

The Living Church

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

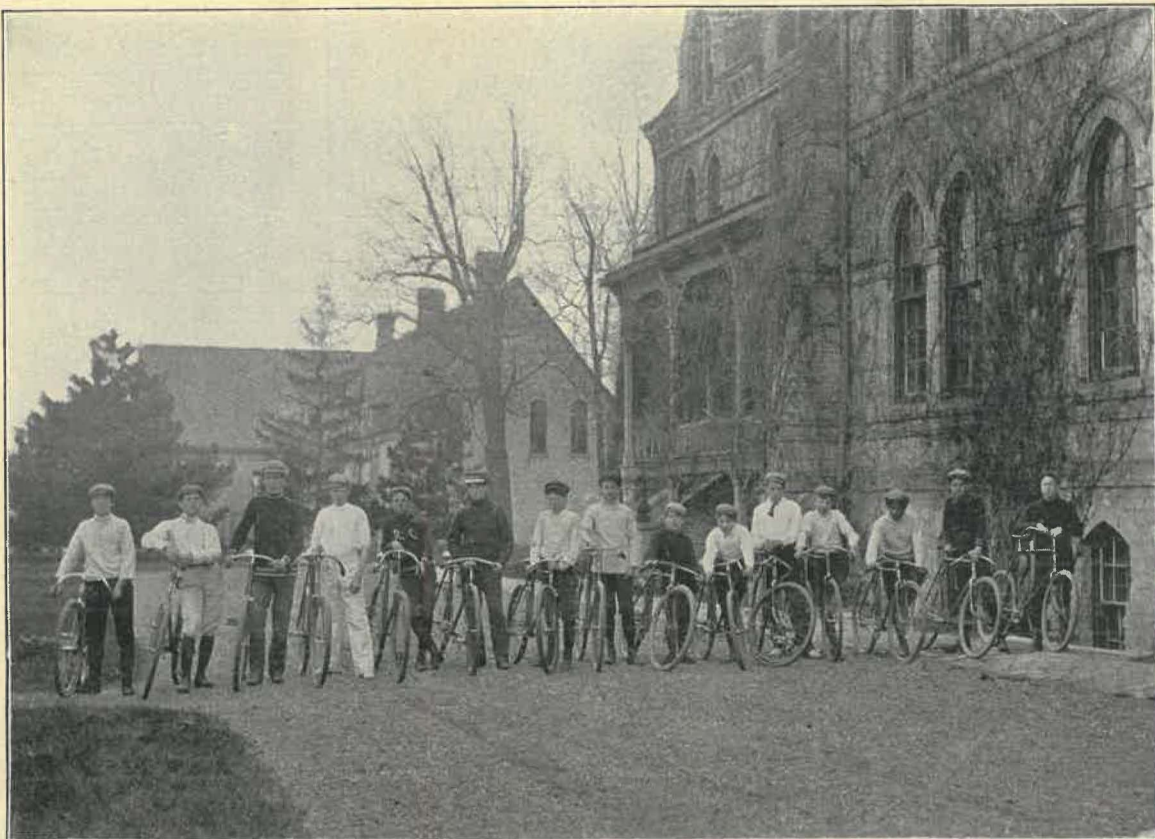
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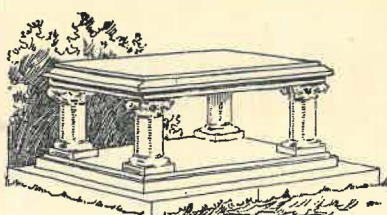
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MONUMENTS

Now is the time to discuss the erection of Artistic Memorials. Photographs submitted on request of Churchly designs recently completed.

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The Living Church

Rev. Charles Wesley Leffingwell, Editor and Proprietor

Notes of the World's Progress

A WELL DEVELOPED PROTEST IS being made by a few influential newspapers against manufactured news supplied by correspondents of the Associated Press, particularly those abroad whose duty it is to furnish American readers with news of European and Asiatic happenings. The protest is directed particularly against the artificial interview industry, which affords the correspondent an opportunity to speculate and surmise, while pretending to give the views of "one whose name is withheld for diplomatic reasons," or "a prominent official," etc., etc. The public want news, reliable news, but does not take stock in interviews which bear the ear marks of fiction. Protest by papers against padded dispatches will be heartily endorsed by the reading public. The fact should not be lost sight of that the value of a newspaper in the eyes of the public hinges on its veracity and integrity, and the paper which does not possess these essentials is better unpublished.

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A PROPOS OF NEWSPAPERS, CORRESPONDENTS in the Philippines have a grievance which has assumed such proportions that some sort of official explanation is in order. It is charged that a most rigid censorship is maintained by General Otis, and nothing is permitted to be sent out without careful blue penciling, which process expunges all parts of the dispatch which reflect in any way on the management of the war. The Cuban campaign was an illustration of how ambitious and energetic reporters may gain by revelation or inspiration a knowledge of military affairs sufficiently great to enable them to advise the commanding general what he should do, and criticise him severely if he does not abide by their counsel, and General Otis may perhaps be excused for holding the reportorial contingent in check.

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BUT IT IS ENTIRELY WITHIN THE rights of the public to know what is going on, and be advised of reverses as well as success. When General Weyler's type-writer was in operation, wonderful tales of Spanish valor were common, but the weird cable last week from Manila that a small force of Americans drove 2,500 Filipinos from the field, inflicting a loss of 200 killed and wounded, while the American loss was two killed and several slightly wounded, indicates the presence of a censor whose ability is second only to the one employed in Cuba. One reason advanced by General Otis for the censorship is to prevent the publication of news which would give aid or comfort to the enemy, by making known the movements or prospective movements of troops. So long as such information simply is withheld, there will be no ground for just complaint, but the censor would be well employed in suppressing exaggerations as well.

A MOVEMENT WHICH WILL MEET with universal approval is that which is fostered by the National Consumer's League. The organization had its inception nine years ago in New York city, and was the outgrowth of a realization by a number of women that conditions of saleswomen in local department stores should be improved. The object was to bring about a betterment in accommodations for saleswomen, and secure for them living wages. Persistent effort in organizing sentiment and discrimination among buyers, resulted in much desired reforms in New York.

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WHEN THE MOVEMENT SPREAD TO Massachusetts, it was found that the standard required by the league in New York city was already maintained, owing to State laws, so attention was turned to manufacturers rather than retailers. Sweat shop products made in New York, for example, were placed on sale in Boston, and this led the league to plan the adoption of a label to be placed on all goods turned out by manufacturers where the standard of conditions demanded by the league obtained. The extent to which the proposed label will be used will depend upon the demands of customers, and this will naturally be greatest where the league is most active.

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IN A CURRENT MAGAZINE ARTICLE, a writer named Nimmo presents an argument, supported by figures, to prove that the Nicaraguan canal, if constructed, would not be profitable as an investment. Ex-Senator Warner Miller, of New York, president of the Maritime Canal Company, which proposes to build the canal, is free to insinuate that the article from the pen of Mr. Nimmo was inspired by the lobby maintained by the trans-continental railroads. Mr. Miller states that he can let the contract for construction to responsible contractors who will furnish adequate bond, for \$100,000,000. The fixed charges would amount to \$4,000,000 annually, which would be met if commerce through the canal amounted to two million tons. As from sixteen to eighteen million tons pass through the Suez canal annually, it would seem that the Nicaraguan company would be able to declare a good dividend. Besides bringing New York 2,000 miles nearer than London or Liverpool to the markets of China and Japan north of Hong Kong, it would mean a rapid development of the immense natural resources of the entire Pacific Coast.

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RUSSIA IS ABOUT TO ABANDON Siberian exile. What form of punishment will replace it has not been decided, but the whole matter is under consideration by an imperial commission. The reasons for this decision are similar to those which actuated England fifty years ago in the case

of Australia. Russia several years since awakened to the fact that the vast territory known as Siberia could be used for purposes other than as a prison for criminals and political offenders; that it was rich in natural resources, and in some sections a most desirable place of residence. For several centuries Siberia has been a prison of unknown horrors. It was Mr. Kennon who first made its darkest side visible through the publication of his book. Now this will be changed. Colonization will be encouraged, and the country divested of its terrors.

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WHEN THE TRANSPORT "McPHERSON" arrived at San Juan with a cargo of supplies for suffering and starving victims of the hurricane which devastated Puerto Rico, the native stevedores went on a strike, and refused to unload the vessel unless their wages were doubled. Fortunately for themselves they attempted no violence on the volunteers who performed the work twenty-four hours later. It is not to be presumed that the rag-tag element such as composes the San Juan stevedores fairly represents the personnel of Puerto Rican natives, but it is to be sincerely regretted that in the distribution of food the worthy cannot be distinguished from the unworthy. Reports from the interior of the island are in effect that laborers, relying on the charity of the United States, have deserted the fields and plantations in such numbers that agricultural operations are seriously interfered with. Planters of standing urge the government to exact labor on public works from all able-bodied men in exchange for food and clothing.

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IN GAINING TITLE TO SPANISH POSSESSIONS in the Orient, the United States acquired the Sulu group, consisting of 160 small islands lying south of the Philippines, and having a population of about 17,000, largely Moros. The Sultan of Sulu has not opposed American sovereignty, but in negotiating a treaty, has insisted on certain rights. The treaty as now proposed, guarantees non-interference with the religious customs of the Moros, promises American protection, and provides for American sovereignty.

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THAT CLAUSE OF THE TREATY referring to non-interference with religious customs is probably not intended, at least according to American construction, to mean that no effort will be made by religious bodies to effect a reformation of the morals of the Moros. According to accounts, the Moro code permits a laxity which would be hardly creditable to or tolerable in a land protected by the American flag. Polygamy and slavery are recognized institutions, but a compromise in the latter is offered by the Sultan, whereby a slave can purchase his freedom by payment of his market value to his owner.

The News of the Church

Chicago

Wm. Edward McLaren, D.D., D.C.L., Bishop

The Rev. Dr. Rushton has been spending a week with the Rev. Dr. Clinton Locke, at Wequetonsing, Little Traverse Bay, Mich.

The congregation of All Saints', Ravenswood, is at present worshipping in the guild hall, the extensive additions, to be completed by October, necessitating this temporary change.

The Rev. T. D. Phillippis returned on Saturday from a three weeks' visit to old friends, ex-pupils and relatives, in Toronto, Ottawa, Montreal, Three Rivers, and Quebec. While in Ottawa, he preached in the vice regal chapel, the services in which as a mission he opened in 1867.

The Bishop left, a little over a fortnight ago by rail, for Toronto, thence to Montreal and Quebec, in each of which cities he spent a few days. After which he departed for his Point Pleasant, N. J., cottage. He will return to Chicago about Sept. 15th.

St. Paul's, Kankakee

The building of the new St. Paul's church, Kankakee, is progressing rapidly. The cornerstone will be laid on Tuesday, Sept. 5th, in the afternoon, for which day, also, the quarterly meeting of the Southern convocation will be summoned by the dean, the Rev. Dr. Phillips.

New York

Henry Codman Potter, D.D., LL.D., Bishop

The almonry of St. Thomas, in memory of Joseph W. Harper, has just been enlarged by the addition of a new story.

At Grace church, the Rev. Wm. R. Huntington, D.D., D.C.L., rector, all seats are declared free at services held during the summer season.

At the church of the Archangel, the Rev. Geo. S. Pratt, rector, Dr. James H. Canfield, the newly appointed librarian of Columbia University, is assisting at the services now being held in the crypt chapel of the cathedral of St. John the Divine.

Flourishing Boys' Club

At St. Bartholomew's parish house, new baths have been added to the floor used for the Boys' Club. Three evenings of the week the average attendance has been over 100 boys. The membership exceeds 700 boys.

Many Enjoy Outings

At the church of the Heavenly Rest, the Rev. D. Parker Morgan, D.D., rector, the fresh-air work of the present season is providing for about 550 at "The Rest," Copake, N. Y. The cost of this summer work is about \$2,000.

Floating Hospital Damaged

While moored at its dock, Aug. 14th, the steamer "Emma Abbott," the floating hospital of St. John's Guild, was damaged by a passing barge, necessitating repairs which take the boat temporarily out of commission. The barge "Currie," has been secured, so that the work of the guild will not be interrupted.

Gifts for St. Michael's

At St. Michael's church, the Rev. John P. Peters, D.D., Ph.D., rector, there has been given by Mrs. and Miss Penniston, a beautiful chalice. A covering for the chancel rail has been provided, and the Altar Guild has supplied candles for the two altars of the church. The same guild has repaired the processional cross for the choir.

Parish Reception

At St. George's church, the Rev. Wm. S. Rainsford, D.D., rector, a parish reception was held Aug. 14th, and was largely attended, notwithstanding the warm season of the year. The cost of the additions now making at the parish house of St. George's church, and already noted in the columns of THE LIVING CHURCH, is likely to be about \$12,000.

Fresh-Air Work

At the chapel of the Comforter, the Rev. James Sheerin, vicar, the fresh-air work provides for the care of about 150 adults and children at the Edgewater creche, with about 50 children sent to the country for a week, by the Children's Aid Society, and 75 at various localities, some through the kindness of the *Tribune* Fresh-Air Fund. Day excursions are also provided to a number.

Work of Calvary Parish

At Calvary church, the Rev. J. Lewis Parks, D.D., rector, the fresh-air work for the summer is being conducted at an expense of \$2,500. During the hot days, the ice-water fountains of the church, chapel, and mission, are a source of blessing to thousands of passers-by. The Flower Mission of the parish supplies flowers twice a week for the sick and suffering, and poor children stifled in the hot tenement houses.

Parishes to Consolidate

There is a movement on foot looking to the consolidation of the parishes of Christ church and St. Mark's church, Tarrytown. The edifices, one of which is closely associated with the memory of Washington Irving, are not far apart. The rector of St. Mark's, the Rev. Arnold H. Redding, having resigned and gone abroad, a proposition is made to sell both buildings, and put up a fine new church, to be supported by a united and strong congregation.

The Church of the Intercession

has begun repairs, having, after some delay, adjusted its difficulties with the insurance companies for the damages caused by the fire some months ago. The parish work has gone on uninterrupted, and services have been maintained in the chapel. The repairs will include entire redecoration of the interior, the rebuilding of the organ, replacing of a stained glass window in the western transept, and refurnishing of the chancel. The rector, the Rev. L. A. Schwab, is now on vacation in Connecticut, and services are in charge of the Rev. G. A. Bartow.

New Summer Home

The new summer home of Grace church, at New Canaan, Conn., is called Grace House-in-the-Fields. In addition to the original gift of \$25,000 by Mrs. Auchmuty, \$10,000 has been contributed by two friends of the enterprise. These supplementary benefactors have paid for the land (148 acres) and for the water supply, to secure which last it was necessary to sink an artesian well. Through the generous kindness of Mr. and Mrs. Wm. Lanman Bull, a chapel has been arranged for, to match in architecture the other buildings. This last gift is particularly valuable, as the home was two miles distant from the nearest place of worship.

Serious Loss by Fire

The edifice of St. Peter's church, Westchester, the Rev. Frank M. Clendenin, D.D., rector, was seriously damaged by fire, Aug. 16th. The loss, amounting to about \$60,000, will be more than covered by an insurance of \$100,000. All the rear part of the church is burned beyond repair, and will need entire rebuilding. The famous old lectern Bible, which weighs about 75 pounds, and has been saved several times from fire, was saved again. The fireman who saved it, did so at the serious risk of his life, and found it already ablaze. The Communion service of silver, presented by Queen Anne, and which was kept in a safe in the church, was also rescued, as it has been from previous fires. The fire was discovered by smoke issuing from windows erected in 1895, in memory of Lady Charlotte Zoega Franlae. Many public spirited citizens at once made effort to save pictures and other historic relics. The fine steeple clock, presented by several parishioners, at a cost of \$2,000, was destroyed. So were the gallery organ, presented by Mrs. Annie Caswell, in mem-

ory of her father, Wm. Caswell, at a cost of \$10,000, and the chancel organ, presented by Mrs. John C. Furman, at a cost of \$5,000. All the interior part of the church was badly wrecked, and the roof burned through. The cause of the fire has not been discovered, though it is thought it may have been imperfect insulation of electric light wires. Singularly, this parish has suffered four times from fire. Notwithstanding the disaster, an ordination service appointed to be held Sunday, Aug. 20th, in the church, was duly held, the service taking place in the chapel, where Bishop Seymour, of Springfield, acting for the Bishop of the diocese, advanced the Rev. John Tilley, Jr., to the priesthood. Mr. Tilley has been for some time associated with Dr. Clendenin in Church work at St. Peter's.

Pennsylvania

Ozi William Whitaker, D.D., LL.D., Bishop

Bishop Whitaker, who sailed from New York 29th ult. for Rotterdam, has been heard from. He describes the trip across as a very pleasant one. With Mrs. Whitaker, he at once took passage on a Rhine steamer direct for Switzerland, in which republic he will spend several weeks.

Since the resignation of the Rev. H. S. Getz as rector, and the withdrawal of the Rev. John S. Bunting, senior curate of the church of the Holy Apostles, Philadelphia, there only remains the Rev. William S. Noll (perpetual deacon) to minister to the congregation. In this emergency the Rev. Dr. Herman L. Duhring has consented to take charge until a rector has been chosen and accepted the office.

Death of a Prominent Educator

Henry Hobart Brown, principal of the Delancey school, Philadelphia, died at the Bryn Mawr hospital on the 17th inst., from blood poisoning. Mr. Brown was a son of the late Rev. Dr. Henry Brown, whose decease was noted in these columns July, 1898. He was a man of great scholarly attainments, of strong personality.

Days of Intercession for Sunday Schools

The executive committee of the American Church Sunday School Institute invites the clergy, superintendents, teachers, and friends of Sunday schools, to unite in observing Sunday, Oct. 15th, and the day following—being the days suggested by the Church of England Sunday School Institute—for special intercession in behalf of Sunday schools.

Notable Missionary Gathering

The names of the missionaries participating in the great farewell service at the Church Missions House, to be held September 1st, are the following: For Japan—The Rev. J. Lindsay Patton and wife, returning after vacation, the Rev. John C. Ambler (re appointed) and wife, Miss Emma Williamson, returning after vacation, the Rev. Allan W. Cooke (Nashotah Seminary), and the Rev. Messrs. H. St. George Tucker, John Armisted Welbourn, and James Jeffries Chapman (all of the Theological Seminary of Virginia); Miss A. Theodora Wall of Dorchester, Mass., and Miss Clara J. Neely, of Portsmouth, Va., both of whom have been trained in the Church Training and Deaconess' House, Philadelphia; together with the Rev. Mr. Sakai. For China—The Rev. Benjamin L. Ansell and the Rev. Cameron F. McKae (both of the Theological Seminary of Virginia), and Miss Eliza L. McCook, of Hartford, Conn.

St. Mark's Jubilee

As was stated in THE LIVING CHURCH of March 18th, the 50th anniversary of the opening of St. Mark's church will be celebrated on All Saints' Day, although the actual date of that initial service is Oct. 21, 1849. The arrangements for the celebration will not be completed until the return of the rector, the Rev. Dr. A. G. Morti-

mer, from Europe; he is not expected until October. During these 50 years there have been: Baptisms, 4,012; confirmed, 2,191; present number of communicants in the parish (including St. Mary's and St. Michael's chapels), 1,501. The total receipts for the past 37 years aggregate \$1,334,402 03. Dividing this time into periods of seven years, the last septennate shows an increase over the previous one of 326 Baptisms, 204 confirmed, 300 communicants, and \$105,142 20 of income. The name St. Michael's has recently been given to the mission at 17th and Kuter sts., which has been in successful operation for many years past. It sends one lay delegate to the Southwest convocation. St. Mark's is a very progressive and successful parish. It is one of the churches where the Holy Eucharist is offered every day in the year, except Good Friday, and also wherethe children of the parish school are catechised daily. All the "six points" of Catholic ritual are observed at St. Mark's, and also in her chapel of St. Mary's (colored congregation).

Death of a Distinguished Layman

Charles Janeway Stille, LL.D., president of the Historical Society of Pennsylvania, ex-provost and professor of *belles lettres*, English language and literature in the University of Pennsylvania, departed this life on the 11th inst., at Atlantic City, N. J., of heart disease, aged nearly 80 years. He had been gradually failing, and went to the seashore in June, hoping for a restoration to health. He was a native of Philadelphia, where he was born Sept. 23d, 1819, and was the fifth in descent from Olaf Stille, who accompanied William Prentz, the first governor of the Swedish colony on the Delaware, in 1641. On his mother's side he is descended from the Rev. Johann Wagner, a collaborer with Muhlenberg in Pennsylvania. He was educated at the academical department of the University of Pennsylvania, Edge Hill School, Princeton, N. J., and graduated from Yale College in 1839. With two other prominent Churchmen, the late Horace Binney, Jr., and Robert M. Lewis who still survives, he organized the Woman's Branch of the Philadelphia Associates, and was one of the chief promoters of the movement which culminated in the great Sanitary Fair of 1864, where over \$1,000,000 were gathered during its two weeks' continuance. In May, 1866, Dr. Stille was elected to a professorship in the university, and two years later, when the late Rev. Dr. D. R. Goodwin resigned his position as provost to become dean of the Philadelphia Divinity School, Dr. Stille was unanimously elected his successor; and his *alma mater*, Yale, conferred the degree of LL.D. on her distinguished alumnus. In the same year Dr. Stille was made "John Welsh centennial professor of history and English literature" at the university, in which he continued one year after his resignation as provost. During his tenure of this latter office, the gifts to the university aggregated \$2,000,000. After severing his connection with that institution he published, 1882, several important works.

Albany

William Crosswell Doane, D.D., LL.D., Bishop

The Rev. A. W. Mann spent Sunday, Aug. 13th, at Potsdam. At 5 p. m., a "combined service" was held at Trinity church, the Rev. Dr. Kirby, rector. It was the first service of the kind ever held in the place, and was well attended.

The baptistry of St. Paul's church, Troy, the Rev. Edgar A. Enos, D.D., rector, has been completed by the addition of a beautiful memorial window. The entire baptistry is a memorial to Mr. and Mrs. J. M. Warren, the father and mother of Mrs. John I. Thompson, and is given by Mrs. Thompson. The window is in commemoration of the work of the Guild of St. Elizabeth during the restoration of the church. It was made by Tiffany, and represents Christ blessing little children. In all, there are 11 figures, and each one is worked out with detail and finish that is strikingly noticeable. It was dedicated in the early part of August, by the

Rev. James A. Smith, curate of the church. The Guild of St. Elizabeth was present in a body. Following the service, the members were served a cold collation in the Martha Memorial House, and were the guests of Mr. and Mrs. John I. Thompson.

Outing for Invalid Children

Eighty little invalids from the Child's Hospital, Albany, are spending the summer at St. Christina's Home, Saratoga, which was, Thursday, Aug. 3rd, the scene of a gay fete and *musical*, under the auspices of the people of Saratoga's fashionable cottage and hotel society. Beside the Albany children, there are half as many more little inmates of the home, in charge of Sister Katrina and her assistants of the Sisterhood of the Holy Child Jesus, and all these 116 are suffering from deformity or disease. St. Christina's Home is embowered in sylvan beauty, and on the lawn an assembly of fully 500 people fitted from table to table.

Missouri

Daniel Sylvester Tuttle, D.D., Bishop

Death of Mrs. Tuttle

A deep affliction has fallen upon the Bishop of Missouri in the death of his active and devoted wife, Mrs. Harriet M. Tuttle, occurring, too, at the time of his absence in the Far West. Mrs. Tuttle had for some time been subject to attacks of jaundice, etc., and returning a few days since from a visit to her married daughter, in Cincinnati, she entered St. Luke's Hospital, in St. Louis, in order to undergo an operation which it was expected would completely restore her health. This was successfully performed at 8 o'clock on Friday morning, Aug. 18th, and until 12 m. of that day, promised to result most favorably, but soon thereafter came a reaction, which culminated in death at 2 p. m. The Bishop, meanwhile, was spending his vacation in his former missionary jurisdiction, and, not apprehending any resort to surgery, or a crisis in his wife's condition, was enjoying the cordial reception everywhere accorded him, and rejoicing in the growth of the churches which he had been largely instrumental in planting more than 20 years ago, only to be suddenly arrested by the startling news of her death, when he could only reach home after two or three days of continuous travel. The shock of Mrs. Tuttle's death is felt throughout the community, and is the cause of wide-spread sorrow.

Fond du Lac

Charles Chapman Grafton, D.D., Bishop

A Generous Gift

Through the generosity of an Eastern lady, by whom Bishop Grafton was given \$50,000 to dispose of at his discretion, the cathedral parish has been given \$25,000, and a like amount has been bestowed on Grafton Hall, the diocesan school for girls. The gift to the cathedral will wipe out the indebtedness on this beautiful edifice, and establish a permanent endowment fund. The parish being free from debt, arrangements are already under way for the consecration of the cathedral, next June, on the 25th anniversary of the organization of the diocese. The money given to Grafton Hall will be devoted to the erection of an addition to the property, doubling the student capacity.

Central New York

F. D. Huntington, D.D., LL.D., Bishop

The Rev. Horace T. Owen is in charge of St. Paul's, Antwerp, and the Rev. A. W. Allen serves the mission at New York Mills and Gethsemane parish, Westmoreland. The Rev. Mr. Bennett is in charge of Christ church, Forestport.

Meeting of Convocation

The first meeting of the 4th district convocation, for business only, for this fiscal year, was held in St. Andrew's church, Utica, the Rev. J. Winslow Clark, rector, on July 25th, the feast of St. James. A bountiful lunch was served by

the ladies of the parish in the Sunday school room. At 2 p. m., the convocation was called to order by the dean, the Rev. Oliver Owen. The report of the treasurer was read and approved. The committee on assessments and stipends made their report, which was adopted, with a few minor exceptions. The Rev. Wm. Cooke was elected treasurer, and the Rev. J. W. Clark, secretary, for the ensuing year. The Rev. E. H. Coley was elected clerical member of the Board of Managers of diocesan missions, and Mr. William Pierrepont White, lay member. Convocation then adjourned till the last Tuesday in October.

Long Island

Abram N. Littlejohn, D.D., LL.D., Bishop

The people of Zion parish, Douglaston, were delightfully entertained by an illustrated and instructive lecture by the Rev. A. A. Brockway, of New York. The subject was "Norway and the midnight sun." This is the second lecture the Rev. Mr. Brockway has delivered in this parish within six months. The proceeds were for the new church heater fund.

Plans for New Church

Plans for a very handsome edifice, to replace St. James' church, Brooklyn, have been accepted by the vestry, and work will soon be begun. The design selected was submitted by architect Herbert R. Brewster. It is in the early English Gothic, strong and massive in effect. The interior is consistent with the exterior design in treatment, being cruciform, and having nave, transepts, choir, and sanctuary. The apse is to be surrounded by an ambulatory, with which it is connected by means of open arches. Adjoining the ambulatory on either side are the vestry and choir-rooms, also the morning chapel, which may be independently entered by means of the vestry porch on St. James' Place, the choir rooms also being provided with independent entrance. The main entrances to the church will be through spacious vestibules in the large tower, and at the foot of the east aisle. The large tower will be a prominent and imposing feature of the new edifice. The interior finish is to be of quartered oak, with massive nave columns and arches, and richly groined ceiling, finished in soft amber tones; and the tracery windows being glazed with shaded opalescent glass of similar color, a soft, sunny effect of lighting will be produced, regardless of fair or cloudy skies. Instead of the usual brick and stone, the material for the walls of the new building will consist of granite concrete, combined with twisted iron rods. The architect has adopted a system of ventilation which will render open doors and windows unnecessary, while providing an even temperature and pure air throughout the building. The new church will be lighted by combination gas and electric lights, those of the chancel being so arranged that the direct light cannot be seen from the body of the church. It is hoped that the building will be ready for occupancy by next Easter. When completed, it will cost about \$70,000.

The old frame building in use so many years has been moved to one side of the lot, and will be used until the new church is ready. The Rev. Dr. Charles Homer has been rector of St. James' church for more than 25 years.

Western Michigan

George De Normandie Gillespie, D.D., Bishop

A Diocesan Loss

The diocese has met with a great loss in the death of the Hon. David G. Robinson who has been treasurer of the Board of Missions during the past 23 years. His term as vestryman in Emmanuel church, Hastings, corresponds with the life of the parish. Mr. Robinson was in his 89th year, but was actively engaged in business up to a few days before his decease. The Rev. W. W. Taylor, of Philadelphia, a former rector, and Bishop Gillespie, had charge of the funeral, which was from the parish church.

Delaware

Leighton Coleman, D.D., LL.D., Bishop

St. Barnabas' Church Consecrated

The Bishop recently consecrated the new church of St. Barnabas, Marshalltown, which replaces that destroyed by fire on last Christmas Day. The sermon was preached by the Rev. K. J. Hammond. Other clergy present and taking part in the services, were Archdeacon G. C. Hall, the Revs. H. Ashton Henry, M. B. Dunlap, and H. W. Cunningham. The priest in-charge, the Rev. E. K. Miller, presented a class for Confirmation at the afternoon service. It speaks well for the activity of both pastor and flock that within a period of six months a new and well-appointed church building should have replaced the former one.

New Church at Delmar

A new church is in process of construction at Delmar, a town of rising importance in the extreme south of the diocese. The work here is under the care of the Rev. C. N. Spalding, D.D., the rector of Laurel. The Bishop a short time ago laid the corner stone of this new edifice, the occasion proving a most interesting and encouraging one to the community at large, as well as to those more nearly concerned. The new mission will take the name of All Saints. Addresses were delivered by Bishop Coleman, the Rev. E. K. Miller, and the priest-in-charge.

Lawn Meeting at Bishopstead

To be reminded of our duty in the great cause of missions by a public gathering at a period of the year when the heat is most severe, is not, perhaps, the most usual thing, but it is the Delaware way. When Fr. Huntington spoke at the lawn missionary meeting at Bishopstead a few weeks ago, missionary zeal was fully aroused. Nothing could have been more interesting than Bishop Talbot's telling address, so full of enthusiasm for his new missionary work in Central Pennsylvania, and yet so full of tender feeling for those left behind in the great North-western fields, or more stirring than the Bishop's closing address. Before and after the addresses hymns were sung and the Bishop recited appropriate collects. Refreshments were served after the meeting.

Immanuel Church, Highlands,

the Rev. Kensey J. Hammond, rector, is undergoing extensive enlargements. From a letter and statement recently issued, we gather that the affairs of the parish, both spiritual and temporal, are in a very healthy condition.

Milwaukee

Isaac Lea Nicholson, D.D., Bishop

The Ven. Archdeacon E. P. Wright, D.D., will spend September in Superior, where he will conduct the services at the church of the Redeemer, for the rector, the Rev. Chas. H. H. Bloor, who will be absent on a visit to England.

The Rev. Seth M. Wilcox has accepted a call to the rectorship of Grace church, Boone, diocese of Iowa, and already entered upon his duties.

Dallas

Alexander Chas. Garrett, D.D., LL.D., Bishop
Service for Missions

The diocesan board of missions held a public meeting at Fort Worth, Aug. 8th, at St. Andrew's parish house. Bishop Garrett presided. The Rev. John B. Gible, of Denison, secretary of the diocesan board of missions, delivered an address on the subject, "The duties of the diocese and board of missions." An address was also delivered by the Rev. J. O. Miller, of McKinney, on the subject, "Missions in towns." The Rev. W. K. Lloyd, of Paris, read a paper on "Church extension in new places." The last address was by Bishop Garrett, of Dallas, who spoke on the subject, "The work." The address was short, but eloquent. He referred briefly to the one great sin of unbelief, and reviewed at some length the work which had been accomplished in the Dallas diocese under his direction during the past quarter of a century. A conference between the Woman's Auxiliary and

the clergy was held the following day. Papers and addresses were delivered by Mrs. Theodore Wallace, of Dallas, president of the diocesan branch of the Woman's Auxiliary, and Mesdames Poole and Ramage, and Bishop Garrett. Lunch was served by the members of the parish at the rectory.

The Archbishops' Decision on Incense and Lights

On the thirty first of last month, in the guard-room of Lambeth palace, the Archbishop of Canterbury promulgated the formal judgment on certain questions of ritual which had been submitted to the Archbishops of Canterbury and York. We give in full the text of their judgment:

The questions put before us at the present time are two: The lawfulness of the liturgical use of incense, and the lawfulness of carrying lights in processions in public worship of the Church of England.

THE MEANING OF THE ORNAMENTS RUBRIC

There is no direction in the Book of Common Prayer either enjoining or authorizing either of these practices, but it is argued that they are practically sanctioned by the Ornaments Rubric prefixed to the order for Morning Prayer, and that it is consequently this rubric that we have to interpret. It seems most convenient first to interpret it as it stands, and then to consider whether any circumstances tend to contravene or modify this interpretation. The ornaments of which it speaks are limited by two phrases. They are "the ornaments to be used by the ministers at all times of their ministrations," and they are to be "such as were in use in the Church of England by the authority of Parliament in the second year of the reign of King Edward VI." Ornaments which do not fall within both these limitations are outside the purview of the rubric altogether. Any ornament which is not required at any time of the ministrations of the ministers, and any ornament which was not in use by authority of Parliament in the second year of the reign of King Edward VI. is not an ornament to which the rubric applies. To deal, therefore, with the first of these limitations, it is necessary to examine the meaning of the word "ministration." The ministration of the minister is contained in and described by the Book of Common Prayer. It is there that we find what is the form to be observed in all the offices of public worship. Every clergyman is required by the 36th Canon to use the form "in the Book of Common Prayer prescribed, and none other." This prevents the insertion of any additional prayer or ceremony without special authority, and the only authority which can bind or authorize the clergyman to make any variation whatever from what is contained in the Book, is either an act of Convocation legalized where necessary by Parliament, or the order of the Crown, issued with the advice and consent of the Metropolitan, under the Act of 1559, or a direction by the Ordinary under the Uniformity Act Amendment Act of 1872. Against this it is contended that the Prayer Book of 1549 contains ceremonies which are not in the Prayer Book of 1552, and that since omission is not prohibition, these omitted ceremonies are still lawful under the last mentioned Act. Under the latter Act, whether omission is prohibition, it is not necessary for us to consider; but prohibition is prohibition, and nothing can be clearer than the words used in the Act of 1559 prohibiting the use of any ceremony not ordered in the Book:

"And further be it enacted by the Queen's Highness with the assent of the Lords and Commons in this present Parliament assembled and by authority of the same that all and singular ministers in any cathedral or parish church, or other place within this realm of England and Wales and the marches of the same or other the Queen's dominions shall from and after the feast of the divinity of St. John the Baptist next coming be bound to say and use the matins, Evensong, and celebration of the Lord's Supper and administration of each of the sacraments

and all their common and open prayer in such order and form as is mentioned in the said Book so authorized by Parliament in the said fifth and sixth year of the reign of King Edward VI. with one alteration or addition on certain license to be used on every Sunday in the year and the form of the Litany altered and corrected, and two sentences only added in the delivery of the sacraments to the communicants and none other or otherwise."

And the closing section of the Act still further confirms this by saying:

"And be it further enacted by the authority aforesaid that all laws, statutes and ordinances wherein or whereby any other service administration of the Sacraments or common prayer is limited, established, or set forth to be used within this realm, or any other of the Queen's dominions or countries, shall from henceforth be utterly void and of non-effect."

The words "none other or otherwise" in the first of these quotations are clearly meant to exclude all variations. It is sometimes urged that the Act of 1559, not having previously received the assent of the Convocations, has no authority from the Church, and is, therefore, not binding on the consciences of the clergy; but though it was not possible at the moment to give the Convocations their proper place, yet the Church fully accepted the Act at the time, and its authority is never questioned. In regard to the particular matter now under consideration the 36th Canon requires from every clergyman, and every clergyman has ever since made, and still every clergyman makes, a solemn promise containing the same words, that he will "use the form in the said book prescribed and none other"; and in the manuscript Prayer Book signed by Convocation on December 26, 1661, and then presented to the King, the Act of 1559 was set forth at full length in the beginning of the book, and is thus formally adopted by the authority of the Church. It is quite true that there may be variations which are so brief, so long in use, so unimportant, that a bishop would be justified in refusing to allow a clergyman to be prosecuted because of his use. No authority has been found for the short sentences which in many churches the people are accustomed to say or sing immediately before and after the reading of the Gospel in the Communion Office. There is no authority for the practice of the people saying the General Thanksgiving aloud with the minister; there is no authority for shortening the exhortation which the minister is to read when giving notice of the Holy Communion. These practices are probably in strictness all illegal, but no bishop would be wise in allowing a prosecution for such unimportant deviations from the strict letter of the law. This, however, cannot be said of the introduction of any ceremony which is conspicuous, not sanctioned by long continued custom in our Church, and of such a nature as to change the general character and aspect of the service.

LITURGICAL USE OF INCENSE

It is urged that the Act was not generally obeyed at the time when it was passed, and was probably never intended to be so obeyed, and instances are given of the use of incense in worship at that time, and for long afterwards. With regard to such instances, it is to be remarked that the time was a time of great excitement. The whole country was in a feverish condition. Elizabeth and her advisers could not be sure that insurrection and civil war might not begin at any moment. It was necessary to act without delay. Elizabeth herself would have preferred to bring back the First Prayer Book of Edward VI., but she did not feel sure that the country would bear this, and all through her reign, in spite of her despotic character, she showed herself steadily determined to have her people with her. It was impossible to consult the convocations. The reign of Mary had made them, and especially their leaders, the bishops, untrustworthy for the purpose in hand. The end was, as usual in England, a compromise. The Second Book of Edward VI., slightly modified, was taken as the Book o

Common Prayer, the ornaments of an earlier period were revived, but only until the sovereign might make some different order, and the Crown was empowered with the consent of the then Ecclesiastical Commissioners or of the Archbishop of Canterbury to order additional rites and ceremonies at discretion. The English are almost always ready to settle agitating disputes by a compromise, but they are not always quick to see what the compromise means. There can be no doubt that the Act was imperfectly obeyed. Practices which were no longer lawful under its provisions were still maintained here and there. Archbishop Sandys, in his well known letter, goes so far as to say that he interprets the Act as one that would not really be enforced. There seems to have been a certain amount of conscious, and still more unconscious, disobedience. But in spite of all this, the precise and clear statements in the Act gradually prevailed, and forbidden ceremonies gradually disappeared. In its application to the use of incense, the law was obscured by the fact that, side by side with the liturgical use, another use had always been common which it was not the intention of the rulers or of the Legislature to interfere with. There was nothing to prevent the use of incense for the purpose of sweetening the atmosphere of a church wherever and whenever such sweetening was needed, and instances of this use can be found long after the Act of Elizabeth, and were produced before us at the hearing of the case. But such instances have no bearing whatever on the lawfulness of the liturgical use, but they explain why in the case of incense, the law was more slowly understood, because it was so natural to confuse the two uses with one another. There are many instances of what is called the fumigatory as distinguished from the liturgical use. George Herbert used incense to sweeten his church. There is no liturgical use in this, and yet he is frequently quoted as one of those who used incense in worship. When all these instances are struck out, the number of cases in which incense was used in worship is utterly insufficient as evidence to show any widespread interpretation of the law as permitting the retention of the old usage in spite of the plain words of the statute. Further, it must be remembered that the Church has never spoken of incense as an evil thing. There were some expressions in the homilies which have that character, but the homilies are hortatory rather than imperative, and have never been taken as having high authority on points of doctrine or ritual. Incense was excluded from public worship not as an evil thing, but as unsuited to the needs of the day. There are clearly three reasons present to the minds of the then Church authorities for its exclusion. First, they felt the need of greater simplicity. The services were too complicated. The rule that the services should be understood by the people required that they should not only be in English, but that they should not be overloaded with symbolism making a complete understanding difficult. Symbolism, kept within strict limits, helps the understanding, but symbolism may easily be pushed to lengths which divert the attention from what the symbolism is intended to teach to the symbolism itself. The liturgical use of incense was described on the part of those who advocated it before us as very complicated in its detail. It might have been well under quite other circumstances to have simplified the ceremonial whilst retaining it, but it is generally found easier and more effective to get rid of the danger contained in anything of this kind by disuse than by modification. Secondly, the liturgical use of incense was specially connected with the Office for the Holy Communion; in relation to which many serious errors have arisen, and the authorities had a strong desire to make that whole Office as nearly as it could suitably be made a precise repetition of the original institution. It was the main purpose of the then rulers of the Church to put prominently forward the supremacy of the Bible. It is clear that the more closely the ceremonial of the Eucharist was

modelled on the Biblical account of the original institution the more fully was the authority of the Bible recognized. The difference between the time when the Bridegroom was with His disciples, and the time when He had departed to share His Father's throne, was enough to account for the preference of kneeling over sitting when receiving the mysterious gift, but in other respects the ritual was as nearly as it could be made a repetition of the original feast. Even the mixing of water with the wine was dropped for the same reason, for though our Lord used the wine of the Passover, which was a mixed cup, there is no record of His having mixed it afresh for the purpose of His Sacrament, nor is there any reason to believe that He did so. The mixing of the chalice as part of the ceremonial was therefore omitted, though nothing was said to prevent its being mixed beforehand. And, thirdly and lastly, they had the less hesitation in omitting incense because it was certainly not in use in the Church for at least 300 years from the Apostolic times. To get back to the earlier and purer days of Christianity, to make the primitive Church the model for the Church of England, was certainly part of the purpose which our Reformers cherished. It would have been a very strong reason for keeping incense in use could it have been shown that its use dated from Apostolic times, and passed directly from the Jewish to the Christian ritual, but the history pointed in quite another direction. And so the three chief reasons for omitting the use of incense—namely, the desire for greater simplicity, the desire for conformity to the New Testament account of the original institution of the great Sacrament, and the desire for reviving the ways of the primitive Church—converged to recommend the action which was finally taken. Yet it is right to observe that even now the liturgical use of incense is not by law permanently excluded from the Church's ritual. The section in Elizabeth's Act which allows the Crown, with the consent of the Archbishop of Canterbury, to order new ceremonies, does not forbid the inclusion of the use of incense in such new ceremonies if such are authorized. It would always be possible, if some great occasion made it suitable, for the Sovereign, with the advice of the Primate, to order a great ceremonial in which the use of incense should form a part. The question of probability need not now be raised. Many things might become probable, when our toleration of one another had risen to a higher level, which are not probable at present, but meanwhile the law requires that the clergy should wait for the action of lawful authority before bringing any additional ceremonial to form a part of public worship. The rubric is often carelessly interpreted, as if the order to use the ornaments was *per se* an order to use the appropriate ceremonies. But, in the first place, this interpretation makes the Act of Elizabeth contradict itself by ordering a strict adherence to the form of ceremonial prescribed in the book, and at the same time ordering the revival of a number of ceremonies of which the book says nothing. In the second place, it inverts the relation between a ceremony and an ornament by making the ceremony subordinate to the ornament, instead of the ornament being subordinate to the ceremony. The very meaning of an ornament is that it is a thing to be used for the fitting performance of a ceremony, and if no ceremony be prescribed, the so-called ornament has no place. In the third place, to order a ceremony not directly, but by ordering the use of an ornament connected with it, is without any precedent in the history of the Church. And lastly, this interpretation makes the words, "at all times of their ministrations," not merely unmeaning, but misleading. They would in that case be better away. Such an interpretation we are quite unable to adopt.

In conclusion, we are far from saying that incense in itself is an unsuitable or undesirable accompaniment to Divine worship. The injunction for its use by Divine authority in the Jewish Church would alone forbid such a conclusion. But this is not the question before us. We are

not to determine what might be fitting or permissible at some other time, but whether, under the present directions of the Book of Common Prayer, the liturgical use of incense is lawful or unlawful in the Church of England, and we are obliged to come to the conclusion that the use of incense in the public worship, and as a part of that worship, is not at present enjoined nor permitted by the law of the Church of England, and it is our duty to request the clergy who use it to discontinue that use. If used at all, it must be used, in George Herbert's language, "to sweeten the church," and outside the worship of God.

PROCESSIONAL LIGHTS

It is obvious at once that precisely the same line of reasoning is applicable to the case of processions carrying lights as we have applied to the case of incense. There is no authority for such processions, and they are therefore neither enjoined nor permitted. To light up a Church for the purpose of adding to its beauty or to its dignity stands on the same footing with hanging up banners, decorating with flowers or with holly or the like. The ceremonies of carrying lights have a different character, and in this case, as in that of incense, we are obliged to request the clergy to discontinue what the law of the Church of England does not permit—the carrying of lights in procession—and in this decision we have the support of the late Archbishop Benson in his judgment in the case of the Bishop of Lincoln.

THE SECOND YEAR OF EDWARD VI.

We began by pointing out that the Ornaments Rubric limited the ornaments of which it speaks by two phrases, namely—the words "at all times of their ministrations," and the words "as were in use by authority of Parliament in the second year of the reign of King Edward VI." We have examined the first of these limitations and have concluded that it forbids the use of incense and of lights carried in procession in public worship. It is obvious that this conclusion makes it unnecessary to examine at any length the second limitation. Whether, as seems most probable, the authority of Parliament in the second year of the reign of King Edward VI. means the first Act of Uniformity, and therefore the Prayer Book of 1549, or means the immediately preceding state of the law, does not affect the arguments which we have used. The question is undeniably difficult to answer because of the anomalous rule at that time in force, whereby the operation of every Act of Parliament was made to date from the first day of the session in which it was passed, and consequently some time previously to the Royal assent. This strange rule continued until 1792, and was then abolished, and this rule would appear to carry back the first Act of Uniformity into the above named second year of King Edward VI. But it is not necessary for us to enter into this matter now, as the questions before us are sufficiently determined without reference to the point.

SUBMISSION TO EPISCOPAL AUTHORITY

In conclusion, we think it our duty to press not only on the clergy that have appeared before us, but also on all the clergy alike, to submit to episcopal authority in all such matters as these. All alike have consented to the Book of Common Prayer, and the Book of Common Prayer requires all persons not only if they doubt, but if they find that others disagree with them concerning the meaning of the directions contained in the book, to resort to the bishop of the diocese, who may, if he thinks fit, send the question to the archbishop for his decision. In order to give the fullest opportunity to any who diversely take any question of this kind to give reasons for their opinion, we suspended our decision until we had heard the matter fully and learnedly argued before us, and we have now given our decision as the Prayer Book requires us to do. We entreat the clergy, for the sake of the peace of the Church, which we all so much desire, to accept our decision thus conscientiously given in the Name of our common Master, the Supreme Head of the Church, the Lord whose commission we bear.

Editorials and Contributions

IN the passion which seems to possess some of our writers to make the way easy to the achievement of some kind of Christian unity, there is danger of reducing religion to such a minimum that it will fail to preserve the force which gives it life and power. Especially there is danger of the sacrifice of everything which has in the past been matter of conviction. Truth becomes precarious and unreal. It is a matter of agreement, not of conviction. It is no longer anything for which men would suffer martyrdom. A great writer, without intending it, for her words were meant to apply to the possibilities of Judaism, has hit the nail on the head. One of the speakers in "Daniel Deronda" is represented as expressing himself thus: "Prune it of a few useless rites and literal interpretations, and our religion is the simplest of all religions, and makes no barrier, but a union, between us and the rest of the world." The words were written many years ago, but how frequently, since the various schemes of union began to assume practical form, have we seen something similar from the promoters of such schemes. The answer is worthy of our attention: "You pluck up your religion by the roots, strip off the leaves and bark, shave off the knots, and smooth it at top and bottom; put it where you will, it will do no harm, it will never sprout." There is the fatal truth, "it will never sprout." All that ever made it worthy of the living interest of men is gone out of it. It has become their creature instead of a force from above to which they must be content to give themselves, body, soul, and spirit. A religion which is framed to meet men's wishes rather than their needs, is a religion without life.

IT is alleged that the American Church is "wanting in that which is the final test of Christianity," that "she is not a missionary Church." To our mind there is something very conventional about this view of things. The idea seems to be that "missionary work" is work presided over by the Board of Missions, and no other. In fact, in the discussions we have seen, the term seems to be almost restricted to foreign missions. It ought to be recognized that the Church as she exists in this country is in large measure a missionary institution. What is being done by the Board of Missions, important as it is, is only a small portion of the work to which the word "missionary" properly applies. Hundreds of missions are being conducted by self-denying priests in city and village, up and down the country, with little or no outside aid. It is work which is, for the most part, quite outside the sphere of the general board. There are organized dioceses which, beyond a few centres where the Church has become self-supporting, present as difficult a field as that of any missionary jurisdiction. The Church throughout a large part of the country is engaged in a purely missionary work. It is her calling and the condition of her being. That this work which lies at her doors is adequately done, we do not assert, but in such discussions as those to which we refer, this prosaic, unromantic, everyday work ought not to be ignored.

IT is a dangerous thing to interfere with the sacred right of the American citizen to control his own actions and to regulate

his own conscience, but sometimes it becomes necessary to utter a protest when his actions become detrimental to the community. We suppose every man has the right, in one sense, to determine how far his own ethics shall follow religious enactments and traditions. If he chooses to amuse himself on Sunday by golf rather than to elevate himself by going to church, this may be conceded to be his own business. Of course there remains upon him the responsibility of his example and the influence he may wield in degrading the Lord's Day, but it is granted that to define this is not an easy matter. But when by means of offered payment he allures the small boy to bear his "bag of sticks" about the grounds all day, and so keeps him from Sunday school, or choir, his action becomes distinctly vicious. For future effects in that boy's life, he cannot entirely escape responsibility. And when, in addition, the "golfer" is a nominal Christian, perhaps a vestryman, or at least a communicant, there is an added element of viciousness, for which condemnation must be unsparing. "Whoso shall offend one of these little ones —."

ACCOUNTS which come from time to time of the lynching of Mormon preachers by alleged Christians in the Southern States, are creditable to neither the Christianity nor the civilization of those communities. Tar and feathers, the lash and the rail, are no part of the Christian armor of offence, offensive though they may be. They can hardly be considered as rightly appertaining to the propaganda of Christianity. And, an argument which, under the circumstances, may have more weight, they are absolutely ineffectual, or worse. The blood of the martyrs is the seed not only of the Church, but of every heresy in defence of which martyrdom has been endured.

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The Catholicizing of Protestantism

IT appears from a little book of Prof. Harnack, recently reviewed in these columns, that the present drift of Protestant Churches is very distasteful to that leader of German Protestantism. He has in his mind the German religious bodies which are familiar to him; but the phenomena of which he complains, and against which he warns his followers, are more or less apparent in Great Britain and America. He calls the process which he observes going on at the present day, "the progressive Catholicizing of the Protestant Churches." He notices that the meaning of the word "church" has undergone a change. "The evangelical conception of a Church has almost vanished." "The ecclesiastical institution is now called the Church," and "without the slightest hesitation, all the promises of Christ are transferred to this institution or the majority of its members. We hear such expressions as "the Church speaks," "the Church demands," and the like, referring to the visible institution. Thus authority is being claimed for a body which, in Prof. Harnack's view of things, is a purely human creation, and this conception is gradually acquiring the character of a new dogma. That a tendency of this kind has been going on here also, is evident enough. Little is said nowadays about the invisible Church,

the elect known only to God, but much of the Church regarded as an aggregation of evangelical denominations. The term "Churchmen" which, hardly a generation ago, was universally understood to apply to members of the Anglican Communion, is now coming to be used indiscriminately, in newspaper language at least, of people of all religious bodies. Among other symptoms of this change which Prof. Harnack enumerates, is the adoption of a "clerical uniform," and the tendency to attribute a special character to the ministry. The former is a matter of common observation, while the latter frequently crops up in controversies about Holy Orders.

ANOTHER "Catholicizing" symptom which the learned Professor deplores, is the liturgical movement. This is very marked among some of our own religious bodies. We have so lately commented upon it, that we need not particularize. But Prof. Harnack finds in this direction one of the most serious dangers to true Protestantism. We commend his remarks to those who are so eagerly advocating the use of liturgical services in their respective denominations. What he says is instructive, both for light it sheds upon his conception of true Protestantism, and also for his view of the dangers attending the use of a liturgy. Protestantism, according to this teacher, may have a creed, but it must not be authoritative, nor must it have any definite or fixed interpretation. But the tendency of a liturgy is to impress doctrinal teaching and perpetuate a particular interpretation. This is a tendency, we are told, which is "absolutely opposed to the old idea of Protestantism." Again, a liturgy brings in ideas of form and order in worship quite contrary to the Protestant principle that the Church service should be "something free, something appealing to the soul." The rules and principles found embodied in the ritual of divine service may even be utilized to combat objectionable tendencies in theology. This, of course, would be nothing but the Catholic Church over again.

WORSE than all, is the tendency of an established liturgy and ritual to give importance to matters connected with worship, such as the sacraments. Prof. Harnack will not hear of any "special and mysterious value" as attached to these observances. They are not to be distinguished from "the Word"; that is, we understand, they are object lessons, preaching by action. Such an expression as "the holy vessels" is a rude assault on true Protestantism; and the attributing of sanctity to anything connected with divine service, and "its forms and seasons," is equally reprehensible. Will the warnings of so eminent a leader of their cause be heeded by our American Protestants who are adopting the notion of a visible Church of divine authority, and seem eager, above all, to introduce into their services liturgical forms? Prof. Harnack acknowledges that the tendencies which he deprecates are "fascinating," but they constitute a temptation. He declares that this way lies "the end of Protestantism, the Gospel, the Truth." "If the development insensibly advances, and we simply capitulate to it, a second Catholicism will be formed out of the consolidation of Protestantism."

Only he does not fail to say that it will be a poorer and less intense system than the first, and that it cannot produce "saints."

WHILE we imagine the movement is destined to go on both in Germany and elsewhere, because, as we estimate it, it owes its impulse to the instinct of self-preservation, it is certainly instructive to see how it is viewed by one of the most distinguished scholars of the period. The force of his words will be somewhat blunted in their effect by the strength of the orthodox tradition which still clings about much of our American Christianity. To many of our people, the Protestantism of Harnack will still seem a thing rather to be avoided than desired, and his very criticisms may confirm them in their present course. Nevertheless, his remarks seem to contain much of truth, while his conception of Protestantism is so vague and uncertain as decidedly to lack the "fascination" of which he speaks. It is perhaps a case of Scylla and Charybdis.

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"Redeeming the Time"

BY THE REV. EDWARD M. DUFF

JUST now the most important place in God's army of time-redeemers, is that which at first sight looks the least important. The grades of the social scale are the race, the State, the community, and the family. At first sight, the man who wins the name of a race reformer, or a national reformer, would seem to stand highest in the scale of time-redeemers.

But is not such an estimate superficial? At the root and basis of civilized society stands—what? The family. That race is strongest and that nation most stable, in which the family life is healthiest and purest. Under God, therefore, the father and the mother must be the most potent time-redeemers.

Here in America it requires no keenly discerning eye to see a sapping process going on in the family life through means of the divorce court. In those States where a vicious law of man has superseded the law of God's Eternal Son, granting divorces almost for the asking, a foul social cancer is gnawing at the vitals of stable civilization and weakening the integrity of that basic institution which God established before either the Church or the State—the institution of the family.

We stand sorely in need of a strict uniform divorce law as one of the redeeming forces of the time in which we live; and until such a law is enacted and enforced, we may well be called an "adulterous generation."

But another redeeming force which the time and the nation need just as sorely, is the restoration of the "family altar" in our professedly Christian households. Just here is where the divine call comes to the Christian parent to take a part in the redemption of the time—a part more important and farther reaching than the part taken by the statesman or the philanthropist of national reputation.

The Church of Christ is doomed to become a dead Church if in the households which compose it no daily sacrifice of prayer and praise arises, no sound of God's Word is heard. If the religious aspirations of the Church's households are going to be confined to an hour or so each Sunday in the house of God, if the religious instruc-

tion of the Church's children is going to be limited to the few minutes of the weekly (and often weakly) Sunday school session, we shall ere long have a lifeless, luke-warm Church filled with dead and withered branches. Then practical religion—the religion of the Nazarene—will give way to formalism and emptiness; and when this happens, there will be an abomination of desolation in this land, making it ripe for God's judgment.

If religion dies out in the family, as now so widely seems to be the case, it will be idle to talk of municipal reforms, or honest government, or the suppression of political rascality, or anti-saloon leagues, or White Cross movements.

Christian parents, upon you chiefly and supremely rests the redemption of these times. As you admit the Christ of God into your homes, as you keep the lamp of God's Spirit burning upon your household altars, you are the redeemers of your nation and your race. God looks to you, the nation looks to you, the Church looks to you, to begin now the glorious work of "redeeming the time."

St. Luke's Church, Hastings, Minn.

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"Germs of Romanism"

THE cry of "Romanism" is an old story. The clergy are tired of meeting charges of ignorant prejudice; but as they have to be met, we suggest a variation from the usual argument, which will be found very effective. It involves a small outlay for a little book; but the investment will prove a good one.

The book is the Presbyterian "*Confession of Faith*." With some Calvinism, which is not to the purpose, it contains some wholesome "High Church" doctrines which are to the purpose, and which, coming from such a source, cannot be objectionable to our Protestant brethren.

We quote a few passages. Only such are quoted as are necessary to set forth "dangerous doctrines." The italics and parentheses are ours:

Chapter XXV. (2.) The visible Church, which is also Catholic, &c., consists of those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

(3.) Unto this Catholic, visible Church, Christ hath given the oracles of God, &c., and doth, by his own presence and Spirit, according to his promise, make them effectual thereunto.

Chapter XXVII. (1.) Sacraments are holy signs and seals of the covenant of grace.

(2.) There is in every sacrament a spiritual relation or sacramental union between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other.

(3.) Neither doth the efficacy of a sacrament depend upon the purity or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution, which contains, together with a precept authorizing it, a promise of benefit to worthy receivers.

(4.) Neither of which (the two sacraments) may be dispensed by any, but by a minister of the word, lawfully ordained.

Chapter XXVIII. (1.) Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and seal of the Covenant of Grace, of his ingrafting into Christ, of regeneration, of remission of sins, &c.

(6.) The grace promised is not only offered,

but really exhibited and conferred by the Holy Ghost, to such as that grace belongeth unto, according to the counsel of God's own will, in His appointed time. (That is, to "the Elect.")

Chapter XXIX. (5.) The outward elements of this sacrament (the Lord's Supper) duly set apart to the uses ordained by Christ, have such relation to Him crucified, as that truly, yet sacramentally only, they are sometimes called by the names of the things they represent; to-wit: the body and blood of Christ.

(7.) Worthy receivers, outwardly partaking of the visible elements in this Sacrament, do then also inwardly by faith, really and indeed, yet not carnally or corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

Chapter XXX. (2.) To these officers (of the Church) the keys of the Kingdom of Heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut the Kingdom against the impenitent, &c.

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The Unknown Cause of Evolution

WE are no nearer to finding the cause of evolution, says *The Literary Digest*, than we were before Darwin's day, and quotes Prof. H. S. Williams, Dana's successor at Yale. There is a steady progress, and species and individuals are only the places where it stops for the moment. They are but eddies in its current—eddies that attract our attention for an instant, but are really as evanescent as the rest of the stream. We can explain, or try to explain, what causes the eddies, but we can not take a single step toward accounting for the stream in which they whirl. Professor Williams continues (*Science*, April 26):

"Undoubtedly Darwin, writing the 'Origin of Species,' thought he had discovered, in natural selection, the chief cause of this evolution, and evolutionists have since been following his lead. But a calm review of the facts in the case must convince us that we are no nearer finding the cause of evolution than we were before Darwin. In explaining, so far as we have, the origin of species, we have been discovering the relations which natural selection, isolation, and other so-called 'factors of evolution' bear to the production of those temporary vortices in the path of evolution which we call 'individuals' and 'species.' The method of action of these 'factors' is by inducing the repetition of favorable steps of variation, swinging them back into cycles of reproduction, and thus making species where favorable conditions exist; in other words, the method is by establishing the habits or laws of heredity within organisms.

"It is the recognition of the evolution principle as fundamental that puts us on the right path of discovery. What we have to account for is not the evolution, but the haltings of evolution in the various stages of cell, individual, and species.

"Given material particles, in motion, in a resisting medium, and vortices are explainable; but no amount of change in the medium is capable of accounting for the initiation of motion in particles normally at rest."

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Ten Minutes with Genesis

I AM asked to speak on the Mosaic Story of Creation. The time is too brief for that, and so I have chosen a theme which may perhaps induce you to think I am about to wander wholly away from the subject allotted me. I propose to speak to you of the progress of science in reference to the early history of our world, and to point out to you some of its marvelous agreements with what was written almost four thousand years ago.

During the last half century, scientists have been studying the effects of tidal friction, the

nature of heat and light, the laws of energy, its loss as heat passes off into space, the degradation of energy when work is done, and their grand conclusion is that the universe is not eternal.

Genesis said so long ago: "In the beginning God created the heavens and the earth." No contradiction here.

Science has proved that darkness preceded light. And in Genesis I find the same thing.

Modern philosophy shows that matter cannot set itself in motion, and attributes it to the great first Cause, and in that same old account, I read that it was the Spirit of God that caused the first moving.

Scientists have advanced several theories as to the nature of light, but however these may differ in other respects, they all agree that light is due to, or caused by, some form of motion, and therefore it came after motion was imparted.

In Genesis I find the same order—darkness, motion, light.

The spectroscope and its teachings are among the latest achievements of science, and one of its revelations is that light, although poor at first, became good light before the earth had ceased being self-luminous, and therefore before its dark body made a division, or separation—the only one conceivable—between light and darkness, and thus caused the first day and night on the earth.

Look at Genesis. It declares that the light was good before that division and before the first day and night.

Did scientists dream of that, fifty years ago?

Genesis gives all these facts, and in just the same order. Darkness, motion, light; light good, a division between light and darkness, and then for the first, light could be called day, and darkness, night, and then a first day with an evening and a morning.

Geologists say that in the period directly after that beginning of days, the atmosphere which filled the expanse was loaded with carbonic acid and other poisonous gases, rendering it unfit for living creatures, not good in any sense.

When I turn to Genesis, I find that its author thought as poorly of the expanse as the geologists, for he, too, does not call it good.

After this, I read that the waters were drawn off, and the dry land appeared. It is not much more than fifty years ago that geologists announced the same thing, and now they coolly appropriate the glory of the discovery.

The process of completing the land and sea, and giving them their present boundaries and life sustaining powers, was very long, reaching from the Azoic to the Pliocene, many millions of years. Genesis passes over all that time with out notice, as the eye passes over the space between us and the stars. It merely says that they, the land and waters, when God had approved them, were pronounced good.

The important fact in this connection is the author's placing modern vegetation, characterized by grass, herbs, and fruit trees, after the land and sea had been pronounced good, *i. e.*, completed for their intended use. For good can by no possibility have reference anywhere in this story to moral character, any more than when I say a good knife, a good watch, and the like.

Geologists count it a discovery of their own that the vegetable kingdom culminated in modern species, after the completion of land and sea, and before that of the animal kingdom. Genesis said the same thing four thousand years ago.

They tell us, too, that in a subsequent period the birds and water creatures now extant made their first appearance, not in two successive epochs, but side by side.

They might have given Genesis credit for that, for it says the same thing.

They say, too, that in a yet later period the present land mammals made their appearance, especially characterized by cattle.

But though they may, if they will, read the same thing in Genesis, they give it no credit.

That the Bible speaks only of the plants and

animals contemporaneous with man, is evident from the slight consideration of the facts, for, first, the terms used apply perfectly to present species; grass, herbs, and fruit trees have nothing to do with the plants of the Paleozoic; or "great whales and fowl" with the invertebrates of the Silurian; or cattle with the early land animals; and, secondly, everything else in the story refers to what the Hebrews had seen. It was the story of the creation of the world with which they were acquainted.

Go through the series. The heavens and earth, darkness, motion, light, day, and night, the firmament, land and sea, sun, moon, and stars, were as familiar to them as to us. It is incredible that here the writer abruptly changed his course and in reference to plants and animals passed back of those so well known, and began to speak of others of which neither he nor any one else knew anything, or had thought of in his wildest dreams. True, God, had He wished, might have revealed the wonders of paleontology, but He was too wise to make any mistake, and too truthful to teach error. He knew perfectly well that one who accepted the Mosaic plants and animals as the first on the earth, would be some day woefully undeceived. Why not take the easiest and most natural explanation, and admit that it was present forms of which Moses spoke? It is in perfect harmony with the truth. Why force words out of their legitimate meaning, and thus make the story tell what is not true?

Only a physicist can realize the tremendous importance of these statements and their order. If Genesis is wrong, science also is wrong, for it would be absurd to say that, for example, the order—darkness, motion, light, light perfected, the division between it and darkness, and then first day—is false in Genesis but true in science; and that the dry land coming up from beneath waters is an error here, but an important truth in geology.

I have now pointed out some thirteen or fourteen important truths, explicitly stated or logically implied in Genesis, of what modern science has but very lately learned. Back of fifty years, they were unknown.

I am far from exhausting the subject. But the little I have said will, I hope, induce you to study this story, not in commentaries, nor in the hosts of books which profess to reconcile Genesis with science, but always at the expense of one or the other, nor in the anti reconcilers who, following in the wake of Huxley, would reduce this story to a myth borrowed, with some improvements, from the Chaldeans, and, holding what Milton wrote to be the true sense of the account, would substitute it for that old chapter itself. The only place where the Genesis story can be fairly studied is in the first page of the Bible.

I beg you to be most thorough, skip nothing, keep close to the words. In case of doubt as to the meaning of some word, consult your lexicons, not slavishly, but as freemen in the republic of letters; compare text with text. A good Hebrew concordance is indispensable. Thus studied, and the results held in the strongest light of science, there will open before you a wealth of meaning, vistas of knowledge of which you have never dared to dream.—C. B. WARRING, PH.D., in *The Evangelist*.

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The Liturgy

THE Episcopal liturgy is not a manufacture. It is not the product of a single mind, a single soul, or a single epoch. It does not embody the fashion of the hour. It is the expression of the devotional life of centuries; it speaks the experience not of Episcopalians, nor of Americans, nor of the nineteenth century, but of humanity. Doubtless, it is in some details archaic, not only in form of expression, but in experiences expressed. To those accustomed to the freer expression of the non-liturgical Churches, its omission of all extempore prayer will inevitably seem a capital defect. If the Episcopalian, wonted to it, may well hesitate to

make any attempt to modify by modernizing it, the non-Episcopalian may well hesitate to accept it without modification. But he may at least profitably accept it as a model in forming a liturgy or semi-liturgy for his own use.

For its order is the natural order of spiritual development in an hour of public worship, in which the worshiper seeks to pass by successive steps from the secular to the spiritual mood. He begins with confession of unworthiness and prayer for forgiveness; it is assured him by the minister speaking with authority; he joins with his companions in the expression of those universal wants of humanity which the Master has summarized for us all in the prayer He gave to His disciples; and in a responsive reading from the Psalter in which all can join who know how to read. He is now prepared, by that sympathetic fellowship in worship which is more eloquent than any eloquence, to listen to instruction; and the Scripture lessons are read, intermingled with psalms of praise. He came to church, perhaps, with little faith; but if he has really and heartily joined in the outward expressions of the service thus far, he is ready, if he ever will be, to reaffirm that faith, not in philosophical definitions of doctrine, but in the great facts of historic and spiritual Christianity—the life and death of Christ, the presence of the Spirit of God in the world, the forgiveness of sins, the fellowship of Christ's followers, and personal immortality; and to follow it with more specific and fuller expression of his wants to God in prayer than has been expressed by either the General Confession or the Lord's Prayer.—*The Outlook*.

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WHAT proof of the existence and of the laws of that unseen and unseeable world is there, or can there be, unless it is furnished to men by inspiration from God? Obviously God alone can tell of it, for he alone knows of it. When, then, priests of religion and teachers and expounders of theology themselves deny practically any heavenly inspiration, and insist that what assumes to be such is nothing more than a fabrication of human authorship—incredible often, imaginary, contradictory, childish in the palpability of its errors—what are men who are not professional theologians going to do? What else remains for them except to express dissent or to say with the agnostic, "I do not know, and as it is impossible for me to know or anybody to tell me, I dismiss the whole problem as insoluble, and all consideration of it, therefore, as hopeless waste of thought?"—*New York Sun*.

SOULS are won by moral compulsion, not by physical. "I cannot be in his society one hour without feeling that I am a lost man, without longing for a better life," said one of a friend eminent for his saintliness. Such is the power of holy personality. The touch of Shaftesbury saved a discharged convict. "What did he say to you?" was asked. "It was not so much what he said, but he put his arm around me, and said, 'Jack, we'll make a man of you yet.'" That personal touch, that tender love, compelled the convict to come in.

Letters to the Editor

AN EXPLANATION

To the Editor of *The Living Church*:

In your issue of July 22nd appeared a letter over my signature, written months ago, and which I thought had long ago been consigned to the waste basket.

In the issue of Aug. 5th, I see a letter from the Rev. Dr. Duncau, of St. James' church, Alexandria, La., in which he thinks I meant to make charges against him, our revered Bishop, and our Sunday school teachers. Nothing was further from my thought; and, it seems to me, that any impartial person, on carefully reading my letter, will admit that it was written in a Christian spirit, and with the sole aim of doing good in a general way.

I did not say where these instances occurred

—whether in this State, or in some other State—for I have not always lived in St. James' parish, and no one has a right to assume that I meant more than I said. Nevertheless, they did occur, and I witnessed them.

Since the publication of my letter, I have received no less than three letters of commendation and praise—two of them from clergymen of the Church in distant States, and one from a Church-woman in Delaware. ADA G. CHENEY.

Alexandria, La.

Personal Mention

The Bishop of Western New York has been staying at the Oriental Hotel, Manhattan Beach, N. Y.

The Bishop of Central Pennsylvania is seeking vacation at the Delaware Water Gap, in his diocese.

The Bishop of Connecticut is sojourning at Craigville, Mass.

The address of the Rev. M. M. Benton, archdeacon of Kentucky, is changed from 1527 Garvin Place to 722 West Chestnut, Louisville, Ky.

The Rev. Joseph Baker has resigned the rectorship of St. James' church, Wooster, Ohio, and has accepted the rectorship of Holy Innocents, Leechburg, Pa. Please address accordingly.

The Rev. John S. Bunting has taken charge of Christ church, Christiana Hundred, Del. P. O., Montchanin, Del.

The Rev. Walter E. Bentley is passing August at North Lake, Adirondack Mountains.

The Ven. Archdeacon Cyrus T. Brady is to rest several weeks in Minnesota before entering upon the charge of his new mission church in the suburbs of Philadelphia, upon relinquishing the office of archdeacon.

The Rev. Otho Brandt has been elected chaplain of the Sons of Veterans of the State of Pennsylvania.

The Rev. F. W. Barnett has resigned the rectorship of Christ church, Canaan, and accepted that of St. Luke's church, South Glastonbury, Conn.

The Rev. Henry Ward Cunningham has been appointed by Bishop Coleman examining chaplain, in the room of the late Rev. Charles E. Murray, D.D.

The Rev. Dr. Crockett has resigned the rectorship of Christ church, East Strandsburg, Pa.

The Rev. George Wm. Douglas, D.D., has accepted appointment as lecturer on Apologetics in the divinity department of the University of the South. He has just received from the university the degree of Doctor of Divinity.

The Rev. John S. Douglas has resigned the rectorship of Luneburg parish, Warsaw, Va., to accept that of Trinity church, Martinsburg, W. Va.

The Rev. W. C. DeWitt has gone for an encampment of several weeks on the shores of Lake Superior.

The Rev. Geo. R. Van DeWater, D.D., is visiting at the "Sagamore," Lake George, N. Y.

The Rev. Howard G. England has gone to the sea coast at Atlantic City, N. J., and will later visit Rockville, Md.

The Rev. N. B. Fuller should be addressed at Miami, Fla.

The Rev. Wm. T. Fitch is summering at Northfield, Vt.

The Rev. Thomas L. Fisher has recently resigned his charge as vicar of the cathedral, Sioux Falls S. D., and supplies St. Thomas' church, Taunton, Mass., during August, and St. John's, Jamaica Plain, for the month of September.

The Rev. J. Wilmer Gresham is seeking recreation in New York.

The Rev. D. D. Hetter's address has been changed from 1410 N. Madison to 1908 South Adams st., Peoria, Illinois.

The Rev. Rockland T. Homans has charge this month and next of the church of the Nativity, Bethlehem, N. H., in the White Mountains.

The Rt. Rev. Junius M. Horner received the honorary degree of Doctor of Divinity at the recent Commencement of the University of the South.

The Rev. J. D. Herron is passing the month of August at Torrance Beach, Muskoka Lake, Can.

The Rev. Alfred Harding will spend the month of August at Asbury Park, leaving the parish in charge of the Rev. Enoch M. Thompson, assistant.

The Rev. Charles L. Hutchins has just received the honorary degree of Doctor of Divinity from the University of the South.

The Rev. Julian E. Ingle is spending vacation days at Bedford City, Va.

The Rev. Rogers Israel is spending the summer at Eagles' Mere, Pa.

The Rev. Wm. Knight is resting during the month of August at Chuttyhunk Island, Mass.

The Rev. Prof. Max Kellner, D.D., is passing August at Popham Beach, Me.

The Rt. Rev. W. H. Moreland received from the University of the South at its recent Commencement the honorary degree of Doctor of Divinity.

Prof. Brander Matthews, of Columbia University, New York, received the honorary degree of Doctor of Civil Law at the late Commencement of the University of the South.

The Rev. O. S. Michael has resigned the charge of the chapel of the Epiphany, Philadelphia, to take effect at the end of the present month.

The Rev. Fred'k L. Maryon, of Janesville, is spending his vacation in Milwaukee.

The Rev. Richard H. Nelson has been visiting Canada.

The Rev. Johannes A. Oertel has received from the University of the South the honorary degree of Doctor of Divinity.

The Rev. George S. Pine is visiting at McMahan Island, Me.

The Rev. Robert Perine has become the dean of the cathedral of All Saints, Spokane, Wash.

The Rev. Reginald Pearce should be addressed at Portsmouth, R. I.

The Rev. Charles L. Pardee has gone to Killam's Point, Short Beach, Conn.

The Rev. Chas. E. Phelps is traveling in Europe.

The Rev. J. A. Register, D.D., is resting in the Adirondack Mountains.

The Rev. Henry C. Swentzel, D.D., is spending summer days at the Kent House at Greenwich, Conn.

The Rev. Wemyss Smith has resigned the rectorship of the church of the Good Shepherd, Cleveland, Ohio

The Rev. Gilbert H. Sterling is spending August at Rye Beach, N. H.

The Rev. F. G. Scott will spend the month of August at Madison Run, Va.

The Rev. Royal G. Shannonhouse has accepted appointment as missionary-in-charge of St. Mark's church, Bristow, with care of Trinity church, Statesville, and St. James' church, Iredell Co., N. C.

The Rev. George W. Simpson, M.D., is in temporary charge of Trinity church, Baltimore, Md., during the absence of the rector on vacation.

The address of the Rev. Peter G. Sears, secretary of the diocese of Mississippi, is changed from Holly Springs, Miss., to St. Andrew's rectory, Jackson, Miss.

The Rev. Lauren P. Wolfe has resigned the curacy of Christ church, Williamsport, and accepted the vicarship of the church of Our Saviour, Mountoursville, Pa.

The Rev. Owen M. Weller is passing vacation at Sea Isle City.

The Rev. James H. Woods, Ph.D., has temporary charge of Grace church, New Bedford, Mass.

The Rev. Wilbur Worthington has resigned the curacy of St. Peter's church, Brooklyn, Greater New York, to accept the rectorship of St. Luke's church, East Greenwich, R. I.

The Rev. W. D. Williams, D.D., curate at the church of the Holy Apostles, New York, was the preacher in the cathedral of the same city the 11th Sunday after Trinity. He was formerly, and for several years, pastor of Plymouth Congregational church, San Francisco.

Archdeacon Watkins, of Western Kansas, has recently been commissioned by Governor Stanley as Chaplain of the 2nd Reg., K. N. G.

Official

TRINITY COLLEGE, HARTFORD, CONN.

Examinations for admission will be held Tuesday, Wednesday, and Thursday, September 19th, 20th and 21st. Christmas term begins with Evening Prayer in chapel at 5:45 P. M., Thursday.

GEORGE WILLIAMSON SMITH, Pres't

Died

CROSSAN.—Entered into life eternal, from the home of her son, Brehon Somerville Crossan, at Plattsburgh, Pa., on the morning of July 5th, 1899, Rebecca Brehon, widow of the late Thomas M. Crossan

JOHNSON.—Carrie Belote Johnson, wife of the Rev. Edwin Johnson, entered into rest at 600 Holly av., St. Paul, Minn., after a long and painful illness, patiently and sweetly borne.

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

MARKHAM.—Died, on Sunday, Aug. 13th, at Vicksburg, Miss., Mrs. Catherine Pierce Markham, daughter of the late Rev. George Weller, D. D., of Christ

church, Vicksburg, and sister of the Rev. R. H. Weller, D. D., of St. Stephen's church, Jacksonville, Fla.

TUTTLE.—Entered into life eternal, at St. Louis Aug. 18th, 1899, her 58th birthday, Harriett M., wife the Rt. Rev. Daniel S. Tuttle, S. T. D., Bishop of Missouri.

VOORHEES.—Entered into rest, at South Amboy, N. J., on Monday, July 24th, Millicent, wife of the late Peter Provost Voorhees.

Appeals

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

Domestic missions in seventeen missionary districts and forty-one home dioceses; missions among the colored people; missions among the Indians; foreign missions in China, Japan, Africa, Greece, and Haiti; support of the clergyman of this Church appointed to counsel and guide the presbyters and readers in Mexico.

Provision must be made for the salaries and traveling expenses of twenty-four bishops, and stipends of 1,700 missionary workers, besides the support of schools, orphanages, and hospitals. Contributions are, moreover, asked specifically for the salaries of workers and support of schools in Mexico. One thousand dollars per month is the estimate of such expenses.

Remittances should be made to MR. GEORGE C. THOMAS, treasurer, 281 Fourth ave., New York. At present, please address communications to the REV. JOSHUA KIMBER, associate secretary.

Spirit of Missions, official monthly magazine, \$1 a year.

AID FOR PUERTO RICO

The terrible calamity which has befallen the Island of Puerto Rico appeals with emphasis to the Christian charity of our people. The destitution is beyond imagination great, and the need of prompt action is apparent, as every reader of our daily papers knows.

The Rev. George B. Pratt represents our Church at San Juan, and the Rev. Frederic Caunt is rector of the Anglican church of the Holy Trinity at Ponce. I have reason to believe that the most expeditious way of reaching the needy will be to send money by draft or money-order to De Ford & Co., Boston, Mass., who have kindly offered to transmit funds, without expense, to their houses in San Juan and Ponce, holding said funds subject to Mr. Pratt's or Mr. Caunt's order. De Ford & Co. are the fiscal agents of the United States government for Puerto Rico. Their Mr. Francis Dumaresq is officially connected with our mission in San Juan.

I plead for an immediate and generous response to this appeal. Thousands of dollars could be expended to the greatest advantage by the earnest and devoted clergymen who have been mentioned.

W. E. MCLAREN,

Bishop of Chicago (in charge of Puerto Rico).

August 18, 1899.

P. S. Since the above appeal was mailed, I have received a letter from the Rev. Mr. Caunt, giving some heart-rending details of the condition at Ponce. Towns are ruined, business is suspended, and there are thousands of homeless and helpless ones. The church which he would gladly have given up to the poor creatures is too unsafe to be used. It will have to be rebuilt. I do wish that the reverend clergy, generally, would at once ask for special offerings, to be sent as above stated, to DE FORD & CO., Boston, Mass.

THE third annual Retreat for priests and seminarians will be held in St. Peter's church, Westchester, New York city, beginning Monday evening, Sept. 18, 1899, with Evensong at 7:30, and concluding with celebration of the Holy Eucharist at 7 A. M., Friday, Sept. 22d. The expense for board and lodging for the period of the Retreat will be \$5. The conductor will be the Rev. J. O. S. Huntington, Superior O. H. C. The reverend clergy who expect to attend, will kindly send their names to the Rev. R. R. UPJOHN, committee, 296 Clinton st., Brooklyn, N. Y. City.

Church and Parish

PEOPLES' WAFERS, 25 cents per hundred; priests' wafers, one cent each. The Sisters of All Saints, 801 N. Eutaw street, Baltimore, Md., also invite orders for ecclesiastical embroidery.

WANTED.—Consecrated men and women for rescue work in the Church Army. Training of six months free. Commission, with a living assured to those satisfactorily completing the course. Fall term begins Sept. 13th. For further particulars, address MAJOR M. H. WURTS, Supt Training Home, 33-37 Gregson st., New Haven, Ct.

THE Hampshire Arms, Minneapolis, is a strictly first-class family hotel, one of the most home-like in the city.

The Editor's Table

Kalendar, August, 1899.

6. TRANSFIGURATION. 10th Sunday after Trinity.	White.
13. 11th Sunday after Trinity.	Green.
20. 12th Sunday after Trinity.	Green.
24. ST. BARTHOLOMEW.	Red.
27. 13th Sunday after Trinity.	Green.

Life and Death

BY ELLEN MURRAY

A wild, wide sea, far reaching, terrible,

Rising in great, gray hills to front the cloud,
With strange and sullen thunders answering back
The rolling thunders of the livid shroud

Of death and horror. There was nothing more
But mingling blacknesses of storm and sea,
And by those great waves tossed, flung here and there
A reed, a straw, my small boat, helplessly

Rose to each giddy crest, then staggered down,
With sickening whirl, into the valley dread,
With parting planks astrain—no help, no light,
A wilder roar—the last, faint hope has fled.

The howling of the surf! A jagged line
Of sharper blackness meets the lightning's flash;
There lies the land, rocks piled up mountainwise,
Against whose iron sides seas whitely clash.

No help, no hope! My boat goes sweeping up
The smooth, dark, giddy flow as it lifts:
Hangs on the awful crest, then plunging down,
Melts from beneath me in the roaring drifts.

Whelmed, sinking, choked, a mote in the fierce play
Of racing whirlpools, my wild hands outflung
Were caught by a firm grasp, warm, tender, strong:
Lifted to light, I drew breath, gasped and clung

To the strong hands that held me. Was it true?
In shallow, rippling, dancing foam we stood,
While opal skies, glinting in sunny sheen,
Over the wide, fair, golden beaches brood.

And then the hills rose smooth, with winding paths,
The great palms drooped their leaves across the
shine,
And tenderly and steadfastly He led
My footsteps onward from the waves' last line.

I did not lift my eyes, it needed not;
I kissed the scar upon the holding Hand
Which led me on. I sobbed in ecstasy,
"My Lord! and have I reached Thy Holy Land?"

St. Helena, S. C.

— x —

THE late Archbishop of Canterbury had many good stories to tell. One concerned Archbishop Tait's coachman, who was a very original character. One day a clergyman who called at the palace asked him whether he had still as much to do as ever. The answer was sublime: "There's always a goodish bit doing, sir, but it's been a trifle easier since we took young Mr. Parry into the business!" The Rt. Rev. Edward Parry had recently been appointed Bishop Suffragan of Dover. Another of the Archbishop's stories, also of a coachman, will be new to many: A gentleman living in the neighborhood of Addington, finding that the stablemen were not in the habit of attending church, spoke to his coachman about it. "They ought to go," he said. "That's just what I say myself," was the rejoinder. "I says to them—look at me, I go, and what harm does it do me?"

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IN an address to workingmen at the last English Church Congress, the Archbishop of Canterbury said:

My father, who was a workingman—he was a soldier—served his country in various parts, and died a governor of one of Her Majesty's colonies. The result of his death was that from the age of seventeen I have made my own living. Though I had had an excellent education, and though I put my brains to the utmost stretch

of their power to do what was before me in life, I had experience, nevertheless, of a great deal of privation in the course of that time. I knew what it was, for instance, to be unable to afford a fire, and consequently to be very cold days and nights. I knew what it was every now and then to live upon rather poor fare. I knew what it was—and I think that was the thing that pinched me most—to wear patched clothes and patched shoes. When I mention these things I do so simply in order to make you understand how heartily my sympathies go along with workingmen. I believe that at this moment there is probably not another man in England who would thresh better than I could. Threshing has gone out of fashion. It is all done by machinery now, and there are very few people who learn to thresh. I learned to plow, and I could plow as straight a furrow as any man in the parish.

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Pen-and-Ink-lings

PETER LOMBARD, in *The Church Times*, says he has it on good authority that the highest note ever known to be sung by the human voice was that sung by Miss Ellen Beach Yaw, being exactly the same as the top note on the first string of the violin, E, two octaves above the E in the top space in the clef. Lucrezia Augari, at Parma in 1770, sang for Mozart several passages of exceedingly high pitch, one of which included C6, 2,048 vibrations per second. She trilled in D5, 1,152 vibrations, and was able to sing as low as G2, 192 vibrations, having thus a range of nearly four octaves and a half. The lowest note was that sung by a basso, Fischer, F, two octaves below the F in the bottom space in the clef. The difference in the range between these two notes—the highest and lowest ever sung by human voices—was five octaves, all but one note.

AS a well-known London clergyman was recently ascending the steps to his church, an old lady requested his help. With his usual courtly grace, he gave the old woman his arm. On reaching the top step she halted, breathlessly, and asked him who was to preach. "The Rev. Mr. —," he replied, giving his own name. "Oh, dear," exclaimed the lady, "help me down again! I'd rather listen to the endless grinding of a windmill. Help me down again, I'll not go in." The minister smiled, and gently assisted her down, remarking as he parted with her, "I wouldn't go in either if I weren't the preacher."

AT an examination of the College of Surgeons, says a volume of so-called "Literary Gems," a candidate was asked by Abernethy what he would do if a man were blown up by gunpowder. "Why," coolly answered the tyro, "wait till he came down again." "True," said Abernethy, "and suppose I kicked you for such an impertinent reply, what muscles should I put in motion?" "Why," said the young man, "the flexors and extensors of my right arm, for I should floor you directly."

PROPOS of the intolerable slowness of the cabs in Berlin, it is related that, a child having been run over by one of them and killed, Mark Twain who was living in Berlin at the time, exclaimed on hearing of the accident: "What a lingering death!"

THE opening of the new building of the Charitable Eye and Ear Infirmary of Boston recalled to the *Herald*, of that city, Mrs. Julia Ward-Howe's *not* on the institution: "Charitable Eye and Ear! I didn't know Boston had either."

OLD Cardinal Mertel, who has just passed to the majority at the age of ninety-six, was the only member of the Sacred College who wore whiskers, and as these almost to the very last retained their red color, he presented a rather odd appearance in all the great ecclesiastical ceremonies in which the cardinals were called upon to play a role. He is the last of those lay cardinals, of whom the most famous in modern times was the late Cardinal Antonelli, Secretary of State to Pius IX. Cardinal Mertel was a lawyer by profession, and the rank of cardinal was conferred upon him partly as a reward for his services as chief law officer of the Papacy, and likewise as Minister of the Interior of the Holy See, in the days prior to 1870, when the Pope still enjoyed temporal sovereignty. Leo XIII has appointed only one layman as cardinal; namely, the late Cardinal Cristoforo, who was Regent of the Apostolic Penitentiary, and renowned for his genius as an administrator.

A writer in *Collier's Weekly* says that for the future, the automobile holds out the promise of a city practically free from the maddening street noises that make modern urban existence more or less a torture. Cobble pavements are laid to resist metal tires and the pounding of steel-shod horses. With every vehicle motor-driven, and every wheel pneumatic tired, all pavements can be of asphalt. Not only will the rumbling of heavy trucks and the clatter of hoof beats disappear, but there will be no more tracks to cut up the streets, since electric omnibuses, carrying as many people and moving as swiftly as the electric cars of to-day, will take the place of street railways. Rapid transit for long distances being supplied by electric trains in clean, cool, brilliantly-lighted subways, the elevated roads will be no more. The removal of the horse from the streets will not only make them noiseless, but will practically solve the problem of street cleaning, and greatly improve the sanitary conditions of urban life, reducing the amount of street refuse to a minimum. With clean, smooth thoroughfares, through which swift, air-shod, easy-riding vehicles dart noiselessly, it will no longer be necessary to seek the country for rest and quiet.

THE church of St. Martin-in-the-Fields, Charing Cross, says *The Sketch*, has lately been adorned by a fine stained-glass window representing its patron saint, St. Martin of Tours, in the act of cutting his cloak in two with his sword, in order to cover a poor beggar (really our Lord), as is told in a legend relating to the early life of the saint. The window has been finely executed, with admirable qualities of coloring, from the designs of Anthony J. Westlake, an artist who has done much work in America.

IN the Gallican Church there are two St. Martin's, viz: Nov. 11, St. Martin, bishop; Nov. 12, St. Martin, presbyter. Our Indian Summer is termed *L'ete de St. Martin*, the summer of St. Martin.

Notes from "Eaglesnest"

IX.

I WAS writing about rainbows a few days ago, and this morning a bright one came up out of the west, as much as to say, "You shall be rewarded for being out with the early bird!"

It is not often that one sees a rainbow at sunrise. Neither rainbows nor their admirers are given to early rising. But I saw one from the crater of Vesuvius at sunrise, many years ago, and it was a sight never to be forgotten. It spanned the Bay of Naples with a glow of color that was enchanting, and it was more than a half-circle in its sweep. It was like an Oriental dome outlined with prismatic fire; shaped like a horse shoe, if one may borrow from earth so small a thing to illustrate the form of a celestial splendor so large. This wonderful effect was due to the great elevation of my point of view, overlooking the sea, far above the horizon over which the sun was rising. From a balloon several miles above the earth, one might see the whole circle of the sun's masterpiece, provided he were not above the clouds. What should we call it then? Would it be a "bow"?

The expanded arch which I saw from Vesuvius was all the more beautiful and impressive from contrast with the desolation and dreadfulness of the scene around me. It was as if one were gazing from the brink of the Inferno through a rift of sulphurous smoke, at the light and love and joy of heaven. There was no fire visible in the crater; it was a vast valley filled with writhing gloom, wherein were slumbering thunders and chained lightnings, the groanings and flashings of which we had heard and seen during the night as we toiled up the slopes amid titanic masses of solidified lava. The rain hissed as it fell upon the rocks; in the clefts on either side was the angry glow of fire that is never quenched. Choking vapors from the bottomless pit waved their deadly wings around us, and motioned us to move on, while spectres gigantic seemed to beckon to us from the valley of death below. Our feet were scorched, our faces were fanned by the breath of fiery dragons, our eyes were smarting in the smoke, our climbing sticks, which had been thrust into the hot scoræ, were on fire. Then the sun came forth as a giant, dispelling the gloom above, and driving the night dragons of the crater deeper into the volcanic gloom below; and the rain-drops rejoiced that on their way to refresh the earth they might delight the eyes of men by flinging a seven-hued halo of glory above the blue Bay of Naples. So out of the beams of light they made a rainbow for me such as man has seldom seen. I was alone upon the mount, save for the presence of the good-natured guides who were thinking only of the francs they should receive, and the macaroni they should eat,—alone while the Lord passed by, with such revelations of majesty and glory as no pen can describe. The night of toil and tempest was over, the perils of the way were past, the goal was reached, and the terrors and dangers by which it was surrounded had faded before the rising sun. There was the scene of grandeur for which I had toiled all the night, and there was much more. The symbol of God's unchangeable love glorified it all, and gave it meaning, and made it a revelation to me.

Even so when life's toilsome night is ended, and we have come, through the peril and

pain of our earthly pilgrimage, to the lifting of the veil, may we know the meaning of life's mystery, and have the vision of the glory which "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive." And in that vision there shall be a Rainbow, full-orbed, and completely encircling the Throne of God.

C. W. L.

Old Mission, Mich.

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The Need of Play

AN article in *Popular Science*, on Muscular Exercise, by L. Gulick, M.D., gives as a part of his discussion the author's observations of the play-instinct in children. He divides the life of youth into five periods—not with exact limitations, but in an indefinite way, for convenience. These are babyhood to the age of three years; early childhood, three to seven; childhood, seven to twelve; early adolescence, twelve to seventeen; later adolescence, seventeen to twenty-three. The baby loves to grasp things, rattle paper, splash water, play in sand and dirt, and, in the way of business, we may add, inquire of everything it can handle whether it be good to eat. In early childhood the instinct of construction begins to appear—building blocks, cutting things if it can get hold of scissors or knife; climbing, swinging, etc. The play is individualistic, not co-operative. The child has no idea of the infliction of pain—will torture its kitten or a fly. From seven to twelve, girls take to dolls, but drop them at that age and take to live babies, if they can get them to play with. The boys show higher constructive ideas, build dams, make paddle wheels, and do even more complex constructive work. Their plays are competitive. They have a passion for bonfires, and for strange pets—coons, squirrels, turtles, and are devoted to their dogs. From twelve to seventeen the boy is in for a display of his muscle, all kinds of tournaments, fighting, and the predatory instinct—stealing apples and melons, not because he wants them. From seventeen to twenty-three the play is such as will call out the utmost muscular force and agility. The author does not particularize the whole line—but the reader will readily place house-keeping where it belongs in the play of the girls, and horsemanship where it belongs in the play of the boys. His conclusion is that play is essential to the development of the mind as well as of the body—especially of the mind; and that children who are deprived of it remain through life examples of arrested or imperfect development. We suppose that periods of play in adult life could also be defined in a general way, though with less certainty. We would say that the horse period sets in at twenty-three and lasts till thirty-five. After that come the fads. These are not continuous, but recurrent, changeable, and various. One man we know has a strange fancy for duck-farming; squanders thousands of dollars on his ducks. Another takes to chickens; another to fancy breeds of cattle or other live stock; another to fruit culture; another to floriculture; many to hunting, more to fishing, some to art—and so on. All this is play. What is play? Possibly a definition of labor would be, any activity in which the will is compelled, and of play, any activity in which the will is free. Thus play passes readily over into labor, and labor into play. The essence of play, then, is freedom. This being true, the refreshment given by play

comes of the retirement of the tired faculties to rest, and the concentration of the vital energies upon faculties which are longing for exercise. These suppressed tendencies are mostly survivals of primitive life. What we call "sport" is modified savagery—hunting, fishing, athletics, boxing, wrestling, etc. The popularity of football is because it comes the nearest to the primitive sport of warfare. The desire for play is therefore life-long—or so long as there is any surplus of physical energy left over after the supply of our natural wants.

Aging people who are released from regular toil are liable to overestimate the unused energy which they feel in their muscles—and their physicians continually warn them that they can not do safely what they could do with impunity and with pleasure when younger. And yet the immediate cause of the death of most old people comes of disregard of such warning. Their play should be moderate. We recall a fine old lady, past eighty, whom we saw a few weeks ago, happy as a girl, among her chickens. She may be seen in hatching time with her apron full of the little fluffs. She prepares their food, is strict in her orders about the care of their coops and quarters. This outdoor life keeps her cheery and well. She is not aware, however, that her daughter is watching and caring for her with more assiduity than she is giving to her poultry. A number of old men whom we know are deeply interested in their flowers. But old children, like young ones, should have change and variety. Hockey, tiddlerewinks, or shinney would soon become labor to the boy, if he had no other game.

As play is necessary to the development of the child in mind and body, so is it necessary to the preservation of those who are on the decline of life. It is frequently, said in an admiring way, of old people that they do not grow old—retain freshness and attractiveness of spirit and of disposition. By that it is meant that they are full of the play-instinct—that it has not been atrophied by greed, nor by indolence, which would be their own fault; or that they have not been broken in spirit by bereavement and sorrow and care; and that they have not been exhausted by unavoidable toil, nor by disease and physical suffering, none of which are by any shortcoming of their own.

Play was frowned upon by the Puritans as inappropriate to the "solemn realities" of human life—and they berated each other and themselves for the "sin of levity." But the self-preservative instinct was too strong for the doctrine, and when the Puritan broke loose, as he often did, he was a boisterous sportsman. He unconsciously raised the question of the proper limitations of play. But play is as necessary to human progress and welfare as work is. Where, then, shall we draw the line? We would say, in a broad way, that play is entitled to all the energy which is left over from self-supporting work, and that it should be limited strictly to the use of that energy—should stop short of exhausting it—whether in physical or intellectual amusement.

Play cannot be enjoyed, even by children, if it do not come in a release from labor. There is no life so dismal as one which is given over to play, except one, that which is given over to unrelieved labor. The child, in the absence of required labor, makes it for himself. He digs and builds and carries with all his little strength. We should

probably make another exception—and say that the most miserable of all lives is that of indolence—a dull and stupid monotony, unrelieved either by the incentives and rewards of toil, or by the exhilaration and inspiration of play.—*The Interior*.

—X—

Book Reviews and Notices

Through Nature to God. By John Fiske. Boston and New York: Houghton, Mifflin & Co. Price, \$1.

This exceedingly interesting book consists of three parts, entitled respectively, "The Mystery of Evil," "The Cosmic Roots of Love and Self Sacrifice," and "The Everlasting Reality of Religion." The first of these appeared as an article in the *Atlantic Monthly*, and was commented upon at some length in the columns of this paper. As a contribution to the vindication of religion on natural grounds, along the lines of the evolution philosophy, the volume, small as it is, appears to be very important. While the hypothesis allows no place for revealed or supernatural religion, some of the author's conclusions raise the question whether the view of things which he presents can be complete without some positive manifestation from that unseen world, the existence of which he admits as a postulate. The author regards "the detection of the part played by the lengthening of infancy in the Genesis of the human race" as his own "especial contribution to the doctrine of evolution." This is treated in the second part, pp. 86-101. One of the most striking passages in the book is that in which Mr. Fiske vindicates the reality of the "world invisible and immaterial," on the principles of evolution. Evolution through countless ages proceeded by way of adjustments to external realities; but the highest products of this progress have been the fruit of a long process of adjustments to the demands of religion. If, then, religion is based upon non-realities, we have the strange result that at some point in time the method was changed: "Nature, after having throughout the whole round of her inferior products achieved results through the accumulation of all true steps, and pitiless rejection of all false steps, suddenly changed her method, and in the case of her highest product, began achieving results through the accumulation of false steps." Such a suggestion, Mr. Fiske declares to be an "insult to our understandings." He considers that his argument here, which we regret that we cannot quote in full, "puts the scientific presumption entirely and decisively on the side of religion and against all atheistic and materialistic explanations of the universe." Mr. Fiske is a learned man, and a man of wide reading, but it is no disparagement of him to say that his knowledge of the great theological writers of the Catholic Church is not profound. He repeats the antithesis to which currency was given in a notable book published some years back, between the Greek idea of God and the Latin idea of God. The latter is defined as "the idea of a power outside of the course of nature, and occasionally interfering with it," or, again, "A God remote from the world." On the other hand, the "Greek idea" recognizes God as immanent in the world, and manifested every moment through the orderly sequence of its phenomena." Mr. Fiske has necessarily taken this at second hand. Greek Christianity never doubted the miracles of Scripture or of the Church. Its early hagiology was full of marvels. The Latins never doubted the omnipresence of God. The simple fact is, that the theology of the Church recognized the paradox wherein God is acknowledged as both immanent and transcendent—both in nature, and above, or superior to, nature. One or the other might be emphasized of particular writers, or in different passages of the same writer, according to his purpose. It may be that in the West the thought of God as a Person, or "quasi-human," as our author terms it was more in evidence, because of its evident relation to ethics. Perhaps this may have something to do with the higher stages of civilization generally ad-

mitted to have been attained in the Western world. At any rate, the author himself admits that what he calls a quasi-human God is essential to the notion of God: "Take away," he says, "from our symbolic conception of God, the human element, and that aspect of theism which has from the outset chiefly interested mankind, is gone." Here, we may add, we have the entering wedge of Revealed Religion.

Puerto Rico. Its Conditions and Possibilities. By William Dinwiddie. With Illustrations from Photographs by the Author. New York: Harper & Brothers. 1899. Price, \$2.50

The opening chapter, describing the evacuation of Puerto Rico, reads like a tale of romance. It was certainly an eventful moment when at noon on Oct. 18th, 1898, Spanish rule ceased on the Island of Puerto Rico, and the stars and stripes floated out over this veritable paradise. All this is admirably told by our author.

But the book has an intensely practical side. In it one can find a comprehensive presentation of the industrial, commercial, political, and social conditions existing in Puerto Rico to day, with a mass of facts, figures, and comparisons of past institutions with the present.

One can see from all that is thus so well presented, that while the island affords splendid opportunities for the man of money, at present, at least, it is no place for the man of small means. The pictures which our author gives of the peon class, living half-clad in their palm-thatched cottages, represent them as happy and contented enough, and possibly many a squatter in Kansas, or the farther West, would, after all, gladly exchange their present surroundings for the *insouciance* of primitive life on the fertile hill-sides of Puerto Rico. The land being held by "land kings," prevents effectually any inroad of such a class as this, and the Peons will continue to flourish until they learn discontent and industry, with the appreciation of its proper rewards. One can easily see that in coming years Puerto Rico will become a veritable winter paradise for the United States. The admirable illustrations in the volume show picturesque and romantic scenery, and in comprehensive detail our author gives most useful information on all manner of subjects connected with the island. The book might be used as a guide by those contemplating a visit to this our new possession, whether for pleasure or for profit.

Spiritual Instructions. The Religious Life. By the Rev. T. T. Carter, Canon of Christ Church, Oxford, and Warden of Cleaver. New York: Longmans, Green & Co. Pp. 167. Price, \$1.25.

This is a new edition, with a new preface, of what has become a standard work. It is not a scientific treatise upon the religious life as such, but a devotional book for those who are attempting to live that life. After a general statement of the great principles which are to be embodied in that manner of life, it goes on to deal in the most helpful way with various aspects and difficulties of it. As a devotional writer, Canon Carter has never been surpassed in any age of the Church. His books are full of a sweet reasonableness, and exemplify the finest and highest type of devotion. While perfectly healthy and never overstrained, they reach the highest levels of spirituality. Each of them is a devotional classic.

Opinions of the Press

Rochester (N. Y.) Herald

TOADYISM SHOWN IN CHURCH.—President McKinley was twenty minutes late in attending church last Sunday. His tardiness was occasioned by the ignorance of his coachman, who did not know the way to the church. The entire congregation arose when the president entered the church and remained standing until he reached his seat, repeating the formality when he departed. This, of course, interrupted the order of worship; in short, the service had to wait while the President was served. Now arises the question: Who will be held responsible for that interrupted service—President McKinley who was twenty minutes late; his ignorant coachman who made him late, or the congrega-

tion which for the moment preferred to concern itself with things temporal rather than spiritual?

Louisville Courier-Journal

ENCOURAGEMENT TO MOB LAW.—Judge Candler, of Georgia, is quite right in notifying critics in the Northern States, that they will do well to look at the lawlessness nearer home. In the South, as Judge Candler points out substantially, mobs assemble to punish crimes which stir the blood to the point of insanity, while in the North they are provoked by controversies about the management of property, the rate of wages, and the like. But, after all, it is not mainly a question between North and South. The lawlessness exists in both sections, and that in the South is not entirely confined to cases where there are outrages upon women. Apart from these special cases, the complaint that courts, juries, and lawyers in both sections are largely to blame for mob violence is not to be so easily disposed of as Judge Candler appears to imagine. So many men escape the ordinary processes of the courts and continue careers of crime, that mob law is constantly pointing to a failure of the courts as the excuse for its existence.

Cleveland Leader

PET FOLLY OF TRUST PROMOTERS.—A published statement, made by one of the promoters of the trust which is being formed by the glove manufacturers of the United States, contains a striking illustration of the fatuous notion upon which the men who create such big combinations base their hopes of great profits. It is another avowal of the purpose of trusts to get along with one traveling salesman when fifty were used under the old conditions. Imagine one salesman representing a complete monopoly visiting a town to sell gloves, where ten or twenty salesmen go with the same line of merchandise now. He would never be able to escape the deadening effect of the consciousness that he had no competition. So the easy-going dealers who sold gloves at retail would let their stocks run low because they would be under no pressure to increase them. They would not carry stock enough to make them care about reducing it. All special efforts to stimulate business would be made in lines showing more life and presenting more novelties. The natural result, of course, would be to lessen the number of gloves worn in any community in a given length of time. All along, from the manufacturer to the consumer, there would be lethargy in the glove business. Then it would be learned anew how much truth there is in the old saying that competition is the life of trade.

Christian Observer

LITURGICAL TENDENCIES.—The tendency in Presbyterian Churches towards the use of some sort of a liturgy deserves careful attention. If it implies a desire for a mere outward and æsthetic adornment of the services, then it is a tendency to formalism. If it springs out of a decline in the distinctively spiritual element in the worship of the sanctuary, then it is something to be avoided, and remedied as soon as possible. If it arises from a genuine desire to enrich our somewhat plain form of worship, and to make it more effective, we are inclined to think that this desire is mistaken, and will doom those who cherish it to serious disappointment. What is most to be desired is emphasis on the spirit rather than on the forms in the worship of God in the services of the sanctuary. To avoid the force of the demand for a liturgy, our ministers should give most careful attention to all the liturgical parts of the services of God's house. The hymns and the Scriptures should be read with great care. This can be done only by constant attention and practice. Then the prayers, both in their form and matter, should be carefully studied. Vain repetitions, confused petitions, and slovenly expressions must be avoided. This needs reflection and careful consideration beforehand. If this be done, then free prayer will be found far the best. It will preserve the spiritual factor, give scope and flexibility, and render all liturgies and reading of prayers quite unnecessary. This is equally true of marriage, baptismal, Communion and funeral services, as of the public worship of the Lord's house.

The Household

Recreation in Figures

IF it be true that figures won't lie, that they won't even equivocate, that two and two exhibit an unbending determination to make four and nothing but four, at least figures do often play strange pranks. They abound in paradoxes, and though a paradox is rightly defined as a truth that only appears to be a lie, yet the stern moralist who hates even the appearance of evil, looks with scant favor upon a paradox. We don't have far to look.

There is the number nine. It is a most romantic number, and a most persistent, self-willed, and obstinate one. You cannot multiply it away or get rid of it anyhow. Whatever you do, it is sure to turn up again as did the body of Eugene Aram's victim. Mr. W. Green who died in 1794, is said to have first called attention to the fact that all through the multiplication table the product of nine comes to nine. Multiply by any figure you like, and the sum of the resultant digits will invariably add up to nine. Thus, twice 9 is 18; add the digits together, and 1 and 8 make 9. Three times 9 is 27; and 2 and 7 is 9. So it goes on up to 11 times 9, which gives 99. Very good. Add the digits together, 9 and 9 is 18, and 8 and 1 is 9. Go on to any extent, and you will find it impossible to get away from the figure 9. Take an example at random. Nine times 339 is 3,051; add the digits together, and they make nine. Or again, nine times 2,127 is 19,143; add the digits together, they make 18, and 8 and 1 is 9. Or still again, 9 times 5,071 is 45,639; the sum of these digits is 27, and 2 and 7 is 9.

This seems startling enough. Yet there are other queer examples of the same form of persistence. It was M. de Maivan who discovered if you take any row of figures, and, reversing their order, make a subtraction sum of obverse and reverse, the final result of adding up the digits of the answer will always be nine. As for example:—

$$\begin{array}{r} 2,941 \\ \text{Reverse, } 1,492 \\ \hline 1,449 \end{array}$$

Now, 1 plus 4 plus 4 plus 9 equals 18; and 1 plus 8 equals 9.

The same result is obtained if you raise the numbers so changed to their squares or cubes. Start anew, for example, with 62; reversing it, you get 26. Now, 62—26 equals 36, and 3 plus 6 equals 9. The squares of 26 and 62 are, respectively, 676 and 3,844. Subtract one from the other, and you will get 3,168, equals 18, and 1 plus 8 equals 9. So with the cubes of 26 and 62, which are 17,576 and 238,328. Subtracting, the result is 220,752, equals 18, and 1 plus 8 equals 9.

Again you are confronted with the same puzzling peculiarity in another form. Write down any number, as, for example, 7,549,132; subtract therefrom the sum of its digits, and, no matter what figures you start with, the digits of the results will always come to 9.

7,549,132, sum of digits equals 31.

31

7,549,101, sum of digits equals 27, and 2 plus 7 equals 9.

Again, set the figure 9 down in multiplication, thus:

$$\begin{array}{r} 1 \text{ times } 9 \text{ equals } 9 \\ 2 \text{ " } 9 \text{ " } 18 \end{array}$$

$$\begin{array}{r} 3 \text{ times } 9 \text{ equals } 27 \\ 4 \text{ " } 9 \text{ " } 36 \\ 5 \text{ " } 9 \text{ " } 45 \\ 6 \text{ " } 9 \text{ " } 54 \\ 7 \text{ " } 9 \text{ " } 63 \\ 8 \text{ " } 9 \text{ " } 72 \\ 9 \text{ " } 9 \text{ " } 81 \\ 10 \text{ " } 9 \text{ " } 90 \end{array}$$

Now you will see that the tens column reads down, 1, 2, 3, 4, 5, 6, 7, 8, 9, and the units column up, 1, 2, 3, 4, 5, 6, 7, 8, 9.

Here is a different property of the same number. If you arrange in a row the cardinal numbers from 1 to 9, with the single omission of 8, and multiply the sum so represented by any one of the figures multiplied by 9, the result will present a succession of figures identical with that which was multiplied by 9. Thus, if you wish a series of fives, you take 5 times 9 equals 45, for a multiplier, with this result:

$$\begin{array}{r} 12345679 \\ \times 45 \\ \hline 61728395 \\ 49382716 \\ \hline 55555555 \end{array}$$

A very curious number is 142,857, which, multiplied by 1, 2, 3, 4, 5, or 6, gives the same figures in the same order, beginning at a different point, but if multiplied by 7, gives all nines. Multiplied by 1 it equals 142,857; multiplied by 2, equals 285,714; multiplied by 3, equals 428,571; multiplied by 4, equals 571,428; multiplied by 5, equals 714,285; multiplied by 6, equals 857,142; multiplied by 7, equals 999,999. Multiply 142,857 by 8 and you have 1,142,856. Then add the first figure to the last, and you have 142,857, the original number, the figures exactly the same as at the start.

The number 37 has this strange peculiarity—multiplied by 3, or by any multiple of 3 up to 27, it gives three figures all alike. Thus, three times 37 will be 111. Twice three times (6 times) 37 will be 222; three times three times (9 times) 37 gives three threes; four times three times (12 times) 37, three fours; and so on.

The wonderful procreative power of figures, or rather their accumulative growth, has been exemplified in that familiar story of the farmer who, undertaking to pay his farrier one grain of wheat for the first nail, two for the second, and so on, found that he had bargained to give the farrier more wheat than was grown in all England.

Here is another example. Take the number 15, let us say. Multiply that by itself, and you get 225. Now multiply 225 by itself and so on until fifteen products have been multiplied by themselves in turn. You don't think that is a difficult problem? Well, you may be a clever mathematician, but it would take you about a quarter of a century to work out this simple little sum. The final product called for contains 38,589 figures, the first of which are 1,442. Allowing three figures to an inch, the answer would be over 1,070 feet long. To perform the operation would require about 500,000,000 figures. If they can be made at the rate of one a minute, a person working ten hours a day for three hundred days in each year, would be twenty-eight years about it. If, in multiplying, he should make a row of ciphers, as he does other figures, the number of figures would be more than 523,939,228. This would be the precise number of figures used if the product of the left hand figure in each multiplicand by each figure of the multiplier was always a single figure, but as

it is most frequently, though not always, two figures, the method employed to obtain the foregoing result cannot be accurately applied. Assuming that the cipher is used on an average once in ten times, 475,000,000,000 approximates the actual number.

There is a clever Persian story about a wealthy Oriental who, dying, left seventeen camels to be divided as follows: His eldest son to have half, his second son a third, and his youngest a ninth. But how divide camels into fractions? The three sons in despair consulted Mohammed Ali. "Nothing easier," said the wise man. "I'll lend you another camel to make eighteen, and now divide them yourselves." The consequence was that each brother got from one eighth of a camel to one half more than he was entitled to, and Ali received his camel back again—the eldest brother getting nine camels, the second six, and the third two.

There are many mathematical queries afloat whose object is to puzzle the wits of the unwary listener, or to beguile him into giving an absurd reply. Some of these are very ancient. Many are excellent. Who, for example, has not at some period of his existence been asked, "If a goose weighs ten pounds and half its own weight, what is the weight of the goose?" And who has not been tempted to reply on the instant, fifteen pounds. The correct answer is, of course, twenty pounds. Indeed, it is astonishing what a very simple query will sometimes catch a wise man napping. Even the following has been known to succeed:

"How many days would it take to cut up a piece of cloth fifty yards long, one yard being cut off every day?"

Or this: "A snail climbing up a post twenty feet high ascends five feet every day, and slips down four feet every night; how long will the snail take to reach the top of the post?"

Or again: "A wise man having a window one yard high and one yard wide, and requiring more light, enlarged his window to twice its former size; yet the window was still only one yard high and one yard wide. How was this done?"

This is a catch question in geometry, as the preceding were catch questions in arithmetic—the window being diamond shaped at first, and afterwards made square. As to the former, perhaps it is scarcely necessary to say that the answer to the first is not fifty days, but forty-nine; and to the second, not twenty days, but sixteen—since the snail, who gains one foot each day for fifteen days, climbs on the sixteenth day to the top of the pole, and there remains.

Numbers have a legendary and mystic signification. It is not only the mathematician that has been fascinated by them. The poet, the philosopher, the priest, have pondered over their changeless relations to each other, have seen in mathematical truth the one thing absolutely fixed and sure, and have come to look upon numbers and their symbols as in some sort a revelation from on high, things to be dealt with reverently and awfully. And so almost every number has been given an esoteric meaning.

The number one, as being indivisible, and as entering into all other numbers, was always a sacred number. The Egyptians made it the symbol of life, or mind, of the creative spirit.

Three, in the Pythagorean system, was the perfect number, expressive of beginning, middle, and end. From time immemorial,

greater prominence has been given to it than to any other number, save perhaps seven. And as the symbol of the Trinity, its influence has waxed more potent in more recent times. It appears over and over again in the Old Testament and the New.

When the world was created we find land, water, and sky, sun, moon, and stars. Noah had three sons; Jonah was three days in the whale's belly; Christ three days in the tomb. There were three patriarchs—Abraham, Isaac, and Jacob. Abraham entertained three angels. Job had three friends. Samuel was called three times. Samson deceived Delilah three times. Three times Saul essayed to kill David with a javelin. Jonathan shot three arrows on David's behalf. Daniel was thrown into a den with three lions for praying three times a day. Shadrach, Meshach, and Abednego were rescued from the fiery furnace. The Commandments were delivered on the third day. St. Paul speaks of faith, hope, and charity, these three. Three wise men came to worship Christ with presents three. Christ spoke three times to Satan when tempted. He prayed three times before His betrayal. Peter denied Him three times. Christ suffered three hours' agony on the cross. The superscription was in three languages, and three men were crucified. The third day Christ rose again, and appeared three times to His disciples. And so on, and so on. It were tedious to continue the enumeration.—*Southern Churchman.*

Moving Millions of Gold

BIGGER heaps of gold than ever were buried by Captain Kidd or carried by rakish craft in the palmy days of the Spanish Main, are week in and week out hauled around New York city, to and from banks and steamship wharves, in a commonplace truck.

The business of moving the gold used in the settlement of commercial balances, is always active in New York, for the credits and debits between the local banks and, in a wider sense, between the United States and foreign countries, are daily shifting and must constantly be met. Of course a growing share of the exchanges between banks is made by the check system and the clearing house, so that after the associated banks, by their representatives, have met together in the morning of each business day and exchanged the checks on each other taken in the previous day's transactions, only the differences have to be paid in actual money.

Thus it happens that the actual exchange of cash is generally less than ten per cent. of the total clearings, or exchanges of checks. For example, one day recently, when the New York banks had the largest clearings ever recorded—more than \$352,000,000—all that immense sum was paid and received by the use of only \$15,000,000 of actual money. Ordinarily this money would have been in the form of greenbacks, but for some months bills have been very scarce, and clearing house balances have uniformly been paid in gold, as are foreign balances.

Although foreign shipments of specie are almost constant in one direction or the other, the operation is always attended by danger and expense, so exchange bankers must see a substantial profit in it before shipment. This is possible only when the exchange rates in the debtor country rise high enough to pay for insurance, commission, and interest on the gold in transit.

When the balance of trade demands actual shipments, New York bankers or foreign exchange houses call in the services of Mr. Barkley, a rotund truckman, well known to everybody in Wall street. He has a monopoly of the trucking of gold there; all the bankers know and trust him, as they did his father for more than forty years. Barkley has a slate hanging in a doorway near the Stock Exchange, and his trucks stand near by when not busy. The bankers send a clerk or messenger for Barkley when they want any carting done. The last time I passed that door, the slate said: "Call at J. P. Morgan & Co's and see Mr. King." Another day it may contain one or half a dozen orders from the big houses, and thither Barkley or one or two of his men go to do their bidding.

Gold in transit is packed into small *rouleaux*, wrapped carefully in little canvas bags. The small bags are encased in bigger and heavier ones. The whole thing is then put into a small keg and the interstices are filled with sawdust. This is to prevent abrasion, for gold that is much worn by rolling around loses considerably in value.

Some gold stays in its wrappings for months and years together. It may in that time have traveled a dozen or twenty times across the ocean, or it may have lain untouched in bank vault or clearing house. When moved about on the trucks, it might be supposed that a big guard of men would be necessary to watch lest some agile thief getaway with one of the little kegs. But the little kegs are their own protection; the \$60,000 they contain makes troublesome lifting for two men, and only a Sandow of a thief would have any chance to get away in safety.

All gold shipments of any magnitude go only by the fastest ships, which are built with special compartments for gold down on the keelson and far in the bows.

When Barkley or his European confreres bring a consignment aboard, it is carefully stored in the ship's vault and the purser takes sole charge of the keys. The first officer of the vessel sees that the vault is covered fathoms deep with the solidest kind of freight. If any robberies have occurred, they have never been recorded.—*Saturday Evening Post.*

ROYAL Baking Powder

Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powders are the greatest menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

Poor But Rich

ONCE in England I was driving with an old farmer, and some of the neighborhood came under criticism. Speaking of a prominent man in the village, I asked: "He is a man of means?"

"Well, sir," the farmer replied, "he ain't got much money, but he's mighty rich."

"He has a great deal of land, then?" I asked.

"No, sir, he ain't got much land, neither; but still he is mighty rich."

The old farmer, with a pleased smile, observed my puzzled look for a moment, and then explained:

"You see he ain't got much money, and he ain't got much land, but still he is rich, because he never went to bed owing a man a cent in all his life. He lives as well as he wants to live, and pays as he goes; he doesn't owe anything, and he ain't afraid of anybody; he tells every man the truth, and does his duty by himself, his family, and his neighbors; his word is as good as his bond, and every man, woman, and child in the town looks up to him and respects him. No, sir, he ain't got much land; but still he is a mighty rich man, because he's got all he wants."

I assented to the old farmer's deductions, for I thought them entirely correct. When a man has all he needs and all he wants, he is certainly rich, and when he lacks these things, he is certainly poor.—*Outlook.*

ST. MARY'S, KNOXVILLE, ILLINOIS

A School for Girls--A College for Young Women.

RE-OPENS WEDNESDAY, SEPT. 13.



ST. MARY'S, Knoxville, is one of the oldest institutions in the State, yet up to the times in its appointments and methods. With its superb buildings and equipment, its healthy location, its corps of experienced instructors, its more than thirty years of continuous success, it may fairly claim a place among the leading institutions for the preparatory and higher education of women. The course in music is notably advanced, being under Wm. H. Sherwood, of Chicago, Visiting Director. Daily exercise under the Sargent system of Gymnastics and in the open air has secured splendid results in physical development. Eighteen States and Territories were last year represented among its one hundred and twenty students. Address the

REV. C. W. LEFFINGWELL, D.D., Rector and Founder (1868).

Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

The Little People

A dreary place would be the earth,
Were there no little people in it;
The song of life would lose its mirth
Were there no children to begin it;

No little forms like buds to grow,
And make the admiring heart surrender;
No little heads on breast and brow
To keep the thrilling lovechords tender.

The sterner soul would grow more stern,
Unfeeling nature more inhuman,
And man to stoic coldness turn,
And woman would be less than woman.

Life's song indeed would lose its charm,
Were there no babies to begin it;
A doleful place this world would be
Where there no little people in it.

—John G. Whittier.

Ruth's Penny

"The briar's in bud and the sun's going down," sang Ruth Barstow, as she sat in the farmhouse doorway with her hands clasped around her knees, and her head resting against the door casing.

She was looking across the stretch of grove-dotted Minnesota table-land to the western sky, against which lay the crimson panorama of the sunset.

"M-m-m-m-m, 'And I haven't a penny,
And how shall I get me to Twickenham Town?'"

Again she sang in a meditative way.

"Why not walk, Ruth?" suggested her sister Lois, a grave, sweet-faced woman of twenty-six, who was folding a pile of freshly ironed clothes.

"But it's a ferry, Lois," put in Miriam, the youngest of the three sisters. "Ruth, you'll have to give up the trip, unless you can borrow the penny, for there's no way to earn it in this solitude," laughed the girl.

Here Kirstine, the Danish help who had been in the Barstow family when the girls' mother died, appeared at the door, saying: "Ruth, the calves are in the garden."

"Oh, my parsley! and oh, my cress! and oh, my phlox and bouncing Bess!" exclaimed Ruth, and was off around the corner of the house in a twinkling. After an exciting chase, supplemented by such shoo-ing, and waving of a kitchen towel by Kirstine, and some intelligent heading off on the part of Shep, the discreet old farm dog, Ruth drove the frolicsome calves into the barnyard, and repaired the damage to the garden beds.

The brief twilight of a June day had begun when she reappeared, and again seated herself on the door sill, saying:

"I tell you, girls, I'm tired of being all the boy my father has, but I'm tired of being of so little use to him. Daddy needs a good, strong man, and he needs him the year around."

"Yes, Ruth, but if the crops should fail again, there would be nothing with which to pay him," said Lois.

"There will be heavy crops, and the garden is fine. We shall have strawberries and green corn to give away, for there's no sale for anything."

"O dear," sighed Miriam, "there seems always something the matter; either we have

no crops when the market is high, or when we have plenty, prices are so low it does not pay to cultivate them. I wish papa would sell or rent the farm, and let us go to town. Surely we three could earn the living for four in some way, now that papa is so poorly."

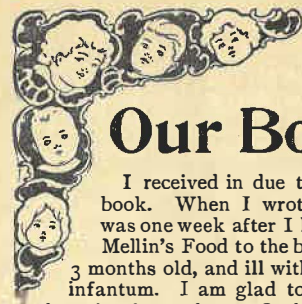
"O Miriam!" said Ruth, "you are so silly in your constant cry of 'sell the farm.' We couldn't give it away as real estate is now, and if we could, what should we do in town? Teach? Not one of us could pass an examination. Clerk? There are a dozen girls already waiting for every vacancy. Sew? We should starve to death waiting to learn what is demanded of a seamstress nowadays. Then it would kill father to give up the place. Thank goodness, it's not mortgaged, but it's running down, and, girls, papa is failing, and must have help. There he comes now, dear old daddy!" and out she went to meet and help him as the horses come trotting around the house, and stopped at the stable door.

"Barstow's," as it had long been called, was one of the older places in Minnesota. Its block farmhouse and many out-buildings were set back on an old territorial road, its big orchard and oak grove, and its vine-covered porches, not to speak of the lake which was its western boundary, made it a picturesque and an attractive place.

Mr. Barstow, its owner, was a thrifty New Englander, who had once been a wealthy man, but the loss of his wife, after a long illness, and the sudden death of his only son, had broken his spirit, and a succession of poor crops and losses in other ways had reduced him to very narrow means. Lois, with Kirstine's help, did the household work, and Miriam who was a beauty-lover, made the rooms dainty and attractive in numberless ways; but Ruth was her father's real dependence. She knew and loved every animal on the place. She drove the horses in haying and harvesting, when help was scarce. The garden was her care, as was the poultry, and she was so full of resource, her father called her his right hand. Her out-of-door life had made her seem a little hoydenish, but she was a beautiful and lovable girl—a girl still, in spite of her length of limb and her twenty years of life.

"What news in town to-day, daddy, dear?" asked she, as she helped him unharness the horses.

"Very good news, Ruth, if I were a little more forehanded. Hebb has left his farm, and his man, Lars Larsen, is out of a place and doesn't want to leave the neighborhood.



Our Book

I received in due time your book. When I wrote you, it was one week after I had given Mellin's Food to the baby, then 3 months old, and ill with cholera infantum. I am glad to tell you that in less than 48 hours an improvement began to appear; the baby is well to-day and is the only one saved among 30 or 40 infants in the neighborhood who were sick at the same time. Ch. Courly, Buena Vista, Florida.

Mellin's Food

We have a book called "The Care and Feeding of Infants" in which we give some valuable information in regard to infant feeding and particularly in regard to the use of Mellin's Food. It tells you what Mellin's Food is, tells you why cow's milk does not always agree with the baby, tells you how to use Mellin's Food. We will send this book free of charge to any mother who will send us her name.

Send us a postal for a free sample of Mellin's Food.

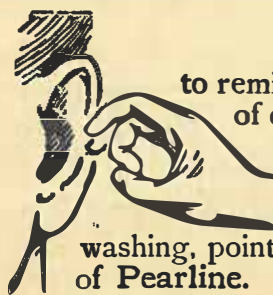
Mellin's Food Company
Boston, Mass.



AN EVIDENCE OF PROSPERITY.

It is generally conceded by economists who study the commercial situation of the country, that the great arteries of railway travel are a sure indication of its condition. A depression in commercial lines means abandoned business trips and the cancellation of pleasure travel, while a healthy condition of affairs means business trips and an increase of passengers on pleasure bent.

A good evidence that a business revival has gone broadcast over this country is the "Lake Shore Limited," the star train of the Vanderbilt system, between New York and Chicago, which is daily comfortably filled. With a view to taking the best possible care of its patrons, the New York Central has arranged to increase the equipment of this train by placing an additional standard sleeper on the trains every day. To the regular traveler the appointments and comforts of this train are well known, but if you have never made a trip on it, you owe it to yourself to see and enjoy the advance made in comfort and luxury in modern railway travel. Remember the fare is no higher on this train, except between New York and Chicago, while the accommodations and service place this particular train conspicuously at the head of the list, when compared with other lines.—*Albany Journal.*



A fillip

to remind you that it's time to listen to the voice of common sense. It isn't reasonable to do your washing in the hardest way, when there's nothing to be gained by it.

Compare soap-washing with Pearline-washing, point by point, and all the gain is on the side of Pearline. Greater ease and quickness, absence of rubbing, more economy.

585

William's Pearline
LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN

AND PREMIUMS—FACTORY TO FAMILY
Send for a beautiful booklet free. It tells how to obtain, free, the famous Larkin premiums worth \$10.00 each. The Larkin Soap Mfg. Co., Larkin St., Buffalo, N.Y.

THE LIVING CHURCH March 25th.

But Ruth, he wants \$30 a month by the year."

"Well, he's worth it, papa. Why, if we had him the year around, with our good team and farm machinery, you might have a little rest, and everything would go on all right."

"Yes, he is capable, and a good calculator, but his wages would be \$360 for the year, and we are behind on last year, and owe for getting in this spring's crop."

Ruth marked her father's dragging step, as they walked to the house, and his pallor half alarmed her throughout the evening.

She lay long awake that night. It was obvious her father must have help. The crops promised well. The wheat crop alone should more than lift them out of debt, and the other crops would pay the ordinary family expenses. But Lars's wages. It seemed such a pity the garden and poultry should bring in no income. But with butter at twelve cents a pound, and eggs and strawberries at whatever one chose to offer for them, there was no hope of income from them, further than to provide an excellent living for the family. Here a thought occurred to her.

"Why not?" said she. "With plenty of young chickens in the yard, more calves than we can winter, a lake at our door stocked with fish, and a garden full of vegetables and berries, and no market for any of them." Ruth sat up in bed in her excitement.

"Why on earth haven't some of us thought of it? We will try it." Then she laughed half aloud as the success of her plan spread itself before her. Ruth lay down, dismissed her worries, breathed a prayer of thankfulness, and went to sleep.

The next morning she saddled old Fan and started off as soon as breakfast was over. "Going for the mail," she called back as the pony racked off down the cottonwood shaded lane. She rode up to the village hotel, and asked to see the landlord, an old friend of the family.

"Ah, Miss Ruth, you are just the one I want to see," said he. Your neighbor, Hebb, has left for the Klondike, and I do not think the new people up there are likely to take his place in caring for my overflow of boarders. Can you help me out? I have five to be cared for at once."

"Who are they?" asked Ruth, not stopping to tell him she had come to ask him to send some nice people to her for the summer.

"Three are college students who want only plenty to eat, and a place to sleep, when they are there. They will be out on their wheels, and on the tramp a good deal of the time. They are able to pay what you ask, but I have told them six dollars a week would be about right."

"And the others?"

"The others are two retired teachers. They want good, clean, comfortable beds, country fare, and a horse to drive any day they may call for it. They will occupy one room, and want to pay \$15 a week for the two, the use of the team included."

A little rapid mental arithmetic told Ruth that there would be an income of \$132 per month from the five, with nothing to buy but a few groceries, and she closed the bargain at once, feeling sure that Lois' good sense and Miriam's love of company would bring them to approve her enterprise.

On the way home she stopped at Hebb's, and asked Lars to go over to see her father,

and as the brawny and civil young Northman walked by the horse's side, he expressed his willingness to assist her in caring for her prospective family of boarders. He was familiar with their wants, and would harness for them or get them boats, or do any of the many things helpless city people are always wanting in the country.

Of course the boarders came, and of course they could not fail to be pleased with their entertainment. The students proved to be three big, jolly boys, full of fun and frolic, who, during the three or four days in the week that they spent at the farmhouse, were a welcome addition to the family life.

The teachers were sweet, refined women, who gave the motherless Barstow girls a great deal more than money in return for the home comforts they enjoyed.

When the young men left, after a three months' sojourn, it was with the understanding that they might return the next summer. As for the ladies autumn came and found them still at the farm, to their entire satisfaction.

One afternoon Ruth, with her hands in her jacket pockets, and standing in a flood of October sunshine, was watching her father polish an oar Lars had just made. She sang:

"And I'll row ye so swift, and I'll row ye so steady,
An' 'tis but a penny to Twickenham Town."

Said one of the ladies who was looking from the open window:

"It is always uplifting to me to hear Ruth sing snatches of that ballad. The words are nothing, but there seems to be such a ring of triumph in her voice."

"When the song ceased they saw Ruth look fondly into her father's happy eyes, and heard her say:

"I am thinking, dear daddy, how rested and well you look."—*The Advance*.

FOOD AND WEATHER.

Temperature Increased or Reduced by Food.

The old army ration for the tropics has been very sharply criticised, for the reason that it consists of articles of food that any person even slightly acquainted with the elements of food knows is not adapted to the needs of the human system in hot weather. Nature shows forth in the selection of food by inhabitants of various countries; for instance, the Esquimaux in a cold climate selects heavy, carbonaceous foods, tallow, bacon, and such; while the Hindoo and inhabitants of hot countries turn to the cereals for sustenance.

We should follow this hint of nature, and particularly in hot weather should avoid much butter, meat, or any of that class of food. Perhaps a little meat once a day is not amiss, even in hot weather, but the breakfast and lunch should be made of fruit, one or two slices of entire wheat bread, and some Grape-Nuts and cream. Grape-Nuts are mentioned, because they furnish the ideal cereal food in a most palatable and delicious form, in addition to which, they are ready cooked and require no attention whatever from the cook.

A person can pass through weather that may be intensely hot, in a comfortable manner, if the food be properly selected, and the above suggestions can be put into practice with most excellent results.

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Finance and Commerce

THE healthfulness and vigor of the business situation in this country seems to have no limit. Each week's statistical reports of the various departments of trade and commerce show a volume in continuous excess of all previous records. Nowhere is there an abatement. In all the leading articles of manufacture prices are still firm and seemingly tending upward. In iron, while a reaction has been generally thought probable, there are yet no signs of it. Prices are, however, changing more slowly than heretofore, and in some classes of goods are stationary. The advance in the last year has been very great, and as a result the production of pig iron in this country is now at the rate of 13,000,000 tons per year, against less than 12,000,000 tons in 1898. The slowness with which plants out of blast can be put into use again is the only reason it is not larger. Quite a sharp break in the price of iron has taken place in Glasgow, where speculation in it is much greater than in this country. Cotton, however, continues to drag in price, due mainly to the estimates for the growing crop. Cotton fabrics are generally firm in tone with better prices in some cases. Wheat made some gain last week. Primary receipts have decreased somewhat, the first rush of winter wheat being over, and the movement of spring only beginning. Export demand has increased somewhat, and stocks are being moderately decreased. Supplies from the Southern Hemisphere are falling off, and European markets have therefore a hardening tendency. It is the opinion of many of the usually best informed in the trade that the shortage in Russia and this country will make itself felt in the price later on. Corn made a gain in price also. There is no material change in the crop outlook, which is generally favorable, but of which the general commercial estimate is doubtless too high. Stocks of old corn are, however, small, the demand, both domestic and foreign, is good, and the market was in an oversold condition, which occasioned the advance. Provisions are about unchanged. A remarkable feature is that live hogs at the stockyards are almost as high as the cured meats, a condition largely due to the depressing effects of fears of yellow fever on speculation.

The financial situation may be called fairly favorable, and here another anomalous condition obtains. At a season of the year when money ordinarily is flowing from the East westward to provide for moving the new crops of grain, the West has furnished the money to relieve the growing stringency in Wall st. Is it more than a question of time when the Mississippi Valley will be the wealthiest centre of civilization in the world? The stock market, with no large volume of speculation, is working steadily upwards, having regained most of the decline made since January and February, and foreigners are good buyers of stock, which they unloaded at much lower prices.

Profitable Commercial Field

A map of America, showing the transportation routes of North, Central, and South America, just issued by the Treasury Bureau of Statistics, gives some interesting data on the relative distance between the commercial centers of the United States and those of other parts of the world via the various existing and proposed water routes. It shows especially the routes followed by steamships in the commerce between the eastern and southern ports of the United States and of Central and South America and the western coast of the U. S. The contrast

between the distances now traversed in commerce of eastern United States with western coasts of America, and those which would be made practicable by an Isthmian canal, is interesting. The fact that the Isthmus of Panama lies almost directly south of the Atlantic coast ports, and that all commerce for the western coasts of South America, must now travel eastwardly a distance of over 2,500 miles, and again back to the west a like distance, before reaching the western coast of South America, indicates in some degree the loss of distance and steam power which must be utilized in reaching the western coast of South America, contrasted with that which will be practicable should a water route be opened across the Isthmus. From New York to Valparaiso on the western coast of South America via the Straits of Magellan, is shown to be 8,460 miles, while via Colon and Panama it is but 4,572 miles; while from New York to San Francisco via the Straits of Magellan is 13,090 miles, while via Nicaragua it is 4,867. The commerce of the west coast of South America, as shown by the publication of the Bureau of Statistics which this map accompanies, now amounts to over \$100,000,000 annually, and of this sum but \$15,000,000 is with the United States. The imports of Chile, Peru, Ecuador, and Bolivia, amounted in 1897 to over \$50,000,000, and of this amount less than \$5,000,000 was from the United States. Thus in that part of the commerce in which the United States producers and manufacturers are most interested, the export trade, the United States now obtains less than 10 per cent. of the trade of the Pacific coast of South America.

Chile has developed a greater variety of industries, and with greater success than its neighbors lying nearer to the equator. About one half of its population is engaged in agriculture, the wheat product alone being about 28,000,000 bushels, other cereals amounting to about 8,500,000 bushels, besides fruits and vegetables. Sheep and cattle are largely grown, and wool, hides, and leather form the important features of her exports. The most important of the exports, however, is nitrate, the exportation of which is rapidly increasing.

Peru has also an area equivalent to that of California, Oregon, and Washington combined. The imports of Peru in 1897 are given at \$8,065,792, of which amount \$737,858 or 9.15 per cent., was from the U. S. The chief productions are cotton, coffee, and sugar.

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The Care of Gloves

To remove a glove from the hand, take hold at the wrist and turn it wrong side out; then turn it right side out, smooth, and air well before putting away. When black kid gloves become soiled, or worn in spots, or turned white from wear, good authority says to "wet the spots with black ink." A good way is to apply it by means of a bit of flannel on the end of a small stick, then mix a few drops with a teaspoonful of sweet oil, and with a flannel rub the mixture all over the gloves and dry them in the sun. When dry, put them on to stretch them smooth, and polish with a soft flannel. Light-colored gloves which seem to be soiled all over, may be much improved by putting them on and "make believe washing hands" in a pan of white corn meal. They should be washed carefully ten or fifteen minutes, then folded for a while in a towel with a weight on them. Spots on light gloves may be remedied by dipping a piece of soft flannel in a little ammonia and then rubbing it over a cake of white soap (yellow soap will not do), after which rub the spots diligently, but gently, till they disappear. As the flannel becomes the least bit soiled, change to a clean place or a new piece. Wash gloves, which are still fashionable, may be, I am told, washed very satisfactorily in hot water in which is put one teaspoonful of salad oil, or sweet oil, to every quart of water used, first rubbing all the soiled spots with pure white soap. They should be squeezed, not wrung, shaken out, and dried slowly by a fire, rubbing them occasionally between the hands to soften them—*Good House-keeping*.

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CLEANING AND DYEING FEATHERS.—To dye feathers black, first wash them in a pint of boiling water in which half a teaspoonful of soda has been dissolved; then rinse and put in the dissolved dye as prepared for silk, holding by the tips of the stems and moving in the boiling water. Rinse in cold water, dry between soft cloths, and over a stove, where they may be waved in the warm air. If the feathers come out too light a black, add more dye. Curl with the back of a knifedrawn under two or three fives of feathers at a time, after heating the knife slightly over a warm iron, which makes it curl quicker. White feathers may be gently soused in warm soapsuds until clean, rinsed in clear water, and dried and curled according to the plan given for dyed feathers.—*Ladies' Home Journal*.

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