

The Living Church

VOL. XXVII.

MILWAUKEE AND CHICAGO, JULY 26, 1902.

No. 13.



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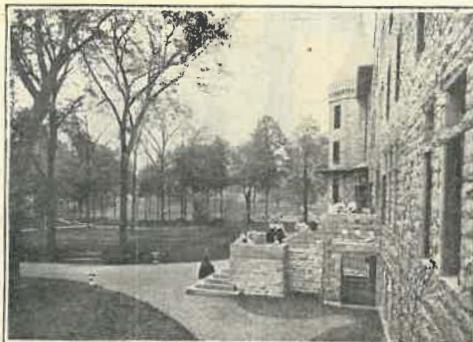
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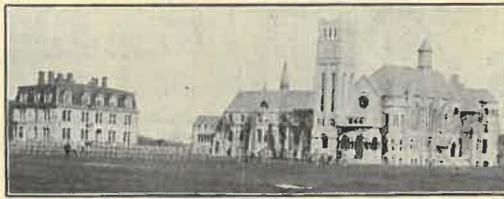
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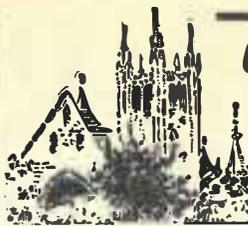
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The Magazines

THE August *Delineator* is a special fiction number and a most attractive midsummer issue. The spell of the season is over its pages, and those who have delayed the completion of the summer wardrobe will find compensation in some late designs that are daintily charming. The fiction consists of six short stories—two of novelette length. Virginia Woodward Cloud, one of the brightest writers of to-day, has found an unusually good theme for the display of her talent in *The Understudies*, a series of mishaps assisting the developing of a pretty romance. Julian Van Boskirk, a new writer of ability, contributes *While the Fates Slept*, a love story with spirited action and fine character drawing. The four stories, each having a distinct interest, will make a sultry afternoon pass pleasantly. All the stories are illustrated in the artistic manner characteristic of the magazine. One of the many unannounced features is the story of the building and furnishing of a charming and artistic, yet inexpensive, house, told in narrative form by Grace McGowan Cooke; many photographs and drawings are given with it. Dr. Murray's new paper in the series on the training of children treats of precocity. The departments in the magazine are standard, but the matter in them is always new and timely. Miss Kellogg writes on the Afternoon Tea-Table. Margaret Hall in her cookery lessons deals with entrées. There is a chapter on Cold Dishes for Hot Days, and two pages illustrating a delicious summer dinner. Club Women is interesting on account of the Los Angeles convention, and the pictures of the new officers.

WITH the present number of the *Forum* begins not only a new volume but a new series, having been transformed from a monthly into a quarterly. The general character of the magazine is the same and its high standard is maintained, but its purposes are more specifically those of a review and outlook. It is divided into nine departments, each conducted by a specialist who writes a critical exposition of such events of the last three months as come within his own sphere. These reviews include in most cases estimates of general tendencies as well as comments on specific incidents. In the issue for July-September "American Politics" are discussed by Henry Litchfield West, "Foreign Affairs" by A. Maurice Low, "Finance" by A. D. Noyes, "Applied Science" by Henry Harrison Suplee, "The American Drama," by John Corbin, "Literature" by Frank Jewett Mather, Jr., "Architectural Art" by Prof. A. D. F. Hamlin, "Educational Events" by Ossian H. Lang, and "Educational Research" by the editor, Dr. J. M. Rice. In addition to these reviews, the new number contains three special articles of the type that appeared in the former series, namely, "Chinese Exclusion," by Hon Charles Denby, "Germany as a World Power," by Wolf von Schierbrand, and "Sir Walter Besant," by Prof. W. P. Trent. It should be mentioned that the size of the magazine has been permanently increased from 128 pages to 160.

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The Living Church

Vol. XXVII.

MILWAUKEE AND CHICAGO, JULY 26, 1902.

No. 13

Editorials and Comments.

The Living Church

With which are united "The American Churchman,"
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PRINCIPAL CONTENTS.

EDITORIALS	413
The Term "Mother of God"—Names and Names—The Issue of Honor with Radical Broad Churchism—The Late Judge Marvin.	
NEW YORK LETTER	416
LONDON LETTER	417
MISSIONARY BULLETIN	418
THE VICTORY OF JAMES DE KOVEN. The Bishop of Tennessee	419
A WORKER FOR ALASKA. [Illustrated]	419
HISTORICAL MUSEUM AT GUILFORD, CONN. Rev. Wm. G. Andrews, D.D.	419
SOME MISTAKES IN SINGING THE SERVICE	420
OLD SWEDES CHURCH, PHILADELPHIA. [Illustrated]	421
COLORED WORK IN NORTH CAROLINA. Archdeacon J. H. M. Pollard	422
THE DEVICES OF SATAN. Rev. E. W. Spalding, D.D.	423
HOW ONE WOMAN BUILT A CHURCH. Rev. Wm. Mitchell	424
THE CHURCH IN WESTERN COLLEGE TOWNS. Rev. James E. Wilkinson, Ph.D.	425
HELPS ON THE SUNDAY SCHOOL LESSONS	426
CORRESPONDENCE	426
Vested Female Choristers—The Term "Missionary"—The Churching of Women—Clerical Permits on Southern Railroads—Burials from Private Houses—Canonical Obedience to the Bishop.	
THE PEACE OF EARTH. [Poetry]	428
UNBUSINESS-LIKE METHODS IN THE CHURCH. Sterling Galt	429
THE FAMILY FIRESIDE	430
PERSONAL MENTION, etc.	433
THE CHURCH AT WORK	434
Programmes for Convention of Brotherhood of St. Andrew and Church Congress—Death of Judge Marvin and of Geo. J. Gardner—St. James' Church, Roxbury, Burned—Bishop Gailor on Vested Women—Anniversary at St. Paul's, Buffalo—Illness of the Canadian Primate.	

PUBLISHERS' NOTICE.

ARRANGEMENTS have been effected between the publishers of the London *Church Times* on the one hand, and the publishers of THE LIVING CHURCH on the other, whereby each will act as subscription agents for the other in their respective countries. American subscriptions to *The Church Times* will be entered at the rate of \$2.25 per year. Orders should be sent, and remittances be made payable, to The Young Churchman Co., Milwaukee, Wis. English subscriptions to THE LIVING CHURCH will be entered at the rate of 12s. per year. Orders should be sent, and remittances be made payable, to Messrs. G. J. Palmer & Sons, 32 Little Queen St., London, W. C.

Churchmen in each country ought to be deeply interested in the progress of the Church in the other, and the two periodicals should go together into the library, wherever it may be practicable.

THE TERM "MOTHER OF GOD."

THE discussion of the title "Mother of God" in connection with the Blessed Virgin Mary makes it timely, perhaps, to state carefully and exactly what the Church means by the term, how she came to use it, and why it is important that this use should be continued. Objections to the term will generally be found to melt away when the subject is rightly presented. We do not believe there is any radical disagreement concerning it among Anglican Churchmen, though there is undoubtedly some confusion of thought.

The word *Theotokos* as a title of the Blessed Virgin had been used for at least a century before the Council of Ephesus (A. D. 431). That Council condemned the Nestorian heresy, and confirmed, by its infallible authority, the use of the expression *Theotokos* as a strong and terse assertion of the Catholic truth in opposition to that heresy. Nestorius denied that Christ, after the Word had assumed human flesh, is One Person, and taught that the Eternal Word, God the Son, was so joined to a human person who was born of the Blessed Virgin as God may be said to be joined to or to dwell in a prophet or an apostle. Christ was thus divided into two persons.

The champion of the true faith, in opposition to this heresy, was St. Cyril, Bishop of Alexandria. With the support of St. Celestine, Bishop of Rome, Cyril first tried to bring Nestorius (who was Bishop of Constantinople) to a better mind. Failing in this, Cyril, by authority of Celestine, excommunicated Nestorius for his fatal and monstrous error. This proceeding was legitimate, but not final, according to the ecclesiastical constitution of that time. There yet remained an appeal to a General Council. Nestorius had many followers and sympathizers of high rank. The Emperor intervened and called for an Ecumenical Council. All proceedings were suspended. Nestorius, for the time being, retained his seat, and was summoned as a Bishop to attend the Council at Ephesus. The Church in those days regarded an Ecumenical Council as supreme, and the Pope as subject to its decrees, although he was acknowledged to be *primus inter pares*, the first Bishop in Christendom. The authority of this Council, and the irrefragability of its decrees, have ever been acknowledged by all parts of the Church Catholic.

This term, *Theotokos*, which we translate Mother of God,

and the Latins *Mater Dei*, and for which the Greeks from a very early period accept *μήτηρ τοῦ θεοῦ* as an equivalent, was so taken up and authorized by this Council of Ephesus, and afterwards so expressly decreed at Chalcedon, that it has become a test of orthodoxy; just as the word *Homoousion*, "of One Substance," in the Nicene Creed became the test of soundness as to our Lord's Divinity. Arians were willing to admit that Christ is "of like substance" to the Father, and to express it by the term *Homoiousion*, but not of one and the same substance. So Nestorius rejected the term *Theotokos*, although he and some who shared his error were willing to call the Blessed Virgin *Christotokos*, the Mother of Christ. They said that the Everlasting Word was not born of Mary, but that His creature, who was born of Mary, became a temple in which the Word dwelt, and was therefore called Christ and Emmanuel. They maintained that God could not be born or suffer. They presumptuously limited His power. But the Catholic Church holds that He is able so to take to Himself the nature of man that He submitted Himself, as Man, to humiliation and death. The Omnipotence of God the Son was, in effect, denied by the Nestorians, because they said He could not do the very thing which He has told us that He has done. Their doctrine also blasphemes the Person of Christ because it divides it into two, and makes our salvation the result of the sufferings of a creature and not the fruit of the Incarnation and suffering of our Creator. Moreover, they said, in effect, that what God could not do by Himself, He caused to be done by a creature. Thus the absurdity, as well as the untruthfulness and impiety of their doctrine, is made manifest.

For nothing can be clearer from Holy Scripture as universally understood by the Church, than that the great benefits to mankind which the Gospel proclaims are the acts of God, and of God alone. The immaculate Conception of our Lord is the raising of man's nature because God was conceived. The Virgin in whose womb He remained for a time, and of whom His Body was nourished, is Blessed because her Son is God, as the unborn John by inspiration acknowledged. His Birth is peace and good will to all the world because God lay in the manger. His Body is the Bread of everlasting life because it is the Body of God. His Blood is the price of our salvation because it is the Blood of God. His Soul harrowed hell and made Paradise because it is the Soul of God. His Death is our life because it is the Death of God. An angel could not do these things. A man could not communicate such power to his body or its parts or its sufferings. So far is it from being true that God cannot be born or suffer or die, that in verity none but God can be conceived or born or suffer or die effectually and with sufficient power for the good of men.

It is true that to have a beginning, to suffer, and to die are not in the nature of the Godhead. Therefore we must say, in the poverty of our human speech, that God cannot, as God, have a beginning, or suffer. This our Church, in common with the Church Catholic, does say. The First Article of Religion asserts that:

"There is but one living and true God, everlasting, without body, parts, or passions: And in unity of this Godhead there be three Persons, of one substance, power, and eternity."

But the Second Article adds:

"The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and the Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man; who truly suffered, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men."

This Article rightly makes use of the doctrine known as that of the *communicatio idiomatum*, which means that the properties of both of Christ's natures are to be predicated of Him as God and Man. Our Lord Himself does this, speaking of Himself as the *Son of Man* which is in Heaven at a time when His Humanity had not yet ascended into Heaven. And we read also of the Jews that they "killed the Prince of Life," that they "crucified the Lord of Glory." And it is declared that God purchased the Church with His own Blood. But the doctrine of *communicatio idiomatum* is not that the properties of either Nature are to be ascribed to the other Nature in the abstract, as if one should say that the manhood is become omnipotent, or that the Godhead has suffered. We must say, on the other hand, that the Man Christ Jesus is omnipotent and that God

suffered upon the Cross. For the Person who, having always been God, was made perfect Man, was also crucified.

It follows that we must make a mental distinction between the united soul and body of man on the one hand and the personality of a mere man on the other hand. It seems to us men that wherever there is a human soul and its living body, there also is a human personality. We know of no instance to the contrary; and, for anything we know, this may be necessarily true of a mere man. It also seems to be true that some personality, some conscious *ego*, must underlie every united soul and body. But it is revealed to us of Christ that the personality, the Person which underlies His Soul and Body, is God the Son. Also that when His Soul and Body were parted in death, both were still held in perfect union with the Divine Son; therefore His Soul could not be kept in hell and His Flesh could not undergo corruption. For this reason we adore His Body and Blood, not because body and blood, in the abstract, are uncreated, but because He, who has taken Them to Himself, is the Uncreated. No other body may be adored as we must adore His Body.

It cannot be questioned therefore that if we would keep the Nicene Faith as it was affirmed at the Councils of Ephesus and Chalcedon, and has been kept by the Catholic Church, we must think of the Blessed Virgin as the *Theotokos*. Her Son is God. If we deny that epithet to her, as the fathers at Chalcedon declared, we cut ourselves off from God. If by such denial we take the side of Nestorius we annul for ourselves the whole Gospel of grace; we have no Jesus, no Emmanuel.

But there is found a confusion of thought by which some would say: We believe the Catholic doctrine, we accept the doctrinal decrees of the great Councils, and also the *communicatio idiomatum*; we believe that the Person who was made Man is truly God; we are willing to call the Blessed Virgin *Theotokos*; but we are not willing to call her Mother of God, because we fear that this may be taken to mean that she gave origin to the uncreated and eternal Godhead. Whoever says this escapes the guilt of heresy. He holds the Faith. But he exhibits unreasonableness. And in that unreasonableness lurks a very great danger.

First, as to the unreasonableness. *Theotokos* is a Greek compound word, "not understood of the people." A clergyman, exercising the ministry of preaching in the congregation, would be disobedient to Article XXIV. if he simply taught them to call the Blessed Virgin *Theotokos* and did not translate it for them. It is not like "Hallelujah," a word to which almost all attach something like the true meaning (although we often think that much profanity might be avoided if all were taught what Hallelujah is in English). Now how shall *Theotokos* be translated? It is compounded of *Theos*, God, and a derivative of the verb *tikto*, of which the nearest English equivalent is perhaps "generate," applicable either to the father or mother. The word *teknon*, child, has the same derivation. *Tikto* is not applicable to the eternal generation of God the Son. It means the act of originating a new individual by the natural process of reproduction of the kind. It is most frequently used of the act of the mother, and then includes the conceiving and the pre-natal nourishing of the child, of her own substance, as well as the giving birth. Yet it does not exclude the office of the father in natural generation. In this sense, however, our Lord had no father. The *Theotokos* was enabled, by the Holy Spirit, to give to Him His origin and birth as Man. How can this important truth be expressed so well in a simple word as by saying that she is His Mother? And He is God. When He took upon Him to deliver man, He did not abhor the Virgin's womb. To say that she was the bringer-forth of God, does not fully express all that she did. Like every other human being, she could do nothing except by the power of God. But it is a proper use of language to say that we do the things which God enables us to do. He who is God was conceived, nourished, and brought forth by Mary. How then shall we fairly translate *Theotokos*, but by calling her the Mother of God?

As to the supposed risk of leading anyone to think that a woman could give origin to the Godhead, what fear can there be of that among any kind of theistic people? For by the very terms of their belief, God always was, having no origin or beginning. Otherwise He would not be God. The gods of the heathen, who were supposed to have fathers and mothers, were not thought of as we think of God, but only as another sort of creature. If the mere use of the term "Mother" to express a relation which no other word will begin to express, is liable to overthrow the true idea of God, then how much more (we say it most reverently) is the use of the word Father to express the

eternal relation of God the Father to God the Son, liable to overthrow that idea! The Son had no beginning, but in the quality of eternity is equal to the Father and the Holy Ghost. Yet it is evident, from Revelation, that we need the word Father and the word Son to express the eternal relation between those Blessed Persons. Let it be observed that in saying this we are not drawing a simile or a comparison between our Lord's eternal Generation as God and his recent Conception and Birth as Man, but are merely reasoning from the greater to the less, to show that certainly in the latter case there can be no fear that the word "Mother" will lead anyone away from the truth that, as God, the Son was without beginning.

And now as to the danger of rejecting the use of the title "Mother of God." It is always dangerous to be singular in Christendom about a matter of this sort. If we should say that we cannot speak of the Blessed Virgin as the Mother of God we should instantly be set down by the overwhelming majority of Christians throughout the world as heretics. They could hardly understand anything else than that we denied the Godhead of Him who was born of Mary. In former centuries such an interpretation of our negation would have been still more general than it is in these days of many Protestant sects. But we owe a duty to Protestants as well as to Catholics. The sects are continually shifting. Praised be God that many still hold to our Lord's Divinity, although they have not the same anchorage in ancient formularies that we have, and many are slipping away even from that fundamental truth. These also will be likely to misunderstand, and may think they find countenance for error in doctrine from our error in judgment. Moreover, having once taken up a position of this kind, it is natural for us poor men to be obstinate in maintaining that to which we have, with perhaps some feeling, committed ourselves. And do we not know that nothing is more hazardous than the habit of debate, with desire for victory, about the deep things of God? Very narrow is the dividing line between truth and heresy. Nestorianism was itself an overbalanced reaction from Arianism. And the orthodoxy of St. Cyril and of Ephesus and Chalcedon was pushed over the line in another direction by the Monophysites. Let us beware then lest in a hysterical hatred of such Mariolatry as may be found among Romanists, we drive ourselves or others into any heresy about the Person of our Redeemer. An expression which is authoritatively received by the whole Church may be abused by a man's eccentricity or folly, but it will be very hard to err in that way. The rejection of such an expression may fairly be described as a proximate cause of heresy.

In conclusion, as it happens that these words are penned on the Feast of the Visitation of the Blessed Virgin Mary, may we ask what our brethren who fear to say "Mother of God" would have done if they had been in the house of St. Elizabeth and had heard her say "Whence is this to me that the Mother of My Lord should come to me?"

Our readers who are fortunately able to consult Vol. XIV. of the Second Series of *Nicene and Post-Nicene Fathers, Council of Ephesus*, will be greatly helped, and will perceive how we have been helped.

* *

NAMES AND NAMES.

A SERIOUS discussion has been filling the columns of the Canadian papers over the reputed decline of the Church of England in the Canadian provinces. It is stated that the recent census shows a decline of 18,000 in ten years. The accuracy of the figures has been challenged by some, and various attempts have been made at explanation. Whatever allowances may be made for errors, however, the fact is admitted generally that the condition is unfavorable, if not actually a cause for deep anxiety. The Church of England certainly has at least not made gains in Canada during the last decade.

With a courage and with a thoughtfulness that alike call for one's respect, the appointed preacher at the opening of the recent Synod of the Diocese of Toronto, the Rev. Canon Welsh, considered the condition of the Church in the provinces, and made an attempt to account for the serious condition which he found. As the very first of the mistakes of the Church in Canada to which he alluded, Canon Welsh—we quote from the *Toronto Globe*—said:

"We call ourselves the Church of England in Canada, and there could not have been devised a more hapless name. It stamps us at once as emphatically not the Church of the people of this land, and as we have adopted the name of the Church whose life blood flows in our veins, instead of taking a name that at least does not suggest that we are not native to the soil, so we have only too faithfully

adopted and perpetuated methods, many of which have been none too successful in England. But even in England the Church has learned—at least in the towns and cities she is learning—to adapt herself and her methods to the changing conditions of modern life, and it is just there in the towns and cities, and not in the country, that the strength of the Church of England lies to-day."

This question of the local name, which some on our own side of the border affect to despise as unimportant, he placed first in his consideration; and he was right.

Names suggest entities. They stand for facts.

In a busy world, most things are assumed at the start to be substantially what they claim to be. If experience proves subsequently that they are traveling under false pretenses, there is a repulsion engendered, which cannot easily be removed. But from the outset, an exact name is a large element of strength.

So long as the Church of England in Canada is content to be thus called, it will inevitably suggest to the Canadian that it is a thing imported, and local to another land. There is an irrepressible conflict between the suggestion of the local and the suggestion of the catholic. They may be harmonized by expressing the two in the language of home. A "Canadian Catholic Church" would express the two characteristics in perfect harmony because the general would be only identified by the local. But to speak of the Church of England in Canada is an anachronism for a Catholic Church. The only precedent for it—and it is not a happy precedent to follow—is that of the "Roman Catholic Church," which uses that local name in other lands than in Rome, where alone it is appropriate.

There have been some who have suggested the adjective "Anglican" or "Anglo" as the proper description, with or without the word "Catholic," to apply to the Church in this country. Such fail to see how suicidal it is to describe the Church as an exotic. We, in the United States or in Canada, are Churchmen, not because the Church is English or Anglican, but because it is Catholic. The only localization that can be tolerated in connection with that true and proper description, is the adjective designating the local habitat. The American Catholic Church in the United States is therefore the perfect description of the communion to which our allegiance is given, since civil law seems to require a descriptive and not merely a geographical designation. When the Church has resumed an organic unity, we shall then be able to describe her as simply and only THE CHURCH of the nation in which she may be found. Until that day some descriptive title must be used; and the historic title "Catholic" is the only expression that is at once unsectarian and unpartisan.

We should be glad if both in the United States and in Canada, this title might be made legally to supplant the existing names; and the American Catholic Church in the United States, and the American Catholic Church in Canada would so aptly harmonize the general with the local, as to show tersely and exactly, what was thereby described.

What a power these sister Churches would exercise if they would stand before the world in these true colors!

WE HAVE more than once intimated that the real issue between the Church and radical Broad Churchism is one of ethics, in which the latter have never yet attempted to show how their apparent denial of the Faith they formally express, can be reconciled with a sense of honor. It is a pleasure to observe that the same inconsistency is discerned by those who view the differences from an outside point of view. Thus, the *Chicago Record-Herald*, in a recent editorial says:

"The charge of the Rev. W. T. Easter that the higher criticism at Garrett Biblical Institute is destroying the Christian faith of the students and making infidels of them, recalls some bitter attacks that have been made in England recently on the Christian editor of one of the latest and most elaborate ventures in higher criticism, the *Encyclopedia Biblica*. The Rev. Thomas Kelly Cheyne, M.A., D.D., is the name and style of the editor, and he stands high in the Church of England, being known as Oriel professor of the interpretation of the Scriptures at Oxford, as Canon of Rochester, as the holder of university prizes and honorary degrees, as a member of the Old Testament Revision Company, and a writer of numerous commentaries on books of the Bible. The counts against Professor Cheyne are of two kinds, one questioning the infallibility of his scholarship, the other the propriety of such criticism as his in a man who still remains a prominent member of the Church. This latter point is pressed by a correspondent of *The Saturday Review*, who gives instances of the professor's unbelief as it is evinced in the *Encyclopedia* as follows:

"The article on 'Jesus' says nothing of the divinity of the Saviour, but treats Him simply as a prophet and religious teacher.

The articles on "Mary" and "Nativity" are devoted to disproving the miraculous birth of Christ. In the article "Joseph" the carpenter of Nazareth is referred to as the father of Jesus, while the gospel narratives of the nativity are dismissed as "edifying tales." "

In reality, Dr. Cheyne's denial of the Faith is even worse than this, for he directly concludes his article "Joseph" in the work mentioned by the *Record-Herald*:

"It becomes the historical student to confess that the name of the father of Jesus is, to say the least, extremely uncertain."

And yet he cannot read the daily offices without declaring in the most formal manner, as also he has sworn that he will teach: "I believe . . . in Jesus Christ, . . . conceived by the Holy Ghost."

We are not surprised, therefore, that the *Record-Herald* concludes:

"Putting aside the fact that there is much that is vague and conjectural in such work, is not the second point that is made against Professor Cheyne well taken? How can he repeat the Creed of his Church and leave his signature to its Articles without a great moral stultification? How is it possible for him or others to fight righteously under two hostile flags?"

SUCH a life as that of the late Judge Marvin, whose services are briefly stated with the account of his death, in the news columns under the head of Central New York, is an inspiration to laymen everywhere. In many ways he may be compared to Gladstone, the Statesman-Churchman of England. We have too few of that type of laymen. He was no more content to take a superficial view of the Church and her theology, than he was with such a view of the law, or of physical science. Consequently he was a student, familiar with patristic as with modern theology, not ashamed to learn from the fathers, and not unable to grapple with the most modern problems in the relation of natural with sacred science.

His was a well-rounded life, in which duty to the State and duty to the Church were happily interwoven, so that in both spheres he was a model to the men about him. That old-time culture and profound scholarship, the culture of the scholar and the *noblesse oblige* of the gentleman, are not so apparent in the stress of our modern life that we can afford to lose the example of such men as Judge Marvin. American conditions of society and of education give few such characters to the Church.

That light perpetual may shine upon him, and that the Church on earth may be blessed with successors of like quality with him who has been taken into the Church Expectant, will be the prayer of many who value the power of such lives as his.

ANSWERS TO CORRESPONDENTS.

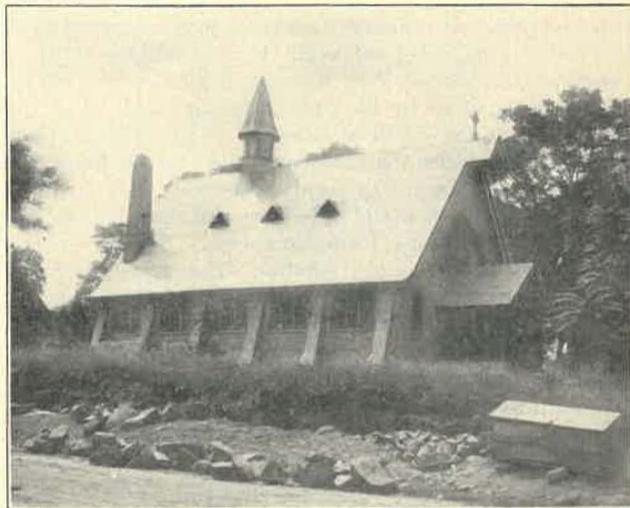
M. L.—The priest to whom you refer was deposed by his Bishop, but not "on account of his ritualistic practices." It was for other reasons entirely. We cannot say what has since become of him, but have no reason to suppose that he perverted to the Roman communion.

INQUIRER.—The Bishop Coadjutor of Pennsylvania has not yet taken up his residence in that Diocese. Mail would reach him addressed to the Church House, 12th and Walnut Sts., Philadelphia.

NEW YORK LETTER.

IS NOT Yonkers unique in one important respect? There are four parishes in this city of 50,000, which adjoins New York on the north, the two city lines being in common for a short distance. They are the mother parish, St. John's, dating from late in the eighteenth century, St. Paul's, located in the north part, Christ Church in the east, and St. Andrew's Memorial, in the south end. The city is fan-shaped, the Hudson making the straight line on the west, and St. John's occupying the central portion, on the main square of the city. St. Andrew's maintains St. Andrew's chapel at Lincoln Park, a flourishing settlement one mile east of the parish church, reached by the Jerome Avenue trolleys. St. Paul's holds the title to the land and assists St. Mark's chapel at Nepera Park, within the city limits and three miles to the northeast of the parish church. Christ Church supports a service at Nepperhan Heights, well to the east, a growing section where there are prospects of the purchase of a lot and the erection of a chapel. And now St. John's, taking up again a work it has almost always had in hand since its foundation, has Grace chapel, at Morsemere, a section of the city on North Broadway, a mile or more above St. Paul's, and quite near to Greystone, the famous Hudson home of the late Samuel J. Tilden. The work there was started through the generosity and consecration of Mrs. W. F. Cochran, who, with

the late Mr. Cochran, did so much for the Church in Yonkers, and also for other Yonkers enterprises. The new chapel cost \$10,000, and is a part of a new parish foundation, intended to occupy the field in north Yonkers, skirting the river, and covered with residences of the well-to-do. The chapel seats 250. It is Churchly in design, within and without. The work there, which is most prosperous, is in charge of the clergy of St. John's, the Rev. A. F. Underhill and the Rev. G. H. Toop. With Mrs. Cochran should be mentioned, as one to whom the Church in Yonkers owes much for voluntary and consecrated labor, Mrs. Killenger, who helped to found St. Andrew's, and who for many



GRACE CHAPEL, MORSEMERE, YONKERS, N. Y.

years has worked devotedly in St. John's. Besides the four parishes and four attached missions, there is also within the city limits, St. Mary's, at Sherwood Park, a part of Ascension parish, Mt. Vernon. As has already been noted in this correspondence, Archdeacon Van Kleeck was present and assisted at the opening of the new Grace chapel; also the Rev. R. M. Berkeley, secretary of Westchester Archdeaconry. Has the record of the Yonkers parishes a parallel?

The Rev. Victor C. Smith, who had been in ill health for several years and who resigned the rectorship of the Church of the Holy Faith because of it, took his own life on Friday of last week by inhaling illuminating gas. Mr. Smith was undoubtedly insane when the act was committed, as his trouble has been a nervous one and he has had to take a period of rest in some sanitarium several times in the past few years. He resigned the Holy Faith rectorate about a year ago and since last March has been in charge of the Chapel of the Messiah, having been appointed to the work by the Bishop. Mr. Smith was about fifty years of age, a native of this city, and was graduated from St. Stephen's College, Annandale. He leaves a widow and one son.

Work is rapidly progressing on the new parish church of St. Ignatius on West End Avenue, and the rector, Father Ritchie, hopes to open the completed building some time in the coming autumn. Services have been held in the crypt for some time, but the daily service has been temporarily discontinued, as final work is now being done to some portions of the crypt.

Advantage is being taken of the enlarging of the chancel of Grace Church, to renovate and rebuild the organ. A solo organ is to be added and an entirely new electric action. There is also to be a new movable console with four manuals which will be connected with the organ by a flexible cable, permitting the placing of the console in almost any position in the chancel that may be desired. Organists will be interested to know that the new console is to have a concave and radiating pedal board after the pattern used by Willis of London and about which there is now much discussion. The solo organ is to have four speaking stops, Stentorphone 8', Gross Flute 8', Flute 4', and Tuba Mirabilis 8'. The work is being done by Ernest M. Skinner of Boston.

LET GRACE and goodness be the principal loadstone of thy affections. For love which hath ends will have an end, whereas that which is founded on true virtue will always continue.—*Dryden*.

THE GLOOMY CHURCH preaches a sunless heaven.—*Ram's Horn*.

LONDON LETTER.

LONDON, July 8, 1902.

THE Dedication Festival of St. Peter's, London Docks, was kept yesterday week, with a sermon at the Solemn Eucharist by the Rev. Father Waggett, S.S.J.E., who was also the preacher at Solemn Evensong on St. Peter's Day. At the luncheon served in St. George's Town Hall, the vicar, Mr. Wainwright, in responding to the toast of "Success to St. George's Mission," said that he was always cheered by the support he received from all the workers in the mission, especially the two sisters of the founder, the Misses Lowder, who were prevented from being present. With regard to the Church services, they should look at what had been done in a comparatively short period, and rejoice. "Bryan King had been blamed by the Bishops because he chanted the Psalms, and Bishop Blomfield forbade dedication festivals to be held!" When he came to St. Peter's there was "only one daily celebration for a long distance around, and that was at St. Peter's." Now it was very different. There was, however, "one cause of anxiety in the future" in regard to their own church. In three years' time "a different state of things might, unless he were spared, prevail," for the patronage lapsed to the Bishop; who might appoint a vicar "who would not be in sympathy with them." But whatever happened they should make up their minds "to determine that nothing should be altered." He then referred to the Men's Church Defence League as comprised of members who would "take care that the Faith should remain for all time." With reference to the allegation that they were disloyal, they obeyed the Bishop, he said, "in everything on which he had a right to insist; but, when he asked them to do a thing he had no right to, then they must decline to obey." They were very sorry the Bishop would not come among them. "Please God, the time might come when a Bishop of London himself would swing the censor." In this connection, the Bishop of London's practical application of his "working plan" (announced to his last Diocesan Conference) strikes the *Daily News*, from a Protestant Dissenting point of view, as "perplexingly inconsistent." His Lordship can visit St. Alban's, Holborn, but not St. Peter's, London Docks. "This gives occasion for the enemy to blaspheme, and cynics are already predicting that wealthy and influential congregations will be favored, while the struggling slum parishes will be boycotted . . . the Peers and Judges who frequent St. Alban's, Holborn, have less need of episcopal countenance than the riverside laborers who attend St. Peter's, London Docks." Such a view as that is, of course, most disingenuous, for the Bishop of London is never more in his element than when visiting "struggling slum parishes"; but after all it is a thousand pities that the Bishop cannot see his way clear to throw overboard the wretched Lambeth "Opinion" on Incense rather than one of the very noblest as well as most historic parishes in his Diocese.

At a recent meeting of the Bishop Creighton Memorial committee, it was reported that one of the two portraits of the late Bishop by Professor Von Herkomer, R.A., had been sent to Fulham Palace, and that it now hangs in the dining room among the portraits of other past Bishops of London, whilst the other portrait would go to the National Portrait Gallery. Mr. Thornycroft, R.A., submitted the sketch model of the statue of the Bishop for St. Paul's Cathedral; and on his strong advice, it was decided that the statue should be executed in bronze instead of Carrara marble, as originally intended. It will be placed in the choir ambulatory, and will represent Dr. Creighton in his cope, with his pastoral staff, and in the act of blessing.

Last week the proprietors and publishers of *The Church Times* made the following interesting announcement:

"TO OUR READERS AND AMERICAN CHURCHMEN IN ENGLAND.

"As frequent applications are made to us for copies of American Church newspapers, we have entered into an arrangement with The Young Churchman Co. of Milwaukee, Wis., to act as English agents for the sale of THE LIVING CHURCH, the weekly illustrated newspaper on the other side which most nearly corresponds to *The Church Times*. Single copies can be supplied for sixpence each, post free. Annual subscriptions (12s. prepaid), which may begin at any time, should be made payable to G. J. Palmer & Sons, 32 Little Queen street, London, W. C."

The Guardian's correspondent in the United States, in reporting the quasi-authoritative statement that no further action is to be taken at present in the matter of the consecration of a Bishop or Bishops for Mexico, adds that "While some earnest and faithful men will be grievously disappointed, I think that on the whole the announcement brings relief to the Church."

At St. Paul's, on the evening of July 2nd, a service of In-

tercession on behalf of his Majesty the King was held under the auspices of the medical Guild of St. Luke. It was largely attended by medical men, nurses, and others, quite a large body of the Guild members wearing their robes. The singing was led by the combined choirs of St. Matthias', Earl's Court, St. Matthew's, Westminster, and St. Mary's, Graham street, S. W., under the direction of the Rev. J. B. Croft, Priest-Organist of St. Matthew's. The officiating priest was the Rev. E. P. Williams, assistant curate of St. Matthew's, assisted by the Archdeacon of London. The Litany was chanted in procession to the original setting by Tallis. The antiphon after the *Nunc Dimittis* was "Save us waking, O Lord, and guard us sleeping, that awake we may be with Christ, and in peace may take our rest." Following the hymn, "O Saving Victim," the first verse of the National Anthem was sung by all, kneeling. After the service the following message, signed on behalf of the Council of the Guild, was forwarded to the Queen:

"The Guild of St. Luke, associated with many members of the medical profession, having assembled in St. Paul's Cathedral this evening to offer an Intercessory Service to Almighty God on behalf of his Majesty the King in his sickness, beg leave to present their humble duty to your Majesty, and to express their fervent wishes for his Majesty's speedy and complete recovery."

If it be not trespassing on the territory of your Reverend Continental Correspondent, it is very gratifying to note (on the authority of *The Guardian*) that the Patriarch of Alexandria has written to the Archbishop of Capetown, giving authority to Father Artemios to minister to the Greek Christians in that place, and thanking his Grace for permitting the use of the altar in St. Philip's School Chapel; which, by the bye, is in connection with the Mission of the Cowley Fathers.

Apropos of Lady Wimborne's new book on *Ritualism* [misnomer for Catholicism] in *Town and Country*, the *Daily News* observes that Catholics point out "with much plausibility that their leaders are all laymen"; that the churches worked on Catholic lines are "the most crowded and prosperous not only in London, but in the Provinces"; and that the Church is "always weakest where the Low Church party have long predominated, as in Birmingham, Liverpool, Wales, and Ireland."

Mr. Athelstan Riley has been fiercely attacked in the columns of *The Guardian* by the Rev. W. R. Shepherd, rector of Kirby Underdale, York, for his letter in that Church newspaper of June 4th on "Religious Communities and the Episcopate," wherein he referred to the Religious life as the "higher life," and said that as the monastic revival advances in England, "the problem of the relations between Religious houses and [non-celibate] Diocesans will become increasingly perplexing." That Yorkshire clergyman laments that Mr. Riley should "throw cold water" on the Report of the Lambeth Committee on Religious Communities, and insists that his whole position on Virginity and Community life is "thoroughly Manichean," only in keeping with "the mere mediæval view" and with "merely physical and Eastern views of Marriage," and "unworthy of an age like ours." Quoting the late Bishop of Durham (Dr. Westcott) as authority, he holds, on the affirmative, that among our Anglo-Saxon race "the truest ideal of purity and holiness will be found in a simple and Christian family life." If, then, the married state be frankly recognized "as normal," the un-married state "as ab-normal," suited for certain natures and for special kinds of work, but "claiming no superiority," we can "welcome the revival of Religious Communities among us." Mr. Riley has replied by denying the allegation as to his attitude towards the Lambeth Committee's Report, for he had only mentioned it "incidentally," and then, though not attempting his opponent's "conversion" from Dr. Westcott's quoted opinion to that of "all the fathers of the Christian Church," proceeds to "put the position in a way he and those who think with him can understand." Monasticism—confessedly "not the product of 'an age like ours,'" but having "its roots in the earliest centuries of the Christian Church"—is essentially "a state of life," not "a piece of parochial or diocesan machinery"; and is embraced by either male or female "religious" for "the sake of that life." This is the first thing "which anybody dealing with them must understand." Secondly, Monasticism is "based upon the Catholic, or ancient, as against the Protestant, or modern, view of the relation of virginity to Matrimony." Now, it is open to the Church of England "to take the view of Protestant Christendom," but it is not open to her "to accept a Catholic institution and try to govern it on Protestant principles." Rev. Mr. Shepherd's contention that Anglo-Saxons have taught the Church that there is no peculiar virtue in consecrated virginity, "is an odd argument at best"; unfortunately for the arguer "it has no basis in fact or history." Not Anglo-Saxons, but our Lord

Jesus Christ, "raised the dignity of womanhood when He chose for His most pure Mother a Virgin of our race." Look, too, at the Virgin-Martyrs and Confessors, the holy Matrons and Widows, "whose souls the Church Universal glorifies, whose relics she reveres." Did all this honor and esteem of womanhood in its entirety "come from the British Empire or the United States of America?" As to the charge of Manicheism, Mr. Riley suspects that "Mr. Shepherd does not know what the Primitive Church taught," and so supplies him with an apposite quotation from such venerated Fathers as St. Jerome, St. Chrysostom, and St. Cyril of Jerusalem; the last mentioned one leading us "naturally to the Apostolic Manicheans," St. Paul (I. Cor. vii. 1) and St. John (Rev. xiv. 4). He, then, concludes his last letter with the moral, that so long as the Church of England appeals consistently to Catholic antiquity, "she is safe." But let her children, especially her rulers, "begin to falsify that appeal, to pick and choose amidst Primitive teaching, to quote the Fathers when they testify against Roman claims, to suppress them when they teach what 'the Anglo-Saxon race' does not like, and her defence becomes impossible."

With reference to Lord Halifax's presidential address at the last annual meeting of the E. C. U., *The Guardian* itself has felt bound to express "our complete and absolute dissent" from his Lordship's position towards certain aspects of the "Reformation," especially in regard to the rubric in the Prayer Book as to the requisite number of communicants for a celebration of the Holy Eucharist. Indeed, that usually most intelligently and sanely edited newspaper went so far as to accuse the noble President of the E. C. U. with arguing for the revival of "solitary Masses," but withdrew said specific charge upon being shown by a correspondent that his Lordship "did not defend what the Canon Law expressly forbids." As to *The Guardian's* general impression that Lord Halifax "seems, in fact, to have abandoned the attempt at interpreting the Reformation and the Prayer Book in a Catholic sense," it is pointed out by another correspondent that it seemed to him, on listening to, and also reading, his Lordship's speech, that, so far from abandoning such attempt, "the practical conclusion of the whole address was that we should go on doing so, but with more earnestness than ever before." Lord Halifax's position, he said, "is surely precisely that of Mr. Keble," who, writing in 1839, said that the Reformers—"were not, as a party, to be trusted on ecclesiastical and theological questions, nor yet to be imitated in their practical handling of the unspeakably awful matters with which they were concerned." As to the rubric in question, the late Bishop of London (Dr. Creighton) held that the spirit of it "was satisfied if due preparation were made and ample opportunity offered"; and that in face of present difficulties, "like a wise ruler, he ignored the mere letter." Now, if, indeed, the position taken by *The Guardian*, in regard to the inviolability of the mere letter of this particular rubric, be tenable, then it would seem to follow analogically that neither Churchmen individually nor Dioceses severally in communion with the Church of the Anglican rite in the United States would have any moral right to repudiate the existing offensive legal name of that portion of the Catholic Church until the General Convention had taken action in the matter and formally changed the name to one unmistakably suggestive of her Apostolic descent!

At a recent meeting of the Council of King's College, London, it was almost unanimously decided to abolish the system in education which restricted the composition of the Council, the entire Professoriate, and other offices in the College to Churchmen, and henceforth to retain the religious test only for teachers in the faculty of Theology. It appears that this startlingly sudden action of the Council, taken in order that the College may be incorporated with the newly re-organized University of London, has actually received the approval of the Bishops of London, Rochester, and St. Alban's; though to Dr. Wace, who has felt obliged to retire from the Council, as well as to many other old friends and distinguished supporters of the institution, it seems a wholly unjustifiable departure from the principle on which the College was founded in 1829. Henceforth, King's, aside from its Theological Department, need not necessarily be a Church, or at all a religious, institution.

The Deceased Wife's Sister Bill of 1902—*exit*.

J. G. HALL.

THE SPACE between a man's ideal and the man himself is his opportunity.—*Margaret Deland*.

NOT suffering but service is the mark of the Christian.—*Ch. S. S. Magazine*.

THE SERVICE OF INTERCESSION AT ST. PAUL'S.

THE following interesting excerpt from a letter from a clergyman in London relates to the service of Intercession at St. Paul's Cathedral, which took the place of the expected Coronation function and was generally attended by those who had come to do honor to the King. "The nations came," says another, "to crown an earthly king; they really did homage to the King of kings." "I was very thankful to be present at the Intercessory Service at St. Paul's on Sunday. It was unspeakably beautiful. It was interesting also to see the turbaned heads of Indian potentates in the choir. Close to where I sat were the King from Central Africa and his Prime Minister—both of them as black as a coal—just opposite to the Lord Mayor. One felt that such a service must have a great effect upon them, even though they might understand but little of its real purpose. They were all thoroughly devout in their demeanor. The whole fabric was thronged. As the choir in procession began singing the Litany at the west door, we in the chancel could hear every word. It was perfectly beautiful."

MISSIONARY BULLETIN.

UP TO July 1st there is an increase in the number of contributing parishes and missions of 789, or 713 more than contributed during the whole twelve months of last year. There is a further increase to report in the offerings from parishes and individuals. The increase now amounts to \$68,000. It is a pleasure to state also that the Sunday Schools have sent us an increase of \$7,000 and the Woman's Auxiliary nearly \$5,000 up to date. With other items the total increase from all sources to July 1st is \$87,000.

Forty Dioceses out of sixty, and fifteen Districts out of seventeen in the list, have given very much more in the ten months since September 1st than in the whole twelve months last year. Quite a number of them have given several times as much.

The following Missionary Districts have completed their Apportionment: Alaska, Asheville, Duluth, and Montana. The Dioceses of Pennsylvania and Washington, and the Missionary District of Boise, have very nearly reached the goal.

In Kansas 87 out of 88 parishes and missions have contributed, and three-fourths of the amount apportioned to Kansas and Salina has been received.

Among the other Dioceses and Missionary Districts there are four where three-fourths of the total number of parishes and missions have made contributions; seven where two-thirds of the total number have sent in offerings; and fifteen where one-half of the total number have contributed. In the remaining fifty less than one-half the parishes and missions have sent offerings.

During June this year more than twice as many parishes sent offerings as were heard from during the same month a year ago—429 against 204.

Six weeks of the fiscal year ending September 1st are left. The offerings applying on the Apportionment have increased \$68,000 and 789 more parishes and missions have contributed, but a further increase of \$130,000 is still required to meet all pledges or appropriations before September 1st. Can this further increase be secured? Most certainly it can if everyone will lend a hand. As has been said, 789 additional parishes and missions with over 100,000 communicants have responded willingly to the proposition that all should take part in this general work. This is a gain of 42 per cent. in parishes. There are 3,700 parishes and missions with nearly 300,000 communicants which have not yet been heard from. *Their offerings proportioned to those already received would accomplish the result so much desired by all.* The pledges and appropriations for the General work were made by their representatives in faith that they would respond. Those who have contributed are justified in expecting that all others will do likewise, according to their ability. We believe that a very large number will still send offerings before September 1st.

THE LEGEND OF THE CORONATION RING.

THE LEGEND of the Coronation ring of the English kings tells this story: King Edward the Confessor presented the ring to an old beggar, who asked alms of him. The beggar afterwards met two English pilgrims in Palestine, and leading them first to a beautiful city, the New Jerusalem, and entertaining them with true hospitality, he told them that he was St. John the Evangelist. He then brought out the ruby ring, bestowed on him by the saintly Edward, and commissioned the pilgrims to take it back to the king with the message, that divine grace should encircle every British sovereign invested with it at his coronation.

THE VICTORY OF JAMES DE KOVEN.

AN ADDRESS DELIVERED AT THE GRAVE OF DR. DE KOVEN, AT THE CELEBRATION OF THE SEMI-CENTENNIAL OF RACINE COLLEGE, COMMENCEMENT OF 1902.

BY THE BISHOP OF TENNESSEE.

TWENTY-THREE years ago, on the 19th day of March, Racine College went into mourning. The business of this city was suspended. The flags were hung at half-mast. The pulpits and newspapers of many States from Massachusetts to California told the story of the life and death of a great teacher, a great leader, a great Churchman, a great American—James DeKoven.

There are few here, to-day, perhaps, who can fully realize what that meant to the Church. There is none except those who themselves experienced it, that can appreciate what it meant to the "old boys" who had known and loved him. He was the foremost man in the Church. He was a father to the students of Racine.

By the mistaken zeal of a few people, one of our most brilliant men was denied the privilege, which he sought, of writing Dr. DeKoven's biography; but some day that life will be written; and Churchmen everywhere will come to know how truly and nobly he loved and wrought for Christ's Kingdom, and how great a saint he was in his generation.

In that day of narrow strife and personal jealousy, he was misrepresented and misunderstood. His fine courage and keen argument tempted the unkindness of common men; but won from men of the nobler stamp, even his opponents, a cordial admiration. It is too soon to expect, even now, after a quarter of a century, that the winsomeness of his loving and lovable personality can disentangle itself from the party controversies that enveloped and obscured the last eight years of his career; but the time is coming when he will be understood—and the supreme patience, the unwavering faith, the inexhaustible charity, the wide vision, and pure devotion, of that great, brave heart, will appeal to the generation that now only dimly recalls his name.

It is but the simple truth to say that the life of Dr. DeKoven marked an epoch in the history of the American Church.

The narrowing tendencies which he and he alone met and successfully withstood in the General Conventions of 1871 and 1874 are to-day so dead, that it is difficult even in memory to resurrect them.

When the Church was weakly struggling in the swaddling bands of a poor tradition of a single century of life on this continent, he appealed to a heritage of eighteen hundred years of Christian history, and demanded that we unbind this Church and let her do her work unhindered. Against the narrow provincialism of mere Protestant dogmas, that were making thought impossible, he worked, he pleaded, he fought for liberty. He did more for the recognition of freedom of opinion in the American Church, than any other man who has ever served in her ministry; and the discussion, which his speeches evoked, the wide-spread interest—the very timid alarm of some and the very bitter indignation of others—made the Church think as she had never thought before.

The vast and unique importance of the Incarnation, as the fundamental fact of Christianity; the presence and power of the Risen Christ, once crucified, but now living and life-giving forever to the sons of men; Christian Truth, interpreted and vindicated in actual experience of life—these were some of the large and fruitful subjects, that were emphasized with new significance in the controversies, of which Dr. DeKoven was the central figure.

We know how he was made to suffer. We, who were near to him, know how that pure and gentle spirit was wounded and wrung by the decision that he was theologically unfit to be a Bishop. We know also, with what splendid loyalty to the Church, as of a very saint of God, he submitted to the judgment. His personal loss was the Church's gain. He effaced himself. And the men who misunderstood him then, now enjoy and boast of the freedom which he bought by sacrifice.

It is nearly twenty-five years since he left us—since that ringing voice was hushed, those clear, blue eyes were dimmed, that noble heart was stilled—in death. But his work still lives in the thoughts and lives of men. By the grace of God the Church he loved has a stronger grasp and a truer vision for the service that he rendered; and "he being dead yet speaketh."

To us of the older generation of Racine boys this place is still pervaded by the charm and inspiration of his gracious

personality. For us the old scenes can never fade away. The base-ball and cricket games, where we dared to tease "the Doctor" about his flowing ribbons and his favorite players; the Senior Teas; the Sunday night Receptions; the quiet walks on the lake shore; the chapel sermons—the respect and yet the confidence; the dread of reproof, and yet the unwavering affection! How real it all is still! How much more he was to us than we understood, until it was all over! He was so great, because he was so simple-hearted. His strength was gentle and his gentleness was strong.

To-day it is a grateful privilege to stand over this grave and bear our witness to the love and power of his life; to be able to say that the work here, which he laid down, is steadily growing in hope and usefulness under men who are inspired by his invisible leadership to look forward through the years and anticipate the day when we shall meet him, out of the warfare, in God's peace—that glorious apostle, that grand life (*Ὁ δούλος Ἰησοῦ Χριστοῦ*) the Servant of Jesus Christ.

A WORKER FOR ALASKA.

WHEN Bishop Rowe visited Detroit, last January, he made strong appeals, as he had been making throughout all of his journey, for men; for one or two workers for his great jurisdiction of Alaska. So far on his journey he had met with no response. When Mr. George W. Chilson, a young Churchman, heard of it, he said: "He need look no further, if he will take me." And he meant it.

Very shortly correspondence was opened, which resulted in the selection by Bishop Rowe of Mr. Chilson for his helper and companion in the great work in Alaska. Mr. Chilson is

a young man, not yet thirty years old. He has been engaged in Church work for about twelve years. He was confirmed at St. John's Church, Detroit, and spent several years working in the Sunday Schools and missions connected with that Church. Meanwhile he became an active member of the Brotherhood of St. Andrew. For about a year and a half he lived in Toledo where he was associated with Trinity Church and the chapter of the Brotherhood there.

About three years ago Mr. Chilson determined to enter the ministry of the Church, and commenced study. During that time he has been con-

nected with St. Peter's Church, under the Rev. C. L. Arnold, who has done, and is doing, such a magnificent work among the friendless of Detroit.

Mr. Chilson has been active in Sunday School work, and mission work of all kinds, and has made many friends. He will prove a most valuable helper to Bishop Rowe and the work in Alaska. Not the least of Mr. Chilson's qualifications for helpfulness rests in the fact of his sunny and cheerful disposition. Life to him is good and beautiful, as it is to every man whose heart is in his work, and who feels himself working with God in this world, in the conscious presence of the Lord Christ.

C. W.



GEORGE W. CHILSON.

HISTORICAL MUSEUM AT GUILFORD, CONN.

BY THE REV. WM. G. ANDREWS, D.D.

AN HISTORICAL museum will soon be opened at Guilford in the house built about 1639 by Henry Whitfield, the first minister of the town. In a small collection of photographs illustrating the English associations of the emigrant families, to be placed in the museum, are several views of Winchester Cathedral. The associations which they suggest seem entitled to mention here.

Henry Whitfield was a native of Surrey, which forms a part of the Diocese of Winchester, and as rector of Ockley in that county, he was for about twenty years a priest in the Diocese. It is reasonable to suppose that he was ordained in the Cathedral, and permissible to wonder, in the lack of exact information about dates, whether he was not ordained by the great Anglican,

Lancelot Andrewes. The latter was translated from Ely to Winchester in 1618, the year of Whitfield's induction, and was at all events Whitfield's Bishop for seven or eight years; and no reason appears why their relations may not have been entirely amicable. The rector of Ockley was long a conforming Puritan, and Andrewes thought the Puritan doctrines "sufficiently orthodox." Had the case been otherwise, he would have dealt with it in a fashion extremely different from Laud's, who "would never convince an opponent if he could suppress him."

When, in 1650, Whitfield returned to England, Winchester became his home, and he died there in 1657. He is believed to have held a benefice, and must be regarded as once more a clergyman of the national Church, unless that ceased to exist while episcopal government was in suspense. Perhaps he had never thought of himself as anything else, and the Puritans as a body were not intentional separatists. It seems not impossible that the boys of Winchester College should sometimes have been edified by "the marvelous majesty and sanctity observable in" Whitfield's preaching. If so, it is interesting to know that one of those boys was Thomas Ken, Bishop, saint, and confessor.

One of the photographs shows the choir and the altar-piece placed there about 1782 to hide the barbarous injury done the carved stone-work by Cromwell's soldiers. It may not be necessary to assume that Whitfield admired the sculptures executed "with axes and hammers" by those enthusiastic artists. His fellow Puritan, John Milton, certainly would not have admired them once, and he knew well, and was distinctly influenced by, two contemporary poets who were first cousins of Mrs. Whitfield, Giles and Phineas Fletcher. Whitfield must also have known them well, and his writings show that he had a vein of poetry in his nature. He ought to have loved beauty and abhorred vandalism. He was, however, rather closely connected with Cromwell and the army. Major General Goffe, one of the instruments of the Protector's military despotism, lived in Whitfield's house at Winchester while in command of the neighboring counties in 1656. Another Major General, John Desborough, who married Cromwell's sister, had a brother, Samuel, the first magistrate of Guilford, who married Whitfield's daughter, and whom Cromwell made Lord Keeper of Scotland. If Whitfield, thus connected with the more extreme Puritans, did approve of the fanatical violence of some of them, it only shows that bigotry does its worst mischief when it deforms a fine character. And at all events he was in no way concerned in a later act of vandalism committed by the Anglican custodians of the Cathedral. They thought that the painted altar-piece was suffering from the glare of two stained windows in the chancel, and they had them whitewashed.

The painting ("The Raising of Lazarus") has a further connection with America, and even with Connecticut. It was the work of our distinguished countryman, Benjamin West, so that a child of the Quakers was employed to throw a veil over the sins of the Puritans. And when, a few years ago it was decided to repair the broken carving, the picture was removed, and was ultimately bought by Mr. Pierpont Morgan, who placed it in the Wadsworth Athenæum at Hartford. It may not seem wholly irrelevant to add that West, like several other painters (to say nothing of Mr. Morgan), illustrates that unity of the English race of which the "counter-emigration" from New England, following the opening of the long Parliament, and begun at Guilford by Mr. Whitfield, is an earlier illustration.

Another is furnished by the history of the Whitfield house, which, except for a brief interval, was owned in England (unfortunately) from 1650 until 1772.

But Winchester Cathedral sustains a still more interesting relation to the Guilford settlers and to the Puritan congregation which for a few years worshipped in the Whitfield house. One of the most constant worshippers, doubtless, was John Hoadly, soon after chosen one of the seven (including Whitfield) by whom their Church was constituted. Two of Hoadly's sons, born in Guilford, but taken "home" in 1653, became clergymen of the Church of England, being apparently the first "ministers raised up" in this ancient Congregational parish. One of them, Samuel, had two sons who became Bishops: John, who died Archbishop of Armagh and Primate of Ireland; and Benjamin, who held successively the sees of Bangor, Hereford, and Salisbury, and was translated to Winchester in 1734, dying its Bishop in 1761. The career of this famous-Latitudinarian will be found in various books, very variously depicted. It is curious that his uncle, John Hoadly, a most self-sacrificing clergyman in Kent, had by marriage another nephew whose foolish zeal for

authority deserves no more sympathy than the Bishop's apparently excessive zeal for liberty—Dr. Henry Sacheverell.

Bishop Hoadly's monument in the nave of Winchester was erected by his son John, Master of the neighboring Hospital of St. Cross, which Anthony Trollope is said to have had in mind when he wrote his novel of *The Warden*. A view of the monument which will accompany those of the Cathedral, was sent to Guilford in 1889 by the Rev. William Gerrard Andrewes, Master of St. Cross.

The old home of Henry Whitfield (in which, by the way, the local Roman Catholic congregation began its existence), still links Puritan and Anglican together. On the board of trustees, nine in number, and all of Puritan descent, two Congregational ministers are working in perfect harmony with the rector of Christ Church, Guilford, although he is half inclined to dispute with one of them the right to be regarded as Whitfield's representative.

SOME MISTAKES IN SINGING THE SERVICE.

BY A WANDERING MINSTREL.

HAVING been compelled to travel over a large extent of country in the last few months, it has been my fate during this time to hear many variations in the singing of the Service. Certain mistakes, however, occur with annoying regularity. I call them mistakes because they ignore the grammar of Church music, violating rules recognized as far back as we can trace this science and art. A fall of a fifth when a sentence ends in a monosyllable—to take a most frequent blunder—is as offensive to the educated ear as is the doubled negative to one acquainted with the principles of English Grammar. Anyone who wishes to know what these rules are may do so at first hand by consulting Guidetti or any similar authority or, more conveniently, Walker's *Plainsong Reason Why*, 1875. Since I have mentioned an error in the *Cantus Prophetarum*, or plainsong of the Scriptural excerpts that occur in the course of the services, with your permission, I will give its rules:

Four accents are employed: the acute, do la do, or do si la do; the grave, do fa; the moderate, do la si, or do si la si; the medial, do la.

There is also the interrogative accent; but this I omit, as it does not occur in the examples I have in mind. The use of these is governed by the punctuation. The occurrence of a monosyllable at the end of a sentence is marked by the acute; that of a polysyllable, by the grave accent. Before lesser pauses, if marked at all—which they need not be—a monosyllable calls for the moderate; a polysyllable, for the medial accent. As a concrete example, I give the Comfortable Words with solmization:

Hear (do) . . . turn (si) to (la) Him (do).
Come (do) . . . lad- (do) en, (la) and (do) I (do) will (si) re-
(la) fresh (do) you (do).
So (do) . . . the (la) world (si) [or without any inflection at
this pause] that (do) . . . en (la) Son (si) that (do) . . . per-
(do) ish (la) but (do) . . . last- (si) ing (la) life (do).
Hear (do) . . . what (si) St. (la) Paul (do) saith (do).
This (do) . . . say- (do) ing (la) and (do) . . . ceiv- (do) ed
(la) that (do) . . . sin- (do) ners (fa).
Hear (do) . . . what (si) St. (la) John (do) saith (do).
If (do) any (si) man (la) sin (si) we (do) . . . Fa- (do) ther
(la) Jesus (do) . . . right- (do) eous (la) and (do) . . . for
(si) our (la) sins.

THE ROMAN CHURCH LOSING GROUND IN AMERICA.

WASHINGTON, July 6.—On the occasion of the ordination of a colored man to the priesthood the Very Rev. J. R. Slattery, D.D., Superior of St. Joseph's Seminary, Baltimore, asserted that Roman Catholicism is losing ground in this country, basing his statement upon these statistics from the Catholic Directory:

Roman Catholic population in the United States in 1902.....	10,976,757
Same in 1890.....	8,301,367
Increment in twelve years.....	2,675,390
Roman Catholic Immigration, 1890 to 1902.....	2,705,184
Net loss in twelve years.....	29,794

At a gathering of influential clergymen and laymen to-day it was suggested that the next Board of Archbishops, which meets next October at the Catholic University, be memorialized to compel a stricter census of the Roman Catholic population.

It has been suggested that the falling off is the result of neglect of work in the rural districts. Four millions of the 11,000,000 Roman Catholics in the United States reside in the great cities of New York, Chicago, Philadelphia, Brooklyn, Boston, and New Orleans.—*Associated Press Despatch.*

WE KNOW NOT a millionth part of what Christ is to us, but perhaps we even less know what we are to Him.—*Christina Rossetti.*

OLD SWEDES CHURCH, PHILADELPHIA.

ON THE First Sunday after Trinity, June 1, the congregation of Gloria Dei (Old Swedes parish), Philadelphia, commemorated the 202nd anniversary of the dedication of the present church building. Situated in an extreme down-town district, in the midst of marts of commerce—shipping, manufactories, and grain elevators—surrounded by a population of Roman Catholics and Jews, it is difficult for the present generation to realize that when built, the church steeple silently but eloquently announced to the sea-faring peoples that a haven of safety was at hand. Yet the beginning of this parish was on Trinity Sunday, 1677, when the Rev. Jacob Fabritius preached the first sermon in Wicacoa block house (see illustration) on the site

his faith in the doctrine of the same." And although the provision was re-enacted in 1818, it was not until the death of the Rev. Dr. Collin, in 1831, that with the unanimous consent of the descendants of those who built the church, the parish charter was amended to read, "This church acknowledges itself to be a member of the Protestant Episcopal Church, and as such, accedes to, recognizes, and adopts the Constitution, Canons, doctrines, discipline, and worship of said Church."

Under this change, but four rectors have ministered to the parish. The first, the Rev. John Curtis Clay, D.D., is buried near the chancel rail, a tablet to his memory being erected at the left side of the rail.

The present rector, the Rev. Snyder B. Simes, has served the parish longer than any other clergyman in its history, having come to the work in 1868.

The congregation, like that of nearly all the old churches in the city, is widely scattered, the neighborhood furnishing an inconsiderable part; yet the sittings are nearly all taken, and the services well attended. At the annual commemoration, which is kept on the First Sunday after Trinity each year, regardless of the Calendar date, the old parishioners come from great distances to keep the event. A well equipped Sunday School building, erected about forty years ago, together with a smaller building, accommodate the 350 pupils of the Sunday School, whose contribution to the Lenten offering each year exceeds that of many of the schools in larger parishes.

A "modern" addition has been made to the chancel furniture (and which our present illustration does not include), viz., a small communion table, placed at the foot of the pulpit.

As one passes through the vestry room, two documents of much interest attract the attention—one, a map showing a bird's-eye view of Philadelphia in 1700, from which may be gathered the truth of the statement which to-day seems almost ludicrous, that

when the present church was dedicated "many English persons and others" were present from Philadelphia "for whose benefit Mr. Bjork delivered a summary of his discourse in



OLD SWEDES CHURCH, PHILADELPHIA—EXTERIOR.

of the present church. It is of interest to note that this was about five years previous to the arrival of William Penn, to begin his "Holy Experiment." This little Swedish colony on the Delaware had stood in peculiar relation to the Church and Throne of Sweden, being of royal birth, and having its origin in the brain of the great Gustavus Adolphus as early as the year 1624. Although the congregation at Christiana (Wilmington) built their church a year before the subject of this article was erected, there were many years during which that work was abandoned, while at Gloria Dei the doors have ever been opened for public worship, even though at times the services of lay readers had to be depended upon.

While many religious organizations may be able to trace their origin back for a long period, Gloria Dei holds the unique position of having a church building that has stood the ravages of time and storm for more than two centuries. Built of brick, accommodating about 300 people, surrounded by a beautiful, quiet city of the dead; with Sunday School buildings and sexton's lodge within the close, and a cozy rectory snuggled well beneath the church's eaves, this old parish bears testimony to the Truth, and in a crowded community quietly sustains the traditions handed down from early times.

Between the years 1700 and 1786, some ten clergymen of the Swedish Church were rectors of the parish; and in the last named year, the Rev. Nicholas Collin took up the pastorate, continuing until 1831, when, at his death, the Swedish language being almost extinct in the church at Wicacoa, it was merged into the American Episcopal Church. At the right of the chancel rail is a tablet, beneath which the Rev. Mr. Collin's remains lie buried; and the inscription, prepared by the late Rev. Dr. Morton, reads, "He was the last of the long line of missionaries sent over by the mother Church in Sweden to break the Bread of Life to her children on these distant shores." Of the Swedish clergy ministering in the parish, there are buried under the centre aisle, the Rev. Messrs. Andrew Rodman, John Dylander, and Olaf Parlin.

As early as 1787 the charter of incorporation was amended to read, "Provided always the rector in said church shall be in the ministry of the Lutheran or Episcopal Churches and hold



OLD SWEDES CHURCH, PHILADELPHIA—VIEW OF THE CHANCEL.

the English language." And, "all distinguished visitors to Philadelphia were brought down to Wicacoa to see this marvel of architecture, and this monument to the piety and devotion of the Swedish settlers." The other document is a cer-



OLD BLOCK HOUSE, WHERE OLD SWEDES CHURCH WAS FOUNDED, 1677.

tificate of taking the oath of allegiance to the British Government in 1701 of the Rev. Andrew Rodman, second rector of the parish, which document bears the signature of William Penn.

Persons interested in epitaphs and inscriptions, will, perhaps, be glad to ponder the following. On the slab which marks the spot of the burial of the Rev. John Dylander, missionary from Sweden, and for four years minister of the Old Swedes Church, Philadelphia, and who died November 12, 1741, there is written:

"While here he sang his Maker's praise,
The listening angels heard his song,
And called their consort soul away,
Pleased with a strain so like their own.

"His soul attentive to the call,
And quickly listening to obey,
Soared to ethereal scenes of bliss,
Too pure to dwell in grosser clay."

This was evidently composed by admirers of the reverend gentleman's great vocal powers, the sweetness of his music having been, it is said, a delight to his hearers.

This inscription on the old bell, belonging to the same parish, is not without interest. "Cast for Swedish Church in Philadelphia. Styled Gloria Dei, partly from the old bell dated 1643—

"I to the Church the living call,
And to the grave do summon all."

G. W. L.

A NEW YORK firm applied to Abraham Lincoln, some years before he became President, as to the financial standing of one of his neighbors. Mr. Lincoln replied as follows: "Yours of the 10th instant received. I am well acquainted with Mr. —, and know his circumstances. First of all he has a wife and baby; together they ought to be worth \$50,000 to any man. Secondly he has an office, in which there is a table worth \$1.50, and three chairs worth, say \$1.00. Last of all, there is in one corner a rat hole which will bear looking into.

"Respectfully yours,
"A. LINCOLN."

KING'S COLLEGE, London, has started special classes for the study of South African languages, especially Boer and Zulu. This is in view of the large number of persons who will flock to the Transvaal and Orange River Colonies when the war is over.

COLORED WORK IN NORTH CAROLINA.

By ARCHDEACON J. H. M. POLLARD.

AS INTERESTING as the news from the various Diocesan Conventions may be from year to year, there is a "side light" to the Convention of North Carolina, so unique in character, and so unlike anything else connected with our annual meetings, that the writer desires to call the special attention of the Church to this matter.

Archdeacon Pollard, for work among colored people, on coming to the Diocese inaugurated with the Bishop's approval, a measure which is far-reaching in its aim. During each session of the convention the colored clergy and laity, with others interested in the work among colored people, instead of attending the evening sessions where they are welcome, but where on account of the crowds of whites attending these services, the colored could not find admission (and then as a fact it is better to keep the races apart in their places of worship), together with the Archdeacon, hold special services in some building, public hall, or church where the people feel free to come.

During the last convention at Oxford such services were held in the colored Presbyterian church. The Rev. J. E. King preached Wednesday evening on "The Way of Entrance into the Church"; Thursday evening, the Rev. A. B. Hunter on "Our Rich Inheritance"; and on Friday the Bishop preached on "Confirmation," and confirmed two persons who had been in preparation for more than a year. On Saturday morning the Archdeacon and the Rev. J. E. King held a service in the home of the newly confirmed, baptizing and receiving five children into the Church, thereby taking in the whole family. Sunday morning the Rev. J. E. King preached on "Development of Christian Life." The Archdeacon rode 16 miles on Saturday, and 8 miles Sunday morning to Satterwhite mission. Here he baptized two children, preached, and administered the Holy Communion to 30 out of 45 communicants. Some of these persons rode and others walked 10 miles or more to attend these services. Then the Archdeacon returned a distance of 11 miles to Oxford, and preached again Sunday evening on "Christ Among Sinners." The church was crowded, and so much interest manifested that 30 or 40 persons signified a desire to have regular services there, and that they would attend if necessary arrangements could be made. The Archdeacon, himself, could hold one service a month here, but either a deacon or a well-trained and competent layman should be placed here in charge of the two missions, to hold regular services and instruct the people in the ways of the Church. A lot and a suitable building are needed here for school and mission services.

Here is a chance for some one to lend substantial aid to the Church in the way of a "memorial" or "thank offering."

"THERE IS GREAT DANGER at present of losing the sense of the worth of the individual man," says the *Examiner* (Bap.) of New York. "This is the day of vast combinations in all sorts of business and education, and to some extent even in Church work. We estimate greatness by bigness, and we are continually endeavoring to break the record by something bigger than the world has yet seen in our line. We want a bigger store, a bigger factory, a bigger farm, a bigger university, a bigger church and Sunday School. Here comes in, among other dangers, the peril of confounding quality with quantity, and the peril of losing sight of the infinite worth of each man in the combination. We make the man a mere cog in the huge machine. We forget his name and his individuality, and we know him only by his number, like a soldier in an army or an employee on a railroad. How destructive this is to the highest character is becoming painfully manifest. Men are saved and trained and perfected one by one. Christ, after the manner of the Eastern shepherd, delights to call His disciples by name. One of the most important and most imperative of the duties of the Christian Church to-day is to emphasize the value of the individual man, and to make him feel, however humble and however preoccupied, the limitless possibilities of his own personality."

THE REV. JOSEPH MILLER of St. Stephen's Church, Philadelphia, tells the following story about the missionary worker, the Rev. Herman L. Duhring:

"One Sunday morning during the Sunday School service a young girl unfortunately swallowed a cent. In the excitement some person suggested going for Dr. Bush.

"'Oh, no,' exclaimed the little girl, 'go bring Mr. Duhring. Mamma says he can get money out of anybody.'"

THE BURDEN of my song must be praise, and the teaching of every lesson has been trust.—*Bishop Hannington.*

THE DEVICES OF SATAN.

BY THE REV. ERASTUS W. SPALDING, D.D.

"Lest Satan should get an advantage of us, for we are not ignorant of his devices."—II. Cor. ii. 11.

THE Government under which we live, and the conditions resulting from it, depend upon the will of the people. The action of the will is influenced and controlled by many considerations. In order to influence all the individual wills which make up the average national mind, appeals are made to the reason, the self-interest, the ideals, the wishes and prejudices of the people. Patriots set forth high principles of statesmanship, of honor, of public welfare, and try to make the people see things as they are under the law of God, and the conditions which actually exist. Demagogues appeal to the passions, to envy, selfishness, ambition, greed, and any and every motive which may aid in carrying the point they have in view. But, on the whole, we have a beneficent Government, probably the best and freest in the whole world.

Now suppose some shrewd and unscrupulous politician should set to work to overturn our Government, and secure a condition of anarchy and lawlessness, out of which he and a ring of like-minded spirits should be able to establish a despotism, in which they could rule in accordance with their own hateful purposes and desires. And suppose, on the other hand, that our chief magistrate should be informed of the past record of this conspirator, his various efforts and plans, his successes and failures, and should publish them broadcast, so that every citizen of the United States should know what was going on, and should appeal to the people to preserve their wealth and happiness and comfort.

I suppose that in such a case, the first effort naturally made by this arch-conspirator and his associates would be to *discredit* the exposé. He would get all his friends, and as many loyal citizens as he could confuse as to the facts and the points at issue, to attack its reliability and the testimony upon which it rested, and the principles which it advanced.

Now this supposable case will serve as a fair illustration of the condition of things in God's moral Kingdom. God established and ordered a Kingdom in this world. He created a race for a high and holy purpose. He constituted a government suited to the object for which He created the race. He determined to educate that race by letting its members come in contact with sin. As sin is in God's Kingdom, every moral being hereafter created must come to a knowledge of it.

A fallen archangel, subtle, unscrupulous, with ages of experience, gifted with almost infinite power of deceit, undertook to overthrow the beneficent system which God had established.

As God's Kingdom is a moral kingdom, with acceptance of its authority based, as is the case in our own Government, on the will of the individuals comprising it, the arch-conspirator set to work to corrupt and confuse the minds of God's people. He and his dishonest ring of evil malcontents made appeal to the lowest and basest of human motives, and organized rebellion in many quarters. So the King of Heaven published an exposé of the character, antecedents, and purposes of this arch-rebel, and of his following, and caused it to be made known by word and writing, and in other ways, to all His subjects. That exposé is called the Bible or Holy Scriptures. The names which God applies in it to the leader of the rebellion, abundantly set forth his character:

Devil—Slanderer.

Abaddon—Destruction.

Beelzebub—God of flies—petty annoyer.

Belial—Worthless.

Apollyon—One that exterminates.

Satan—Adversary.

Besides these, the leader is variously referred to as deceiver, father of lies, murderer-from-the-beginning, prince and god of this world, prince of the powers of the air, prince of the devils, source of all evil, powerful, subtle, and crafty, tempter, sinner from the beginning, cast out of heaven, perverting the scriptures, hindering the Gospel, opposing God's work, working lying wonders and appearing as an angel of light, walking about like a roaring lion seeking whom he may devour, as the old serpent or the dragon, deceiveth the whole world, proud, presumptuous, fierce and cruel, to be resisted by believers, worketh in the children of disobedience.

Now what more natural or to be expected, than that the arch-conspirator in this case, as in the other, should undertake

to discredit the Book? Of course he does not like to be set forth in this way. If the Book be accepted and believed, there is the end of his conspiracy against the welfare and happiness of the human race. So the real issue with us to-day is the fact of a divine revelation of God's purposes for the race, and of the efforts of the rebel to thwart those purposes. God has given us a history of the arch-conspirator's antecedents, of his successes and failures, and of the fruits of each. He has given us ample warning of the efforts that have been made and are being made.

There is one part of this exposé to which Satan particularly objects, and that is the historical part of the Old Testament. He has set his friends, and as many of his enemies as he can delude into doing his work for him, to ridiculing that, and picking flaws in it, and pretending that there are glaring contradictions in it, and that it is not a good book to put into the hands of children, and that its morality is not first-class. He suggests that it be dropped altogether, and tells Christians that the New Testament is enough for them. He is quite aware that in discrediting the Old Testament he discredits the Saviour and the Apostles who accepted it as the Word of God, who cannot lie. In fact, the Saviour by His Spirit, wrote the Old Testament. When the Saviour was on earth, the Old Testament was referred to as "The Scriptures," and divided under three heads: the "Law," meaning the books of Moses; the "Prophets," including Joshua, Judges, etc.; and the "other books." The Saviour says: "Search the Scriptures," "I am not come to destroy, but to fulfil," "One jot or one tittle shall in no wise pass from the law till all be fulfilled." St. Paul says to St. Timothy, "From a child, thou hast known the Holy Scriptures, which are able to make thee wise unto salvation," referring to the Old Testament; and again, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Three hundred direct quotations, one hundred references, not quotations, and about as many references to incidents in the Old Testament, are found in the New. To do away with them is to destroy the testimony they bear to Christ and the new dispensation. The Old Testament has always been accepted and read as divinely inspired, and as of final authority in the family of God. I have no criticism to pass upon the word of God. The subject is too deep for me, and I have no divine revelation. It is not my purpose at this time to discuss the higher criticism, but only to put Christians on guard against the great deceiver who appears as an angel of light. "We are not ignorant of his devices." "We fight not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 12). We should handle the Scriptures reverently and devoutly. We should be able to say with the psalmist: "Thy word is a lantern unto my feet, and a light unto my path." "How I love thy law. All the day long is my study in it." We should shun those who approach the Scriptures in a captious spirit, and with levity, and superciliousness, and conceited self-confidence. Says the Saviour: "He that will do His will shall know of the doctrine." One must come like a little child; not blindly and credulously and perfunctorily, but with the desire to know the Father's will, and lovingly to perform it, and so to "grow in grace, and in the knowledge of the Lord, Jesus." Some old saints literally studied it on their knees.

Anyone deserves to be taken in by that deceiving old demagogue if, after all his warning, and the fruits one sees daily about him of his success when he happens to have any, he allows himself to distrust revelation and the Church, his own mother and guide, the Body of Christ, the fulness of Him that filleth all in all, the pillar and ground of the truth.

Thank God, the services of our branch of the Church are full of Scripture, both of the Old and the New Testaments, and one cannot be caught unawares unless he neglects the "assembling together of God's family," or deliberately closes his ears when there, or what is more likely to happen, falls to dreaming of other things, and practically leaves his body in the pew, without any soul in it.

Let us remember the danger to faith when professed Christians go to picking at the Bible, and denying one miracle after another, or the authenticity of its books, and in other ways creating doubt—"the little foxes that destroy the vines," nibbling away a little at a time. Let us also remember the story in the old book, how when Gideon with the few overcame the Syrians, the latter fell to beating down one another, while fighting the Lord; and observe to-day how the destructive critics destroy one

another, how in this way God "makes foolishness the wisdom of this world."

The confidence of many a Christian of to-day, who is disturbed in his mind and faith by so much that is going on around him, may well be renewed by the quaint old saying of a faithful follower of Jesus in ages past: "The Bible is an anvil that has worn out many a hammer."

HOW ONE WOMAN BUILT A CHURCH.

BY THE REV. WILLIAM MITCHELL,

Rector of the Church of the Holy Communion, Redwood Falls, Minn.

IN THE little town of Martinsville, Illinois, in the Diocese of Springfield, there is a church which has, I think, a unique history, and because that history has never been told in full and yet is worth the telling, I have gathered the material together, and here it is.

Martinsville is a place of one thousand population. There are five or six different religious denominations represented. The interesting fact about Grace Episcopal Church is that it was built through the faith and devotion of one communicant, one consecrated woman. The story of what she did cannot fail to stimulate, to encourage, to inspire all who are really interested in the cause of missions.

Just one or two facts with regard to the woman herself. She was born of a Church family in Maryland, baptized and nurtured in the Church, and the Church has always been first in her mind and heart and love. If she is exceptional in any gift it is in her indomitable will and undaunted courage.

After her marriage she and her husband came West and settled in Martinsville, where they have lived for nearly twenty-five years. He has been a successful merchant. They have a large family of six or eight children.

When her youngest child was three years old the mother thought that the time had come for her to do whatever she could to extend the kingdom of God in her community. With that end in view she wrote a letter to Bishop Seymour, asking him to send a missionary to her, so that they might have an occasional service of the Church. She promised to pay his expenses and to give in addition some slight compensation for his services.

The Bishop gladly responded to her earnest request and appointed a missionary to serve in the ministrations of the Church. My friend secured the hall over her husband's store—improvised an altar, prayer desk, and chancel, secured organ, chairs, Prayer Books, and Hymnals. Then she made it a regular duty to invite her friends and neighbors to attend the services. Once a month—always on a week-day—the missionary came and held a service. She herself was the only communicant and her family the only one really interested.

At first the people seemed very slow to understand what it all meant and there was much criticism of various kinds. They were not familiar with this "new and strange way of worship." It seemed "so odd to see the minister wearing a robe." They could not tolerate the expression, "the Holy Catholic Church." They thought it absurd and quite unnecessary to kneel so frequently in church, then to stand, then to bow at the Name of Jesus. They thought it was not right "to pray out of a book." They were full of prejudice simply because of their ignorance. Infant Baptism seemed to them utterly abhorrent. "Why do you baptize unconscious infants?" they would ask. They had never heard of a Creed, nor an altar, nor a cross in a Christian Church. "They were Bible Christians." "Didn't she believe in experimental religion?" "Why did she keep Lent?" "Wouldn't she join the Church in a revival?" "Didn't she believe in getting converted?"—these were questions she was constantly plied with. "It is a new Church—something of her own getting up"—was an easy conclusion for most of them to come to. "She must be a Catholic"—with unwonted emphasis on the last expression.

Month after month went by—the missionary made regular visits—the services were maintained in spite of prejudice, ignorance, and all other kinds of opposition. She organized a Sunday School. To be sure, only a handful of little ones were interested at first, but little by little the school grew and each child in turn became a missionary, bringing some one else to church. The mother of the mission made it a point to enlist the enthusiasm and service of all—to get every one to work, to keep them working, doing something for the Church. Entertainments were given at Easter and Christmas in which the children took part. Bazaars and sales were held, when fancy-work, needle-work, useful articles of all kinds were disposed of, which, besides

the home-made candy, ice-cream, and cake, netted always a neat sum.

One day my friend said to her Bishop that she was going to build a church. She had previously spoken to others about it but met with no encouragement. The idea seemed absurd. The Bishop approved of her plan, and his first question was: "How much do you intend to give towards the church yourself?" Her answer was: "Three hundred dollars, in memory of my three little ones in Paradise."

There was a lot just across the street from her home. An old, dilapidated frame house had been standing there. The previous winter several dogs and wretched-looking tramps had found shelter under that roof. It occurred to my friend to secure that lot, repair the house, and rent it if she could. She made the cash payment, secured the deed, had the house renovated and rented, and an income of five dollars a month was the result.

She multiplied her resources and set in operation various agencies for the increase of her church-building fund.

She is eminently successful at cultivating plants. She and her daughters would work with the young plants and care for them during the winter months, then, in the spring re-pot them and sell them at five, ten, and fifteen cents each. On Memorial Day she placed them on sale at neighboring cities. Many parishes gave her orders for plants for Easter distribution to the children.

There is a poor family eight miles out in the country. The head of the household is a basket-weaver. He makes baskets of willow—all kinds of baskets, large and small, plain and fancy, sewing baskets, clothes baskets, market baskets, candy baskets, work baskets, souvenir baskets, tumbler baskets, round and square, with cover and without cover, of all sizes, prices, and descriptions. My friend began to handle baskets made by this man. At first she sold two or three dollars' worth. Then she placed them on sale with different merchants. Then she enlisted her friends. Orders came in so fast that she gave her friend all he could possibly do. Her baskets spoke for themselves, and it was not long before she had them on sale in Chicago, St. Louis, and in several parishes in Ohio. She has sold now over *seven thousand baskets*. That has been the main source of her income. She has been able to realize several hundred dollars from her baskets alone.

Whenever she found that she had a hundred dollars for the church she would immediately place that amount at interest, and thus her building fund kept growing. Baskets, plants, rent of the little house, and interest on her accumulations—altogether her income kept on growing and growing.

It is a little town, as I said before, but there is always a steady demand for certain household articles, and this zealous missionary availed herself of that fact. She undertook to furnish anything in the way of a household necessity—clothes-pins, hair-pins, needles, soaps, towels, clothes-lines, etc. She gave employment to another poor and worthy family in that way, and kept on taking orders and filling them promptly with excellent articles, building up her trade more and more, until it has now become a regular source of income. She buys goods at wholesale and has in her attic case after case of domestic materials.

In these various ways her building-fund grew. Everyone in the town became interested in her and in the remarkable work she had undertaken. Her splendid faith and indomitable will were irresistible. She *kept on working, hoping, and praying*. She met indifference, apathy, and criticism from the very beginning, but in the end she was abundantly blessed by seeing her labors crowned with success.

After she had raised over a thousand dollars—in four years—she wanted to enlist the further sympathy of her friends. Instead of taking the ordinary subscription paper, she hit upon a novel plan—that of writing personal letters of appeal. One hundred letters were written to as many individuals, most of them in the town of Martinsville. In the letter she stated her object, told how much money she had on hand, that she wished to build a church, that she would like their support, and that she took that way of making her appeal, believing that it would meet with their approval. These letters, with stamped envelopes addressed to her, were distributed to her many friends. What was the result? She received one hundred replies. Money came pouring in from all directions. Nothing less than one dollar and nothing higher than twenty dollars was received. In two or three instances money came to her from those who had

not been asked to give. They explained that they did not want their names omitted from such a worthy cause.

When it came time to build the church and everything was ready and the actual work had begun, she found a willingness on the part of different laborers to donate from one to two days' labor. In excavating for the cellar, in laying the foundation wall, in the carpenter work, in painting, in so many different ways, she was able to save a great deal.

Her plans and methods were business-like. Every detail was looked after most carefully, and the whole work was thoroughly and perfectly planned and exquisitely executed. Plans and bids were submitted for every phase of the work. Pews, windows, bell, chancel furniture—the very best material was used, but always at the minimum cost.

The church is a miniature gem, neat without and beautiful within. It is finished in Georgia pine. The windows are of rich and beautiful stained glass, a number of them being unique as memorials.

The church was consecrated five years ago—all free from debt. The total cost was *two thousand and four hundred dollars*. It was built practically by one woman. It is a splendid witness of a woman's faith. It is a benediction to worship there. Every detail tells of the sacrifice, devotion, love, and loyalty of a Christian woman, wife, and mother.

The Gospel of Christ, "as this Church hath received the same," is ministered to the people of that community and has already found a warm response. There is a splendid nucleus of a congregation. Several Baptisms and Confirmations have been held. The little mission church makes an impression upon the life of Martinsville and the surrounding country. Regular services are maintained. Bishop Seymour is always very happy in visiting Martinsville, and the church is filled to overflowing whenever he comes.

Grace Church has already given some tender and precious souls into the keeping of the Lord Jesus, the King of Paradise. There are some tears of sorrow, too, that have been shed in the making and shaping of its parish life.

Grace Church has always had its poor to care for, and God's poor have never been turned away empty-handed. One poor woman who has helped in her small way in all these years now lies upon her bed waiting for the Master's call. Her poor old husband, stricken with paralysis, died some time since; his hands clasping the open Prayer Book as it lay across his breast. Both of them were confirmed by Bishop Seymour, and as they knelt side by side that beautiful Sunday morning and we who stood near realized what it meant to them in their old age, it seemed as if God had given a message of love and courage to those who needed it most of all.

My heroic friend is working now towards the building of a rectory for which she has already *four hundred dollars*. The story of such missionary power ought to be known. It deserves a permanent record and that is why I have ventured to tell all that I knew about one woman and what she did for Christ and His Church.

THE CHURCH IN WESTERN COLLEGE TOWNS.

BY THE REV. JAMES E. WILKINSON, PH.D.

A FEATURE of Western life which the East apparently fails to appreciate, is the State University. In the East, where are the great University corporations of Harvard, Yale, etc., there is little room for the State University. In the West, however, there has been such a rapid development of the public school theory, that the State University has become a necessity. It is the apex of the whole system; and at the same time the University dominates the school system of the State. It is, moreover, the logical outcome of the system: the State must provide for the higher education of its citizens. In consequence of this feeling, almost every Western state has its university, which is an object of state pride. They are well equipped—some of them compare favorably with Eastern universities; they have a large teaching force, including both sexes; they are co-educational; are largely patronized, and the number of students is constantly increasing.

From the nature of the case there can be little religious instruction, for the people are jealous of any connection between Church and State. The number of students in these universities runs from 300 in the smaller to 3,000 or more in the larger. The character of the students differs largely from that in other colleges. The college fees are small, and the students are ambitious to obtain a college education, and you find that the majority of them work their way through. Young men and

young women come in from the farms and small towns with little money, but with a great readiness to work. No labor is too humble, if only it helps to pay tuition and board. As a rule they are older also when they enter college, and are more earnest.

In these conditions you have a problem which the Church needs to face. In these great Western state universities you have a large body of earnest and ambitious young men and young women with little regular religious instruction at the age when they most need it. In the face of the new conditions and temptations, the various religious bodies—we among them—have religious services, and do try to get the students to their houses of worship; but with indifferent success.

Take our Illinois State University by way of illustration. It is overshadowed in a measure by the University of Chicago, which is so widely advertised by its connection with Chicago and Mr. Rockefeller. Yet here in the twin cities of Champaign and Urbana is a student population of over 2,000, and a teaching force of 300. I am informed that not more than one-half are connected with any religious body. The name and services of the Church are unknown to the larger part of them. In many cases the first knowledge of the Church has come to them while in the University.

As Churchmen we believe that we have much that is for the blessing, the uplifting, the salvation of men; and we are convinced that the Church's system is the best for the American people. Yet how little we have made of college and university towns! A consideration of the parishes in college towns of the West will show that, with the exception of perhaps a dozen, they are exceedingly weak, or are missions with irregular services. In the majority of cases the Church buildings are small, insignificant, and unattractive. Of course the growth of these universities has been great, and perhaps unexpected, but there seems to have been a strange lack of foresight, and a failure to realize the strategic value of these towns.

For a long time the writer has been impressed with the feeling that parishes in such college towns should be diocesan in character, and in part be supported by the Diocese—not as a matter of charity, but of wisdom. In the long run it would pay, for whether we like it or not, professors and students will not go where there is lack of education, or of intellectual ability. And if the Church is to occupy her rightful position in university towns, she must be represented by strong men, who must be supported. The small parish or mission cannot do this, and the Diocese should come to the rescue. Other religious bodies are frequently wiser than we in this respect, and reap largely in consequence.

But beyond the services and preaching, there is much more that the rector in such a town must do. Besides ministering to his own people, *i. e.*, permanent residents, he must minister to professors and students—especially the latter—socially. The rectory must have open doors; my predecessor, for instance, on Thanksgiving Day invited to dinner all those Church students who remained in town!

There is the lending of books and their discussion; there is the giving of counsel; the answering of questions on Church subjects and religious matters. There is, indeed, no end to the work which might be and which ought to be done.

In some university towns—notably Ann Arbor, Mich., and Morgantown, W. Va.—houses have been erected or secured, and the work has been greatly benefitted. In Champaign we have the Seymour Guild, which has just finished a good year's work. Its work is under the management of a board of seven directors, composed of three professors, two students, a trustee of the University, and the rector of Emmanuel parish, who is *ex-officio* president. With halls or houses, under wise management, an immense amount of work could be done for the Church, and she could be shown in her true relation to whatever is for the good of men, and the glory of God. It requires little power of vision to see how great a work might be accomplished for the Church if advantage could be taken of the large body of students gathered in these college towns. The claims of the Church could be presented powerfully, a favorable impression be made; and the seed sown would bring forth fruit in every hamlet, village, and city.

As you grow ready for it, somewhere or other you will find what is needful for you, in a book, or a friend, or, best of all, in your own thoughts—the eternal thought speaking in your thought.—*George MacDonald.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—Old Testament History from the Oration to the Death of Moses.

By the Rev. ELMER E. LOFSTROM

JOSEPH SOLD INTO EGYPT.

FOR THE TENTH SUNDAY AFTER TRINITY.

Catechism IX. "Chiefly Learn." Text: Rom. viii. 28. Scripture: Gen. xxxvii. 3-28.

WE BEGIN to-day to study the series of Divine Providences by which the chosen people were led down into Egypt, to be prepared by their life there for the better carrying out of God's plans for them. That is the significance of the lessons about Joseph. It is not simply the story of a young man's life which is told. It is the record of the working out of God's plan, and the story of Joseph shows how his life was made a part of that plan.

The promise of God made to Abraham was slow in its fulfilment. Two hundred years had passed and yet his seed, which were to be as the stars and sands in number, were still but a small family. Up to this time God's preparation of them had been by selection: Noah, Shem, Abraham, Isaac, and Jacob had been separated from the world in various ways. Now selection stopped, but training begins. Looking ahead, we see that God's plan for His people involved a long period of training or education in Egypt where they would be kept pure and distinct as a people, living among the Egyptians "who might not eat bread with the Hebrews, for that was an abomination unto the Egyptians." And yet at the same time that they were kept distinct as a people, they were to live in the midst of the highest civilization and learning then in the world. In spite of the hardships and the slavery they had to endure, they were made ready to take their place in the world as a nation, as they never would have been, had they been allowed to grow up as wandering shepherds.

Individual men are chosen and prepared by God just as the Hebrew people were. Joseph's life teaches us (1) that God cares for us in trouble. This is the lesson which runs through all the story of Joseph's preparation to be an instrument for blessing many people, the Egyptians as well as his own people (Gen. lxxv. 7, 8).

Joseph and his father could not see the good which was to come from the misfortunes which befel him as a result of his brothers' crime. The crime, of course, was not necessary to God's plans. He would doubtless have brought about the results in some better way. But it is a comfort to know that God rules over all men and can make even their evil deeds to bring forth good.

(2) The contrast between human and Divine love. His father loved him (v. 3). God loved him, as shown by his dreams (vs. 5 and 11). God gave him visions of future greatness and usefulness to help him bear the evil which was to come upon him. Joseph believed in his dreams. He was true to God and to his dreams all through his life. At home with his brothers, though they hated him and must have made it very unpleasant for him, and though he must have been tempted to lower his ideals and be like them instead of bringing to his father "their evil report," he remained a true and obedient son. When his father sent him on the errand (vs. 12-17) he obeyed and did not think of stopping for difficulties, until he had found his brothers. But all through the early years of his life, God was showing His love for him, not alone by these sustaining visions, but by the trials which came to him (read and apply Heb. xii. 5-11). Jacob made the mistake of trying to show his love for Joseph by giving him only good things and showing that he was his favorite (v. 3). But the coat made of many colors woven together, and the love, of which it was the expression, brought trouble and unhappiness to Joseph. Jacob's love and intended kindness brought to Joseph the troubles which God's love made to be the best gifts which came to him.

(3) Envy and its fruits. Jacob's love for Joseph was not sinful. It need not of itself have made him trouble. That came from the sin of his brothers. They were not very bad men, but they did not guard themselves against such sins of the soul as hatred and envy, and these they nursed in their hearts until they were ready to kill their own brother, and did

sell him into slavery and lie to their father. Their sin so deadened their love to Jacob that they could make him unhappy for twenty-two years, thinking Joseph dead. Envy or jealousy is one of the very worst sins we can admit into our hearts, because it is a pure *soul sin*. It has no connection with or temptation from the animal nature. It is therefore a poisoning of the spring at the fountain head. There is no good or even appearance of good in it. We ought to be ashamed not to rejoice at the good fortune of others. As envy begins in pride, so the best cure for it is a cultivation of humility and charity (I. Cor. xiii. 4).

But (4) men cannot frustrate God's plans. The envy and hatred of Joseph's brethren ended in their great sin, but that very sin was made to work out God's plan for them all. It does not lessen their sin, which was very great. It made them so hard-hearted that they could sit and eat their dinner (v. 25) while Joseph was begging them from the pit to have mercy upon him (Gen. lxii. 21). Their confessed object in getting rid of Joseph was that they might see what would become of his dreams; and because they were working against God, their very attempt to frustrate the fulfilment of his dreams was the means of bringing them true; just as later on, the Jews' sins against Jesus Christ were made to fulfil His plans prophesied long before (Acts ii. 23).

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be 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.

VESTED FEMALE CHORISTERS.

To the Editor of The Living Church:

IT IS well seen . . . how Thou my God and King goest in the sanctuary. The singers go before, the minstrels follow after, in the midst are the damsels playing with the timbrels."

Your correspondent of June 28th on Vested Female Choristers says that Bishop Burgess' objection is to the "wearing of vestments belonging to *men only*," that they should be dressed "like women." I write, not to advocate vested female choirs particularly, but simply to ask what could be more "like women," than the long black dress reaching to the floor with the loose white garment over it worn by male choristers. When boy choirs appeared in this dress not many years ago and our clergy also began to wear cassocks, the objection to many minds not used to the sight in other Churches and countries and not aware of the age of the custom, was that it was womanish, and it was only gradually that people overcame the prejudice against it on that account.

E. E. DANA.

THE TERM "MISSIONARY."

To the Editor of The Living Church:

IN ANSWERING my objections to the term and title of "Missionary," the Rev. Arthur S. Phelps appears to have wholly misunderstood me. All that he says in its favor I agree with; *theoretically*, since it means of course *one who is sent*. But because *theoretically* the correct term, indicating *one sent to preach Christ*, it does not necessarily follow that in every place this title is practical and helpful!

I am glad to subscribe myself as "Diocesan Missionary"; it is a title full of meaning; it is as apostolic as "Apostle" itself, which also means "*one sent*." But in *practical* field work, both among Church people and sectarians, I find it to be an *obstruction*, rather than a *help*. "Missionary" has had baneful associations, and by avoiding the every-day use of the term, suspicion is likewise avoided. Church people are suspicious, because they feel it means always the cry of "*money*," "*money*," and more than one rector in America knows that it is objectionable to his people to bring the "*missionary*" into his parish to preach!

On the part of sectarians, they feel, in small towns and cities, that the preacher who comes with this title of "Missionary" into their midst, does so merely in order to "preach Episcopalianism"!

I am glad to be a missionary, but, my dear brother, as a

practical way of opening wide the Church doors to us—as a *practical* means of gathering together good congregations, suspicious of the “*missionary*,” let us go out into the field as simple “*preachers of the Gospel*.”

Thus Mr. Phelps will see that the question at issue is one that is wholly practical. *He* has handled it *theoretically*, I myself *practically*. A missionary can do better work and raise more money, if, while preaching with *missionary* enthusiasm, he avoid the local and every-day use of a title that repels people, instead of attracting them.

In my own work, in a vast field, I try in every sense to be a true “*missionary*,” but, while being such, the work can be called successful only through my being “*as wise as a serpent, and as harmless as a dove*”—only by avoiding my title of “*Missionary*.” It is better to be *practical* (“*wise*”) than *theoretical*, in Church work, and happy is that priest or missionary who can see clearly a *practical* way to get a hearing! a *practical* way to reach the hearts of poor, suffering human beings!

July 15, 1902.

A. KINGSLEY GLOVER,
Diocesan Missionary, Oregon.

THE CHURCHING OF WOMEN.

To the Editor of *The Living Church*:

I AM tempted to enquire as to why it is the Office for the Churching of Women is so rarely said over mothers in the American Church, and its use so little spoken of or encouraged by the American clergy. If the answer is that a “sense of delicacy” prohibits both—an excuse I have often heard urged—surely it is a false sense, and the priest who prays for “all women in the perils of childbirth,” is morally bound to urge the same women to give thanks for their deliverance from the perils. I raise the question, because so singularly few American mothers seek the use of this most ancient and beautiful custom of thanksgiving, so universally observed in England.

And further, and chiefly, because I believe the lack of instruction to women of the purpose and object of the Office, tends to foster the unnatural and shocking feeling prevailing in the land to-day, that maternity is something not to be honored but to be ashamed of. Unquestionably this spirit is abroad, and the fearful and criminal practices that grow out of it, are too well known to need comment.

Our duty in a sinful age is to exalt motherhood, and the best step towards that is the revival of the use of the Churching of Women, wherein they show to the world their realization of God’s gift to them, and express their thanks for His graciousness in their deliverance. Or have we become so “modest” and “delicate” in the twentieth century, that an expurgated edition of the Prayer Book is a possibility? Faithfully yours,

St. Paul’s Rectory, P. GAVAN DUFFY.
Rogers Park, Chicago, Eighth Sunday after Trinity.

CLERICAL PERMITS ON SOUTHERN RAILROADS.

To the Editor of *The Living Church*:

LETTERS have been sent out by the Chairman of the Southern Passenger Association asking the advice of the clergy as to the issuance of a joint permit for the year 1903 covering lines members of the Southeastern Passenger Association, this joint permit to be issued in lieu of the permits now issued by the individual lines, for which the clergy will be asked to pay a fee of \$1.

This practically means the payment of a tax of \$1 per year by all the clergy using a permit, with a saving of little convenience, as most of the clergy send for but one permit.

In this connection, however, it seems to me that action should be taken by the clergy of the South looking toward obtaining, not an added tax, but the benefits of the rates granted the clergy in the North and West. In the South a two-thirds rate is granted, while in the North and West a half rate is given. Surely the South needs the benefit of missionary work as much as the North, and where the people have less means, and where the clergy have less salaries in the South, really a less rate should be given than in the North, where generally the mission points are nearer one another and the fare consequently less. Could not action be taken in the convocations, conventions, and by our Bishops and influential laymen looking toward influencing the ministers and laymen of other religious bodies and the railroad officials, in order to procure as advantageous a rate as the North and West? THOMAS D. WINDIATE.

Good Shepherd Rectory, Memphis, Tenn.

BURIALS FROM PRIVATE HOUSES.

To the Editor of *The Living Church*:

IT IS true as Mr. Hewitt suggests in his letter published in your issue of July 12th, that I am new in the ministry of the Church, and I am willing to confess that this fact causes me to hesitate in expressing my own convictions when they run counter to those of men who have long enjoyed the advantage of Churchly doctrine and associations. However, as an apology for those who are in a position similar to my own, I will state, what they well know, that the painful mental processes which are involved in changing from a purely evangelical to a Catholic system of doctrine create within them a love of the truths they have embraced and a zeal to declare them, and that the mere prestige of a Churchly lineage ought not to be sufficient to reduce them to silence, especially should it be exercised by one who has never had the advantage of a full course of theological instruction. Reared in the Presbyterian Church and trained for its ministry, it was natural that I should have entered upon my investigation of the claims of the Church, with strong feelings, for example, about “*prelacy*” and “*sacerdotalism*.” It was difficult to overcome them. And not these only, but also feelings about certain other doctrines which are abundantly set forth in the incomparable Liturgy and other Offices of the Prayer Book. Such changes of feeling and doctrine, coming at so great cost, incline one to a sense of self-justification when, within the Church that teaches them, he sets them forth with such vigor as he can command.

Now, among these doctrines is that of Holy Baptism, with which the Burial rubrics have something to do. The Prayer Book certainly teaches the necessity of this sacrament to salvation, which necessity is not of precept only, but rather of means. If this be true, then it is important that the doctrine be kept fresh in the minds of the people. Preaching alone may do it, but it will be better done if practices relative to it be added, for a year of practice is worth a decade of preaching. The first Burial rubric makes a great distinction between the baptized and unbaptized, in that it forbids the latter the service, and by the provisions of the second rubric this distinction is fortified and deepened by the requirement that the service over the baptized be within the walls of God’s house—a holy place. It may be true that no priest would read the service over the unbaptized in a private house, but the distinction between the two classes would be far more palpable to the public mind and to the minds of Churchmen, should the spirit of the rubric be carried out, and the act of taking the baptized to the church become the custom.

Among non-Churchmen, burials from private houses are the almost universal custom, whether the deceased was Christian, infidel, or apostate. All are accorded the same honors in this particular, and the effusive Pelagianism which is often poured out over the dead bodies of the unregenerate, falling on the ears of Christian and unbaptized alike, all the more serves to obliterate the distinction between them. But there is a distinction, as every Churchman believes, and the Church owes it to her baptized dead, to her living members, and to the unsaved world about, to draw that distinction, as clearly as possible. As I have already said, an established practice according to the rubric, explained and enforced from the pulpit from time to time, is the best. It is a better practice for the purpose than any that can be gleaned from the “office book of experience” of any individual priest or generation of priests.

Then there is the doctrine of the Communion of the Saints. How feeble, I take it, is the realization of this great truth among the masses of the people, even of Churchmen. There is no time this truth can be so well enforced as at the Burial Service of a departed saint; no time or occasion when the living who mourn can so fully be made to feel that our mystical communion in Christ is not broken by death. But how poor a place is a private house, with its several rooms, its more worldly associations, and its insufferable crowding, to fix and enliven this truth in the heart! Surely it requires no reflection to be convinced that the house of God, with its font where this Communion of Saints was created, with its altar that declares and renews it, and with a proper ceremonial that weaves it into our thoughts, is the one and only place to take our dead. And if men not only believe in immortality and the Resurrection but also in the unbroken communion of the Church reaching beyond the grave; they will take offence at no priest who insists upon a service and ceremonial that will declare it fully and palpably. On the contrary, they will come to thank him for it, since the doctrine is full of benediction and joy. If they do not believe it, there is

no better service in which to set it forth, those of Easter Day, of which the Church has rightly made so much, not excepted.

But the assertion of these cardinal doctrines is not all. Death is the penalty of sin. Owing, partly, to the waning sense of sin and guilt, and to doctrines which contribute thereto, some peculiar funeral abuses have grown up among the people of the land which cannot well be remedied within the Church, unless the rubrics are faithfully observed. Among these is one which is more frequently condemned for its conventionality and expensiveness, than for more serious reasons. This is the extravagant use of flowers, which are often a tribute to the moral excellence of unworthy persons, or the proclamation of a sentimental trust in God, not founded on a true faith and repentance. It therefore happens that the caskets of the blasphemous and unbaptized are frequently covered with symbols that speak falsehoods as far as they speak anything, and which, coupled with equally false eulogies, spread contamination farther than we think. It would be well then to bury the dead in Christ in a different manner, though they are not so.

Nearly all burials from private houses are similar in this respect. Better far that in the burials of the Church, the hope of *sinful penitents* be symbolized; that they be brought before the altar where the cross-covered pall spread over them may, whatever their weaknesses may have been, declare their hope in the righteousness of an eternal Redeemer, implanted, at whose hands they humbly look for mercy.

With burials always from the church, where whimsical fancies of untaught or indifferent people can be more easily controlled, this last abuse may be overcome.

It is reasons such as the above that should, in my opinion, determine all priests to labor for a "revival of the rubric." And I believe that it is wisest to do so in a positive manner, as my recent experience within this parish has now fully demonstrated, so far as my people are concerned. Yours sincerely,

London, Ohio, July 18th, 1902. CHARLES OSWALD.

CANONICAL OBEDIENCE TO THE BISHOP.

To the Editor of *The Living Church*:

WHILE the divergence between the two great parties formerly so prominent in our communion was on some matters very great, there was no difference of opinion between them as to the Scriptural warrant for the Episcopal office, which one regarded as necessary to the being, the other to the perfection, of the Church. Now it is understood and set forth as necessary to the *unity* of the Church. It is only since rationalism has become so rampant, that there has been the same tendency to depreciate the office itself, views little short of blasphemous having at times been expressed in this regard, some of them getting into public print. The Church herself is explicit in questioning those to be ordered: "Will you reverently obey your Bishop?" etc—then follows the Ordination vow of obedience.

As to the nature of this obedience, what better model and ideal can we have than the following, as expressed by John Henry Newman in his *Apologia pro Vita Sua*, even adherents of the Church of his later choice admitting this as the best model, without any change of submission to *their* recognized authority. In this land and age of individualism, let instructed Churchmen mark well and ponder the truth expressed in the following language:

"I loved to act in the sight of my Bishop, as if I was, as it were, in the sight of God. It was one of my special safeguards against myself and of my supports; I could not go very wrong while I had reason to believe that I was in no respect displeasing him. It was not a mere formal obedience to rule that I put before me, but I desired to please him personally, as I considered him set over me by the Divine Hand. I was strict in observing my clerical engagements, not only because they *were* engagements, but because I considered myself simply as the servant and instrument of my Bishop."

Further on, in the same section, appears this gem:

"What to me was *jura divino* was the voice of my Bishop in his own person. My own Bishop was my Pope; I knew no other; the successor of the Apostles, the vicar of Christ."

Later, in writing to the Roman Diocesan, Dr. Wiseman, to announce his "conversion," he says:

"I could find nothing better to say to him, than that I would obey the Pope as I had obeyed my own Bishop in the Anglican Church."

The direct occasion of his loss to the Anglican communion was his fear that her episcopate would be depraved by the introduction of an heretical element, though he afterwards admitted

in his inimitable way that he had never learned of the Jerusalem Bishopric project doing any special good or any special harm.

The Bishops are indeed, as Newman implies, the Vicars of Christ in their respective Dioceses, they are the successors of the Apostles, but more than this, they are themselves the Apostles; hence in the language of John Calvin considered, however justly or otherwise, a leader in schism (after his admitting that their office came from God):—"We ought *jura divino* to obey them."

T. A. WATERMAN.

[We beg here to note, because it is of some importance, that in the opinion of Dr. Pusey, it was just this abject submission to the Bishops that sent Newman to Rome. Pusey held himself bound to render obedience to the Church; Newman, to her Bishops. When, therefore, the Bishops proved unfaithful to their trust, as unhappily they did, Newman's faith reeled and was so shaken that his perversion necessarily followed, while Pusey was able to see that the Church was true, though her Bishops might be false. Newman discovered that the personal total obedience to his fallible Bishop was an unstable basis; hence, he sought an infallible Bishop. Pusey rendered obedience, not to the Bishop, but to the Church, and was thus able to pass unmoved through the same conflict of forces that shook Newman's faith and sent him to Rome.

Canonical obedience is due to the Bishop as representing the Church, and when acting by canonical authority, to carry out the purpose of the Church. It is *not* an authority that requires a personal obedience to the personal will of the Bishop, nor may it be used in furtherance of any personal policy of the Bishop that may not itself rest upon due canonical authority.—EDITOR L. C.]

THE PEACE OF EARTH.

IN MEMORY OF THE REV. WM. B. FRISBY, D.D.

Bright on thy resting place
The Eastern sun his morning greeting throws;
Tall trees their branches interlace,
While far beneath, the murmuring river flows,
Telling its tale of sweet and soothing rest
To thee whom Earth holds on her faithful breast.

Fulfilled thy spoken word,
Thou liest as thy loving wish has sought
With those who have the priestly counsels heard,
And holy truths, thy sealed lips have taught;
The consecrated pastor, friend, and guide,
Death from his seeking flock will not divide.

Dust unto Dust is given;
Beneath the silent earth we kneel in prayer,
And round us falls the conscious peace of Heaven
As once came peace beneath thy tender care:
And if such comfort in our earth-life lies,
Who may describe thy bliss in Paradise?

ELIZABETH MINOT.

"IT IS MUCH that the social ideal of Christianity has thus far been reinstated in our time," says the New York *Outlook*. "Though much more has yet to be done to secure it adequate recognition in the Church one can hardly fail to see the direction in which religious thought is widening with the process of the suns. Thinking men who observe what a hold municipal socialism has gained, even on conservative minds, within the last ten years, will be more ready than they were ten years ago to agree with Bishop Potter's declaration that 'in Christian Socialism is the hope of the future.' Indiscriminate disparagement of the Church by any who suffer under present social conditions is simply failure to see the many, both in pulpits and in pews, who are doing what they can for reform according to the social teachings of Jesus Christ. The laborer, in his aspirations for a larger and freer life, will find his true allies to-day among clergymen often than among politicians. What Bishop Potter has been saying at Yale has been substantially said on many a platform and by many a pen: 'The only safety for society lies in the removal of the mutual misunderstanding and caste spirit which now dominate capital and labor.'"

"A STUDY of a considerable number of baccalaureate sermons and commencement addresses shows," says the *Watchman* (Bapt.) of Boston, "that college presidents and other authorities recognize the prodigious force of the tendencies that are undermining that noble idealism which forms the basis of spiritual interests and devotion. Speaking generally, the attractions of what is conventionally recognized as vicious are not stronger than at previous epochs, but the attractions of a purely material success were never so great. 'The cares of the world and the deceitfulness of riches choke the word.' Men do not so much deliberately repudiate the claims of religion, but they are indifferent to them because of previous engrossments. It is not so much a lack of conviction as to the things of the spirit that determines their attitude, as a lack of nerve force to sustain the pace of modern life and have any surplus for responsiveness to claims outside the activities to which a thousand bonds of business, society, and recreation tie them. Our leading educators are coming to see that making the college course minister too directly to the subsequent requirements of a business or profession is working havoc with the idealism which it is the main function of a liberal education to foster, and some of these discourses read like a lament over educational tendencies."

UNBUSINESS-LIKE METHODS IN THE CHURCH.

By STERLING GALT.

WHAT the average minister of the gospel receives poorer remuneration (and has a harder time to collect it) than the representative of any other profession or calling is a fact as incontrovertible as it is lamentable.

A congregation, the greater part of which is composed of business men, or at least acquainted with business methods, will demand more actual work—hard brain work—from its minister, and pay less for it, than any individual member of it would demand from his own manager, bookkeeper, or employee. And the same congregation will, as a rule, countenance business methods in connection with the payment of its clergyman's salary and the management of its affairs generally that, individually, they would neither tolerate for a moment in their respective firms, nor in others towards them.

Their reasons for it, or rather their excuse, seem to be based on some inconceivable idea that, though ministers are human beings from whom everything may be demanded, their material support will in some way be furnished them directly by the hand of Providence. Such men forget that one of the first things they require of their ministers is moral example, and that one of the first principles of this example in any community, the very first standard by which any man is judged in the community in which he lives, is the prompt payment of his debts.

A clergyman, like any other of us, must live, and in so doing must pay for what he and his family eat, must have fuel, must clothe himself and his family, must educate his children, and, in a worldly sense, be in every way like his fellow men.

How then can a congregation reasonably impose this weighty example upon its spiritual adviser, if it withholds from him the only means of maintaining it? You will say that all ministers receive a discount for some things they buy. This is very true, but at the same time, is not this fact at once a confession that they are poorly paid? And when you consider it, does not this very discount place a mild stigma upon the cloth? Why should those who preach (those who should be enabled to practise what they preach) be compelled to ask for a discount, when you, business gentlemen, would consider such asking on your part a great blow to your pride and self-respect?

This is a material age, and things are judged by material standards. Brains have a commercial value. Services of whatever nature are based upon a money value, and the cry is, "Give us the very best you can produce—there is a demand for it and it will be liberally paid for."

But, alas for the inconsistency, this is not so with the treatment of the minister of the gospel. His brains are at a discount with you commercial gentlemen, his time and labor have no proportionate value in dollars and cents; his best efforts are demanded, but he is not adequately compensated for them.

You call upon him for the wedding, the baptism, the funeral—no matter what his state of mind, no matter what his present trouble—you call upon him for the Confirmation, the death-bed communion, the visit of condolence, no matter what hour, the season, the distance; you ask him for spiritual advice, you seek a conference with him on everyday matters; you insist on his congregational visits, you claim him for the mission work, the Sunday School work, the prayer meeting, the society for this and that, and withal you exact a cheerful countenance, a buoyant spirit. All this during the week, and on Sunday, no matter how hard pressed he may have been, you exact a good sermon, and you criticize him if it is not up to the standard.

These are but a few of the demands you make upon him. There are many more.

Have these services no just value? Be honest about it, look at the material part of your minister's welfare from the material standpoint.

Mentally put yourself in your minister's place. If you do, and are as conscientious about it as you are about your own business affairs, you will then give him the compensation that is commensurate with his services, and be just in making your demands.

WHY SHOULD we, then, burden ourselves with superfluous cares, and fatigue and weary ourselves in the multiplicity of our ways? Let us rest in peace. God Himself inviteth us to cast our cares, our anxieties, upon Him.—*Madame Guyon.*

REMEMBER that there is one thing better than making a living—making a life.—*Governor Russell.*

COMMON MISTAKES.

By THE REV. CYRUS MENDENHALL.

IT OCCURRED to me that it might be profitable, and not wholly without interest, to mention some very common mistakes. The writer does not wish to imply superior wisdom, nor to convey the impression that he escapes error any more than others. "It is human to err."

It is a mistake to suppose that noise indicates piety, and that one's religion is commensurate to the outward zeal manifested; that the amount given is a criterion of liberality, and that tears necessarily betoken the degrees of grief;

That some people are as humble as they seem to be; or that all the members of the Sham family are dead;

That newspapers, like Washington, "never tell a lie";

That the almanac truly prognosticates the weather, or that the physician can always diagnose the disease;

That the moon has an occult influence on all things, from weaning a baby to planting an onion bed. That the weather-wise individual knows anything about it;

That brass is a good substitute for brains, boasting for real worth, or credit for cash; that luck can take the place of pluck, genius of earnest labor, or shrewdness of acquired knowledge.

That any one is ever too old to learn.

That ministers are any nearer perfection than ordinary mortals.

That they are so constituted as to live by "faith alone," or can pay rent, store or doctor's bills with a "God bless you," "Come again," etc.

That a perfect stranger who ordinarily neglects all means of grace does a minister a favor by calling upon him to officiate at a funeral, perhaps travel miles, work faithfully—for nothing. It is simply an imposition. It is a mistake to suppose a minister has nothing to do.

That a man does not work, and work hard, unless he labors muscularly.

That an offering from a large audience is always a large one.

That another's sorrow would be easier to bear than our own.

That all the old maxims are absolutely true—notably, "A still tongue shows a wise head."

That all lawyers are rascals, legislators fools, and politicians hypocrites; indiscriminate denunciations are unwise.

That moral and spiritual truths are only found in pious exercises, sermons, and moral treatises; that all fiction is harmful.

That the reformers, martyrs, patriots, and good men, good things, and "good times," are all in the past.

That the gallows is a short cut to heaven, and that death-bed repentance is a sure passport to full reward.

That the man who was a vile sinner yesterday can be, by some process, turned out a perfect saint to-day. He may begin a Christian life, but it takes time to consummate character.

That superstition and bigotry are confined to any age.

That "disciplines" will wholly regulate an unruly flock, or creeds keep theology absolutely pure.

That Providence on the one hand, and the devil on the other, relieve us of all responsibility.

That a college diploma is *prima facie* evidence of wisdom, or that a self-made man, so called, is any better, of necessity, than one who has had more help in his mental and moral make-up.

That a local Sir Oracle would amount to much if placed where he would meet competition.

That figures cannot be so manipulated that they will lie. Statistics are deceptive.

We may be taught (to sum up) to cultivate humility, and that of the multitudinous mistakes of the world, we each contribute our share; hence arrogance, egotism, and dogmatism ill become any of us. Some mistakes can be corrected, some are for a life-time; some foolish, some ludicrous, some needless, and some fatal. Study to avoid all. The saddest—to gain the world and lose the soul.

LET it not be forgotten that the true liberty of men and nations must be a liberty with God as its very life and inspiration. The world has known true liberty only as it has known the true God.—*Seth Allen.*

WE KNOW NOT a millionth part of what Christ is to us, but perhaps we even less know what we are to Him.—*Christina Rossetti.*

The Family Fireside

COUSIN LIZZIE'S GIFT.

By RUTH HALL, Author of "The Black Gown," etc.

"IT IS very kind of Cousin Lizzie," said Mrs. Armstrong. She spoke dubiously. On the divan before her was a huge express package from which crumpled bits of paper were oozing in all directions. The family stood in a solemn circle, each holding some small gift between cautious fingers.

It was the twenty-fourth of December.

"What is it for, mother?" asked Sammy.

"Yes, it's very kind," Elizabeth assented. Her tone, also, was uncertain. "And, of course, it's handsome, but—"

"What is it for, mother?"

"Do be quiet, Sammy. It would have to lie on the centre-table, Elizabeth. Doesn't it seem too handsome for this room?"

Her daughter gazed about her. She tried to look at the old surroundings with new eyes. She saw a studied attempt toward inexpensive elegance mingled with the heterogeneous offerings of a rural congregation: "It would be decidedly out of place," she announced at length.

"What is it for, mother?"

"It's a paper-cutter, child. And it's very nice indeed. But I've been thinking—Wouldn't it be the very thing to give Mrs. Benedict for a Christmas present? You don't mind, do you, William?"

Cousin Lizzie's gift had been marked "For William."

The Rev. Mr. Armstrong looked up blankly at this appeal: "Oh—I? Why, no. But why should you give Mrs. Benedict a Christmas present?"

"Now, William! It isn't time-serving. She's been very kind. I feel under great obligations. Elizabeth can tell you, and so can Frank. Only last week she sent us a basket of eggs from their farm, and, a few days before, it was a ham—"

"Yes," Sammy broke in. "I met her as she was driving away, and she stopped me to say, 'Frank'—she always calls me Frank—I've been leaving a ham at your house; a very large, eleven-pound ham."

Fortunately for Mrs. Armstrong's plan nobody ever paid much attention to Sammy. His father only gathered from him that their wealthiest parishioner would not be surprised by some slight return of her favors.

"Do as you please, Emma," he said.

Elizabeth wrapped the long, gilt stiletto, with its turquoise-crusted stem, into folds of tissue-paper. In the narrow ribbon she bound about it was tied one pink rose from the boxful Cousin Lizzie had sent to herself. Frank carried the parcel to Mrs. Benedict, and brought back her expressions of pleased surprise: "She filled my pockets," he reported, "just as if I were a little boy, with what she called Black Astrakhan apples. She's an awfully good woman."

"I'm glad you gave her something, mother," said Elizabeth. "She's so kind to other people, and there's no one to be kind to her, except Cady, and he acts to me as if he were ashamed of her."

Mrs. Benedict soon came in to repeat her professions of gratitude in person: "I've been wondering," she added, regarding Elizabeth in her amiable way, "if you could help me with my table at the fair. But you've always got so many andirons in the fire."

"O, yes," Elizabeth assented. "I could find time for that. What do you want me to do?"

"Wait on folks, mostly, and make change. And—and look pretty. My, Mrs. Armstrong," she smiled up at the tall, dark head over-topping her own, "wouldn't that hairpin you gave me look nice on Eliza? I'm afraid it's most too dressy for an old woman like me."

On the day of the church bazaar Elizabeth was not greatly surprised to see the generous soul produce her Christmas gift, with the bric-a-brac and fancy-work for the table she was supplying: "If you're sure your mother wouldn't mind," she said, "I believe I'll put this on here. I'm just as much obliged, but it is a little dressy for me. Some young girl ought to have it. And the money will go to the church, you know."

"O, mother won't care at all," Elizabeth insisted. "What

a lot of pretty things you have. I'm only afraid we can't sell so many."

Cady Benedict came up, just then, and overheard this reflection. He had seen Miss Armstrong once or twice before, but at a disadvantage. To-day, in her white gown, with her cheeks pink and her eyes bright with excitement, for the first time her beauty appealed to his heart. Elizabeth, on her part, had always thought him supercilious and grand with his simple mother. She concluded, now, that this was due to his eye-glasses and his pointed beard, and that his manner was really very nice. Each liked the other's reception of Mrs. Benedict's outcry when Cady suggested "raffing off the lot":

"Dear me, no!" she said. "Don't lisp such a thing to Mr. Armstrong. A lottery is a rag to a red bull to him."

But the more costly articles did not sell. Cady, who had lingered about the table, and made himself very useful, looked up once from the stiletto he was handling at the moment:

"Wouldn't this be stunning," he remarked, "thrust through a thick coil of dark hair? It's a hairpin, isn't it?"

His eyes followed his mother's glance. Elizabeth gave a nervous little laugh: "Don't tempt me to buy it," she cried. "I've too many other uses for my money."

Mrs. Benedict nodded and blinked at her son. Elizabeth saw her do it. For the first time in the girl's inexperience she realized that a good heart's goodness, if it has not tact nor breeding by which to act, may deal the deadliest of insults. Cady Benedict had been plainly—most plainly—told to buy the stiletto for her.

"I haven't had a chance to treat anybody yet," he said, not acknowledging his mother's wistful looks. "Won't you two come and get some salad with me?"

There could be no objection to that. Yet Elizabeth's tender pride, nourished on the helpless state of the country clergy, soon took fright again. Cady was negotiating with the giggling amateur waitress for a dish of almonds: "I'm going to eat a philopena with everybody I know," he explained as awkwardly as his mother could have done. "It's a scheme to see how many presents I can get from your table, you see."

It was a scheme badly carried out. Mrs. Benedict, who forgot what she was to say or do, and Elizabeth, who refused to recognize her opportunities, were almost the only persons to whom Cady did not owe a gift before the evening was over. He bought up all his mother's wares. As the young saleswoman handed him the stiletto, with his change, he gave her a beseeching glance: "It was Give and Take, wasn't it?" he hinted.

Evidently his patience—a man's patience!—was quite exhausted. Elizabeth felt her own snap smartly in two at the clumsy plan and her position as waiting recipient of his bounty. She looked him disdainfully in the eyes: "I don't understand you," she answered coldly.

He turned away, speechless in his disappointment and chagrin. He was bearing his parcels disconsolately across the room when Sally Herrington managed to intercept him. Her quick gaze spied what she was seeking: "O, you bought that letter-opener," she cried in a heart-broken tone. "I never shall forgive you. It is the only thing here I wanted."

After such plain speaking as this, Cady felt there was nothing for him save to remind her of their philopena, and to hand the stiletto to her: "It serves her right," he thought (Elizabeth was already "her" in his thoughts); "she might have helped me out, when she saw I was working to get it for her." Still he was somewhat rueful. "Though, if it isn't a hairpin," he reflected, "perhaps it doesn't make so much difference after all."

This distinction was not so obvious to everyone. The eligible young man's attentions to pretty Elizabeth were an open subject of discussion among the booths. Sally soon drifted in the direction of Mrs. Benedict: "See what your son just gave me," she said, displaying her trophy. "Wasn't it royal of him?"

"Did Cady make you a present of that?" his mother exclaimed, as near to wrath as she could come. "Eliza, do you see what it is? And right off my table, too. Well, if that isn't the last hair on the camel's back!"

"What do you mean?" Sally asked, in sharp curiosity, and looking greedily from one to the other. "Shouldn't I have accepted it? I said it was too handsome for a philopena joke. But he would have it so. Was I wrong, dear Mrs. Benedict? Have I interfered with anything?"

Again she glanced toward Elizabeth, whose cheeks were pale with anger. Before Mrs. Benedict could collect her scattered wits to answer the flow of questions, Sally had thought of several more: "What is the matter, Lizzie?" she inquired solic-

itously. "Does your head ache, darling? You're as white as your gown."

Elizabeth made a tremulous effort at gayety. It did not deceive Sally, and she knew it did not. As soon as her tormentor had departed, that sweet and annoying woman, Cady's mother, must needs begin apologizing for his behavior: "He didn't intend to slight you," she declared. "I'm perfectly sure he meant to give that hairpin to you. But presents burn in his pocket, and so they do in mine. Everybody knows we're as alike as two peapods."

"Please don't talk about it any more," Elizabeth implored. "Why in the world should he have offered it to me, and why should I have taken it, if he had?"

"Well, he meant to," Mrs. Benedict insisted. "I know he meant to. Because it would look so pretty in your hair."

Elizabeth saw the recreant making a shamefaced way toward them. She could not bear that meeting, with his mother standing by: "I think I will go now," she said gently, "Sammy has been waiting for me this last hour. We have about sold out; you won't need me. And I do feel a little tired."

"But Cady's going back to New York to-morrow," urged Mrs. Benedict almost tearfully; "I wish you'd wait and say good-bye to him."

"Do that for me," Elizabeth answered, kissing her lightly on the cheek. "Say everything that is civil to your son. I must go now, really." And she did.

The *Griffin's Corners Local* was a source of hebdomadal joy to Frank Armstrong. He was chuckling over its information, one morning, when he suddenly gave a prolonged whistle:

"Well, Sally Herrington has outdone Elnora's euchre-party, sure enough. I thought there was blood in her eye when she was here with her invitations."

"What do you mean? Is there anything about her Drive Whist?"

"See here: 'First lady's prize, a gold-handled umbrella, Miss Evangeline Peck. First gentleman's prize, a set of topaz studs, Mr. Jacob L. Van Orden. Second lady's prize, a gold hairpin with turquoise setting, Miss Augusta—'"

"I shouldn't think Sally Herrington would give away a present," observed Elizabeth.

The Rev. William Armstrong disapproved of card-parties. His children took no part in the gayeties of that winter until Mr. and Mrs. Elisha Decker celebrated their golden wedding. This event drew the whole of Griffin's Corners together.

As Elizabeth was making her way through the crowded parlors somebody touched her on the shoulder. She looked down into Mrs. Benedict's broad face all beaming with good will: "How to do?" she began. "These rooms are none too small, are they, for such a jam o' people? Here's Cady. He wants to speak to you."

Elizabeth stretched out her hand, but with considerable dignity. She had the long memory of early youth: "I hope I don't seem as glad as that!" she thought when she met the look in his eyes.

"I haven't seen the presents yet; have you?" she inquired, because she must say something—not that she cared.

They were all standing before the piano on which an array of goldware had been spread out. Cady, as nervous as herself, picked up the nearest card and glanced mechanically at the name it bore: "Miss Augusta M. Martin," he read aloud. "What belongs with Miss Augusta M. Martin?"

"That hairpin," Elizabeth answered.

Cady dropped the card as if it had scorched his fingers. He scowled angrily at the glittering stiletto: "It's a letter-opener," he muttered. As if that had anything to do with the matter.

"So Sally Herrington said," was Elizabeth's conciliatory comment.

After this beginning there seemed no going any further on the way to a better understanding. A very bad quarter of an hour had been rudely recalled to Elizabeth, and she avoided the mother and son throughout the remainder of the festivities. Mrs. Benedict spoke, in a puzzled fashion, of her haughtiness, as they were driving home: "But then she's sensitive," she added. "I guess it's because they're as poor as Job's mice anyway."

"You don't suppose," suggested Cady, who had cursed that philopena episode a thousand times in his heart, "that she might imagine—she might have been—maybe, our money makes any difference to her, mother?"

Mrs. Benedict stared at him: "Why should it?" she demanded. "Eliza knows how I admire her for making a little go

a long ways off. I told her, only the other day, she was the most officious girl I ever saw."

"And how did she take that?"

"She said: 'It's very good of you to think so, Mrs. Benedict.'"

Cady leaned over to kiss his guileless mother: "I'm glad she's nice to you," he said.

"Of course she's nice to me. Mrs. Armstrong's children are brought up to be well-behaved to old folks. Eliza couldn't treat me better if I was Governor of the United States."

Cady had made a special journey for the golden wedding. He and Elizabeth did not meet again until, one June morning, she attended the Commencement exercises of the Griffin's Corners' Academy. This was an important social function. The body of the village theatre was filled with friends of the white-gowned girls and boys in new black coats who sat upon the stage. At the close of the long programme lines of little maidens, in a high state of crimps and stiffly-starched frills, marched to music from the wings and deposited baskets and boxes and bouquets at the graduates' feet. It was then proper for the audience to seek the platform, *en masse*, congratulate the young people and surreptitiously or boldly examine these tributes of affection.

During this last scene of all, Elizabeth first saw Cady Benedict again. He elbowed his way to her side: "Why, how do you do?" she said faintly.

There was a new air of determination about him. He held out his hand: "I have been away three months," he observed significantly.

So Elizabeth shook hands with him.

"May I walk home with you?" he asked. "I just came here for that."

A delicate color rose in her cheeks: "In a moment. I must speak to Mamie Thompson—the Valedictorian, you know."

"O, she—," vaguely. "Well. May I go up there with you? I don't want to lose sight of you. I'm afraid of your slipping away from me."

Elizabeth looked very demure and unconscious as they followed the others up the side-steps into a dressing-room and across the stage to where Mamie Thompson stood. The girl was excitedly receiving the plaudits of the surrounding throng. She was quite hedged in by flowers and held several packages in her fingers. One of them she had opened:

"See what Mrs. Elisha Decker sent me," she cried to Elizabeth; "a gold hatpin set in turquoises."

She stretched out her hand for its inspection. Someone edged in between her and the others. Cady gave the stiletto a malignant glance: "That thing—whatever it is for—," he murmured in Elizabeth's ear, "seems to change owners pretty often. I hope some day it will come into my hands again."

"You had it once," she said.

The hurt of her pride crept up through those silly words. At length Cady saw the entire tangle of their misunderstanding. And he knew why Elizabeth cared: "I don't want to be a cur, nor blame any woman," he declared. "But that was not my fault."

After that, Elizabeth, too, understood.

Some time later he found her, one day, with the *Griffin's Corners Local* in her hands: "See this, dear," she said (now she called him "dear"), and she read aloud in her fresh, sweet voice: "'Master Eddy Boughton celebrated his fourteenth birthday on the 30th ult. by a small dance at the home of his parents on Bronson street,' etc., etc., etc. This is what I want you to hear: 'Among the elegant gifts displayed were, 'From papa and mamma' a bicycle; from John H. Ellsworth a set of the Waverly novels; from Miss Mamie R. Thompson a gold and turquoise paper-cutter—'"

"Is it the hairpin?" asked Cady.

"I wish you *would* get it back," Elizabeth reflected irrelevantly. "I'd like to have you give it to me—now."

Later in the autumn Sammy went to the Merrick baby's christening. On his return he told his mother: "The kid got lots of silver things—most a barrelful. And Eddy Boughton—he's her cousin, you know—he gave her a funny-looking gold knife. It had blue stones in the handle."

Sammy had forgotten the Christmas present, but Frank was greatly amused: "So it's still up and afoot," he remarked.

Elizabeth's wedding was on Christmas Eve. As it happened, not only the bridegroom, but the groom's mother were present when several gifts were brought in to her. Among them was a long, slender package: "With the love and best

wishes of Mr. and Mrs. Walter S. Merrick," she read, and took off the cover of the box.

"It's the Rounder," cried Frank.

Elizabeth turned to Cady: "Now it is yours," she said with a gesture of surrender.

He lifted it from its nest in the pale blue cotton. He thrust it through the thick, dark coil of her hair: "You will keep it, won't you?" he asked.

"Yes, she must keep it," his mother answered, eyeing the effect. "Pretty things have such an antipathy to Eliza."

MINDING MY BUSINESS.

By FRANK H. SWEET.

A WASP and I are excellent friends. He has his nest in the vacated home of a boring-bee, in the bench on the front porch, where I sit and do a great deal of my writing. He flies in and out, carrying his winter store for himself and his family, and, as I never molest him, he never does me—I think the reason we get on so amicably is that we each mind our own business.

Now if I, the larger and stronger of the two, were to begin to interfere with him—to invade his rights, to stop him out of his own front doorway, or to take his food out of his hands as he is coming home from market with it—bless me, what trouble there would be!

My neighbor would get angry, and no doubt would seek to defend himself, and then I suspect that I should lose my temper and do something very ugly—perhaps try to kill the poor wasp.

Nothing makes one neighbor unkind to another than that the one imposed on should stand out for his rights, strange as that may seem. If a man injures another, and the one injured turns on him, it often makes the one committing the injury feel like going and doing something worse.

If I were to interfere with the rights of this pretty white-and-black-bodied neighbor of mine, in his quiet little home in the bench, he might rush at me and try to sting me, and then most likely I should try to knock him down and stamp on him.

Instead of this, we live peaceably—I do my writing close by his front door—a hole in the under part of the bench, a quarter of an inch in diameter—and he goes and comes many times in an hour with a bug or fly in his mouth, for family use during next winter.

I like my neighbor. He is industrious, economical, and provident. We might be enemies. We could fall out at any time. All I would have to do would be to poke my finger at him, or to put a stick across his door, or to strike him, just to let him see that I am bigger than he is. But, no! we are not enemies, but capital friends.

He has been living next door to me all summer, and we have not had a quarrel yet, and I don't believe we ever will have. He lets me write, and I never prevent him from putting his marketing peaceably away in his pantry. I watch his movements and admire his industry, and write this article about him, but never impose upon him, and just now one of his family lit upon my sleeve and brushed his clothes and flew off to the hop-vine, buzzing his thanks as gratefully as any well-mannered wasp that you ever saw. We each minded our own business. If we hadn't, there might have been trouble.

Of course, my friend Wasp is provided by nature with the means of making others "live peaceably" with him. Like the courtiers and other gentry of the olden time, he wears a sword, and he is not slow to draw it on occasion. If he thinks himself attacked, out he whips this delicate blade from its scabbard, and puts his antagonist to rout in short order. He is made by nature a very skilful swordsman. And this makes him respected among his fellows.

On the whole, I feel very much obliged to my handsome, good-natured neighbor for the lesson he has taught me, and I hope he will catch bigger and fatter flies than ever, and more of them, too.

"WHEN you cannot trust to your fish dealer, learn what a fresh fish looks like," says a fishman in *Good Housekeeping*. "If it is in steaks it will have firm flesh, have a good odor and a glittering, fine, clear skin. The same rules apply to smaller fish, only they are easier still to judge, for you will find in them clear eyes, red gills, and bright, shiny scales."

WHERE a bath room is infested with croton bugs, only repeated use of a sulphur candle can stop their multiplication. These are bought at any apothecary's or grocer's and bear on them careful directions for use.

THE ART OF CAMPING.

SOME very practical advice for women campers is given by Martha Coman in an article with this title in the Recreation Number of *The Outlook*. Incidentally the delights of camping-out are engagingly set forth, both by description and by photographs. Here is what this writer has to say about an ideal bed for campers:

Rubber mattresses are good and sleeping-bags are excellent, but in all my experiences as a camper I have found nothing so satisfactory or so comfortable as the bed built of fresh pine boughs. When these beds are carefully constructed, there isn't, to my mind, a hair mattress in the universe that can compare with this primitive but deliciously comfortable affair. If you are stopping only two or three nights in one spot and then going on in your search for game or for scenery, your guide will not take the trouble to make your bed in a very thorough manner. He will simply heap up some freshly cut pine boughs and arrange them with the soft green needles for the top layer of the bed. The truly satisfactory bed of pine boughs requires some time and some skill to construct, and not every guide who inhabits the Quebec or Aroostook pine jungles knows how or is willing to bother with making one properly. In the first place, long logs are cut for the length of the bed, and shorter ones are put across the ends. Into this low box are piled, first, large freshly hewn boughs to build the bed up to the height of the box sides. On top of these boughs softer ones are laid, with the new green parts on top to form a covering for the springy moss. When plenty of the soft green needles are put over the other boughs, you have a bed that is at once deliciously soft and comfortable. The best part of it is that the aromatic pine balsam is a remedy in itself, and the elasticity of the bed lasts for days.

HINTS FOR PRESERVING.

IF FRUIT is very juicy, avoid adding water to it when canning. The less water that has to be used the finer the flavor of the preserve and the more beautiful its color.

Work quickly and keep a steady watch on the kettle of boiling fruit. It boils up very quickly, and seeded fruits, if left unstirred, burn readily. If watching the preserve kettle is an impossibility, keep an asbestos mat under it. This will prevent burning.

Never touch cooking fruit with a spoon or fork which is of any material except silver, wood, or granite. A tin spoon may ruin the color and flavor of a whole kettle of fruit.

Do not boil jelly a minute after it has begun to jell. If you do you will have a gummy syrup instead of a jelly.

There are all sorts of methods for covering jams and jellies—pasting paper over the top, covering with a thin sheet of cotton batting, pouring on paraffine, sprinkling with sugar. The simplest way is to lay on top of the cooled preserve a round of tissue paper dipped in brandy, white of egg, or alcohol, then put on the metal lid.

Try a little of your sugar to make a syrup before commencing the canning process. If a bluish-gray scum gathers on top after the boiling, send the sugar back to the groceryman with an order for a better quality. The best sugar obtainable is a necessity for fruit preserving.

It is much better economy to be generous with the sugar at preserving time than to have fruit which a few weeks later has to be boiled over and heavily re-sweetened to induce it to keep.

One of the most useful racks for using when one preserves fruits is the framework on which silkoline comes stretched. It can be obtained at any dry goods store and is long enough to hold both saucepan and a pan of hot water.—*Good Housekeeping*.

DRINK MORE WATER.

THE HUMAN BODY contains a complete sewerage system in which poisonous and disease-producing refuse is constantly gathering, and jeopardizing the health. The same rule which applies to municipal sanitation will also apply to personal sanitation, and the danger of disease may be forestalled by flushing out this sewerage system with an excess of water. Just as truly as the gathering of filth from the city in the "sewage veins" endangers the lives of the inhabitants, so the poisons generated by the bodily metabolism, collected in the excretory organs, will jeopardize the lives of the millions of inhabitants of the body: the living cells. Every action of muscle or of nerve is accompanied by the destruction of cells which, if not eliminated, will accumulate like clinkers in a furnace, preventing the proper performance of function. The food is taken in like fuel for the furnace, is burned and leaves its clinkers and ash behind, and these products of combustion in the body will choke the fire just as in the ordinary stove.

Aside from the mere "choking of the flues," we must bear in mind that the body is constantly generating poisons, which, if eliminated freely, will do no harm; but which, if retained, will be productive of disease. Such a poison is uric acid, which is charged justly with causing rheumatism, gout, constant headaches, dizziness, and a train of other symptoms, and it must be seen that if the accumulation of refuse is the cause of such conditions, the logical means of cure is its elimination. Other "products of metabolism" create their own types of disease and all may be prevented by the free use of water.—GEORGE THOMAS PALMER, M.D., in *Good Housekeeping*.

The Living Church.

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

Church Calendar.



- July 4—Friday. Fast.
- 6—Sixth Sunday after Trinity.
- 11—Friday. Fast.
- 13—Seventh Sunday after Trinity.
- 18—Friday. Fast.
- 20—Eighth Sunday after Trinity.
- 25—Friday. St. James, Apostle. Fast.
- 27—Ninth Sunday after Trinity.

Personal Mention.

THE Rev. THOMAS B. BERRY, rector of the Church of the Good Shepherd, Buffalo, will spend the month of August at his summer cottage, "Pine Acre", Lake of Boys, Ontario.

THE Rev. D. T. BOOTH has resigned the rectorship of St. Luke's Church, Willmar, Minn., and will have charge for the present of St. Paul's mission, San Jacinto, Cal. He is succeeded at Willmar by the Rev. J. P. McCullough, formerly rector at Delavan, Wis.

THE address of the Rev. GEORGE BUCK is changed from Milldale, Conn., to 761 Whitney Ave., New Haven, Conn.

THE address of the Rev. GEORGE G. CARTER, D.D., Chancellor of the Cathedral of All Saints, is No. 62 South Swan St., Albany, New York.

THE Rev. Selden P. DELANY has resigned as vicar of St. Stephen's Church, Menasha, Diocese of Fond du Lac, to accept the rectorship of Grace Church, Appleton, in the same Diocese. He will begin his new duties July 27th.

THE Rev. P. GAVAN DUFFY has resigned his work at Rogers Park and accepted that at Farm Ridge, Ill., Diocese of Chicago, succeeding the veteran missionary of the Diocese, the Rev. Henry T. Hlester.

THE Rev. JAS. G. GLASS, for the past twelve years rector of St. Paul's, Summerville, S. C., has accepted the rectorship of Grace Church, Anniston, Alabama, and may be addressed accordingly, after July 15. On account of his removal from the Diocese of S. C. he requests that all communications intended for the Secretary of the Diocese be sent to the Assistant Secretary, Rev. Albert S. Thomas, Darlington, S. C.

THE Rev. WM. MERCER GREEN will enter upon the work of assistant at St. John's Church, Knoxville, Tenn., Sept. 1st.

THE address of the Rev. THOMAS JENKINS is Ketchikan, Alaska, at which point he will take up missionary work.

THE Rev. FREDERICK A. LYNE is in charge of St. Matthew's Church, Homestead, Pa., Diocese of Pittsburgh.

THE Rev. T. D. MARTIN, Jr., is now rector of the Ascension, Auburn, R. I., and missionary-in-charge of St. Bartholomew's, Cranston. His address is Auburn.

THE Rev. WM. MORRALL for more than twelve years rector of St. Thomas' Church, Bethel, Conn., has resigned to assume, on August 1st, the rectorship of Grace Church, Stafford Springs, Conn.

THE Rev. WM. J. MORTON has resigned the rectorship of Emmanuel Church, Harrisonburg, Va., and accepted that of Christ Church, Alexandria, Va., to take effect Sept. 1st.

BISHOP RESTARICK's address is Honolulu, H. I.

THE Rev. CHAS. H. SCHULTZ, formerly instructor at Nashotah, is in charge of St. Stephen's Church, Milwaukee. Address 661 Marshall St.

THE address of the Rev. WILLIAM HARMAN VAN ALLEN, rector of Grace parish, Elmira, N. Y., during August, will be Duxbury, Massachusetts.

THE Rev. W. WALTON has resigned his charge at Little Falls, Minn., and removed to Manitou, Manitoba.

THE Rev. Dr. F. C. H. WENDEL of the New York City Mission Society will have charge of St. Peter's Church, Bennington, Vt., for August, in the absence of the rector.

ORDINATIONS.

DEACONS.

COLORADO.—On St. Barnabas' Day, in St. Barnabas' Church, Denver, Mr. GEORGE ARTHUR SYMINGTON was ordered deacon by Bishop Olmsted. The candidate was presented by the Rev. R. H. O'Malley of St. Stephen's Church, Denver, and the address was delivered by the Bishop.

DEPOSITION.

MICHIGAN.—I hereby certify that on the 8th of July, 1902, in Christ Church, Detroit, in the presence of the Rev. Rufus W. Clark, D.D., and the Rev. Wm. D. Maxon, D.D., presbyters, I deposed from the Holy Ministry F. W. BAILEY-JONES, deacon, at his own request, and for reasons not affecting his moral character.

THOS. F. DAVIES,
Bishop of Michigan.

DIED.

MITCHELL.—Entered into rest July 7th, 1902, at Buffalo, N. Y., ANNIE M. MITCHELL, wife of the late Theodore E. Mitchell.

Burial service and interment at Burlington, N. J.

WANTED.

POSITIONS OFFERED.

WANTED.—Organist and choirmaster at St. John's Episcopal Church. Please state terms and address Lock Box 66, Negaunee, Mich.

POSITIONS WANTED.

POSITION—as organist and choir director, by competent young lady. Refer, by permission, to Bishop Edsall of Minnesota. L. K., care LIVING CHURCH, Milwaukee.

A PRIEST intending to spend his vacation near Chicago will take supply work on Sundays only during the month of August. Address PRESBYTER, care LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

PEWS.—Some second-hand pews for small mission. Address G. T. THOMPSON, Western Springs, Ill.

RETREATS.

NOTICE OF RETREAT.—The Fifth Annual Retreat for Priests, under the auspices of the New York Catholic Club and the Confraternity of the Blessed Sacrament, will be held in the Church of the Holy Cross, Kingston, N. Y., beginning Monday evening, Sept. 29th, 1902, with evensong at 7:30, and concluding with Mass at 7 A. M., Friday, Oct. 3d. The expense for board and lodging for the period of the Retreat will be \$5.00.

The conductor will be the Rev. Father Hughson, O.H.C.

Any priest desiring to attend, please send word, as soon as possible to

REV. AUGUSTINE ELMENDORF,
of the Committee.

Committee of the C. B. S.:

REV. G. W. LINCOLN,

REV. P. C. PYLE,

REV. J. G. EWENS.

Committee of the N. Y. C. C.:

REV. G. M. CHRISTIAN, D.D.,

REV. C. M. HALL,

REV. A. ELMENDORF.

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THE PITNEY, New York Ave., Atlantic City, N. J., 200 yards from Beach. Rebuilt and newly furnished throughout; 50 new rooms; large porches. Capacity, 225. Rates, \$10 per week, up. New management. W. J. IMEL.

MISCELLANEOUS.

COMMUNION WAFERS AND SHEETS. Send for samples. MISS A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut street.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

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

APPEALS.

EPHATHA REMINDER.

The "Voiceless Ministry" of the Church in the Dioceses of the Mid-West again asks to be remembered with Offerings on next Twelfth Sunday after Trinity by the parishes within the limits of that missionary district.

REV. A. W. MANN,
General Missionary.

21 Wilbur St., Cleveland, Ohio.

BOOKS RECEIVED.

J. B. LIPPINCOTT CO., Philadelphia.

The Temple Bible:—*Daniel* and the Minor Prophets. Edited by R. Sinker, D.D. Price, 60 cents net.

St. Luke. Edited by M. R. Vincent, D.D. Price, 60 cents net.

E. P. DUTTON & CO. New York.

The Home Aquarium, and how to care for it. A Guide to its Fishes, other Animals, and Plants, with many illustrations. By Eugene Smith. Price, \$1.20 net.

Princess Fairstar. A Story of the Days of Charles I. By Evelyn Everett Green, author of *Bruno and Bimba, A Princess' Token*, etc. Illustrated by F. H. Michael. Price, \$1.25.

Rembrandt. A Critical Essay. By Auguste Bréal. Price, 75 cents net.

FUNK & WAGNALLS CO.

The Jewish Encyclopaedia. A Descriptive Record of the History, Religion, Literature, and

Customs of the Jewish People from the Earliest Times to the Present Day. Isidore Singer, Ph.D., Projector and Managing Editor, assisted by American and Foreign Boards of Consulting Editors. Complete in 12 volumes. Volume II. Apocrypha—Benash.

The Gordian Knot; or, The Problem which baffles Infidelity. By Arthur T. Pierson. Price, 60 cts. net.

PAMPHLETS.

St. Mary's College, and Preparatory School. Dallas, Tex.

Baccalaureate. St. Mary's College. By Rt. Rev. A. C. Garrett, D.D.

Announcement. St. Mary's College.

The Lower School for Little Boys. The Rev. James Dobbin, D.D., Rector; Mr. F. E. Jenkins, Principal. Preparatory to Shattuck School, Faribalt, Minn.

The Church at Work

BROTHERHOOD OF ST. ANDREW.

Programme for Convention.

THE PROGRAMME for the annual convention, to be held in Boston, is as follows:

Wednesday, Oct. 8—2:30 to 5:30 P. M., "Quiet Hours," Church of the Messiah, conducted by the Rev. Floyd W. Tomkins, D.D., Holy Trinity, Philadelphia, Pa.

Thursday, Oct. 9—7 A. M., Holy Communion in all city churches; 11 A. M., opening service, Emmanuel Church, Newbury St.; address of welcome, the Rt. Rev. William Lawrence, D.D., LL.D., Bishop of Massachusetts; charge by the Rt. Rev. C. P. Anderson, Bishop Coadjutor of Chicago; 2:30 P. M., Symphony Hall; call to order by H. D. W. English, Calvary Church, Pittsburgh, President of the National Council; organization; appointment of committees; reading of annual report; reading of treasurer's report; resolutions. 3:30 P. M., conference, "The Growth of the Brotherhood"—1, in membership, by F. J. Weber, St. John's, Detroit; 2, in efficiency, by Hubert Carleton, editor *St. Andrew's Cross*; 3, through the junior department, by Ewing L. Miller, Holy Apostles, Philadelphia, Pa.; general discussion. 8 P. M., Emmanuel Church: Preparation for corporate communion, conducted by the Rt. Rev. Frederick Courtney, D.D., Bishop of Nova Scotia.

Friday, Oct. 10—7 A. M., corporate communion, Emmanuel Church; celebrant, the Rt. Rev. Charles S. Olmsted, D.D., Bishop of Colorado. 10 A. M., Horticultural Hall, Massachusetts and Huntington Avenues; business session; discussion of council report; report of rule of service, etc. 2:30 P. M., Symphony Hall, general conference; "How Can a Chapter Do its Best Work"—1, in a city, by Edward W. Kierman; 2, in a town, speaker to be supplied; 3, in the country, by William Braddon, St. Joseph's, Queens, Long Island, N. Y.; general discussion. 4 P. M., Symphony Hall, general conference; chapter meetings, by W. W. Chipchase, St. Michael and All Angels', Baltimore, Md.; general discussion. 8 P. M., no session of convention this evening, but meeting at the invitation of the St. Paul's Society of Harvard University in Sanders' Theatre, Cambridge, subject, "Christian Manhood," by John R. Mott, General Secretary World's Student Christian Federation; the Rev. W. S. Rainsford, D.D., St. George's, New York, and the Rt. Rev. Henry C. Potter, D.D., LL.D., D.C.L., Bishop of New York.

Saturday, Oct. 11—7 A. M., Holy Communion in all city churches. 10 A. M., Horticultural Hall, business session; election of council; reports; choice of place for next convention, etc. 2:30 to 3:30 P. M., Symphony Hall, question box; the senior department, James L. Houghteling of Chicago, Ill.; the junior department, Courtney Barber, Redeemer, Chicago. 4 P. M., Symphony Hall, public meeting: 1, for the Church, the Rev. Frank Du Moulin, St. Peter's, Chicago; 2, for the Brotherhood, H. D. W. English, Calvary, Pittsburgh, Pa.; general discussion. 8 P. M., Symphony Hall, general conference: 1, "Bible Study for Physicians," by Dr. Howard A. Kelly of Baltimore, Md.

Sunday, Oct. 12—7 A. M., Holy Communion in all city churches. 9:30 A. M., Trinity Church: Anniversary sermon by the Rt. Rev. William Lawrence, D.D., LL.D., Bishop of Massachusetts. 3 P. M., public and overflow meetings in Symphony and Horticultural Halls: "The Republic"—Liberty, "If the Son, therefore, shall make you free, ye shall be free indeed"; equality, "He that is greatest among you shall be your

servant"; fraternity, "For one is your master, even Christ, and all ye are brethren"; the Rt. Rev. Henry C. Potter, D.D., LL.D., D.C.L., Bishop of New York. 8 P. M., Emmanuel Church, public meeting: "The Brotherhood of St. Andrew," 1, its object, "The Spread of Christ's Kingdom," by the Rt. Rev. T. U. Dudley, D.D., LL.D., D.C.L., Bishop of Kentucky; 2, its method, "Personal Service," by James L. Houghteling of St. James', Chicago. Farewell meeting, conducted by James L. Houghteling.

THE CHURCH CONGRESS.

The Programme.

THE PROGRAMME for the Church Congress, which will meet in Albany, N. Y., under the presidency of the Bishop of that see, is as follows:

Tuesday, Oct. 14, 10:30 A. M.—Holy Communion, with address by the Bishop of Long Island.

Tuesday, 8 P. M.—Address of welcome by Bishop Doane. Topic I, "The Church and the Drama." Writers: Rev. Dr. Lubeck, New York; Rev. Dr. Tomkins, Philadelphia. Speakers: Rev. A. B. Kinsolving, Brooklyn; Rev. W. E. Bentley, New York.

Wednesday, Oct. 15, 10 A. M.—Topic II, "What is Catholicity?" Writers: Rev. Dr. McKim, Washington; Rev. C. C. Edmunds, Jr., Newark; the Bishop of Washington. Speakers: Rev. Dr. Leighton Parks, Boston; Mr. Frederic Cook Morehouse, Milwaukee.

Wednesday, 8 P. M.—Topic III, "Are Coercive Methods of Colonization Promotive of Christian Civilization?" Writers: Talcott Williams, Philadelphia; Herbert Weish, Philadelphia. Speakers: Hon. Henry M. Hoyt, Washington; G. Foster Peabody, Brooklyn.

Thursday, Oct. 16, 10:30 A. M.—Topic IV, "What is Personality?" Writers: Prof. Leighton, Hobart College; Prof. Hayes, General Theological Seminary, New York City; Prof. Woodbridge, Columbia University. Speakers: Prof. Nash, Cambridge Divinity School; Prof. Marvin, Western Reserve University.

Thursday, 8 P. M.—Topic V, "Moral Aspects of the Referendum." Writers: Prof. Stewardson, Lehigh University; Hon. C. E. Paterson, Troy. Speakers: Rev. Dr. Greer, New York; Mr. Silas McBee, New York.

Friday, Oct. 17, 10:30 A. M.—Topic VI, "Do Scriptural Principles Furnish a Solvent for Economic and Social Difficulties?" Writers: Dean Hodges, Cambridge; Rev. Dr. L. W. Batten, New York. Speakers: Rev. Dr. Rainsford, New York; Rev. W. E. Johnson, New York.

Friday, 3 P. M.—Topic VII, "The Place of Imagination in Religion." Writers: Rev. W. E. C. Smith, New York; Rev. C. M. Addison, Stamford, Conn.; Rev. W. W. Davis, East Orange, N. J.; Rev. F. W. Norris, Brooklyn.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.

Death of Geo. J. Gardner and of Judge Marvin.

THE DEATH of Mr. George Judd Gardner, Treasurer of the Diocese, occurred at 3 A. M., on the 17th inst., in the Adirondacks, where he went from his Syracuse home two weeks ago. Had he lived two days longer he would have celebrated his 84th birthday. Mr. Gardner was born in Boston, being one of seven children. He was employed on the first news-

paper ever printed in Syracuse as "printer's devil." He was engaged almost all his life as accountant, cashier, and bookkeeper in Syracuse banks. He was prominent in fraternal circles, having been a member of the Odd Fellows for sixty years and a Mason for forty-three years. He was also a prominent Churchman, having been Treasurer of this Diocese since its formation in 1869.

Mr. Gardner's wife died last fall, and two daughters and two grandchildren survive. The Diocese is thus bereft of a faithful son, whose painstaking, methodical labors in his important office of Treasurer, though unrequited, were always appreciated.

IN THE DEATH of William Marvin, ex-Judge of the District Court of Southern Florida, and sometime provisional Governor of Florida, which occurred in Skaneateles, N. Y., July 9th, 1902, the Diocese of Central New York and the American Church loses one of its most distinguished laymen. A man of the broadest culture, he numbered among his friends many of the most prominent men of his time, including Oliver Wendell Holmes, Henry W. Longfellow, Ralph Waldo Emerson, Louis Agassiz, Andrew Jackson, and many other men of note. As a lawyer he was an expert in maritime and international law, and he wrote a book on *The Law of Wrecks and Salvage*, which is a classic on the subject with which it deals. After an active and honorable career in the South, he finally retired to his native State, and spent the rest of his life in Skaneateles, where he became a most valuable and beloved citizen, and the honored senior warden of St. James' Church. He was familiarly and affectionately known as "the grand old man," by his fellow townsmen.

Judge Marvin was a loyal Catholic Churchman. Well-read in dogmatic and moral theology, he was also familiar with the works of all the ante-Nicene Fathers, and a theologian of marked ability. Equally well-read in physical science, he spent much of his time in later years studying those problems which are suggested by the mutual relation of Science and Religion, and in helping those who were perplexed by various forms of modern doubt. He published a book on *The Authorship of the Four Gospels*, which has proved to be of considerable value.

Originally a Methodist, he became a Churchman through study and conviction, and was heartily in sympathy with the Oxford Movement and the Catholic Revival. He watched with the keenest appreciation and supported with his encouragement every advance that was made in the emphasis of Catholic doctrine, and in the rebuilding and proper adornment of the beautiful little parish church at which he was a constant attendant; and in this way he proved a tower of strength to the priest whose privilege it was to be his friend, and to commend his departing soul to the mercy and love of God.

Though in his ninety-fifth year, he was mercifully spared most of the infirmities of old age; and to the last he made his com-

munities with the greatest reverence and devotion at the early celebrations. After his vision commenced to fail, and he could no longer read, he spent much of his time in devout meditation, withdrawing more and more from secular things save as they were of interest to those he loved. Great in intellectual and spiritual attainments, great in the breadth of his sympathies and the kindness of his heart, he was the greatest of all in the spirit of childlike humility and simple, trustful faith, which supported him to the end, and made him lovable to those who knew him.

When after a short illness, attended with very little pain, he entered into life at the dawn of a beautiful day, his departure was the natural and triumphant culmination of a long and beautiful life; the translation of a saint God called, because He loved him.

"Rest eternal grant to him, O Lord; and light perpetual shine upon him."

CENTRAL PENNSYLVANIA.

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

Removal of Rev. J. F. Nichols.

"REV. JOHN F. NICHOLS," says the Reading (Pa.) Times, "was the recipient of a remarkable tribute last evening. General and genuine as have been the protests of his parishioners and their expressions of sorrow there is an even wider circle of those not of his communion who equally deplore his going away. For in addition to the very conspicuous success attending his labors in St. Barnabas' Church, he has won the admiration and friendship of many persons outside of the parish because of his prompt and influential advocacy of every good cause, his readiness to spend and be spent in behalf of others. His courage and zeal as a patriot and citizen, his broad and liberal sympathies, as well as his untiring energy and self-sacrifice as a Christian minister, have endeared him to many to whom the thought that Reading is to lose his genial and helpful presence is one of regret.

"To give expression to this feeling a company of his fellow-citizens invited him to dine with them last evening. . . . It was a gathering of well-known citizens, including representatives of all our benevolent and educational institutions. Gentile and Jew, Catholic and Protestant, assembled to do honor to one who is an Episcopal minister and something more."

Mr. Nichols has sailed for Europe for a well-earned vacation. The rector of St. Barnabas' parish is the Rev. James B. May, who comes from Trinity parish, Pottsville.

CHICAGO.

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

Debt Paid on Church Home—City Notes.

THE DEBT of \$17,000 on the Church Home for Aged Persons has been "lifted," the last \$3,000 having been raised through the efforts of the committee of fifteen laymen appointed at the diocesan convention. Since the first of the year \$7,000 has been given or pledged to secure absolutely a conditional gift of \$10,000 given by an anonymous benefactor.

THE REV. G. DEWITT DOWLING of Hot Springs, Arkansas, will be *locum tenens* at LaGrange during August, in the absence of the Rev. Charles Scadding.

THE REV. E. A. LARRABEE has returned from Mattapoisset Bay, Massachusetts.

JUDGE JESSE HOLDOM received a severe scalp wound last week as a result of a collision with a wheelman.

CONNECTICUT.

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

A New History—Church Damaged by Lightning—Notes.

THE REV. FREDERIC R. SANFORD, rector of Grace Church, New Haven, was reelected Chaplain of the Connecticut Society of the Sons of the Revolution, at the annual meeting in June.

IT IS ANNOUNCED that there is to be undertaken a new history of our venerable commonwealth. The editor will be the well-known writer, Forest Morgan of Hartford. With him will be associated the Rev. Prof. Samuel Hart, D.D., Jonathan Trumbull, and others. Dr. Hart will write on "The Colonies." The work will consist of four large volumes, and will be, when complete, a valuable contribution to the literary history of our State. Among those who will promote the undertaking is the Rev. Edwin S. Lines, D.D., of St. Paul's, New Haven.

GRACE CHURCH, Tory Hill, was struck by lightning in one of the recent storms, and considerable damage done to the building. The rector of the cure, which includes Trinity Church, Nichols, is the Rev. Charles H. Doupe.

THE MANY friends of the venerable rector of Trinity Church, Brooklyn, the Rev. Samuel F. Jarvis, will learn with regret of his recent injury. While getting into his carriage, his horse starting, he was thrown, breaking two ribs, and being severely bruised. But while laid up for the time, he is reported as doing well.

AN EXAMPLE of the way in which the clergy of the Church can be useful citizens was shown on Independence Day, in the village of Newtown. The occasion was the raising of a flag. The President of the day was the rector of Trinity Church, the Rev. James H. George. Although but a recent resident, Mr. George has already taken a high stand among the people, showing a lively interest in all things pertaining to the well-being of the community. But such was only to be expected from his record in his former cure. The demonstration on the National holiday was, as well, an example of practical and rational "Christian unity." The Methodist minister made the opening prayer, the chief speaker was the Congregational pastor, while the benediction was fittingly given by the other priest present, the rector of St. Rose's (Roman) Church.

CAPTAIN WILLIAM BISSELL died in Trinity parish, Milton, on July 16, at the age of 92 years. He was for many years warden of Trinity Church, and long a delegate to the diocesan convention. He was an honored citizen of the town of Litchfield. But few of the laity of his day remain. This venerable parish has suffered severely. The rector is the Rev. Hiram Stone, who has rendered excellent service for nearly thirty years in connection with St. Paul's, Bantam.

LARAMIE.

A. R. GRAVES, D.D., LL.D., Miss. Bp.

Rectory for Lexington, Neb.

A RECTORY is in course of construction at Lexington, Neb., for St. Peter's mission (Rev. James Senior, in charge). The corner-stone was laid July 11th.

LOS ANGELES.

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

Improvements at Pasadena.

A NEW RECTORY for All Saints' Church, Pasadena (Rev. W. MacCormack, rector), is among the proposed improvements this summer. The church has not definitely decided to build, but has gone so far as to circulate a subscription paper, which already contains a number of pledges. If built, the house will

be a two-story frame residence, containing nine or ten rooms, and will cost between 3,000 and \$4,000. It will be on the lot north of the church, on North Euclid Avenue, in front of the parish house. Work will be commenced in August.

Three handsome new windows are to be placed during the summer and fall in All Saints' Church, by parishioners. One large one is to be placed at the west end, and will be given in memory of the mother of Mrs. John S. Cravens. The window will be formally dedicated December 15th. The other two, which are chancel windows, will be given by Harry Allen, in memory of his father and mother. These will be of the finest Tiffany glass, and are to be dedicated November 1st, All Saints' Day. The system of pew rental will go into effect October 1st. One of the rules is to be that all pew-holders must be in their seats by the time the rector takes his place in the chancel, as after that time the vacant seats are to be available for any late-comers who may desire to use them. A new quartette is soon to be chosen for the choir. This week the choir-master took fifteen of the choir boys on an outing at Strain's Camp. The rector and his family are summering at La Jolla, Cal. During the rector's absence the Rev. Alfred Brown, headmaster of St. John's School, Santa Barbara, will have charge of the church the greater part of the time. There will be no evening services.

MASSACHUSETTS.

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

Church Burned at Roxbury.

THE PARISH church of St. James, Roxbury (Rev. M. W. Dewart, rector), was seriously damaged by fire on July 12th. The fire started in the basement under the organ, and was probably caused by electric wires. Nearly all the stained glass windows, except the chancel window were destroyed. The memorial lectern has been injured and the memorial window placed recently in the church by the Hamlin family will be sent to England for repairs. The insurance upon the building is \$20,000, and \$1,300 upon the organ. The losses are greater than these amounts. The interior of the church has been so damaged that the prospect of building a new edifice in another part of Roxbury is being considered by the vestry.

St. James' Church was built in 1833. Its first rector was the Rev. Dr. Howe, afterwards Bishop of Central Pennsylvania. Then followed the Rev. Dr. Converse, and the Rev. Percy Browne, lately deceased, succeeded him. The present rector is the Rev. Murray W. Dewart.

MICHIGAN.

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

S. S. Institute—Detroit Notes.

THE EXECUTIVE COMMITTEE of the Sunday School Institute of the Detroit Convocation has decided to publish a calendar for the purpose of educating the children and people of the Church in the Christian Year. It will consist of nine cardboard sheets with card attached, and will be arranged according to the seasons of the Christian Year, instead of by months, as is customary in the ordinary calendar. The calendar will be supplemented by notes printed on each sheet, explanatory of the more common things of the Christian Year. It will be sold for ten cents; to Sunday Schools at eight cents, which is exactly the cost of production.

THE MISSION of St. Michael and All Angels', Detroit, is taking on new life. Some time ago the people asked to be placed under the oversight of St. John's Church. Mr. James C. Gerrard took charge of the Sunday School, others from St. John's assisting him, and the result has been most satisfactory. The mission now has its own pleasant room, 1643 Gratiot Avenue, and the people expect

in the near future to buy ground and build a chapel.

THE REV. W. WARNE WILSON of St. Stephen's Church, Detroit, has returned from his vacation trip to Yellowstone Park.

A SERVICE of farewell for Mr. George W. Chilson, a member of St. Peter's Chapter of the Brotherhood of St. Andrew, was held at the church last Sunday night. Addresses were made by Mayor Maybury, the Rev. Mr. Arnold, and Mr. Chilson, who will shortly leave Detroit for mission work in Alaska as the companion and assistant of Bishop Rowe. A reception was also given Mr. Chilson in St. Peter's church house Monday night. Both occasions were well attended. On Monday night the church parlors were decorated with flags, colored streamers, and candles. There were music and refreshments. The Rev. Mr. Arnold made a brief address, presenting a substantial sum of money to Mr. Chilson from his friends in the Brotherhood of St. Andrew and the Church. Mr. Chilson, in a few words, promised to try to live up to the hopes reposed in him.

THE CHANCEL of Christ Church, Detroit, is to be enlarged this summer, to do away with the present unsightly arrangement of the choir.

THE REV. DR. MAXON of Christ Church, Detroit, is spending the summer with his family at Grosse Isle. The Rev. Paul Ziegler, who has charge of several missions in Detroit, also principal and manager of the Detroit Church Academy, and editor of the *Detroit Churchman*, has gone to northern Michigan with his family for their vacation. The Rev. Charles E. Woodcock of St. John's Church, Detroit, and family, have gone to Idlewild, St. Clair, for the summer months.

AT A MEETING of the vestry of St. Thomas' Church, Detroit, bids for a new church edifice and parish house were opened. A building committee was appointed with power to sign contracts with the lowest approved bidders and to proceed with the work at the earliest possible date. The buildings will cost about \$30,000 and the contracts will be based upon plans and specifications prepared by Architect E. C. Van Leyen.

MICHIGAN CITY.

JOHN HAZEN WHITE, D.D., Bishop.

Church Opened at Valparaiso—Delphi.

THE NEW CHURCH of St. Andrew's, Valparaiso, was formally opened on the morning of Sunday, July 6th, for its initial service, the rector, the Rev. L. W. Applegate, officiating. This church is the fruit of a movement begun during the administration of Bishop Knickerbacker in Indiana, when a few were gathered together and services were held at irregular intervals in various public halls and private houses. A mission was organized after the Diocese had been divided and a hall was rented. Mr. Applegate entered upon his ministry here only a few months ago. The present location on a suitable corner was obtained and the work of building was begun, in the middle of April. The church is a roomy structure with a tower twelve feet square, and a basement in which are rooms for the Sunday School and a gymnasium for the choir boys. A study for the rector will be fitted up in the tower. In the rear of the church there is a rectory which has been remodeled and is in use.

A NEW CHURCH is to be erected for the mission of St. Mary's, Delphi. The site will be that of the old church building and the new edifice will be of brick with a spacious tower, the cost being about \$4,000. A considerable portion of this amount is already in hand.

MILWAUKEE.

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

Accident to Rev. C. L. Mallory.

AN ACCIDENT, which might easily have proven very serious, happened to the Rev. C. L. Mallory, rector of St. Matthew's Church, Kenosha, on Friday of last week. He was superintending some repairs in the church building, and fell through a trap door to the basement floor, some eight feet below. He sustained, happily, no other injury than several bruises, and has not been incapacitated for work.

OHIO.

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

Missionary Arrangements.

THE DIOCESAN missionary committee, charged by the late Convention with the duty of considering and recommending some plan for meeting the demands of the General Board and the needs of the Diocese, have met. The result is a circular to each rector, asking for suggestions. It is hoped that then a plan can be adopted that would be more acceptable than one outlined by the committee at once would be. This Diocese, having for two years tried the volunteer pledge plan instead of the suggestive assessment, finds it difficult to return to the latter for either branch of the work.

PENNSYLVANIA.

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

ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes.

THE REV. WALTER JORDAN, rector of St. Martin's parish, Oak Lane, will sail for England on Saturday, August 2. During the rector's absence the interior of the Church building will be thoroughly renovated. A new carpet will be laid, the pews re-cushioned, and new hassocks provided. The walls of the Church, which have hitherto not been decorated, will be tinted. There will be no interruption in the services, however, they being kept up as usual by the Rev. David H. Lovejoy, M.D., of Roslyn.

DURING the summer months Philadelphia clergymen will be conspicuous at St. John's Church, Cape May, N. J. The following have been announced as special preachers during the season: The Rev. Drs. Launt and Mortimer, the Rev. Messrs. N. S. Thomas, Holy Apostles; Henry Martyn Medary, Memorial Church of the Advocate; Frederick A. MacMillan, chapel of the Prince of Peace (Holy Trinity parish); Horace F. Fuller, Trinity Church, Southwark; Chas. Ricksecker, Mediator; J. Poyntz Tyler, Advent; W. G. Ware, formerly at Grace chapel.

WORK of restoring the recently burned Church of the Crucifixion, of which the Rev. Henry L. Phillips is rector, progresses rapidly. Through the many inconveniences always attendant upon the destruction of a place of worship by fire, and which are supposedly multiplied in the case of a congregation of colored people, this work has held together in a manner remarkable. Located in a congested district of Philadelphia, amongst colored people, Jews, and Italians, the congregation is made up very largely of the very poor, yet they set bravely to work raising funds and their labors will soon be crowned by the completion of their new church, and restored parish building. To accomplish this result many sacrifices were required, and not wanting; of which fact, one instance may be cited, that of a poor woman making a contribution of \$25, being a large portion of her own meagre savings. The Sunday Schools of the parish, which number some 300 scholars, have contributed during a year some \$1,800 for parish and missionary purposes.

Eminent Physicians

are eagerly studying the problem of baby feeding. Borden's Eagle Brand Condensed Milk is recommended by the leading family physicians. It is always safe and reliable. Send for book, "Babies," 71 Hudson St., N. Y.

THE CHURCH'S work amongst the Jews in Philadelphia is full of interesting items. This work is maintained at Emmanuel House, where classes for Bible study and general instruction in the English language and American history, are held four evenings each week, besides a Bible lecture each Sunday afternoon, and a Hebrew Bible class each Sunday night. Most of the young men attending these classes have been found to be well versed in Old Testament Scriptures in the original Hebrew, while some have proved to be good Talmudists. Limited accommodations necessarily limit the work, but its influence is far-reaching. One instance of this fact is, that a young man preparing for the bar at a lawyer's office in another State, has organized a club of his young countrymen, and they meet each Sunday night to study the English Bible, copies of which are supplied from Emmanuel House. One former student at the House is in the regular army U. S., and stationed at Manila, correspondence between whom and his aged mother in Philadelphia, is conducted by Mr. Max Green, who is in charge of the work. A former attendant is a graduate Russian pharmacist, now at Tomsk, Siberia, from whence he continues his interest by correspondence, while one of the first Emmanu-elites is a patrolman in Johannesburg, South Africa.

THE ST. JAMES' Chapter, Brotherhood of St. Andrew, formerly connected with St. James' Church, Philadelphia (the Rev. Wm. C. Richardson, rector), has been disbanded, and the charter returned to the central office of the Brotherhood. Owing to a state of decline and inactivity, and after repeated efforts to revive latent interest, it was thought wise, by the rector, to disband.

THE REV. WM. C. RICHARDSON, rector of St. James' Church, Philadelphia, has placed that church at the disposal of the Missionary Council for the opening service in the autumn, to which offer the Rev. Dr. Lloyd, General Secretary, replies: "Bishop Clark has forwarded me your note offering St. James' Church for the opening service of the Mis-

OUR NATIONAL DISEASE

CAUSED BY COFFEE.

Physicians know that drugs will not correct the evils caused by coffee, and the only remedy is to stop drinking it.

Dr. W. J. Allison, of Heber, Ark., says: "I have been a coffee drinker for 50 years and have often thought that I could not live without it, but after many years of suffering with our national malady, dyspepsia, I attributed it to the drinking of coffee, and after some thought, determined to use Postum Food Coffee for my morning drink. I saw that Postum was made carefully with directions, and found it just suited my taste. At first, I used it only for breakfast, but I found myself getting so much better, that I used it at all meals, and I am pleased to say that it has entirely cured me of indigestion. I gained 19 pounds in four months, and my general health is greatly improved.

"I must tell you of a young lady in Illinois. She had been in ill health for many years, the vital forces low, with but little pain. I wrote her of the good that Postum did me and advised her to try it. At the end of the year she wrote me that Postum had entirely cured her, and that she had gained 40 pounds in weight and felt like herself again."

sonary Council. I shall present it to the committee which may be appointed to take charge of this matter, and in due course you will receive a note from them thanking you for your thoughtfulness. I cannot tell you whether or not St. James' Church will be chosen for that service, but I am sure that I am safe in telling you that all concerned will appreciate your kindness."

AT THE RECENT meeting of the West Philadelphia Conference, Brotherhood of St. Andrew, a number of questions were discussed through the "Question Box," among them being two, the answers to which are of more than merely local interest: One, "What is strictly Brotherhood Work?" was answered, "Whatever is effective to bring another man directly or indirectly under the influence of the Gospel. The other, "How should a Brotherhood Man spend his Sundays?" The answer came from a member of Calvary Monumental Chapter, that he should attend one celebration of the Holy Communion. Considerable discussion followed this question, and the second best answer given was that he should "earnestly desire to serve Christ, and a proper observance of Sunday will naturally follow."

QUINCY.

F. W. TAYLOR, D. D., Bishop

Differences Adjusted at Peoria.

CERTAIN differences having arisen between the rector and a portion of the congregation of St. Paul's Church, Peoria, the relations of the two parties were submitted to the Bishop for consideration, and his ruling is that the pastoral relationship shall be terminated on Sept. 1st, all arrears of salary being paid to the rector to that date.

SALINA.

A Missionary Trip.

BISHOP MILLSPAUGH has been spending most of the month of July in the District as Bishop in charge, and sees great possibilities when there shall be a Bishop as the chief missionary—not a single town which does not show signs of growth. It needs one to plant, develop, and oversee this vast area of fertile territory and then the Church will grow.

The District and the Diocese of Kansas were the first to move in the apportionment made by the General Board of Missions and have now reached the sum of \$1,100.

AFTER a ride of thirteen hours from Topeka, the Bishop reached Syracuse and conducted service alone in the new stone church, catechising the children and giving the faithful band the Holy Communion. They can afford to have but one Sunday a month from the missionary, but keep up a good Sunday School.

Another hundred miles brought the Bishop to Dodge City, where there is a good parish. The rector has a vested choir of women in white capes and black caps and skirts, most reverent and devout of manner, who sing beautifully. Mr. McCutcheon has also a large corps of cadets, who are required to attend church once a month in a body. Eight were confirmed at the visitation.

At Cimmaron the Bishop and the general missionary officiated in the Presbyterian place of worship, and confirmed one man. The wagon ride of 20 miles to the place was refreshing and an interesting stop was made to have prayers with a Churchwoman 98 years and over. The Bishop was informed that she knew his grandparents, and she told him several interesting stories of them and her association with them in New York State.

Another hundred miles and the Bishop reached Great Bend for a Convocation of the Southwestern Deanery, and the consecration of the church purchased from the German Lutherans. Four clergy of the District were

present and much benefit was done, especially by the information given by them in the answers to numerous questions asked on slips of paper by the congregation. This place, with Larned, 25 miles off, made a cure for a clergyman.

La Cross had its first visitation of a Bishop, and two of the principal men of the town were confirmed. The Presbyterian place of worship was crowded, and all but two or three saw a Confirmation for the first time. The Rev. L. G. Marony is the missionary in charge.

THE REV. GEO. BELSEY, who graduated in June from the Alexandria Seminary in Virginia, has placed himself at the disposal of the Bishop, who expects to send him into the District of Salina.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Commencement Week at Sewanee—New Professor—The Bishop on Vested Women.

IN SEWANEE at the annual service for St. Luke's Brotherhood for the Increase of the Ministry, the address was delivered by the Rev. F. J. Murdoch, D.D., of Salisbury, N. C. Mr. F. M. Osborne spoke in behalf of the Theological Department, of which he is a member, and Dr. DuBose made a statement as to the condition of the Society, which has done much good in helping students by loans and otherwise, and bringing the question of the need of men before the Church.

During the commencement week the ladies edited a special woman's edition of the *College Purple*, under the name of the *College Widow*. In the contest between the Literary societies for the Knight Medal for declama-

tion, Mr. George B. Craighill of Pi Omega, won. Mr. Bradley Hogue of Sigma Epsilon won the prize for best essay, and Mr. Phillips of Pi Omega won in the oratorical contest.

The Rev. Johannes A. Oertel, D.D., was one of the guests of the University during commencement, and delivered an address, relating to the origin and describing the famous pictures given by him to the University, on which he spent so many years of his life work. Besides the separate paintings given by Dr. Oertel, he particularly described the series known as the Dispensations, the first, "The Promise and the Law," the second, "The Holy Spirit," and the third, "The Final Triumph of Christ." The Board of Trustees passed a resolution thanking Dr. Oertel for his lecture and valuable benefactions.

During the commencement the choir of St. Philip's Cathedral, Atlanta, were in attendance, with the organist, Dr. J. F. Richardson, B.M., through the interest of Dean Knight, and they added much to the music of the services in which they assisted.

On the Wednesday of commencement week, Mr. R. G. de Ovies, a former student, and at present in Church work at Sheffield, Ala., was married to Miss Elizabeth DuBose, the Rev. Dr. DuBose and the Rev. W. A. Guerry officiating; and announcement is made of the approaching marriage, on July 17th, of the Rev. W. S. Claiborne, rector of the Otey Memorial Church, Sewanee, to Miss Minnie Marlow, in St. Alban's Church, Chicago.

THE REV. WILLIAM SAMUEL BISHOP, who has accepted the chair of Dogmatic Theology in the University of the South, expects to begin his duties at Sewanee early in August.

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

SUMMER ADVICE.

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Mr. Bishop was graduated from Rutgers College in 1887, and from the General Theo-



REV. WM. S. BISHOP.

logical Seminary in 1891. Since October, 1894, he has been curate in St. John's chapel, Trinity parish, New York City. He is assisting the Rev. Wm. O. Baker, rector of St. Saviour's Church, Bar Harbor, Maine, during the month of July.

THE REV. THOMAS D. WINDIATE is in charge of the Cathedral services at Memphis, during the absence of Dean Morris, who is spending his vacation at Sewanee.

AT DYERSBURG, which is in charge of the Rev. W. P. Browne, the plans for the new church have been adopted. The rectory at Covington, also in Mr. Browne's field, has been enlarged.

THE CONVOCATION of Memphis will meet at St. Anne's Church, Woodstock, beginning Tuesday night, August 5th.

THE FOLLOWING letter was written by Bishop Gailor in reply to a clergyman, who wanted to know whether the Bishop thought it improper for women to sing in vested choirs, *viz.*:

"*Reverend and Dear Sir:*—You ask me whether I consider it wrong or indecorous in this Diocese for women to sing in choirs with men and boys, and to wear white vestments for the sake of uniformity, etc., and my answer, without the slightest hesitation, is, No. Of course it is not wrong or indecorous.

"Women have as much right to assist in the service of the Church as men have, and their attire while so assisting is a matter of taste.

"The place of women in religious worship, as in human society, was not lowered, but rather elevated by Christianity; and the ancient Jews had women—and women vested—as members of the choirs in the Temple worship (see Hastings' *Bible Dictionary*, Vol. IV.). There is nothing in the nature of Christianity which would justify us in forbidding women to offer what they have to offer—whether it be song or service—to the worship of Christ.

"II. The attire of choristers is not of ecclesiastical prescription, but is a matter of taste. Our canons specifically prohibit any lay reader, and *a fortiori* any chorister from wearing 'the dress appropriate to a clergyman officiating.' Therefore the choir vestments are to be regulated by usage and aesthetic preference. As they are usually white, there is no reason why women, when they sing, should not wear a white garment for the sake of uniformity. To most people this is an improvement on the practice of having women hidden behind the screen, or decked out before the congregation in fashionable hats and gowns.

"III. The exact shape and cut of the garments that women are allowed to wear

when singing in the church may be, to some minds, a profound and momentous question. It is not so to us. The Apostle says that 'in Christ there is neither male nor female,' and one reason for the use of vestments by the clergy in the service of the Church is that they are of such character as may efface all suggestion of sex or individual eccentricity, and makes us realize that it is always Christ who is the Minister of the Sanctuary. Roman Catholics may think that they need a female ideal distinct from Christ, but we do not. Christ is that ideal of humanity for both sexes, and to say that the official vestments of his ministers are intended to be distinctively masculine garments, in any rigid, technical sense, appears to some of us to violate the fundamental principle of our worship.

"My conclusion is that you do no wrong to Churchmanship or good taste in permitting women to sing in your choir, and to wear some sort of white garment over their black gowns for the sake of uniformity. It is a matter too trivial to deserve extended argument, and it reminds me of the saying of the late Bishop of London that 'to clothe a matter of taste with absolute importance is to make religion ridiculous in the eyes of all thinking men.'

"Believe me, very sincerely yours,
"THOMAS F. GAILOR."

WESTERN MICHIGAN.

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

St. Joseph.

THE BISHOP will consecrate St. Paul's Church, St. Joseph, Mich, on Sunday, Sept. 14th. The Rev. Dr. Matrau, for eleven years rector of St. Bartholomew's Church, Chicago, is supplying the parish at St. Joseph, and has been chiefly instrumental in raising the entire indebtedness resting upon the Church property. He is now busily engaged in securing necessary furnishings for the little church, that it may be as complete as possible for the consecration.

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WESTERN NEW YORK.

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

Anniversary at St. Paul's—Cornerstone at Friendship.

THE 85TH ANNIVERSARY of St. Paul's parish, Buffalo, occurred on Feb. 10th, and the tenth anniversary of the present rectorship, that of the Rev. J. A. Regester, D.D., on July 10th and this double event was marked by the parishioners last week, in a very practical manner. In this 85th year of its vigorous and still developing life, the parish has forced itself from the burden of indebtedness under which it has labored ever since the rebuilding of the Church after the fire of 1888. Last year the vestry proposed a subscription for this object, which subsequently was quietly brought to the attention of the people and found them ready with a most generous response. It was asked, at first, that the two anniversaries occurring in 1902—the 85th of the parish and the 10th of the present rectorship—be marked by a gift of \$25,000 to be applied to the payment of the mortgage on the parish house and the floating indebtedness. The answer to this request is the sum of nearly \$29,000 in hand to discharge the above and a balance toward the debt on the rectory, now reduced to \$11,000. The raising of this large sum, together with the accumulation of nearly \$17,000 of an endowment fund, the payment of a large street paving tax, a new parish house, and the acquisition of a large, comfortable rectory, one-half paid for, mark a successful ten years' work, to say nothing of spiritual results which no man can compute.

ON TUESDAY afternoon, July 1st, the corner-stone of St. Andrew's, Friendship, was laid with impressive ceremonies by Bishop Walker. The Archdeacon of Buffalo, the Rev. Dr. Bragdon, read a list of articles deposited in the stone, and also a brief history of the mission, organized in 1860 and reorganized in 1896, but never having had a settled priest. The Bishop made an address and was followed by the Rev. F. W. Beecher and the Rev. Dr. J.

W. Ashton in congratulatory speeches. Other clergymen present and assisting were the Rev. Messrs. J. N. Forbes of Belmont, A. C. Prescott of Cuba, and Wm. R. Woodbridge of Salamanca.

The new church, which is to be built of stone, is beautifully situated on the main street, upon a lot given by Mrs. P. B. Reid, whose husband, lately deceased, was for several years warden of the mission and a generous benefactor. A commodious house which stood upon the church lot has been moved back and fitted up for the convenient holding of services until the new edifice is ready. The delightful change in the weather, the suitable rendering of the music by the choir, the large congregation evidently interested in the service and addresses, and the presence of the clergy, combined to make this a notable occasion for the village, and thus is marked the advancement of the Church to another strategic point.

WEST VIRGINIA.

GEO. W. PETERKIN, D.D., LL.D., Bishop.
WM. L. GRAVATT, Bp. Coadj.

New Church at Davis.

THE NEW church of St. Barnabas', Davis, was formally opened and dedicated by Bishop Peterkin on July 15th.

CANADA.

Illness of the Primate—General Synod—News of the Dioceses.

Illness of the Primate.

A CABLEGRAM received July 15th has caused some anxiety to the many friends of Archbishop Machray, who went over to England for the Coronation and was taken ill in London in the beginning of July. Dispatches state that he is in a serious condition, and from the fact that Sir Thomas Barlow, the eminent physician who has been in attendance on the King for the last three weeks, was called in consultation, it is feared that the venerable prelate may have sustained a stroke of paralysis, Sir Thomas being a specialist in paralytic and nervous diseases. It will be a matter of deep regret if Archbishop Machray is laid aside for a long period, at present. It was expected that he would preside over the General Synod which meets next September. He was in excellent health when he left Canada, early in June.

Memorial Service.

A SIMPLE and short memorial service was held in St. Paul's Church, Lachine, July 13th, in memory of Miss May Strathy, a member of the choir and teacher in the Sunday School, who was called to her rest very suddenly. She had gone over to England for the Coronation, and while on the street in London, some of the decorations were blown down bringing with them a piece of the stone coping of All Souls' Church, which struck Miss Strathy, killing her instantly. Queen Alexandra had just passed to open the Bazaar for the children's hospital. The Queen sent a message of sorrow and sympathy to the afflicted family of the young lady.

General Synod.

ARRANGEMENTS are being made for the meeting of the General Synod, which commences in Montreal, Wednesday, Sept. 3d. The opening service will be held in Christ Church Cathedral, in the morning, and will consist of choral morning prayer and a full choral celebration of the Holy Communion. It is expected that 23 Bishops will attend the Synod, including three Primates. Three Bishops from the United States are expected to be present—Bishop Clark of Rhode Island, Bishop Potter of New York, and Bishop An-

derson, Coadjutor of Chicago. The business sessions will be held in the diocesan Theological College. Much important business will come before the Synod and a strong effort will be made to consolidate still further the Church in Canada. The missionary work of the Church will be thoroughly enquired into and it is hoped some definite plan may be decided on for concentrating the work of the Church in both the home and foreign mission fields. The subject of Divorce and Re-marriage is also to come up.

Diocese of Qu'Appelle.

BISHOP GRISDALE, in his charge to the Diocesan Synod, which met at Indian Head in June, spoke very hopefully of the outlook for his Diocese. Four churches had been consecrated, and another is about to be opened. The Bishop spoke of the great importance of the General Synod, and said how much the welfare of the Church in Canada depended on its action, and the consequent need of wise statesmanship in its deliberations.

Diocese of Quebec.

BISHOP DUNN will hold a visitation of the clergy at Sherbrooke, Sep. 16th, which will commence with a celebration of the Holy Communion in St. Peter's Church. The annual meeting of the Lay Helpers' Association of the Diocese will take place at the same time, in order that the clergy may not be called from their parishes twice in the month.—A SUM of \$4,000 has been given to Bishop's College, Lennoxville, by the Chancellor, Mr. Robert Hamilton and his sister, for the purpose of rebuilding the tower and entrance, in order to bring it into harmony with the rest of the College. The Hamilton family have always been most generous to the University.

Diocese of Keewatin.

THE BISHOP-ELECT of Keewatin, who is to be consecrated on August 11th, has been traveling in eastern Canada. Archdeacon Loft-house has done long and strenuous work in the western mission fields of Canada. He was educated at the College of the Church Missionary Society, London, and in 1882 came to this country. Since then he has been working in the Moosonee Diocese, out of which Keewatin has been carved. It is needless to say

that missionary life in Moosonee requires the most earnest and steadfast devotion. The first house which the Bishop-elect and his wife occupied was built with his own hands.

JAPAN.

THE CHURCH OF THE TRANSFIGURATION, Nikko, is used by the Metropolitan of Tokyo as a summer chapel-of-ease. Daily services are held in the vulgar tongue by the major and minor canons. Tourists, clerical and lay, should make themselves known that they may be made useful. Views of the interior of this house of prayer were lately printed in the *Spirit of Missions*.

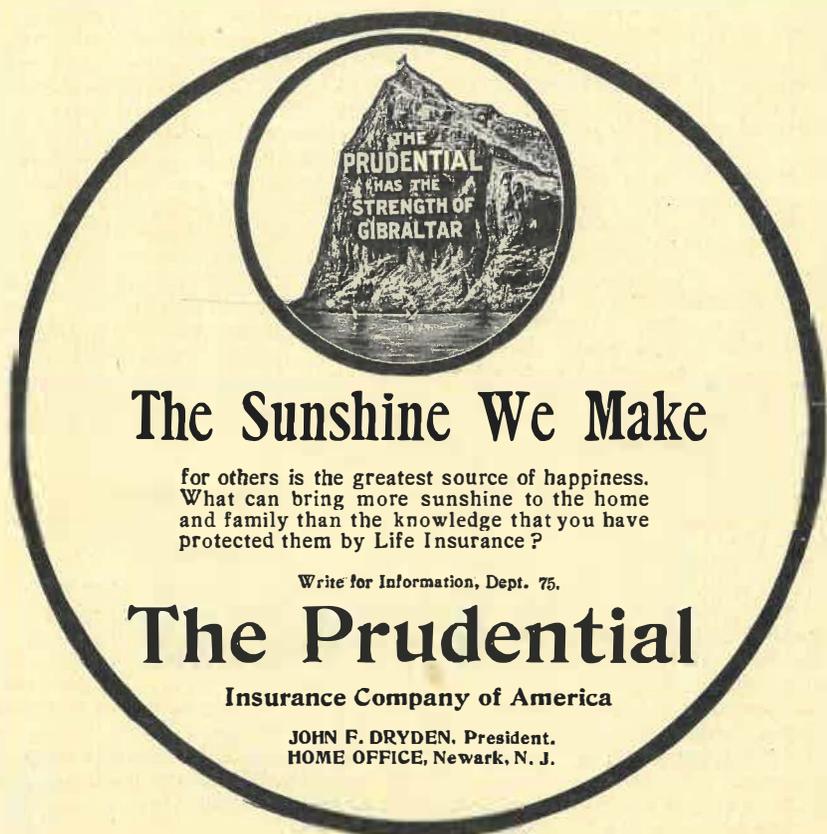
SAVED BY A SONG.

WHEN the English steamer *Stella* was wrecked on the Casquet Rocks, twelve women were put into a boat, without a man to steer it and without an oar which the women could use. All they could do was to sit still in the boat, and let the winds and waves carry them whither they would.

They passed a terrible night, not knowing to what fate destiny was conducting them. Very cold and wet, they must have been quite overcome but for courage, presence of mind, and musical gifts of one of their number. This one was Miss Marguerite Williams, a contralto singer of much ability, well known as a singer in oratorios.

At the risk of ruining her voice, Miss Williams began to sing to her companions. Through the greater part of the night her voice rang over the waters. She sang as much of well-known oratorios as she could, particularly such contralto songs as "The Messiah" and "Elijah," and several hymns. Her voice and the sacred words inspired the women in the boat to endure their sufferings.

At four o'clock in the morning, when it was still dark, a small steam craft, which had been sent out to try to rescue some of the floating victims of the wreck, coming to a pause in the waters, heard the woman's strong voice some distance away. It seemed to be lifted in song. The men on the little steam craft listened, and, to their astonishment, heard the words, "O, rest in the Lord!" borne through the darkness. They steered in its direction, and before long came in sight of



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the boat containing the twelve women, and they were taken aboard.—*Gospel Advocate*.

HELEN KELLER.

A DOZEN physicians, putting her abilities to a test, sat in a circle while she felt of the face of each and gave him a fictitious name, which was written down on a blackboard. They then changed places, and she went again around the circle, touching each one and correctly signifying his name; but in the changing of seats another physician, a stranger, managed to slip into the circle, and for a moment she hesitated. He had not been there before, she knew; but, after carefully feeling his features, she spelled "T-o-l-l-i-v-e-r," and the name was put on the board with the rest. "How is this, sir?" asked the master of ceremonies, "Is your name Tolliver?" The physician arose. "I am Dr. Tolliver of Baltimore," he replied. "Ten years ago I was invited to attend Miss Keller, to see if I could do or suggest anything to relieve her of this affliction. I saw her but once then, and have never seen her since until now. It is the most marvelous demonstration I have ever witnessed."—*Exchange*.

AN ANCIENT COIN.

A COIN recently discovered in Paris, the property of a well known numismatist, M. Boyer d'Agen, has attracted much attention, as it is believed that it is of the Messianic period, and worn by Jewish Christians in Jerusalem during the first century after Christ. On one side of the coin is a portrait of the Saviour, with the name of Jesus in Hebrew letters; on the reverse this motto: "The Messiah, the King, will come in Peace. He is the incarnate living Light of Men." Later research shows that there is almost an exact duplicate of this coin in an English collection. This coin has a curious history. It was unearthed in 1812 in County Cork, Ireland, by a girl while digging potatoes. The piece is of bronze. On one side is the head of Christ; on the other, in Hebrew, "The Messiah has reigned. He came in peace and being made the Light of man, He lives." Numismatists agree that this coin must be of great antiquity, because there is no nimbus around the head, the aureole having come into Christian art after the seventh century.—*St. George's Parish Kalendar* (Schenectady).

OLDER THAN CANTERBURY.

"THE STORY of an Irish Cathedral and its Restoration," is the title of an article in the *Scottish Standard Bearer* for July, published by the St. Giles' Printing Company, Edinburgh. The article refers to Clonfert Cathedral, and is written by the Rev. Canon McLarney, B.A. It contains a good deal of interesting information not hitherto published. It is stated that, on the list of Bishops of Clonfert from the year 558 to the present time, are to be found the names of some celebrated men, amongst others, the founder, St. Brendan, who is buried in the Cathedral; the De Burgos in the fifteenth and sixteenth centuries, ancestors of the Marquis of Clanricarde; Robert Dawson, Bishop in 1627, buried in Kendal parish church; William Baily (or Bayly), 1644, a Scotchman, buried in Clonfert Cathedral; the Hon. William Carmichael, 1753; William Gore, 1758, relative of Bishop Gore, the present Bishop of Worcester; the Hon. Charles Brodrick, 1795, relative of the Right Hon. William St. John Brodrick, Secretary of State for War; Hugh Hamilton, 1796, grandfather of the Archdeacon of Northumberland, and great-grandfather of Mr. Edwin Hamilton, M.A., J.P., of Dublin, author, poet, and dramatist; Matthew Young, 1798, a very learned Bishop, whose opinion on State mat-

ters was quoted by the late Mr. Gladstone in the House of Commons; George de la Poer Beresford, 1801, relative of Lord Charles Beresford; William Fitzgerald, 1862, a very learned man, editor of Butler's *Analogy*, and Professor of Moral Philosophy in Dublin University; Bishops Wynne, Chester, and the present Bishop Archdall. If some of the descendants of the Bishops of Clonfert would take a practical interest in this ancient Cathedral, and communicate with Canon McLarney, and forward him a memorial gift, or a contribution, towards the completion of the restoration, the work would soon be accomplished, as the comparatively small sum of £1,500 is now only required. The *Scottish Standard Bearer* contains a representation of the west doorway of the Cathedral and also an excellent likeness of Canon McLarney, and a short sketch of his life. In a note on the subject of the holiday season, the Editor advises his readers to visit the exquisite little Cathedral of Clonfert, and adds that Canon McLarney, the rector, who has done so much to promote the work of the restoration of this unique example of ecclesiastical architecture, would gladly welcome the visit of Scottish Churchmen to his interesting shrine. Clonfert Cathedral is situated in the County Galway. It can be reached from Banagher Station on the Great Southern and Western Railway. Banagher is three hours' journey by rail from Kingsbridge terminus, Dublin. Banagher is also a stopping place for the Shannon steamers. Clonfert is half an hour's journey by car from Banagher. As there is no suitable residence for a clergyman in Clonfert, the original glebe house having been sold at the time of the Disestablishment of the Irish Church, Canon McLarney lives in Cuba House, Banagher—a large, old-fashioned country house, standing in its own grounds, and overlooking the river Shannon, a short distance from the town of Banagher. Clonfert Cathedral, which is also the parish church, is very small. It was founded in the year 558—thirty-nine years before Canterbury Cathedral.

ORIGIN OF THE WEDDING RING.

THE WEDDING RING is the subject of quaint historical facts and endless superstitions. It was probably chosen as the symbol of marriage more for convenience than anything else. It is supposed to be a symbol of unbroken love and of power, and to carry special curative virtues with it. The old good luck saying about it is, "As your wedding ring wears, your cares will wear away." The ancients, Pliny among the rest, believed that a delicate nerve ran directly from the "ring finger" to the heart, and that the ring placed on that finger was very closely connected with the heart. In early Christian marriages the bridegroom put the ring first on the bride's thumb, then on the first finger, then on the second, and, last of all, on the third, saying as he did so: "In the name of the Father; and of the Son, and of the Holy Ghost." The thumb and the first two fingers represented the Trinity, the next finger was the one the ring was left on, to show that, next to God, a woman's duty was to her husband.—*Ladies' Home Journal*.

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