly sat up and looked about her.

"Don't be frightened," said Emily. "We are friends. This is a doctor, and when you are able you must come with me. You shall not go home to-night."

"I have no home to go to but the workhouse," said the girl drearily.

"Don't say that," said Emily. "You are coming to stay with me for a few days, and dear little Quicksilver, too. My landlady will be my reference if you want one——"

"Try—can you walk now?" said the doctor. "It is dangerous for you to sit here any longer in the cold."

He supported her as he spoke, and she rose to her feet, but for several minutes she could do no more. Her teeth chattered; Emily, who had taken her other arm, was shocked at the extreme emaciation of the stranger's frame.

"Now try and make the exertion," said Dr. Hervey. "You will feel better presently; it will do you good to walk. Miss Wardour lives not far off."

The girl made an effort and took a few trembling steps. Emily picked up the little dog which nestled close to her warm jacket, and in this manner they traversed the remainder of the river path. When they emerged into the open thoroughfare, the stranger was so far restored that Emily was enabled to lead the way toward her residence. It seemed an hour to her impatience till she reached it and inserted her key in the door.

"When you have left your patient in your rooms, I should be glad of a word with you," Dr. Hervey said. "I shall wait here until you come down."

Emily nodded as she supported her guest upstairs. Once in her room she lighted the lamp and drew the blinds, and putting a match to the fire she deposited the sick girl on the sofa, saying:

"I shall be back in a minute. Rest yourself and do not be uneasy about anything. You are going to pay a visit of a few days to me."

She hurried down, fearing lest she might have kept the doctor too long, but he showed no sign of impatience when she rejoined him.

"I asked to see you again," he said, "because I felt it my duty to warn you that you may bring very disagreeable consequences on yourself by your act of very unusual charity. In the first place, this girl's convalescence may be slow. Her vital powers are almost wholly drained, and she will require rest and constant nourishment. I tell you plainly it may be a month before she will be fit for anything. If there had been any danger of an infectious disease manifesting itself, I should at once have procured her admission to a hospital, but there is no ward for starvation patients, and the only other alternative is the workhouse."

"And that I will not hear of," said Emily decidedly, "so you need not say anything more about it."

"Then, have you considered that your landlady may object to your introducing a new inmate into your house?"

"I shall be able to manage that," said Emily confidently. "Mrs. Allen is a kind-hearted woman, and there is no need to enter into every particular."

"And what will your friends say? It is only right to consider their wishes."

"I have no very near friends, but I know my father and mother would have approved of my action. They would have wished me to take this course."

"Then I can say no more on that head," said the young man. "There is still one other objection to urge. It will be an expense to you. The sick girl will require nourishing food. It is not fair the burden should all fall on you." He hesitated and colored slightly, and then added, "A person whom I know has a fund which he expends in cases like this. Will you give me permission to mention this one to him? He will wish, I am sure, to bear part of the expenses."

Emily smiled. She was convinced he spoke of himself.

"I would rather not," she said. "It is no great thing surely to entertain a visitor for a few weeks. I should not like it at all," she added earnestly, as he seemed about to urge her further. "But pray add to my other obligations by giving me a few directions as to how to treat my patient."

"Get her to bed as soon as possible. Give her light, nourishing food in small quantities at short intervals, keep her very quiet, and let nature do the rest. If you do not object I will call to-morrow and see how she progresses. You need not be alarmed about her. With care she will pull through. Her convalescence will probably be tedious, but I believe there is no danger to be apprehended. Now I must let you get back to your rooms. You must not stand in this cold passage any longer."

Emily frankly held out her hand. "I can never be thankful enough that you happened to come by just when you did. I should not have ventured to address a stranger, and there never are policemen about there. I really was in despair as to what I should do. Good-bye, I shall be glad to see you to-morrow."

He was gone, and Emily returned to her charge.

She was sitting just where she had left her, and Emily was alarmed at the look of faintness which overspread her features. She rang the bell hastily, and went into the little closet she called her kitchen, from which she presently returned with a jug of milk and a loaf of bread. The fire was burning brightly, though the room was still chilly. She would not wait to set a regular meal. Any delay might bring on another fainting fit. She hurried back for the kettle and something in which to warm some milk, and met Eliza outside the door.

"Oh, Eliza, could you get me some more milk, please? I have a friend come to stay with me a little while—it is the young lady who came with the dog," she added in a lower voice, "and she is not very strong. Could you fill me a hot-water bottle, too, and afterwards I shall ask you to get me a few other things."

"To be sure, miss, I will run this minute," and the kind-hearted girl hurried away.

Emily soon had a cup of warm milk ready, which she held to the invalid's lips.

"Drink this and you will feel better," she said.

"Please give it to Quicksilver," the girl returned feebly, as the little dog fawned on her and whined piteously.

"I will give him some bread and milk as soon as you have drunk this. You must be thoroughly chilled."

The stranger made an effort and drank the milk, at first slowly, then eagerly, and when it was finished sank back with a sigh on the cushions.

"Now, Quicksilver, you shall have your supper," said Emily. The little creature seemed to understand her, for he jumped down from the sofa and stood beside her wagging his tail and uttering short barks of impatience. The avidity with which he devoured the food when at length it was placed before him testified to the length of his previous fast. The tears fell from his mistress's eyes as she watched him.

"You must go to bed now," said Emily, addressing her, "and as soon as you are tucked up I shall give you a cup of tea and some nice toast. I can lend you anything you need. You are not to trouble yourself, but just to do as you are bid."

Eliza had, in the meantime, kindled a fire in the bed-room and brought up hot water, and when Emily and her visitor came in she hastened to proffer her services, but Emily sent her to prepare the tea, and when she herself had supplied the newcomer with everything necessary, she followed her and presently

returned with a cup of fragrant tea and a plate of delicate strips of toast. She found her guest already resting in the warm bed, but looking much exhausted. Quicksilver lay on the hearthrug enjoying the warmth of the fire, but when he perceived the tray he jumped up and fixed expectant eyes on it.

"Come, Quicksilver, I have a nice bone for you," she said, stroking him.

To her surprise he followed her readily, and she left him in a state of complete satisfaction with all the world.

When she had propped the invalid up with pillows and placed the tea on a little stand where she could reach it, Emily said brightly:

"I am sure you are curious to know who I am, and how I came to know anything about you. My name is Emily Wardour, and I am mathematical mistress in a high school. I first heard of you through Eliza, the servant who was here just now. She told me about your wishing to find a purchaser for your little dog, and I was so much interested in her account, that ever since I have been wishing to meet you. I had almost made up my mind to stay in this afternoon on the chance of hearing something further of you, but I had to go and see an old friend. I am glad now I went, as otherwise I should have missed you."

The girl laid down her cup, and covering her face with her hands, burst into tears.

"Don't cry any more," Emily said soothingly. "You must try for my sake to eat some more; it will do you good. Your troubles are over now, and you must turn your mind away from them. I am just telling you a few things you will be anxious to know, and then your mind will be at rest."

With a little persuasion the tea and toast were finished, and as the girl lay back again on her pillow, Emily looked at her more attentively.

She seemed about twenty years of age, and had the air of one gently nurtured. Her eyes were too large for the thin, hollow face, but the delicate, blue-veined skin, and the well-formed though sharpened features gave promise of considerable beauty.

The stranger broke the silence at length.

"My name," she said, "is Helen Middleton. I lived with my aunt, Miss Roycroft, until about a year ago. She had a small annuity, and I made a little money by typewriting. My aunt died, and I continued to support myself until last July, when I met with an accident which deprived me of the use of my hand for the time. I lost my situation, and as I could earn nothing, all my savings, in spite of the most rigid economy, were soon spent. Then I had to part with my furniture, and even every spare article of dress. At last I had nothing left, and then I made up my mind to part——" Her voice faltered and she paused.

Emily hastened to say:

"I must not let you talk too much, Miss Middleton. Forget everything now, but that you are to get well as fast as you can, and to feel as happy as you can while you are doing it. It will be time enough to think of work when you are able for it. I have no doubt you will find plenty to do then. You can tell me more about yourself to-morrow; just now you are to go to sleep. I shall give Quicksilver a comfortable bed in a little empty closet outside your door, and he shall come in to you the first thing in the morning. Now, good-bye, for the present. I shall see you again before I go to bed."

"How can I ever thank you?" began Helen, but Emily hastily said—

"By not saying another word about it," and softly closed the door behind her.

When she was gone, Helen looked around the pretty room, glowing in the warm rays of the fire, and at the evidences of taste and refinement everywhere, and a warm feeling of gratitude filled her heart toward the kind friend whom Providence had raised up to her in her extremity. How strange and wonderful it all seemed, and while she was yet thinking of the events of the day she fell into a quiet sleep.

In the meantime, Emily had had her own evening meal, tea and supper combined, and had made a cosy bed for Quicksilver in an empty box in which, after burying his bone in one corner, and taking a good long draught of water, he had gone to sleep. She then sat down to her unfinished work, though it was with the utmost difficulty she could fix her mind on the subject before her. This meeting with Miss Middleton seemed to her so marvelous. If she had given way to her inclinations, and had not gone to see Mrs. Dove, she trembled to think what an opportunity she would have missed.

"It will teach me," she said, half aloud, "always to do the nearest duty first, and to leave the rest in wiser Hands than mine."

She resolved that she would make no mention of her guest among her friends at the school, for the present, at least. There was nothing to be gained by making the matter public. In a few days she would be better able to judge what was best to do. Till then least said was soonest mended.

With Eliza's help she made up a temporary bed for herself on the sofa, which was large and roomy. Before she retired for the night she took in some beef tea, which she had herself prepared, to Miss Middleton, and waited till she had finished it. Then placing matches and light within reach, and having made up the fire, she bade her guest a final good-night and left her.

(To be Continued.)

MY BISHOP.

MY BISHOP: Ah, how strange it seems,
His new won dignity,
When I recall him as the babe
I rocked upon my knee:
And then the prattling toddler
With the imperious will,
Whose cheeks would flame with scarlet
Whose feet were rarely still.
Ah me! the many tumbles
His fat legs gave him then;
To-day he walks sedately
Among his fellow men—
My Bishop.

Again I see a vision
Of a bright, sturdy boy,
A youngster live and agile,
Brim full of life's sweet joy;
So eager for the knowledge
The coming years would bring,
So tender and considerate,
Of every living thing,
Indignant at all meanness,
The champion of fair play,
Frank, loving, and courageous,
Just as he is to-day.
My Bishop.

How well I can remember
His boyish scorn of wrong,
In telling how some weaker lad
Was bullied by the strong;
His eyes would flash at mention
Of an injustice done,
He only prized a victory
When it was fairly won.
And how he loved his "Heroes"!
I call them his, indeed,
For he has truly made them
Part of his life and creed.
My Bishop.

And when I look into his face
And tenderly the past years scan,
I murmur in my deep content,
"The child is father of the man."
For not one hope is unfulfilled,
Each blessed promise of his youth,
The generous spirit of the boy,
His love, his loyalty, his truth,
These give his words their power to heal,
The weary, doubting heart to reach,
And so his prayer has been fulfilled:
"O teach me, Lord, that I may teach."

FELIX CONNOR.

THE office and work of a gravedigger among the natives of New Guinea involve not a few inconveniences. In addition to the observance of a severe fast, men, who dig graves and bury dead, must purify themselves by washing their hands with croton leaves or scented herbs, as a substitute for soap. They do not even then consider their hands sufficiently clean to handle their food, but convey it to their mouths with a small stick.

A MOST interesting piece of New Guinea folk lore is sent us by the Anglican Mission at work there. There is a legend that once a creeper with a zigzag stalk grew right up into the heavens. Some of the natives after ascending made friends with the people they found living up there, and occasionally exchanged pigs with them. One time the celestials gave their friends a spotted pig, but when next time the natives went up taking another spotted pig as payment, they were thought to be insulting their friends by bringing back the same one. In anger the heavenly ones destroyed the ladder, thus cutting off all communication forever.

~ ~ ~ ~ ~
 ~ ~ The ~ ~
Family Fireside
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PAINLESS PAIN.

O God! who knoweth all our ways,
 And searchest all our heart's intent;
 Be with us thro' the length of days,
 In prayer, and praise, and sacrament.

Let pure religion's holy light
 Be, on the earth, our kindly guide;
 And when we step into the night,
 Thyself be present at our side.

When in the shadowy realm we wait,
 Prepare us for the coming hour
 When Christ, in full triumphal state,
 Shall come in plenitude of power.

Purge out our sin, refine our dress;
 So shall our spirits upward move,
 Each moment making gain of loss,
 Attaining more Thy light and love.

At last, thro' pain that is not pain,
 Our hope's true heaven shall be in sight;
 And Christ with all His saints shall reign
 In splendor, majesty, and might.

Huntingdon, Pa.

FRED. C. COWPER.

THE GOLDEN CALF.

By ROLAND RINGWALT.

CONSTANT references are made to the "Golden Calf," and sometimes the expression "the worship of the Golden Calf," is used as if it were a synonym for Mammon worship. This is a false interpretation of the famous passage in Holy Writ. Whatever the sins of the Israelites were, they were not, on the day they made the Golden Calf, guilty of avarice, for they sacrificed their gold to the idol.

If we can once bring the scene directly before our mental vision, we will find that it has a thousand modern parallels. The Hebrews were slaves—ignorant, vicious, superstitious, cowardly, and cruel. With them there went out of Egypt a mixed multitude, and these aliens probably brought with them all sorts of heathen vileness. Aaron, while mentally far higher than the bulk of his race, was a shrewd politician rather than a hero. In his heart he despised the worship of the Golden Calf, but he made the calf because popular feeling demanded it. Had Moses been present the image would not have been made. It is probable that many of the fugitives feared Moses more than they feared God. Ungrateful as they were, prone as they were to complain, still they felt that Moses was a being of purer clay than themselves. Dread of his wrath, and still more of his contempt, held them back from open idolatry. But when Moses was hidden in the clouds of Sinai, then all the old heathen longings asserted themselves. The memories of a land of brute worship swept away the fear of an unseen God. This is the meaning of that terrible chapter in the history of the Exodus.

One of the saddest parallels may be worthy of mention. In the seventeenth century French Jesuits established a mission in Paraguay. The priests were wise and practical; they founded a French village in South America; besides catechizing the natives they taught them farming, carpentry, the use of clocks and of many other articles known to civilization. Travellers were amazed at the system and order of the whole community, but this model settlement was kept in order at the price of eternal vigilance. If the priests left the field, the natives would kill the oxen at the plow, eat them half raw, and join in a wild heathen dance. Outwardly the missionaries had brought French civilization to Paraguay; really, with all their efforts, they had only cleaned the outside of the cup and the platter. Beneath the crust of nominal Christianity, the old volcano of heathenism was seething and boiling.

Every day we meet someone who is ashamed to utter profane or obscene language in the presence of a superior. He will fetter his lips for a day, a week, or a month; but withdraw the influence of that strong face and clear voice! At once the low habits re-assert themselves, and the coarse jest and loud oath fall

from the lips. Many a loungeer will go home in perfect sobriety, if he walks with one whose good opinion he desires, and whose scorn he dreads. He dare not leave his companion to enter a grog shop, and still less would he dare to ask his companion to join him. But the moment of relief comes, the strong man passes on his way, and the weaker turns to the nearest saloon.

The story of the Golden Calf! It is one of the darkest and saddest stories in human history. A large number of people have no sense of an unseen world and a future judgment. They have a vague desire to be respectable and a fear of bringing down upon themselves the wrathful scorn of someone whom they admire. But the moment the controlling power is absent the lower traits assume their old dominion. It is so to-day as truly as in the time of the Exodus.

A HARVEST EPISODE.

By MIRIAM LEONARD.

I GUESS we're out and injured, Sarah. Larkcome has skipped for Alaska." Jake Hoskins, roustabout for George Larkcome's harvest crew, leaned forward on the cayuse pony and smiled grimly at his wife.

Sarah Hoskins was a tall woman, angular, keen-eyed, quick of movement, sharp of tongue. As a girl she had been comely, ambitious, high-spirited. Five years as the wife of Jake Hoskins—known far and near as "Shiftless Jake"—had robbed her of her good looks but it had not dulled her ambition nor subdued her spirit. She was determined to "get on" in the world in spite of everything. The fact that four-year-old Freddie, her only child, was a cripple seemed to make her more fiercely determined to lay by a few dollars with which to purchase a little home in town. "I'll work my finger nails off," she was wont to declare, "before Freddie shall grow up like a heathen in these mountains." At which Jake would merely grin good-naturedly and remark that he had seen worse places to raise kids in than the Blue Mountains. Then he would take a chew of tobacco, shoulder his ax, and saunter out to cut cord-wood, while Sarah would put the little log cabin to rights, place Freddie in his express wagon, and take him out where he could watch her work in the garden or berry patch, her main sources of income during the spring and early summer. Jake never seemed to get around to do much in the garden, and when it came to taking the produce to town it was usually Sarah who was up by daylight, milked, got breakfast, dressed herself and Freddie, and was ready to drive to town by seven o'clock. Sometimes Jake succeeded in having the team hitched to the hack by this time, and sometimes he didn't; when he didn't, Sarah flew in and did it herself, scolding sharply, to be sure. However, Jake would laugh in his easy-going way, let the bars down for her to drive into the main road, put them up again, shoulder his ax, and take to the woods.

Jake could make cord wood. Every one admitted that. But making cord wood to haul ten or twelve miles and receive three dollars or three-and-a-half per cord is not a rapid road to fortune. Every one admitted that, too—even Jake, though he went on cutting it as cheerfully as ever, until the harvest season opened, when he would find work in the valley for two or three months. His harvest wages kept the wolf from the door the long winters when the snow lay for months, several feet deep. But this did not satisfy the ambitious Sarah, and the summer Freddie was a year old she left him with her mother and went with her husband as cook for the harvest crew. Her wages bought her a sewing machine, paint and paper for the inside of the cabin which was finished with lumber, and a few little comforts about the place for which her woman's heart had eagerly craved. The next year she went again, and the next, and as a result of her labors the little mountain home showed many improvements within and without.

But this year what had happened? Sarah Hoskins stood in the cook-house door and stared at Jake.

"Larkcome—skipped—Alaska?" she jerked out in a hard, tense voice. Her face, an instant before flushed from the heat of the stove, was death-like in its pallor; her large, toil-roughened hands clutched convulsively at the sides of her apron. "Oh, Jake, are you sure?"

The man nodded. "Living sure, Sarah. Collected every cent he could and took the train for Portland night before last. Sommers got wind of it last night and telegraphed down, but was too late. Larkcome was safe on board a steamer bound for Alaska." Jake reached into his pocket for his tobacco. "I didn't think it of Larkcome; by Jingo, I didn't! I guess I'd

better ride out and tell the men." He straightened up and turned the pony's head toward the crew at work in the distance. "Don't look so done up, Sarah," he remarked, as he started off. "I guess we won't starve."

"No," she muttered fiercely, "I guess we won't starve." She remained in the door looking off across the stretch of stubble fields on which the September sun spread its mantle of flame. Puffs of hot wind beat against her pallor-stricken face. The hum of the thresher and the buzz of insect life were the only sounds that broke the stillness, save the fierce throbbing of her own heart which surged with bitterness toward the man whose base dishonesty had defrauded, not only her and hers, but the whole crew, of their hard-earned wages. For three months she had slaved in the cook-house through the heat and dust of the harvest-fields of Eastern Oregon; and now—now what had she? George Larkcome had taken the proceeds of her labor and gone to the alluring gold fields of the North.

Blinding tears welled up in the woman's eyes, as, turning her face to the west, she looked off at the little town which, shrouded in the haze of Indian summer, was dimly visible in the distance. There was the home of her girlhood—the place where little Freddie now sat through the long warm days, waiting for her return. Poor little fellow, how he had clung to her and cried at parting. And she had promised him—ah, how her mother's heart ached at the thought—she had promised him a music box if he would be a "good little man and stay with grandma." And smiling bravely through his tears he had let her go, for the one great desire of his baby heart was to possess a music box that would play "bu'ful moosic" when it was "winded" up.

A music box! As well talk of buying a piano now. But how was Freddie, mere child that he was, to understand the force of circumstances which compelled her to break her word? And even if he could, how the joyous light would vanish from his eager little face. Oh, she must, she *must* keep her promise to him. But how? Other mothers—mothers of whom she had read—had jewels, rings, a watch—something to exchange for a few dollars; but such things had never been hers. Health and strength, a brave heart and willing hands—these alone were hers, and with them she could earn the desired amount. But it would require time—time to seek the work and time to do it—and she had sent word that she would be home on the morrow.

Suddenly a thought came to her. There was Bally, her own cayuse pony which her father had given her before her marriage—she could sell him. How useful the little animal had been to her. Could she part with her beloved pony? It would be hard, but for Freddie's sake.

Sarah Hoskins set her face hard and turned back into the little cook-house to prepare dinner for the hungry, disappointed men who would soon come straggling in, some loudly blasphemous, some crushed and silent, others hiding their anguish beneath a mask of stoic indifference. Scarcely a man in the crew but had some one dependent upon him for support—wife, children, sister, or aged parent. It was for these loved ones at home that the men had toiled so faithfully and uncomplainingly through the heat and dust of the past weeks, and many a night as, wrapped in their dew-laden or frost-covered blankets, they lay watching the starry heavens, they had pictured to themselves the happy faces that would welcome their return. And now—ah, heaven! that such injustice should ever be! George Larkcome was speeding northward with every dollar of their wages. Surely the man could not have realized the far-reaching extent of his dishonesty—the utter misery it would bring to the weak and helpless.

It was nearly noon when Jake returned to the cook-house. He tied Bally up and stepped inside where his wife was hastily setting the long table.

"Well," said Sarah, pausing with her hands on her hips to look enquiringly at her husband, "how do the men take their losses?"

Jake pulled off his hat and wiped the dust from his perspiring face with a red handkerchief. "Pretty hard, Sarah; pretty hard. But old 'Whiskers' is the hardest hit of all. The old fellow broke right down and cried like a baby. It seems his wife is sick in the hospital—cancer of the stomach or something—and he hasn't a dollar to get back home on. You know he came down from the Palouse with the Taylor boys, but they're not going back by team, so that lets him out on that score. The old fellow has been through the war but he says nothing ever cut him up like this. Why, he used to know Larkcome back in Iowa. That's why he came down. Larkcome promised him an easy job. I tell you, the boys all felt pretty blue, but when they

saw 'Whiskers' taking on so, they seemed to forget about themselves and just ran their hands down into their pockets; but it was no go; the whole crew couldn't rake together more than five dollars. If Bally hadn't been yours I'd have been tempted to—"

"You would, would you?" broke in Sarah fiercely. "As if *we* had anything to help Isaac Walsh or any one else with. No, sir, Jake Hoskins, we've nothing to give away."

"I know it," Jake admitted meekly; "but if you had seen the old fellow, Sarah, you wouldn't have thought of that."

The woman's face hardened. "Charity begins at home," she flashed. "If you're so tender-hearted all at once, why don't you think of Freddie?" She resumed her work, putting the dishes down with noisy force.

Jake shrugged his shoulders. "Oh, the kid's all right," he returned. "He'll perhaps shed a few tears over that music box, but that won't hurt him. He's got to learn, sooner or later, that the world—"

"That the world is full of cruel injustice and base dishonesty," interrupted Sarah, her face aflame with sudden anger—"that it's full of deceit, of treachery, of—"

The sound of a footstep caused her to pause abruptly and turn toward the door. The face she saw was as the face of a dead man—ashy, drawn, hollow-eyed. Was it imagination or had the long white beard grown whiter since morning? Isaac Walsh stood in the doorway and held out a bony, dust-soiled hand.

"I stopped a minute to say good-bye, Mrs. Hoskins," he said in a husky, tremulous voice. "I'm sorry for you and Jake—for the boys out there."

In the presence of this man's anguish, a sudden change swept over Sarah Hoskins. Anger and bitterness fled from her heart, and in their place came pity—pity so deep, so true, so over-powering that it thrilled her whole being. Still, no gentle, comforting words fell from her lips. Silent, rigid she stood there, staring helplessly into that death-like face. She felt his cold, nervous hand slip from her clasp, heard his farewell to her husband, saw him shoulder his roll of blankets and turn to go; then the power of speech and motion returned to her, though what she said and did she could never recall with any degree of accuracy. She had a confused, tear-blurred recollection of rushing at Bally and throwing her arms about his neck, of fastening a roll of blankets on him behind the tall form of Isaac Walsh, of hearing the husky words, "May God bless you, Mrs. Hoskins, and forgive George Larkcome"; then all was blank and the next thing she remembered she was standing in the cook-house door, gazing dully at the little whirls of dust that spun in the wake of Bally's heels. In the face of another's sorrow, whose need was greater than her own, she had forgotten self and given that, which but a moment before, she had been loth to part with even for Freddie. But there was no regret in her heart, only a little wistful longing that her crippled boy could understand and not cry for the "bu'ful moosic" that is "winded" up.

KEEPING ONE'S SELF.

By C. H. WETHERBE.

TRUSTING in God may be carried to such an extent as to become sheer fatalism. Real trust in God involves the necessity of one's doing all that he can to keep himself from unnecessary exposures to danger of all kinds. It is incumbent on the man who has been rescued from a course of malignant intemperance, and has made a profession of Christianity, to keep himself strictly aloof from places where intoxicants are sold, and also from those intemperate companions with whom he formerly associated. It is ridiculously idle for such a one to beseech God to keep him temperate and true, while at the same time he will not keep himself from the allurements of drinking dens and intemperate companions. He who says that because God is almighty he will trust himself to God's care of him in places where he had formerly been the easy victim of the power of strong drink, is not actually trusting God, but is rashly presuming upon His goodness and grace.

A few years ago there was a young man who had been rescued from a life of debauchery. For many years he was a periodical drunkard, but while he was in New York City, in a badly demoralized condition, he entered the Rescue Mission which was superintended by Colonel H. H. Hadley, and soon he became thoroughly turped from his evil life, and also became a Churchman. He was reared in the place where I reside, and for years I was well acquainted with him. He was talented, well educated, and was an able writer. He at once engaged in rescue

mission work, and for awhile accomplished much good. But there was a fatal defect in his judgment of the proprieties of a reformed life. He did not well consider the positive necessity of keeping himself from places where his weakness would be most exposed. When visiting his former home for a vacation of several weeks he would board at a liquor hotel. He told some of his friends that he desired to show the people that he could withstand temptation. He did so for a while, and then he suddenly yielded, became intoxicated, repented in shame, and righted himself before God and man. Several times this thing happened, but he recovered, and finally died.

The lesson of his career is that one must keep himself from such places as unnecessarily bring his weakness under a temptation which he is quite likely to be unable to successfully resist.

THE LEMON AND ITS VARIED USES.

THE LEMON was unknown to the ancient Greeks and Romans. Now it is so extensively used in the culinary art, and we have grown so accustomed to the delicious flavor, that we could not very well do without it. It was the introduction of the lemon by the Arabs into Spain, about the twelfth or thirteenth century, that caused it to gradually become more freely used with meat and fish, as well as in the preparation of other dishes. As regards England, it was cultivated in the Azores in the year 1494, and shipped to England until 1838, when this particular trade ceased. At the present time the lemon is grown in Portugal as well as Spain, in California, Florida, etc., and there are as many as forty-seven varieties.

A lemon-tree grows from ten to twelve feet high, the flowers, somewhat like the orange-blossom in appearance, having, like that much favored bloom, a sweet odor of their own. In Spain or Sicily a large tree will bear, perhaps, three thousand lemons. The fruit is gathered green, each lemon protected in paper and packed in cases—about four hundred and twenty in each case.

The gathering is not confined to any particular part of the year, excepting in Sicily, where they appear to be collected only in November and December.

Slices of lemon form a cooling and appetizing table decoration. They may be cut in various ways, as fancy may dictate. At a cold luncheon, "high tea," or supper, by way of a pleasing variety, four red geranium petals may be lightly placed on each slice round the dish.

Lemon is a delicious accompaniment to roast or boiled turkey or chicken, mutton and veal cutlets, roast veal, salmon, sole, plaice, etc.

In the flavoring of sauces and soups it is invaluable. In the preparation of forcemeats it is an essential ingredient, as well as in all manner of sweet dishes.

The following recipe for "Sir Watkin," or lemon pudding, will be found reliable:

Ingredients—Two fresh eggs, half a pound of beef suet, half a pound of breadcrumbs, half a pound of moist sugar, and two large lemons.

Bread for puddings, should, of course, be stale and free from crust. The suet must be chopped finely. Put the chopped suet and breadcrumbs into a bowl, also the sugar; grate the rinds of the lemons; add the juice and a pinch of salt; stir well with a wooden spoon; well whisk the eggs; add these and thoroughly mix the whole. Butter a basin or mould, and pour in the mixture. The bottom of the mould may be decorated with a few sultana raisins, but the pudding will be very nice without. It should be steamed for two or two and a half hours.

Lemon Sherbet is made by boiling the thin rind of lemons with a little bruised ginger and loaf sugar—the lemon juice being added afterwards. The ingredients should be in the following proportions: two lemons, two quarts of water, half a pound of loaf sugar.

Lemon Cheese-cake is easily made, and forms a nice change from preserves for open tarts or tartlets or Victoria Sandwich. The ingredients are: one pound of crushed loaf sugar, six fresh eggs, three large lemons, a quarter of a pound of fresh butter. Grate the rinds of two lemons into a bowl, add the sugar, butter, and the juice of three lemons. Mix all well together, whisk the eggs (leaving out the whites of two), and pour to the mixture. Then put the whole into an enamelled pan and boil gently over a slow fire, stirring the while with a wooden spoon, until it has attained the consistency of honey. Put into pots, cover with paper, and it will keep a considerable time.

Lemonade is little trouble to make and is a delicious drink in summer or winter.

Pickled Lemons take a little time in the preparation, but are worth the trouble, as it is so nice an accompaniment to cold meat, and a change from other pickles. Grate off a little of the rinds, then put them into salt for ten days, *i. e.*, cover well with salt and do not let the lemons touch each other. Remove carefully from the salt, put into jars and pour over them some boiling vinegar in which pepper and spice have been boiled. In a week or two the jar will want filling with a little more vinegar. Keep the pickle some time before using.

The juice of a lemon in a tumbler of hot water, taken each morning before breakfast, has proved itself a useful daily tonic to many who have tested its efficacy.

MUST HAVE A SYSTEM.

IN THESE DAYS of burning sun and motionless air housework becomes a bugaboo to the woman who follows it in the haphazard fashion peculiar to femininity. System and system alone can make housework endurable in weather like this, and unto those of my sisters who have duties in their homes to accomplish I give brief words of advice.

The cooking of breakfast is usually the first duty of the morning to the woman who does her own housework, says the *Pittsburg Press*. A hint here, which followed, will make the meal a delightful respite and preparation is worth harkening to.

First, the fruit which should begin every breakfast, even in the humblest home, and which is more precious than meat in such weather as this. Select one of the tart fruits, oranges or berries or cherries, and have it thoroughly chilled before serving.

The cereal which should follow ought to be cooked the night before; then it need only be set in boiling water to be steamed to the proper temperature, and it is ready to serve, smooth and well-cooked instead of in the hard, lumpy balls which are too often placed on the hurried early breakfast table.

If meat is used daily, select one of the summer meats, one which has no heat-making qualities, and, if possible, have a dish of cool, chilled radishes nestling in green leaves. It looks cool, it tastes cool, and, above all, it makes the breakfaster feel cool and better satisfied with the world in general.

Instead of meat every morning, however, some other equally-nourishing and strengthening dish may be served with benefit to the brain worker, whose nervous nature and disposition require rather phosphates than animal replenishment. Corn fritters served on a platter garnished with a sprig or two of barley, baked potatoes nestled in the depths of a snowy napkin, scrambled eggs well seasoned and dusted over with a dash of cayenne pepper, or potato cakes made from cold mashed potatoes, all may take the place of meat. A summer breakfast makes clear brains for the day's work, stronger stomachs for the evening's meal and more energetic feelings for the whole individual.

In planning the breakfast, however, we have wandered away from our first subject of system in summer household work. The wise woman is she who rises half an hour earlier so that breakfast may be cooked in leisurely fashion, who places the dishes together as she uses them, and who, by every contrivance saves herself steps and strains in the accomplishment of her work. Closed blinds and open windows make a room cool and dark, and if care is taken that articles be not spilled and dust be banished carefully every morning, a generous tithe will repay itself a thousand fold in the added strength and spirits of the woman who ordinarily would be jaded and haggard during these warm days.

KEEPING FOOD IN SUMMER.

CHARCOAL is of great value in keeping store-rooms and food sweet. Place a shallow dish of charcoal in the larder. In milk rooms or other rooms where food is kept set dishes of charcoal. If poultry or birds are to be hung in a cool place for a few days, remove the internal organs, and partially fill the body with charcoal. Now wrap the bird in paper and hang up. If the outside of the poultry is rubbed with black pepper it will be still further protected from flies. Small birds, livers, kidneys, sweetbreads, etc., may be wrapped in paraffine paper, and then be buried in a bed of charcoal.

For keeping large pieces of meat and poultry here is a simple device: Have a large barrel or hogshead half filled with charcoal. Put meat hoops in a strip of joist and place it across the top of the barrel. Have a netting to spread over this. This barrel may be kept in a cool place, and pieces of meat hung on the hoops. The charcoal will keep the atmosphere dry and sweet, and the netting will be a protection against insects. Should there be danger from rats or mice, use wire netting.

Fresh fish may be rubbed with salt, wrapped in paper, and buried in a bed of charcoal. Of course, the charcoal in boxes and barrels should be changed at least once a month. It can be used for lighting fires or for broiling meats or fish. If, however, it is difficult to get a good supply of charcoal, the old can be purified by putting it into the stove with a few lighted chips, and allowing it to burn until red hot. At this stage open all the windows and let the gas pass off; then close the draughts of the stove, remove the covers and leave the room. When the charcoal becomes cold, it will be ready for use again.

If there is any question as to the purity of the water, none of it should be used for drinking or cooking purposes unless it is first boiled. There are several methods of purifying water, but boiling is the safest of all. When water is tainted by decaying vegetable matter, several methods are used to purify it. It may be boiled or filtered through charcoal or oak chips, or a little alum may be added. The addition of the astringent wood or the alum causes the albuminous matter in the water to coagulate and fall to the bottom, and the purified water can be poured off.

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

Church Calendar.



July 28—Eighth Sunday after Trinity. (Green.)
 Aug. 2—Friday. Fast.
 " 4—Ninth Sunday after Trinity. (Green.)
 " 5—Monday. (White at Evensong.)
 " 6—Tuesday. Transfiguration. (White.)
 " 7—Wednesday. (Green.)
 " 9—Friday. Fast.
 " 11—Tenth Sunday after Trinity. (Green.)
 " 16—Friday. Fast.
 " 18—Eleventh Sunday after Trinity. (Green.)
 " 23—Friday. (Red at Evensong.) Fast.
 " 24—Saturday. St. Bartholomew. (Red.)
 (Green at Evensong.)
 " 25—Twelfth Sunday after Trinity. (Green.)
 " 30—Friday. Fast.

CALENDAR OF COMING EVENTS.

July 24-28—Brotherhood of St. Andrew, Detroit.
 Oct. 2—General Convention, San Francisco.

Personal Mention.

THE Rev. THOMAS B. BERRY will join his family at their summer home, "Pine Acre," Lake of Bays, Ont., July 22nd, remaining until September 1st.

THE Rev. C. H. BRENT of St. Stephen's Church, Boston, has declined the Professorship of Dogmatic Theology in the University of the South, to which he was recently elected.

THE Rev. L. R. F. DAVIS, of Philadelphia, has been elected rector of St. James' Church, Eureka Springs, Ark.

THE Rev. C. K. DRAKE has accepted a call to the Church of the Ascension, Waltham, Mass., and will enter upon his duties in September.

THE Rev. Dr. PERCY T. FENN, rector of St. James' parish, Texarkana, has been called to the rectorate of Trinity Church, Mobile, Ala.

THE Rev. WM. GARDAM will have charge of the Church of All Angels', Southampton, Long Island, during the month of August.

THE Rev. T. B. LEE, rector of St. David's, Austin, President of the Standing Committee of the Diocese of Texas, requests that all communications be sent to the Secretary, Mr. R. M. Elgin Houston, as Mr. Lee leaves for Manitou, Col., on the 25th of this month to be absent until the middle of September.

THE Rev. HAROLD THOMAS, of Columbia, S. C., has accepted the rectorship of St. John's Church, Florence, S. C., and will enter upon his duties September 1st.

DEGREES CONFERRED.

NORTHERN ILLINOIS COLLEGE.—Ph.D. upon the Rev. LEWIS BROWN, of Indianapolis.

ORDINATIONS.

DEACONS.

MASSACHUSETTS.—By the Bishop of the Diocese, June 19th, in St. John's Memorial Chapel, Cambridge: Messrs. ROBERT DAVIS BROWN, ROBERT FRANCIS CHENEY, MURRAY WILDER DEWART, SMITH OWEN DEXTER, WILLIAM JAMES DIXON, WILLIAM EDMUND DOWTY, FREDERIC WHITNEY FITES, ALLAN JACOBS, GLENN TILLEY MORSE, WILLIAM SATTERLENE PARKER, HARLAND HOLMES RYDER, EDWARD STURGIS, EVERETT MARSHALL WATERHOUSE.

OHIO.—In the College Church of the Holy Spirit, Gambier, by the Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio, on Sunday, June 23d, 1901, the following candidates were ordained deacons: JAY J. DIMON, WILLIAM M. SIDENER, WILLIAM A. STIMSON. The last named candidate was ordained for the Bishop of Quincy, and at his request. The preacher on the occasion was the Rev. W. S. Baer, of Sandusky; the presenter was the Rev. C. L. Fischer, D.D.

MEMORIAL.

RESOLUTIONS ON THE DEATH OF THE REV. W. T. WALKER.

AT A MEETING of the vestry of Christ Church, Biddeford, Me., held on Friday evening, July 12th, the following resolutions were adopted:

Resolved, That we, the undersigned Wardens and Vestrymen of Christ Church, Biddeford, Dio-

cese of Maine, desire to extend our heartfelt sympathy to the family of the late Rev. William Taylor Walker, in the great loss they have sustained by his death, and to express, on behalf of this parish, our appreciation of his untiring zeal and self-sacrifice in his work as curate of this church.

Resolved, That a copy of these resolutions be engraved and sent to Rev. Mr. Walker's family, and that the same resolutions be published in the daily papers of Biddeford and the Church papers, and be spread upon the records of the vestry.

I. E. SMITH,
 JOHN BURCHILL,
 JOHN COWGILL,
 JOSHUA W. GRAYSON,
 EDWIN BARDSLEY,
 HARRY ACHWICH,
 JOSEPH ETCHHELLS,
 JAMES HOIST,
 GEO. W. SCOTT, Clerk.

WANTED.

POSITIONS OFFERED.

WANTED, in small Western town, a good physician. Good opening. Churchman preferred. Address, Rev. F. M. BACON, Sauk Rapids, Minn.

WANTED.—Organist and choirmaster for a church in a thriving Western city. Excellent opportunity for pupils. Address, Rector, care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

CURATE in Eastern city parish, leaving on account of financial stringency, desires work. Country parish or mission within 200 miles of New York preferred. Extempore preacher, musical, married. Address, MADISON, care THE LIVING CHURCH, Milwaukee.

TO VESTRYMEN.—Experienced priest, extempore preacher, who is also fine organist and choirmaster, desires parish or position as assistant, on September 1st. Address, 5 N. Lee St., Cumberland, Md.

A YOUNG hard-working married Priest desires work in Parish, Mission or as Assistant. Address C, THE LIVING CHURCH, Milwaukee.

PAN AMERICAN EXPOSITION.

[A select list of parties desirous of receiving guests at Buffalo during the Exposition. No names received for this list without reference to one of the clergy or to some other person of prominence.]

ROOM with breakfast, \$1.25 per day. Refer to Rev. G. G. Ballard. Address, Mrs. M. E. LANSLOWNE, 60 Anderson Place, Buffalo.

ROOMS with or without breakfast. Rev. C. M. Pullen, 192 Summit Ave., Buffalo. Ten minutes' walk to Exposition.

THE UNDERSIGNED, who has no pecuniary interest whatever in the movement, wishes to draw the attention of readers of THE LIVING CHURCH who will visit Buffalo this summer to Mrs. Dr. CAMERON's bureau of information regarding rooms and board. Her address is 305 West Utica street. Mrs. Cameron has collected about 600 names of people, not professional boarding-house keepers, who will be glad to make a "little something" out of their rooms during Pan-American. Her list consists wholly of families situated in the very best parts of the city and only the nicest kind of people are desired as roomers. Many are Church homes and can be endorsed by the undersigned who simply wishes to recommend Mrs. Cameron's scheme.

HARRY RANSOM,
 Rector of St. Andrew's Church,
 Buffalo, N. Y.

SUMMER RESORTS.

THE CATSKILLS.

CHURCHMEN visiting the Catskills will find daily services and Celebrations each Sunday and Holy Day, in Gloria Dei Church, Palenville, N. Y.

WILLIAM WHITE HANCE, Rector.

ST. LUKE'S HOSPITAL, MARQUETTE, MICH.

THE ATTENTION of Invalids desiring summer change is called to this completely equipped modern hospital. Accommodations are equal to the best, and rates less than in many inferior institutions. Trained nurses, private rooms, complete staff, favorable and delightful summer climate. Address the SUPERINTENDENT. Refers by permission to Bishop Williams, Marquette.

BUSINESS OPPORTUNITIES.

A SAFE MINING INVESTMENT will be a dividend paying proposition from the time the machinery starts.

The following letter explains itself:

Milwaukee, Wis., July 15, '01.

"I have recently made a personal examination of the Hannah Group of Mines in Granite County, Montana, took out ore from the various parts of the property and had assays made. I found everything in regard to the property as good or better than it had been represented, and the statements given in the prospectus of the Milwaukee Gold Extraction Co., to be borne out by facts."

Signed, HENRY F. SCHULTZ,
 Formerly Schultz & Bond.
 CHAS. ROHLFING.

A Limited Number of Shares For Sale at 20 Cents Per Share.

The Milwaukee Gold Extraction Company was formed for the purpose of acquiring and operating the Hannah Group of Mines in Granite County, Montana. Sufficient money is assured to pay for the property, and now a limited number of shares to be sold for the purpose of erecting a mill of 100 tons. The property contains throughout its entire length a vein of free milling gold ore over 60 feet wide, besides a number of smaller veins, and this entire mammoth body of ore will yield a net profit of \$5.00 or more per ton. The speculative feature is entirely eliminated, as we have the ore in large bodies, and will begin work just as soon as the machinery can be erected. This is the best and safest mining proposition ever offered to the public. The officers are Milwaukee business men of high standing.

Send for our prospectus and look us up.
 Make checks or money orders payable to

E. A. SAVAGE, Secretary.

Reference as to standing, First National Bank.

THE MILWAUKEE GOLD EXTRACTION CO.,
 157 West Water Street, Milwaukee, Wis.

THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for any Endowment desired.

Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

REV. E. W. HUNTER,
 Secretary General,
 Rector, St. Anna's,
 New Orleans,

OR

L. S. RICH,
 Business Manager,
 Church Missions House,
 Fourth Ave. & 22d Street,
 New York

MISCELLANEOUS.

NURSE, having lovely home on farm, will give best of care and board to feeble-minded children and epileptics; doctor's reference. Box 122, Grayslake, Lake County, Ill.

FOR SALE.

GREEN and violet stoles, in good condition, for \$8.00. Purchaser gets cassock and surplice free. E. P. GREEN, Ansonville, N. C.

ORGAN. A second-hand Pipe Organ, full value \$500, will be sold cheap. For particulars address Rev. E. V. EVANS, Tivoll-on-Hudson, N. Y.

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

WHITSUNTIDE, 1901.

At its meeting October 9th, 1900, the Board of Managers declared its policy for the fiscal year ending August 31st, 1901, in the following resolutions:

Resolved, That it is the sense of this Board that the Church's duty to-day, in the face of its opportunities and responsibilities, is enlargement and not retrenchment.

Resolved, That future appropriations should be based upon the hope of larger income.

The Board believes that these resolutions outline the only right policy in the Church's missionary work. At the meeting of May 14th, 1901, in making the appropriation for the fiscal year beginning September 1st, 1901, it planned

for further extension and pledged the Church for its missionary work in all fields for the year ending August 31st, 1902, to the amount of \$610,000, subject to slight increases to meet special opportunities or emergencies during the year.

But, while taking this action, the Board was faced by the fact that the Church has failed to provide sufficient money to meet the appropriations for the current year. There is grave danger of a deficit on September 1st of \$100,000 or more. The Board, therefore, felt compelled to adopt the following resolution, offered by the Treasurer:

Resolved, That, in case the contributions, legacies and interest from trust funds for the year ending September 1st, 1901, shall fail to meet the appropriations for the same period; and, provided that said deficit at the close of the year shall be found to be not less than one hundred thousand dollars (\$100,000), a reduction at the rate of ten (10) per cent. on all appropriations for the coming year shall be made, and a proportionate reduction for any less deficit; provided, further, that this reduction shall apply proportionately only for the nine months beginning December 1st, 1901.

Great damage and hardship would result from the reduction of appropriations. From all parts

of our own country and from the missions abroad come reports of successful work and of many opportunities for extension. The Church has the money, and ought to give it.

Most of the parishes have made their annual offerings; some of them in spite of local urgent need. Therefore the Board asks the men and women, who have the honor of the Church at heart, to make direct individual gifts in addition to those they have made, or expect to make, through the parochial offering. The need is immediate. One dollar or one thousand will help. The support and efficiency of every missionary at home and abroad are at stake.

THOMAS M. CLARK, *President*.

WILLIAM CROSWELL DOANE, *Vice-President*.

ARTHUR S. LLOYD, *General Secretary*.

GEORGE C. THOMAS, *Treasurer*.

Offerings should be sent to George C. Thomas, Treasurer, 281 Fourth Avenue, New York.

BOOKS RECEIVED.

SMALL, MAYNARD & CO.

Ralph Waldo Emerson. By Frank B. Sanborn. In the *Beacon Biography Series*, under the editorship of M. H. DeWolf Howe. Price, 75 cts., net.

HENRY T. COATES & CO., Philadelphia.

Crankisms. By Lisle de Vaux Mathewman. Pictured by Clare Victor Dwiggin. Price, \$1.00.

F. TENNYSON NEELY.

The Old Plantation. How we lived in Great House and Cabin before the War. By James Battle Avirett, Author of *Ashby and His Compcoers, Who Was the Traitor*, etc.

LONGMANS, GREEN & CO.

Flander's Widow. A Novel. By M. F. Francis (Mrs. Francis Blundell), Author of *Pastorals of Dorsett, The Duenna of a Genius*, etc. Price, \$1.50.

FUNK & WAGNALLS CO., New York.

The Jewish Encyclopedia. Vol. I. A descriptive record of the history, religion, literature, and customs of the Jewish people from the earliest times to the present day. Prepared by more than four hundred scholars and specialists. Isidore Singer, Ph.D., Projector and Managing Editor, assisted by American and foreign boards of consulting editors. Complete in twelve volumes, embellished with more than two thousand illustrations.

The Church at Work

OFFICIAL ANNOUNCEMENT.

The Rev. Herman L. Duhring, D.D., the Special Agent of the Board of Missions for the Sunday School Auxiliary, esteems it a happy privilege to announce that Mr. George C. Thomas, the Treasurer of the Board, reports this day (July 19th), that the Sunday Schools of the Church have as an auxiliary to the Board, raised \$101,247.42 for Missions. Thus the \$100,000 so long prayed for, desired, and worked for, by the late Dr. Langford, is now, at least, an acknowledged fact. Congratulations, a ton of congratulations (and a long ton, too, no short measure), to all the officers, teachers and scholars of our Church Sunday schools throughout the United States, for co-operating and working together enthusiastically in this one grand purpose of giving to Missions at Easter a \$100,000 for the spread of the Gospel at home and abroad. This united, successful and systematic effort, this six weeks' work in Lent, is an object lesson to the Church at large as to possibilities that might be made realities by our six thousand congregations coming forward to do likewise, in Advent, Epiphany, or Trinity-tide, for the General Missions of the Church. The Sunday School Auxiliary has done well for the first Lent and Easter of this Twentieth Century, and the Churches can do likewise, and even better, with the same systematic effort.

"Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they plentifully bringing forth the fruit of good works, may by Thee be plentifully rewarded, through Jesus Christ our Lord."

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Services at Bethesda Church, Saratoga Springs.

THE SERVICES on the Sixth Sunday after Trinity were of unusual interest in Bethesda Church, Saratoga Springs. The Rev. Dr. Carey, the rector, was assisted by his fellow-members of the Joint Commission on the marginal readings of the Holy Bible. Bishop Hall of Vermont was the celebrant at the 7:30 A. M. service, at which there was a large attendance. At the 10:45 A. M. service morning prayer was read by the Rev. Dr. Lucius N. Waterman, the lessons were read by the Rev. Dr. Body, and the Litany by the Rev. Thomas J. Packard. There were also in the

chancel with the rector, the Rev. Dr. Holcombe of New York, Dr. Spenser Roche of Brooklyn, and the curate of the church, the Rev. J. H. Fielding. Bishop Hall preached to a congregation which filled the sacred edifice, upon "The Right Use of Anger," taking as his text St. Matt. v. 21, 22. At the evening service the sermon was by the Rev. Dr. Body of the General Theological Seminary, on "The Right Use of the Bible," the text being, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." In his sermon, Dr. Body made appropriate references to the work of the Commission.

CALIFORNIA.

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

Death of the Rev. Geo. S. Mead.

NEWS has reached San Francisco from Guatemala of the death of the Rev. George S. Mead, head master of Trinity School of this city. Mr. Mead had been on a vacation tour in Central America. For the last fifteen years, with few intervals, he had been connected with Trinity School as chief instructor. Since the illness of Dr. Spalding he had occupied the position of head master. He was ordered deacon by Bishop Brown of Fond du Lac in 1878, but never assumed a parochial charge. He preferred to devote his energies to teaching, for which he had great aptitude and liking. Besides being a thorough classical scholar, Mr. Mead was a deep student of English literature and of natural sciences.

CHICAGO.

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

Corner-stone of St. John's laid—Enlargement of St. Peter's Parish House—Outings of Choirs and Clergy—Volunteer Nurses.

ON SUNDAY, the 21st, at 7 P. M., the Rt. Rev. C. P. Anderson, D.D., Bishop-Coadjutor, laid the corner-stone of St. John's, corner of Vine and Reece Streets, very near the intersection of Clybourn Avenue and Larrabee Street. This mission originated as an offshoot of St. James', about eleven years ago, and it now has, since the death of the Rev. H. Duboc, a few weeks ago, the Rev. H. C. Granger as its priest-in-charge, who also officiates in St. Matthew's, North Evanston. The mission owes much to the unflinching in-

terest taken in it by Mr. Arthur Ryerson, prominent in the councils of St. James, and a former president of the Church Club. The lot on which a church, costing about \$8,000, is being built, was purchased for \$4,500, and this is fully paid for.

WORK was begun a fortnight ago on the enlarging of the parish house of St. Peter's, which will also give increased seating for the church. The contract was let for \$7,000, and it is hoped to have the enlargement, which is much needed, and for which provision was made at the Easter offertory, completed by the beginning of October. The rector, the Rev. Frank Dumolin, leaves on the 24th for his summer vacation in Maine, visiting the Buffalo Exposition en route, and intending to return for duty on the first Sunday in September. His assistant, the Rev. Herbert B. Gwyn, returned on Monday from a few weeks' holiday in Canada.

THE CHOIRS and clergy of our principal churches all take their outings this month. St. James' camped near Madison, Wis.; Grace Church, at Lake Delavan, where also the rector, the Rev. Dr. E. M. Stires, is summering prior to his going to St. Thomas', New York, in September. His assistant, the Rev. J. M. Ericsson, has also been at the lake for a few days at a time.

THE CHOIR of Our Saviour camped at Druse's Lake, west of Waukegan, where Christ Church of that town own a camping ground, with buildings, boats, etc. The Rev. J. H. Edwards, rector of Our Saviour, went on the 17th to Elk Rapids, Traverse Bay, where, for three or four Sundays, he will take the Sunday duty in St. Paul's. St. Paul's choir, Kenwood, camp at Diamond Lake; the rector, the Rev. Herman Page, is spending six weeks in the East, the Rev. C. H. Bixby, rector emeritus, taking charge of services. St. Andrew's choir go to Lake Beulah, on the line of the Wisconsin Central. The rector takes no summer vacation this year, as he goes in October to General Convention, a delegate from the Diocese. The church is now lighted by electricity. The rector and Mrs. DeWitt gave the boys of the choir a lawn party on the evening of the 1st. The choir of St. Bartholemew's, Englewood, enjoy their outing under canvas on the banks of the St. Joe River, Michigan. The men of Trinity choir went to Lake Marie on the 15th.

Through some misunderstanding, the boys, to the number of some 35, were left behind, but largely through the generosity of individual vestrymen and parishioners, led by his honor, Judge Jesse Holdom, they are guaranteed their outing, though it will be a trifle later than intended. The Rev. C. Scadding of La Grange, and the Rev. John Henry Hopkins of the Epiphany, are representing the clergy at the annual convention of the St. Andrew's Brotherhood in Detroit this week. The former goes on to Western Canada for a month's vacation; his *locum tenens* in Emmanuel during August being the Rev. Robert O. Cooper of Owosso, Mich. The Rev. John C. Sage of St. Luke's, Dixon, is visiting with Dr. Clinton Locke at Wequetonsing, Little Traverse Bay. Dr. A. W. Little is in Maine for two months, the Rev. Benj. Matrau taking the duty in St. Mark's, Evanston.

No CHURCHES, but some Sunday schools, are closed this summer.

THE combined Sunday schools of St. Barnabas and St. Timothy, two missions on the west side in charge of the Rev. E. J. Randall, picnicked at Mill River Park, near Batavia, on the 23rd.

FIFTY PHYSICIANS, nurses and clergymen have already responded to the appeal for medical services in the crowded tenement districts during the summer months. From the Cathedral, the Dean, the Rev. Luther Pardee, has tendered the good offices of a physician, a sister, two nurses and three clergymen, for ministration to needy infants and children while the heated term lasts.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.
Consecration of St. Gabriel's, Undercliff.

UNDERCLIFF WAS ORIGINALLY the name given to a ranch house on the banks of the Huerfians (pronounced Wharfans), under the bluffs, which house was made untenable by a flood, and the owner built on the rocks above.



ST. GABRIEL'S, UNDERCLIFF, COL.

The name lingers as the title of one of Uncle Sam's many rural postoffices, which office is in one large room of a ranch house, also serving as a store. You are to understand, therefore, that St. Gabriel's, Undercliff, stands on the open prairie, in no town, and with but two houses in clear sight of it and with a school house close by. To this community of cattlemen and ranch folk, living within a radius of eight miles, the rector of Holy Trinity, Pueblo, was divinely led in 1888, and since then he has held services from time to time in the three school houses on the creek. Last autumn a movement for a church was made, and so heartily did the people respond with labor and cash, that a stone building,

quite fully furnished and paid for, at a cost of \$500, is the result. For the consecrating of this church there gathered in Pueblo, late Monday afternoon, July 15th, the Rt. Rev. Arthur L. Williams, D.D., Bishop Coadjutor of Nebraska, the Ven. C. Y. Grimes, the Rev. V. O. Penley of Golden, the Rev. Benj. Brewster of Colorado Springs, the Rev. B. J. Fitz, and the Rev. Arnold Bode, of Denver. At 6 a.m. of Tuesday these guests, with the rector of Holy Trinity, a choir and lay friends, some thirty odd all told, left in carriages for the twenty-mile drive across the prairie, and arriving at St. Gabriel's, they soon saw people, an hundred or more, on horseback and in rigs of all sorts, making for the same point.

Shortly after ten a procession of vested choristers and the reverend clergy passed from the school house to the church singing "The Church's One Foundation." The ranks were opened, and Bishop Williams advanced to the locked door and rapped. Entrance being gained the procession passed to the chancel singing the 24th Psalm. The Bishop being seated within the sanctuary and acting as assessor to the Rt. Rev. John Franklin Spalding, D.D., Bishop of Colorado, called for the instrument of donation which was read by the rector, thereupon he proceeded with the service, Archdeacon Grimes reading the sentence of consecration. Morning prayer was said by the Rev. Benj. Brewster, and the Rev. V. O. Penley and Bishop Williams proceeded to the celebration of the Holy Eucharist, with the rector and the Archdeacon as gospeller and epistoler, the Rev. B. J. Fitz serving. The sermon was by the Bishop.

The Rev. Arnold Bode of Trinity Memorial Church, Denver, played the organ. Farmer's *Te Deum* was sung, and the music for the Eucharist was partly Gower's and partly Cruickshank's. Gounod's "King of Love" was sung at the offertory. The church has pews to seat seventy people. Kindergarten chairs were taken out from town that the children might sit in the aisle, yet part of the congre-

clergy present spoke briefly to the people, and the Sacrament of Holy Baptism was administered to one adult.

We question whether the consecration of larger and more costly churches has brought greater joy than did the setting apart of this simple temple of the Lord in what was once known as the great American desert.

DELAWARE.

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

Consecration at Townsend—Anniversary at Stanton—Gifts to Emmanuel, Newcastle—Clerical changes—The annual lawn fete—Summer services at Rehoboth—Death of Dr. Du Hamel.

ST. MARY'S CHAPEL, Townsend, was consecrated by the Bishop of the Diocese on Thursday, June 20th. This pretty church is the offspring of old St. Anne's Middletown, whose rector, the Rev. W. J. Wilkie, has been holding services in a private house at Townsend for some time. Through the liberality of the people there, assisted by his own parishioners and outside friends, the church has been built and paid for. It is a churchly structure of wood, capable of seating a congregation of 100 people. The consecration sermon was preached by the Archdeacon of Wilmington, and the lessons read by the Rev. Dr. Jefferis.

ST. JAMES' DAY is always an occasion of great interest in St. James' Church, Stanton. For many years it has been the custom for people to gather from far and wide to spend the day at this old colonial church. The Bishop and some of the clergy always attend and the exercises of the day are greatly enjoyed. The rector, the Rev. Dr. Rede, and his people, are providing for the entertainment of all who will come this year, and extending a cordial invitation to all former members and friends of the parish to be with them on the 25th.

MISS VIRGINIA LONG has recently presented to Immanuel Church, New Castle, a handsome silver chalice and paten, plated with gold and adorned with precious stones. This splendid set is intended to supplement the old communion service given to the parish by Queen Anne in its early days.

THE REV. G. VALERIE GILBREATH, formerly of Greenport, Long Island, began his rectorship at Smyrna July 11th, and was cordially received by the people.

THE REV. L. R. COMBS has resigned the rectorship of St. Luke's Church, Seaford, and removed to Virginia, much to the regret of his people. His place has not yet been filled.

THE ANNUAL LAWN FETE for the benefit of the Day Nursey and Hospital for Babies, Wilmington, will be held at Bishopstead on the afternoon and evening of Wednesday, September 11th, at which time there will be a sale of articles prepared by friends of the institution.

THE SERVICES at All Saints' Church, Rehoboth, are being kept up during the summer by different clergy of the Diocese. During the month of June they were supplied by the Rev. Clarence D. Weeden and the Rev. Chas. T. Pfeiffer. During July by the Rev. Dr. Munson and the Rev. Dr. Jefferies. In August the Bishop and the Archdeacon of Wilmington will officiate.

THE REV. JOHN PLEASANTON DU HAMEL, D.D., died at Rehoboth, Del., Thursday, July 18th, of paralysis, after a lingering illness. His funeral took place at 2 o'clock, Saturday afternoon, July 20th. Services were held in Christ Church, Dover, Bishop Coleman officiating, and the Rev. George M. Bond assisting. Union Lodge, A. F. A. M., performed the ceremonies at the grave. The Rev. Dr. Du Hamel was a resident of Rehoboth and well known throughout Delaware, Eastern Maryland and Eastern Pennsylvania. He was born in

gation stood without under an awning by the windows.

The altar, chancel rail, rood screen, and pews are of poplar, simple but most complete and adequate. The oak cross, which stands upon the tabernacle, was given the Rev. E. P. Newton in 1890, by Miss Jayne, who lived on the Butler pasture, when she was leaving for the East. It has now found its fit and permanent resting place, as it was through her that Mr. Newton first held services on the creek.

After the service a luncheon was spread under the canvass, and at 3 p. m. the company again returned to the church for the singing of some old familiar hymns, and each of the

Smyrna, Del., in October in 1832, and was educated partly at Pleasant Hill Academy, near Little Creek, Del., and subsequently attended Newark Academy and Delaware College, from which latter institution he was graduated with honors. He preached his first sermon in Wesley Methodist Episcopal Church, Dover, and spent eight years in the Philadelphia Methodist Episcopal Conference. In 1860 he came into the Church, and was ordered deacon. The Rev. Dr. Du Hamel is survived by a widow, a son and a daughter. He was an uncle of Mrs. George C. Thomas, Mrs. William Feast, Mrs. Emil Fisher, and Mrs. William A. Applewahite of Baltimore.

GEORGIA.

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

The clergy of Atlanta—New Sunday School—Work at the Cathedral—Bishop Elliott School—Improvements at St. Paul's, Atlanta—An organ for Trinity Church, Columbus.

THE CLERGY of Atlanta, without exception, are at their posts, proverbially fine weather having prevailed. The Bishop, too, will remain in the Diocese until about the time of the General Convention. His house is completed and occupied and is delightfully comfortable, on high ground, in the outskirts of the city. Since the Convention in May he has visited Eatonton, Milledgeville, Hawkinsville, Dublin and Rome.

A SUNDAY SCHOOL has been opened in North Atlanta, corner Fourth and Peachtree Streets, which may develop into a nucleus for a congregation, as the new lot presented by Mrs. Richard Peters for a church is only two blocks off.

THE QUIET AND beneficent work of the Cathedral and its orderly and reverent services in daily round continue without advertisement or public notoriety of any sort. The following memorandum exhibits the spiritual growth:

The communions made in May, 1900.....	269
June	243
First week in July.....	95

Total 2½ months 1900.....	607
May, 1901.....	401
June	373
First week in July.....	117

Total communions 2 months.....	891
Increase in communions.....	284

MISS MAY C. THURSTON, an accomplished and experienced teacher, has been secured to aid Sister Mary Frances in the Bishop Elliott School, which has a prosperous outlook. The Bishop has nearly enough money in hand and will probably erect a chapel for the school in the near future.

ST. PAUL'S CHURCH, Atlanta, has just been newly painted. Too much of commendation cannot be said in the way of encouragement on behalf of the few faithful and earnest communicants who zealously cooperated with their priest to accomplish the work in view.

MR. GEORGE FOSTER PEABODY of New York, has offered to provide a new and suitable organ for Trinity Church, Columbus, upon condition that the church debt of \$5,200 be paid within the next three years. Enough pledges have been made to warrant the acceptance of this offer, and the balance will shortly be subscribed. The vested choir of men and boys (no women and girls) is doing excellent service and promises to be one of the best in the South.

IOWA.

T. N. MORRISON, D.D., Bishop.

Organist and Choir Master for St. John's, Clinton.

CYRIL DODSWELL, Mus. Doc. Oxon, organist and choirmaster of Grace Church, Cedar Rapids, has resigned and accepted a similar appointment by the rector of St. John's Church, Clinton.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Burial of the Rev. Jos. J. Spencer—New Church School at Montecito.

THE REV. JOSEPH JANSEN SPENCER, of the Diocese of Massachusetts, died, at the age of 36, at Los Angeles, on Saturday, July 6th, after many months of illness. Mr. Spencer was a native of Massachusetts, and for ten years he was minister of the Congregational Society at Brookfield, in that state. Early in his ministry circumstances occurred which drew him towards the Church, and he was so impressed by the spiritual influence of her order of worship, that he used for many years, in his public evening ministrations, the Evening Prayer of the Church. About two years ago he withdrew from the Congregationalists, and was confirmed by Bishop Lawrence. In due course he was ordained to the diaconate in June, 1900, and received an appointment as one of the assistant clergy of Grace Church, New York City. While taking a brief vacation before entering upon his work, he was struck down by the failure of an overwrought nervous system. Coming with his wife and little child to Southern California, he sought restoration through prolonged rest. In March the infant child was taken ill and died, and Mr. Spencer steadily declined in strength until, on the 6th of July, he entered into the rest of Paradise. The burial services were held on the 9th of July, in St. Paul's Pro-Cathedral, the Rt. Rev. Bishop Johnson officiating, assisted by the Very Rev. Dean Wilkins; the following clergy being pallbearers: Venerable Archdeacon Trew, the Rev. Henderson Judd, the Bishop's chaplain, the Rev. W. H. Dyer, and the Rev. J. Arthur Evans.

THE PROSPECTUS of a high-class school for boys, situated at Montecito, a beautiful suburb of Santa Barbara, has just been issued. The promoter of the enterprise, who will also be the head master of the school, is the Rev. Alfred H. Brown, who is a graduate of the University of New York. The school will be known as St. John's. An admirably situated property has been secured, and the school will open on the 25th of September.

MAINE.

ROBT. CODMAN, D.D., Bishop.

St. Cuthbert's Chapel, MacMahon Island.

THOUGH NOT quite finished, St. Cuthbert's Chapel, MacMahon Island, was used for the first time on the Sixth Sunday after Trinity. There was a celebration of the Holy Communion at 8 A. M., at which the Rev. C. T. Whittemore, rector of All Saints', Dorchester, Mass., was the celebrant. At the second service the Venerable Henry Hague, Archdeacon of Worcester, officiated and preached. The choir of St. Matthew's, Worcester, were camping on the island, and rendered the music of the day most heartily. St. Cuthbert's is on the highest point on the island, and its cross can be seen from Sequin light and far out at sea. It is built after artistic plans by Edmund Q. Sylvester, the young Boston architect, who also designed the unique altar, which one of the clergy resident at MacMahon's gives in grateful remembrance of Mrs. Sophia Raymond Brown, late of New York. The frontal of the altar is made up of the three groups of Donatelli's Angels. There will be a small debt on the chapel when completed, which, it is hoped, will be nearly wiped out by the end of the season, so that it can be consecrated early next summer.

MARYLAND.

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

Death of the Hon. Skipwith Wilmer—Historical Sermon—Death of Mr. H. W. Rogers.

THE HON. SKIPWITH WILMER, ex-president of the second branch city council of Baltimore and one of the foremost lawyers, died at midnight Friday, July 12th, at the cottage occu-

pied by himself and family on Edge Hill estate, at Nahant, Mass. The cause of death was heart failure. Mr. Wilmer, accompanied by his family, went to Nahant about a month ago to pass the summer. During the entire month Mr. Wilmer had been ill. Skipwith Wilmer was born in Northumberland County, Virginia, February 21st, 1843. He was the son of the Rev. Joseph P. B. Wilmer, a native of the Eastern Shore, who, after the war, became Bishop of the Diocese of Louisiana. His mother was a Miss Helen Skipwith, of Mecklenburg County, Virginia. He was a director and counsel of the Merchants' and Manufacturers' Association, a director of the Southern Railway, of the Atlanta & Charlotte Railway, the Mercantile Trust & Deposit Company, the Philadelphia, Wilmington & Baltimore Railroad, and of the Fountain Hotel Company, owners of the Carrollton Hotel. He was also a trustee of the Johns Hopkins Hospital. He was prominent in the reorganization of the Marietta & Mississippi Railroad, and of the Richmond & Danville Railroad. He was also a director of the Farmers' & Planters' National Bank until it was sold to the Mechanics' Bank. Mr. Wilmer was a member of Christ Church, and took a deep interest in the affairs of the Maryland Diocese. In the late '80's he was elected a delegate to the General Convention of the Church. Mr. Wilmer married Miss Della Tudor of Boston. There survive him two daughters, Miss Helen Skipwith Wilmer and Miss Della Tudor Wilmer; two brothers, Mr. Joseph Wilmer and Mr. William Wilmer, and a sister, Mrs. E. C. Venable of Petersburg, Va. His funeral took place Monday afternoon, July 15th, from Christ Church, Baltimore, in the chancel of which the body had rested since Sunday, when it was brought from Nahant. The Rev. Edwin B. Niver, rector of Christ Church, of which Mr. Wilmer was a vestryman, officiated, assisted by the Rev. Dr. J. Houston Eccleston, rector of Emmanuel Church, and by the Rev. J. Mosley Murray, rector of Henshaw Memorial Church. Resolutions of respect to his memory were adopted by the Merchants' and Manufacturers' Association, the trustees of the Hospital for the Relief of Crippled and Deformed Children, by directors of Fountain Hotel Company, the Municipal Board of Estimates, and the vestry of Christ Church. The death of Mr. Wilmer causes a vacancy in the list of deputies elected by the Maryland Convention, which will meet in San Francisco, Cal., during October. Mr. Wilmer's place will be taken by Mr. Daniel M. Thomas, who received the highest number of votes for alternate.

THE REV. DR. JULIUS E. GRAMMER, rector of Trinity Church, Broadway and Pratt Street, gave a historical review of the parish in his sermon Sunday night, July 14th. The Church was founded in 1784, and from 1843 to 1887 was under the pastoral care of the Rev. Dr. Geo. A. Leakin. The Rev. Benjamin H. Latrobe, who died July 7th, was rector from December 1st, 1888, until his health failed in 1890.

MR. HENRY W. ROGERS, one of the pioneer real estate brokers of Baltimore, died of heart trouble at his residence, 1416 Park Avenue, Friday morning, July 12th, at 8 o'clock. His funeral took place Sunday afternoon, July 14th, at 5 o'clock, from Grace Church, Park Avenue and Monument Street, of which he had been a communicant for a number of years.

MINNESOTA.

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

St. Peter's Day Services at St. Peter's church, St. Paul.

ST. PETER'S CHURCH, St. Paul, kept his patronal Feast on the Sunday following the Festival, the Rev. C. Herbert Shutt preaching the sermon. The day had an additional significance from the fact that it marked the completion of three months of the incumbency

of Mr. Shutt as pastor of the church, and to this he referred in a pleasant manner. In the evening at 7:30 the Rev. Stuart B. Purvis, former rector of St. Peter's, but now of Trinity Church, Minneapolis, conducted the service and preached a short sermon. St. Peter's has passed through some vicissitudes, principally attributable to the hard times. That the congregation possesses a nucleus of Christian activity is apparent from the fact that, although it was entirely without a rector from September to April last, services were held regularly by the lay-reader, the congregation was held together and the guild and church associations maintained. The present outlook of the church is very encouraging.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
Deaf Mute Conference.

AT THE close of the 50th anniversary service at St. Ann's Chapel for deaf-mutes, Sunday afternoon, June 30th, a conference of clergy was held in the guild room. The Rev. Austin W. Mann was re-elected Chairman, and the Rev. J. Mitchell Koehler, of All Souls' Church, Philadelphia, was chosen Secretary. It is likely that the next conference will be held at Albany, N. Y.

NORTH DAKOTA.

SAML. C. EDSALL, D.D., Miss. Bp.

Services in St. Peter's Mission, Park River.

A MOST INTERESTING series of services was held in St. Peter's Mission, Park River, from Friday to Monday, July 12-15. On Friday evening a class of four adults were baptized. On Sunday morning the Bishop confirmed a class of two women and six men and boys. This is in addition to four confirmed in the spring. On Monday afternoon the cornerstone of the new church building was laid. The service was most inspiring. Addresses were made by the Bishop, the missionary, the Rev. Samuel Currie, and the visiting clergy. The Bishop spoke of some of the former missionaries, among whom the Rev. Mr. Law was baptized by the present missionary. The offering was to assist the missionary in providing a suitable altar, and amounted to \$60.00. The different Sunday school classes, as well as some individual members of the congregation, are each working to provide windows for the church, and quite a sum has been collected toward the purchase of a bell. This was a day of triumphant joy to the hard-working members of this mission. There are sufficient funds in sight to finish and furnish the church, and it is hoped to have the consecration early in the fall.

OHIO.

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

St. Andrew's Brotherhood.

AT THE largest meeting of the St. Andrew's Local Assembly ever held in Toledo, a unanimous vote was passed, July 16th, that after next St. Andrew's Day, our Secretary should call the names on the roll of only those whose per capita dues were paid, and that to this end the Chapter Secretaries should report such names to him. About 30 are expecting to attend the Detroit convention, a larger number than ever before.

OREGON.

B. W. MORRIS, D.D., Bishop.

Notes from the Bishop's address.

THE BISHOP, in his late address, said that it gave him great pleasure to report the splendid condition in which the closing year found the schools of the Diocese. St. Helen's Hall, the school for girls, having had enrolled a membership of over 150 pupils, and under the management of Miss Helena Tibbits had accomplished a most successful year's work. The Bishop Scott Academy has had enrolled during the year 105 boys, over

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seventy being boarders, representing six different states and British Columbia. Dr. J. W. Will retires this year from the management of this institution, and will be succeeded by Prof. A. C. Newhill, who comes very highly recommended for his new work. The Good Samaritan Hospital had cared for nearly 1,500 patients during the year, 229 cases being treated free. The fire which visited the institution in September last, had, in a sense, proved a blessing in disguise, as it was the means of calling forth the best efforts of its sympathizers, who had responded nobly to the call. Two sections of the new wing—the C. H. Lewis memorial—have been opened, which adds very materially to the accommodations, which at the best are very inadequate, not at all meeting the demands upon the place.

PENNSYLVANIA.

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

Brotherhood Services at St. Barnabas, Haddington—Enlargement of Christ Church, Ridley Park—The Rev. Chas. Fiske—Death of Francis Fisher—Diocesan Statistics—Country Retreat for Children—A Singular Will—Encampment at Ocean City—Bishop Whitaker in Maine—New Professor at the Divinity School—State Appropriations.

A SPECIAL SERVICE, under the auspices of the parish chapter of the Brotherhood of St. Andrew, was held on Sunday evening, the 14th inst., at St. Barnabas' Church, Haddington, Philadelphia (the Rev. S. P. Kelly, rector), which was addressed by the Rev. J. O. McIlhenny, of St. Bartholomew's.

CHRIST CHURCH, Ridley Park, is to be enlarged. The congregation has largely increased, and its seating capacity is severely taxed at every service. Plans for the addition of transepts, lengthening of the nave, chancel, choir, organ chamber, vestry and robing rooms have been prepared, which will afford largely increased accommodation for the congregation. These improvements will

cost \$5,000, and as soon as this sum is assured work will begin.

THE REV. CHARLES FISKE, who has recently taken charge of the Collegiate Church of the Transfiguration, West Philadelphia, is a graduate of the General Theological Seminary, class of 1896, and has heretofore been connected with the Associate Mission of Trenton, N. J., and for a brief period had charge of St. Paul's Church, Westfield, N. J.

THE SYMPATHY of Philadelphians in general, and of Church people in particular, has been extended to George Harrison Fisher, in the loss of his only son, Francis Fisher, in his 20th year, who was drowned on Saturday evening, the 13th inst., in the ocean near Sea Girt, N. J., while endeavoring to regain the deck of his uncle's yacht, "Spalpeen," which latter vessel had been in collision during a fog with the freight steamer "Benefactor" bound to Philadelphia. Young Fisher, with four of the yacht's crew, had clambered upon the deck of the steamer, and finding that the yacht was not seriously damaged, attempted to board the "Spalpeen," and falling into the sea, disappeared before the boat's crew could reach him. He was a graduate of St. Paul's School, Concord, N. H., of which his father is a trustee, and where the latter was also educated; had passed two years at Harvard, and had just been advanced to the junior class. His father is one of our most prominent laymen, a member of the Standing Committee of the Diocese, treasurer of the Christmas Fund, and accounting warden of old St. Peter's Church.

THE JOURNAL of the 117th Convention of the Diocese of Pennsylvania has been issued, and from it the following statistics are taken: Whole number of clergy, 278; Bishop, 1; priests, 266; deacons, 11; number of churches in union with the Convention, 131, with sittings estimated at 70,800; chapels, 63, with sittings estimated at 15,900; mission stations, 53; candidates for Holy Orders, 16; postulants, 8; parish or Sunday school buildings, 97; rectories, 83; cemeteries, 50. Baptisms (including 511 adults),

4,039; number of persons confirmed, 2,932; present number of communicants, 54,103. Sunday schools and Bible classes: Teachers, 2,871; scholars, 40,241; total receipts, \$1,668,944.05; estimated aggregate value of Church property in the Diocese (about 30 per cent. of the parishes not reporting), \$4,580,218; encumbrances on church edifices, other buildings, lands and all other indebtedness, \$295,960.11; endowments, \$660,695.76. These figures represent the Diocese at the end of April, 1901, when the Convention year 1900-01 terminated.

AT "ORCHARD COTTAGE," Fort Washington, Mrs. Alexander Van Rensselaer, a prominent and benevolent Churchwoman, is providing many poor children with a much-needed outing. The building has been thoroughly equipped as a country retreat for children. On the first floor are a parlor, in which the little ones play on rainy days, and a sitting room on whose walls are hung attractive pictures. It is in this room where the children gather about Mrs. Van Rensselaer when she visits them. Here they sing while she plays the organ, or again listen with shining eyes to the fairy tales with which she amuses them. The dining-room is plainly furnished, but is arranged to meet the needs of the place. When the children are seated at the table, one of them asks a blessing, and then they proceed to alleviate their hunger, which has been heightened by unwonted exercise in the pure country air.

APPENDED TO THE will of Mrs. Alice A. Robinson is an (unsigned) codicil, which bequeathes to her daughter, during life, the house 53 Tulpehocken Street, Germantown, with reversion, upon her death, to the trustees of Christ Church, Germantown, to be used as a residence for the rector's assistant, or as a home for the old ladies, members of said parish. "To this last mentioned devise to Christ Church, I do hereby make one provision, and that is, that so long as the present discipline and forms of worship of the said church are preached (*in vivo*). But if in the event of the use of candles at the altar, I do hereby revoke and make void the devise to the said Christ P. E. Church of my said dwelling house," which will become a part of the residuary estate.

A CABLEGRAM HAS been received by her family announcing the death in London on Tuesday night, the 16th inst., of Mrs. Charles A. Lewis, whose maiden name was Mary Eva Camac. Like her mother, she was noted for the strongly religious turn of her nature, and once, when traveling in Asia Minor, was much influenced by observing the lack of educational facilities of the children of the Holy Land, she succeeded in establishing a Christian school almost by her own unaided efforts. With her mother and sister, Mrs. Lewis was active in all the charitable works carried on by St. Timothy's Church, Roxborough, in which suburb she was born. Noticing one day, shortly after her return from a trip abroad, the condition of Old Christ Church burying grounds at Fifth and Arch Streets, Philadelphia, where one of her ancestors, Abraham Markoe, lies buried, she found his grave fast mouldering to decay; and the neglect that marked almost the entire cemetery prompted her to remedy the situation. By her own efforts, she raised the sum of \$10,000, the income of which has been used to beautify the grounds and preserve them from decay.

THE ENCAMPMENT of the Charles D. Cooper Battalion, which was organized by George C. Thomas, and which is recruited mainly from members of the Church of the Holy Apostles, Philadelphia (the Rev. N. S. Thomas, rector), is expected to commence on Saturday, the 20th inst., at Ocean City, N. J. The battalion was organized during the Spanish-American war, the object of Mr. Thomas being to give the members instruction in mil-

itary tactics, so that in case of a second call for volunteers, they could be of immediate service to the Government. A number of the members entered the service at the time, and some are now in the Philippines.

MESSRS. APPLETON & BURRELL have commenced to build for Mr. George C. Thomas a two-story brick armory and drill hall (part of which is to be used as a dwelling), 152.8x76 feet, with peaked roof, on the south side of Christian Street, east of Twenty-third Street, about one and one-half blocks west of the Church of the Holy Apostles. The estimated cost is \$19,000.

BISHOP WHITAKER left town on Monday, the 15th inst., for the coast of Maine, and may visit Cape Breton before his return in September. He proposes to remain in town for a few days only, and then proceed to San Francisco.

AT THE DIVINITY SCHOOL, Philadelphia, the Rev. L. M. Robinson has been appointed Adjunct Professor of Liturgics and Church Polity; and the Rev. Dr. John Fulton, Adjunct Professor of Canon Law. During the present summer several improvements will be made to the building; among other changes will be the introduction of a new heating and filtration plant.

DURING THE SESSION of the Pennsylvania Legislature, which ended late in June, that body passed no less than 177 separate acts appropriating from the treasury of the state large sums of money towards the support of hospitals, homes and other charitable institutions. The Governor is allowed 30 days in which to examine all bills which pass the two houses, and approve or veto them. On the 18th inst., there was printed in the secular press the result of his action. Of the whole number, 58 were approved, 21 vetoed, and 98 were "pruned down," the executive being allowed this prerogative. An appropriation of \$30,000 was made to St. Timothy's Hospital, Roxboro, which has been reduced to \$22,000, for 1901 and 1902 (as the Legislature only meets biennially). Kensington Hospital for Women, of which Bishop Whitaker is president, though not a Church institution, is generally regarded as an appendage to the Episcopal Hospital, in that it cares for women exclusively, and their diseases, was given \$5,000, but the grant was vetoed.

QUINCY.

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

Dr. Taylor to be Consecrated August 6th.

OFFICIAL announcement has been made that the Rev. Dr. Taylor will be consecrated

FOOD CURE.

NATURE'S WAY TO REGAIN HEALTH.

A man may try all sorts of drugs to help him to get well, but after all, the "food cure" is the method intended by Nature.

Anyone can prove the efficacy of the food cure by making use of the following breakfast each morning for fifteen or twenty days:

A dish containing not more than four heaping teaspoonfuls of Grape-Nuts, enough good, rich cream to go with them, some raw or cooked fruit, not more than two slices of entire wheat bread, and not more than one cup of Postum Food Coffee, to be sipped, not drank hurriedly. Let this suffice for the breakfast.

Let one meal in the day consist of an abundance of good meat, potato, and one other vegetable.

This method will quickly prove the value of the selection of the right kind of food to rebuild the body and replace the lost tissue which is destroyed every day and must be made up, or disease of some sort enters in. This is an age of specialists, and the above suggestions are given by a specialist in food values, dietetics and hygiene.

The Value of Charcoal.

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

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

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

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

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

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

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

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

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

New Wabash Equipment.

The Wabash Railroad has just received and placed in service on its lines running out of Chicago the following new equipment: Eight combination baggage and passenger coaches, thirty palace day coaches, ten reclining chair cars, three cafe cars, and two dining cars. The majority of these new cars are seventy feet in length, and fitted with the latest style wide vestibules. They have six-wheel trucks with steel wheels. The cars are finished in the finest selected Jago mahogany. The lighting is by Pintsch gas with the exception of the cafe, dining, and some of the chair cars, which are unusually well lighted by electricity, the fixtures being especially designed for these cars. The dining cars will seat twenty-nine persons and have ample kitchen space. The cafe cars will seat eighteen persons in the cafe, and have a library and smoking room in the observation end of the car which will seat fourteen persons. These cars also contain a private cafe with seating capacity for eight persons. These new cars represent the highest stage of the development of modern car building. Nothing has been omitted and no expense spared that would add to their luxurious elegance, or to the comfort and convenience of the patrons of the Wabash Road.

No line is now better equipped than the Wabash for handling business to the Pan-American Exposition. Write for a copy of Pan-American folder, containing a large colored map of the Exposition grounds and zinc etching of the principal buildings. F. A. PALMER, Asst. Gen. Pass. Agt., Chicago, Ill.

as Coadjutor-Bishop of Quincy, on the Feast of the Transfiguration, August 6th, at the Cathedral of St. John, Quincy, Ill. Consecrator, Bishop of Springfield; assistant consecrators, the Bishops of Milwaukee and Indiana; presenters, the Bishop of Fond du Lac and the Coadjutor-Bishop of Chicago; preacher, the Coadjutor-Bishop of Nebraska.

ST. PETER'S CHURCH, St. Paul, kept his patronal feast on the Sunday following the festival, the Rev. C. Herbert Shutt preaching the sermon. The day had an additional significance from the fact that it marked the completion of three months of the incumbency of Mr. Shutt as pastor of the church, and to this he referred in a pleasant manner. In the evening at 7:30 the Rev. Stuart B. Purvis, former rector of St. Peter's, but now of Trinity Church, Minneapolis, conducted the service and preached a short sermon. St. Peter's has passed through some vicissitudes, principally attributable to the hard times. That the congregation possesses a nucleus of Christian activity is apparent from the fact that, although it was entirely without a rector from September to April last, services were held regularly by the lay reader, the congregation was held together and the guild and church associations maintained. The present outlook of the church is very encouraging.

SOUTH DAKOTA.

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

Triennial Convocation.

THE Triennial Convocation of the Missionary District of South Dakota will be held at Sioux Falls, on the 3d day of September.

WASHINGTON.

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

Success of the open air services—Meeting of the Daughters of the King—United services for St. John's & Christ Church, Georgetown—Lawn services.

THE OPEN AIR services, held on the Cathedral site during the month of June, were not only remarkably successful in bringing together a large congregation each Sunday of Church people from the various city parishes, who greatly enjoyed them, but they had a success of a much deeper kind, and one that shows plainly the need and the present opportunity for the mission of the Cathedral. These services were called "The People's Open-Air Evensong," and so they proved to be. It has since become known that a large number of those who attended were what is called habitual non-churchgoers. Instances are given of men who said that they were afraid—for some strange reason—to enter a parish church, who having been attracted here, continued to come each Sunday, with increasing interest.

AT THE RECTORY of Rock Creek parish, a visitation of the Daughters of the King was recently held. Forty members of the order were present, representing nine Chapters.

ON THE SUNDAYS in August, and the first two in September, the congregations of St. John's and Christ Church, Georgetown, will unite for the morning service, to be conducted alternately in their respective churches, which are only a short distance apart, by the Rev. R. S. W. Wood.

THE EVENING SERVICE at Grace Church, Georgetown, is held, during the summer, on the lawn in front of the church, at 7 o'clock. This arrangement is proving very popular, and in the part of the town embraced in this parish seems particularly suitable.

WESTERN NEW YORK.

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

Work among the Seneca Indians.

IRVING.—The work which has been prosecuted the last year by Mr. Clough, lay-reader

under Archdeacon Bragdon, at the Cattaraugus Reservation for the Seneca Indians, resulted, on Friday, July 5th, in a very interesting service. On that day Bishop Walker, accompanied by Archdeacon Bragdon, Mr. Clough and several members of the Western New York Branch of the Woman's Auxiliary to the Board of Missions, made a visitation to the mission. On arriving by train at Irving the party was met at the station and given a carriage ride over the Reservation, visiting the Thomas Orphan Asylum and other places. Meanwhile Indians from various parts of the Reservation, to the number of 200, gathered in a grove where a platform had been erected for the services which were to follow, and arrangements made for a picnic dinner, prepared by the Indians themselves. After the inner man had been refreshed, evening prayer was said, the Bishop baptizing five children of Indian parentage and confirming five adult Indians. The Bishop preached on the subject of worship from the words, "Worship the Lord in the beauty of holiness," and made a personal address to the Indians present, referring to his former and present relations to them as a member of the Indian Commission appointed by President McKinley. This was the first Confirmation service ever known to have been held among the Senecas, and those of that tribe present were greatly interested and evidently deeply impressed. At the close of the services the Bishop met them all personally. In the evening at St. Andrew's Church, Irving, which has been under the care of Mr. Clough the past year, the Bishop preached and confirmed eight (white) persons, and the Archdeacon made announcement of the fact that all financial liabilities on the church had been discharged, and that the Bishop would consecrate it in the autumn.

CANADA.

News of the Dioceses.

Diocese of Algoma.

THE Triennial Council of the Diocese of Algoma was held at Port Arthur, beginning July 4th. The second day's session was enlivened by a visit from the Lord's Day Alliance people, headed by Mayor Matthew of Port Arthur, and Councillor Dyke of Fort William. The Rev. S. C. Murray made a strong speech and this was accentuated by Mayor Matthews and Mr. Dyke. The Council assured the representatives that it is in full accord and sympathy with the Lord's Day Alliance.

A resolution was passed by the Council

Signs of Paralysis

CAN BE DISCOVERED IN TIME.

"Numbness of the hands and arms, with premonitions of paralysis, kept by me while I was using coffee. I finally discovered it was caused by coffee; when I quit the coffee and began drinking Postum Food Coffee the numbness ceased entirely and I have been very well ever since. At that time I was unable to sleep, but now I sleep perfectly.

Husband was also troubled from lack of sleep while he was drinking coffee, but now he uses Postum Food Coffee with me, and we both sleep perfectly. Our little boy had peculiar nervous spells, and I stopped the use of coffee with him and have been giving him all the Postum Food Coffee he cared for. He is perfectly well now.

My sister was troubled with nervous headaches while she used coffee. She found how greatly improved we were from discontinuing it and using Postum Food Coffee, so she made the change, and is now rid of her nervous headaches. We are naturally strong advocates of Postum." Mrs. J. Walford, Castalia, Erie Co., Ohio.

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Sept. 19 to 27, account General Convention of Episcopal Church, San Francisco.

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that the sea town of Ste. Sault Marie be the future meeting place of the triennial council.

The death of the Rev. James Thornloe, father of Bishop Thornloe, at Lachine, did not interfere with the meetings of the council, as the Bishop remained.

Diocese of Huron.

THE ceremony of laying the corner stone of the new Church of St. Matthew's, at Bognor, was observed June 19th. A purse of over \$150 was presented to the rector of Memorial Church, London, in order to give him a needed holiday.

Diocese of Ontario.

CANON GROAT, who was recently elected Clerical Secretary of this Diocese, has been appointed by Archbishop Bond Secretary of the General Mission Board of Canada. The Rev. C. L. Worrell, rector of St. Mark's Church, Kingston, has been appointed Archdeacon of Kingston, in succession to the late Dr. Bedford-Jones. Archdeacon Worrell is a son of the Rev. Canon Worrell of Oakville.

AT A congregational meeting of St. Peter's Church, Brockville, July 10th, to select a successor to the late Archdeacon Bedford-Jones, the new canon providing that in case of a vacancy the congregation shall select five representatives to submit to the Bishop the names of the possible successors, was read. The committee appointed presented the names of the Rev. H. H. Bedford-Jones, Brockville; Archdeacon Worrell, Kingston, and E. P. Crawford, Halifax. The Rev. H. H. Bedford-Jones was the choice of the congregation. An extract from the will of the late Archbishop Lewis was read at the meeting, by which he left an appropriation to St. Peter's Church as a memorial of his happy labors in the parish, the sum to be expended as his administrators think best.

Diocese of Moosonee.

A PARTY of 13 Indian children, Crees, were brought from this Diocese the first week in July, by the Rev. J. Saunderson, Indian missionary at Biscotasing, to be placed in St. Paul's Industrial School. The children came from James' Bay, and to reach the railway had to travel 250 miles by canoe, the journey taking 21 days. Bishop Newham has gone to England with his family for a year.

Diocese of Nova Scotia.

ON THE occasion of the royal visit to Halifax in October, the Duke and Duchess of York will attend service at St. Paul's Church, Halifax, on Sunday, the 18th. Bishop Courtney will be the special preacher.

THE encœnia of King's College, Windsor, took place June 20th. The Very Rev. Dean Partridge, D.D., of Fredericton, preached the sermon. A number of honorary degrees were conferred at the convocation in the afternoon as well as the ordinary ones. The Rt. Rev. Bishop Courtney held confirmations at St. Mary's, Summerside, and St. Mark's, Kensington, July 9th and 10th.

Diocese of Ottawa.

THE NEW church at Renfrew was dedicated by Bishop Hamilton July 2d, assisted by the Rev. H. Kittson, rector of Christ Church, Ottawa, and by the rector of the parish. The church was built to take the place of that burned last year.

THE NEW RECTORY for the parish of Williamsburg will be completed shortly. From the returns just published for the Diocese, it is seen that the confirmations during the year numbered 745; that there are 100 Sunday Schools in the Diocese, with over 5,000 scholars and 600 teachers, and that there were 945 infant baptisms and 33 adult in the year.

Diocese of Toronto.


A NUMBER of addresses, accompanied by handsome gifts, were presented to the Rev.

THE HOLY BIBLE

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Dr. Symonds, of St. Luke's Church, Ashburnham, after the announcement that he had accepted the position of head master of Trinity College School, Port Hope. July 3d was speech day at Trinity College School, when a large number of people were present. The Rev. Canon Welch, of St. James' Cathedral, Toronto, preached the sermon at morning service in the school chapel.

Diocese of Quebec.

BISHOP DUNN held an ordination in the Cathedral, Quebec, June 30th, when four deacons received priests' orders. They were all graduates of Bishop's College, Lennoxville, and were presented by the vice-principal, the Rev. Dr. Allnatt. The principal, the Rev. Dr. Whitney, has gone to England with his family for the summer vacation.

Diocese of Niagara.

THE INDUCTION of the Rev. C. P. Sparling into the parish of St. Paul's, Palmerston, took place July 3d. Rural Dean Leake conducted the service, and there was a large congregation to witness the induction.

Diocese of Kootenay.

THE RESULTS of the visit of Archdeacon Pentreath to Eastern Canada to appeal for aid for its work in the Kootenay district, have been satisfactory. Promises for the year of about \$1,300 have been obtained. Bishop Dart consecrated the new church at Grand Forks, June 25th, and held a confirmation in St. Saviour's on the 21st.

TRUE CONTENTMENT is not the stagnation of the soul, without aspiration and without want. It is the repose of the soul which is doing its best, and which, above all, trusts in the mercy of heaven to heal wounds and satisfy hope.—*David Schaff.*

WITHA, I like Mahomet for his total freedom from cant. He is a rough, self-helping son of the wilderness; does not pretend to be what he is not.—*Carlyle.*

AGAIN, by right of discipline we can increase our strength of noble will and passion or destroy both.—*Kingsley.*

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