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The Living Church

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The Magazines

IN *Blackwood's* for September, Captain Haldane concludes the interesting narrative of his escape with two companions, from the military prison in Pretoria. "Lord Jim," Mr. Conrad's remarkable "Sketch," reaches its thirty-fifth chapter. There are two articles interesting to sportsmen and to others who enjoy fresh and lively descriptions of scenery and wild adventures, one on the pursuit of Wild Geese in Manitoba, the other on Salmon-fishing in Norway. The popular game of Golf forms the subject of another paper. The "Musings" open with a trenchant assault upon Lafayette, suggested by the recent unavailing of his statue in the garden of the Louvre. He was destitute of "the smallest element of heroism," "the narrowest vainest egotist who ever fought for a copy-book heading," "a pendant," "a priggish Grandison on a white horse." His was "a timid little career." The writer is undoubtedly right in thinking that the presentation of this statue from America to France has no bearing upon the real relations between the two countries. The great majority over here were completely uninterested in the matter. The number closes with a stock article on China, the tenth paper on the War in South Africa and a paper on the Needs of the English Navy.

THE *Critical Review* for September contains the usual varied list of contents. This Quarterly is quite indispensable to the scholar or student who wishes to keep abreast of the course of modern thought in the realms of Theology and Philosophy. While it is published under Presbyterian auspices, the fact that all the articles are signed enables the reader to allow for the point of view in each case. The writers, in fact, represent various positions, from extreme "liberality" to stiff Calvinism. Now and then we meet with names distinguished among the scholars of the Anglican Church who are approved by the editor, Dr. Salmond, in proportion to their lukewarmness toward the principles of their own Church, stigmatized as "ecclesiasticism." But after all allowances have been made, it remains true that for fulness of information touching recent publications, especially in the English, French, and German languages, this Magazine is unrivaled.

THE DISCUSSION of "Business principles in the Public Service" is continued in *The Nineteenth Century* for September. The Civil Service in England is undergoing a rather thorough overhauling—on paper—and the result ought to be beneficial. Prof. F. Max Müller contributes a paper on Confucianism, as the first of a series on "The Religions of China," and it is needless to remark that such papers from his pen are of permanent value. The article on "The Situation in Italy," by Sig. Giovanni della Vecchia, is explanatory of much that puzzles outsiders in regard to Italian political and social conditions, and is strongly optimistic. King Victor Emmanuel III. has begun his reign well, and with the expressed or tacit approval of all but the most extreme partisans. Mr. Bradley Martin, Jr., has a paper on "American Imperialism," in which he strenuously defends the policy of "Expansion," and gives weighty reasons for supporting it. "The Majolica of Siena" is a very interesting article for art lovers, and "The Oldest Picture Book of All" will gratify students of Astronomy. "Statistics of Suicide," by Reginald A. Skelton, is a sociological paper that will attract attention. Altogether this is a very good number.

THE *Sanitarian* for October continues its Abstract of Proceedings of the International Congress of Hygiene and Demography at

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Paris, all of which is valuable, and the character of the contributors of such high repute as to make objection to any conclusions they may reach almost farcical. Such topics as The Protection and Purification of Water Supplies, by M. Launay and others; The Sanitation of the Interior of Houses Connected With the Public Sewer, by M. Louis Masson and Lacan and others; House Drainage in Relation to the Public Sewer, by Mr. Roechling; Vitiating of the Atmosphere of Houses, Smoke Prevention, etc., by M. Gauthier and Prof. Grehaut; Hygiene of Dwelling Houses in Towns, M. Pucey. These are only a few of the titles of papers or topics for discussion reported in this admirable magazine.

THE *Living Age* completes in the September number the quarterly volume ending that date. This journal continues to hold to its traditions, which we think must be "Only the Best" and its best pleases the best people. The last number contains "The Pious Pilgrimage," by the author of *Elizabeth and Her German Garden*. The pathetic little story of "A Head by Hellen," by Adelbert Meinhardt, is concluded, as is also Leslie Keith's serio-comedy, "A Real Treasure." "The Ornithology of Tennyson" from the *Spectator* illustrates again the depth of learning and the truthfulness to nature that possessed the mind of the Laureate. The mere table of contents of this valuable magazine would take all the space allotted us for the notice of it.

THE *Critic* for October has an array of names for its contributors that would make any literary journal famous. Here are Andrew Lang, W. J. Rolfe, Richard Aldrich, Edmund Gosse, Gellet Burgess, each with an interesting article in his best vein. Who is so eloquent as Mr. Lang on "Conspiracy as a Fine Art"? Who so capable as W. J. Rolfe, himself one of the greatest of Shakesperian critics, to discourse on "Dr. Furness' Great Achievement"? Who could compare with Mr. Gosse as authority on Hans Christian Anderson? And who of all outside or inside that "Maddest Boston" could be selected to write thoughts that burn concerning that madness? The *Lounger* knows how to withdraw a charge, or to take back an assertion if wrong, so he gracefully apologizes for his premature, sometime, statement as to the name of the author of *Elizabeth and Her German Garden*, then, not to be bulldozed, but just to show he has no hard feelings, guesses again. The *Critic* is far and away the best critical journal in the country for quality of temper, for keenness of speech, for kindliness of tone, for fair treatment.

THE *International Monthly* for October has its usual content of valuable and timely articles from Experts. Alfred Rambaud concludes his paper on "The Expansion of Russia: Problems of the East and Problems of the Far East." To one who does not wish to spend the time to wade through great histories, or even to one who does, these two articles of the learned French Senator will give a graphic statement of Russian politics and of Russian power and diplomacy. L. Marillier, instructor of religions, University of Paris, contributes an article on Primitive Objects of Worship. The New Italy is pictured in an able article by Salvatore Cortesi of Rome. Senator Hoar proclaims the necessity for parties political for these United States and especially, in his opinion, the importance of Government by the Republican party, or, in other words, the importance of continuing in power the present Administration. Senator Hoar has his reasons for this statement, and here states them in his usual eloquent style. A. D. Morse, of Amherst College, writes the concluding article, and also a political one, entitled The Significance of the Democratic Party in American Politics.

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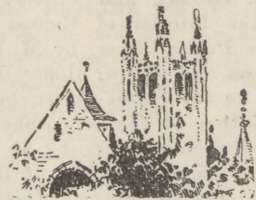
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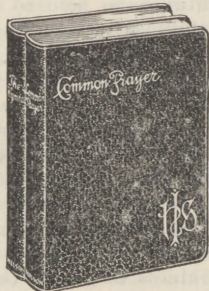
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
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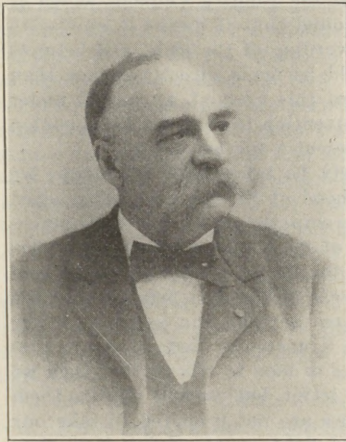
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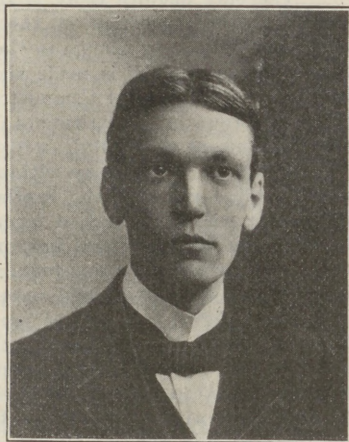
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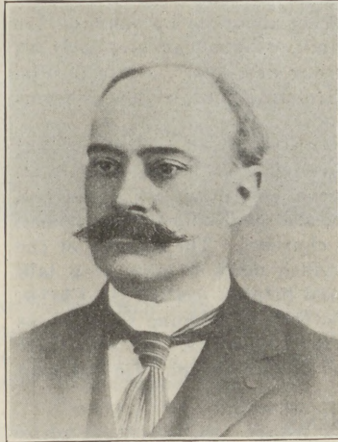
Brotherhood Convention at Richmond



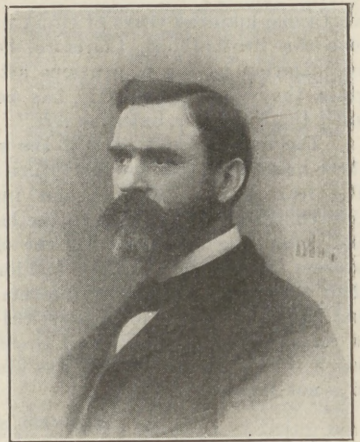
G. HARRY DAVIS.



JOHN W. WOOD.



JOHN P. FAURE.



SILAS M'BEE.

A BROTHERHOOD GROUP.

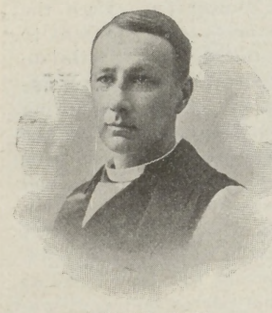
THE encouraging things about the Brotherhood of St. Andrew Convention at Richmond this year, for there were some discouraging ones, were the larger number of men than usual who came to attend the quiet hours on the day preceding the beginning of the regular sessions; the uniform earnestness and enthusiasm of all of the sessions; and the determination very generally expressed to go home and tell the Brotherhood everywhere that a new leaf must be turned over, and more results accomplished. The discouragements came on the opening day of the convention proper, and were contained in the Council's report. In spite of the fact that the Council has always been known as a conservative body, and rarely to have given roseate outlooks, the convention was not a little depressed by what it heard from its Council. In all other respects the Richmond meeting was quite equal to those that have preceded it. There were fewer clergy present, not from lack of interest, but rather, it was thought, because there were more laymen, and the clergy were therefore less in evidence in comparison. Although it was the fifteenth convention, and the leaders are growing old, the convention as a whole contained fewer gray-haired men than any since that of Washington in 1894. The addresses were all of the highest character, probably the two best to be given by laymen, having been those of William C. Sturgis and Robert E. Speer.

Delightful weather and a city full of historic interest gave local setting to the Brotherhood men's visit. The hospitality of the city was of the Southern sort. Many delegates were enabled, as they have not been to such an extent in some convention cities, to see the inside of homes. The Church selected for the principal services was historic St. Paul's, just off the spacious grounds which surround the old Capitol. General Robert E. Lee's old pew was occupied on the opening day by Philadelphians. Just above was the tablet to his memory, and by its side, the window containing the magnificent figure of Moses. On the opposite side of the church is the Jefferson Davis pew, and above it the splendid window by Wilson, and the tablet to the children of the Confederate leader. It was in this pew that Mr. Davis sat on the Sunday morning when news reached him of the final and decisive action of General Lee. The Brotherhood never met under conditions quite like these before. Its

members not only enjoyed the novelty, but they came early to admire the sincerity of the patriotism, and the loyalty of the Churchmanship. As an entertainer, Richmond struck high water mark.

THE QUIET HOURS OF WEDNESDAY.

Old St. Paul's was filled to welcome Bishop Hall of Vermont, who talked for fully two of the three quiet hours, and yet so helpful was what he said that one could hardly believe the time had been so long. He took up the three Commissions in St. Matthew xxviii. 16-20; St. John xx. 19-23; and St. John xxi. 15-18. At one place he spoke of the genius and the meaning of the Creed, deploring the mechanical voice and manner in which it is too often recited. He asked the men to say it with him, and new meaning seemed to come, so admirable was the inflection and so full-voiced the recitation. The incident was the



BISHOP HALL.

turning point of the afternoon, and after it there was a glow of interest, feeling which, the men present declare the service to have been the best of the convention.

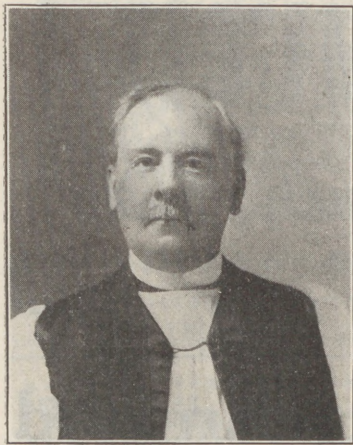
In the evening the ladies of the several parishes of Richmond gave an informal reception to such delegates as had arrived, and the affair was a most delightful one.

THURSDAY'S OPENING SERVICE.

Bishop Hall of Vermont, Bishop Gibson of Virginia, the Rev. R. P. Williams (Washington), the Rev. Dr. John K. Mason (Louisville), the Rev. H. J. Cook (Conshohocken, Pa.), the Rev. Preston Nash (Richmond), and the vested choir of St. Paul's, made up the procession which marched up the main aisle between solid lines of men for the opening service in Virginia's historic church. Bishop Gibson took no text, but began his sermon with the words, said with all the earnestness which Southern hospitality can command:

"Richmond is glad to see you. This city loves outspoken

religion. Virginians are a religious people. The best citizens are in the churches; not outside of them. Missions and Sunday Schools are established and stalwart men lead them. One hundred years ago conditions here were different. The churches were then crumbling to the ground. Only three times a year were there celebrations of the Holy Communion, and for want of a better place and a better arrangement, a service was alternated with Presbyterians in the State Capitol. But a great awakening came, and we have never since been asleep. On the site of a theater, the Monumental Church was built. New churches arose, new congregations formed, and everywhere the name of Jesus honored. It were



BISHOP GIBSON.

worth one hundred years of effort to bring about such a change. We love the Brotherhood, therefore, because, as you can see, it is an organization having aspirations after our own heart. Here in Virginia the spirit of worship has been poured into liturgical forms until there is not a dull line left."

The more formal part of the sermon contained the points that there need be no fear for the future of religion. God attends to that. The fear is that we may not improve our privileges. Virginia Churchmen are going back to the land, are rebuilding the old homes, and repainting and repairing the old churches. The balance of the address, spoken in a hearty fashion which made it more of a talk than a sermon, delightfully informal and helpful, exalted the Christ, and laid much stress upon practical methods of so doing the same as to make home missionaries of Brotherhood members. He said there was a time when the Church was afraid of enthusiasm. He was glad it is not afraid now.

BUSINESS SESSION.

In the absence of President Houghteling, of Chicago, First Vice-President Davis, of Philadelphia, called the Convention to order, in a hall admirably adapted for its purposes. A cordial welcome to Richmond was extended by Council Member Thomas C. Ruffin, who spoke of the historic character of his city. A long list of names of Brotherhood men who have died during the year was read, and prayers were said. The Convention elected William C. Sturgis (New Haven), President, R. A. Robinson (Louisville), C. S. Shoemaker (Pittsburgh), and G. F. Finney (Savannah), Vice-Presidents, and Duff G. Maynard (New York), E. L. McDonald (Louisville), and J. C. Wagner (Philadelphia), Secretaries.

REPORT OF THE COUNCIL.

The report of the Council, next read, was in many respects the most discouraging one ever presented to a Convention. Even the known conservatism of the Council, and the necessity to present to the Brotherhood at large the facts concerning the movement, failed to dispel the gloom which the reading of it by Assistant Secretary Montgomery produced. There has been a net loss of 14 chapters during the year, and the average membership of each has fallen during the last eight years from 14 to 10. The report suggested either that some men ceased to work or were doing so outside of the Brotherhood, and said that the recruiting of new men was perhaps the greatest question before the organization to-day, if it is to go on.

There were words of appreciation for retiring secretaries, Messrs. Hadden, Peyton, and Wood, the latter of whom has been General Secretary for nine years, but retires to become Corresponding Secretary of the Board of Missions. *St. Andrew's Cross* has fallen considerably in circulation. Only two in three Brotherhood men take it. Its financial condition was declared to be unsatisfactory, and mention of its discontinuance was made. The treasury of the Brotherhood, apart from the *Cross*, is not in good shape. Members do not pay their dues. The Self-Denial Week, tried for several years, was found last year to be a failure, and so at Columbus it was decided to try voluntary offerings. But this plan brought in last year \$2,126 from 736 men out of a total of 13,000, and the amount is declared by the Report to be inadequate to the needs. It was stated that the organization would be stronger and be doing better work if members were making more sacrifices in its behalf.

Army work has been discontinued in part because the need has in some measure passed, and other Church agencies, especially in Manila, seem willing to take it up, and because there seemed to the Council opposition to it in the minds of many members. Frank E. Woods is just completing his third year as Brotherhood missionary in Japan, and the Bishop is about to put more work upon him.

"We recommend that greater attention be given to the question of missions. There is work to be done and information to be acquired and disseminated. We should like to see every Chapter engaged in some form of mission work, both by establishing and main-

taining Church services in places at present unprovided with them, and by endeavoring to further the welfare of the general missionary work of the Church. In view of the present widespread error with regard to the value and results of missions in China, we should like to see five hundred groups of Brotherhood men devoting at least one evening a month for the next year to a systematic study of the record of missions in that land. Abundant material is at hand for the purpose. We are prepared to make detailed suggestions to any who may desire them. And again, we should like to see the Brotherhood undertake the careful distribution of missionary leaflets and other publications. In this way a large amount of accurate information could be imparted. The officers of the Missionary Society of our Church would welcome such aid and would supply the material without cost."

"In obedience to the instructions of the Columbus Convention, your Council has suggested to the Councils of other National Brotherhoods that the Rule of Service should be conformed to the terms of the Washington Basis of Union as a step towards such restatement as may ultimately be agreed upon. The Washington Basis reads: 'The Rule of Service is to make an earnest effort each week to bring at least one young man within the hearing of the Gospel of Jesus Christ.'

"The only definite reply is from the English Council, which is adverse to the suggestion, on the ground that it deems it unwise to make any temporary change in the wording of the Rule, and believes that whatever change is made should be made directly rather than indirectly. The Special Committee of this Council, appointed under the instructions of the Baltimore Convention to consider the question of a restatement of the Rule, will present a further report.

"Whatever action may ultimately be taken in this matter, we would remind you that the Brotherhood of St. Andrew has reached that point where the test of membership should be more far-reaching than the merely literal keeping of its Rules of Prayer and Service. The Brotherhood was founded for the purpose of spurring men forward to a recognition and acceptance of the first principles of the Christian religion. If we are prepared to take our position on the fighting line for the extension of the Kingdom of God, if we are prepared to give ourselves to the winning of men to His service, then we will not only keep these Rules in the letter, but we will vitalize them by constant prayer and service. If we are not prepared to take our position out and out for Christ, and fight on the firing line, then neither these Rules nor any other rules will avail."

The Juniors made rapid strides last year, gaining 44 chapters, and the statement was made that plans are under consideration for the development of this work along safe but advanced lines. The assertion is often made that boys drift away from Sunday School and Church. They do not drift. They simply follow the men, and upon this statement an appeal is made by the Council to mend their ways.

There was no discussion following the Report, but some protests were read from chapters against the proposed changes in the form of the Rule of Service. Greetings were ordered sent to the Daughters of the King, in session in Pittsburgh, and greetings were received from Councils in Canada and in England. Treasurer John P. Faure made a statement to the effect that his accounts were not in good shape, and he wanted time to prepare them. He mentioned the question of a new Treasurer.

"THE KINGDOM OF GOD IS WITHIN YOU."

Printed reports of Brotherhood Conventions lose much. They cannot contain the spirit of the meeting. For example, WILLIAM C. STURGIS, who made one of the two addresses of Thursday afternoon, does as much with his manner, his personal earnestness, his spirituality, as with his text. His addresses are never applauded while he is delivering them. The time is too precious for applause; what he says, and his manner of saying it, too important and impressive. The applause comes at the last. He spoke on the topic "The Kingdom of God is Within You." His first point was the recognition of the absolute authority of the King. He mentioned the fleeting character of earthly kings; in an endeavor to bring out the meaning of the word "absolute," reciting most dramatically the lines from Richard III. Then he pointed to the spontaneous service of St. Paul as a slave to Christ, and the significance of St. Paul's mention of that slavery to the Romans, a people into whose every civic notion the idea of slavery was interwoven.

We are offered in our day many guides. There be lords many and gods many, and in it all comes bewilderment. People want to follow their own notions, trusting to them rather than to the Lord Jesus Christ. An Indian guide in northern New Brunswick went out to look for a new route over which he was to take two men next day. Snow began to fall. The night passed. In the morning the men started out to see if any trace of their guide could be found. Not a hundred yards away he sat, his back against a tree, partly covered with snow,—dead. In one hand was his compass, broken, and in the other the stone with which he had smashed it. Losing his way he had tried to rely upon his own sense of direction. The compass contradicted that sense and he smashed it in his despairing agony.

A few years ago there died a man who in youth smashed his compass because it told him what he did not believe. Robert Inger-

soll froze to death at last, after having tried to induce many others to follow their own, rather than God's compass. Mr. Sturgis begged Brotherhood men to have confidence; to believe that they could do what they wanted to do. If they expected defeat, they would get defeat, and deserve defeat. If they started out to try, Jesus being their Helper, they could not fail. Go back to your work expecting, not defeat, but success.

MISSIONARY.

Mr. Sturgis was followed by JOHN R. MOTT, of the Student Volunteer Movement, who gave a general missionary talk, especially concerning countries he has visited. He made the point that if the Brotherhood is to be missionary, each chapter, and each member of a chapter, must be missionary.

THURSDAY EVENING SERVICE.

Nothing could have been more helpful than the simple service on Thursday evening in preparation for the Corporate Celebration of the following morning. Imagine a historic church filled with young men; no choir or assisting clergy to help. There was only the REV. T. D. BRATTON, of St. Mary's, Raleigh. Going into the pulpit, he led in an unusual and yet exceedingly helpful series of three addresses, which were separated by periods of silent prayer. He read also some prayers and collects that were wonderfully well chosen. Assuming that the place of love in the world, in the Church, in the divine plan of salvation, is understood, he took the practical side of the preparation, and of the average Brotherhood man's experiences. His central word was *fellowship*—its basis, its bond, and its proof. On the basis he used the incident of the coin and its superscription, and made the word take on a material phase,—religion and politics. Men should do, not what they please, but what they ought to, with their own. He contrasted the verses beginning respectively "Be ye sure that the Lord," etc., and "For God so loved the world that He gave," etc.

Confidence is the first essential of our dealings with men, as faith is the first essential of our dealing with God. Others have a right to deal with us as we are. Our duty to others involves the obligation not to deceive them. Confidence is to society what cement is to a stone wall.

Under the last heading he said that sympathy is the voice of love. Following his third address he had the kneeling men recite with him the lines beginning, "Though I speak with the tongues," etc., and following the address on Confidence, the same was done with the Fifteenth Psalm, a re-reading of which will show its remarkable appropriateness.

THE CORPORATE CELEBRATION.

About eight hundred men were at the church on Friday morning for the Corporate Celebration. The arrangements were in every way admirable, as they usually are. Bishop Gibson was the celebrant, and he was assisted by the Rev. L. R. Mason (Richmond), the Rev. Preston Nash (Richmond), and the Rev. Clifton Macon (San Francisco). It was an inspiring sight to see a large church almost completely filled with men, who had gathered at an early hour to receive the Holy Communion; according to the ancient custom of the Church—before they had partaken of earthly food.

FRIDAY MORNING.

One would think that with a convention hall on the roof of the hotel in which three in four of the delegates to that Convention sleep, the attendance ought to be prompt in gathering. As a matter of fact, delegates at Richmond were slower getting into the hall than they have ever been. It was half an hour after the prescribed time before the Convention got to work on Friday morning, and although it started nearly on time for the afternoon session, many men came in late.

The morning session was a business one.

THE NEXT CONVENTION.

The chief business was the getting of an expression from the Convention about where it wished to meet next year. The Council decides the matter, but the expression of the Convention is usually followed. Philadelphia and Detroit were applicants for the honor, the latter coupling its invitation with the condition that it be a July meeting.

On one hand was the probability of a very large meeting, for Philadelphia has by far the strongest Local Assembly in the Brotherhood, and geographically it is the centre of a large membership. On the other hand there was an experiment of a change in date and a meeting place in a city where the Brotherhood is weak. The Convention decided to try the experiment, and recommended Detroit. That which turned the tide was the belief that many men are kept away from conventions by their inability to be absent from business in October. Students in colleges, boys in school, these were held to form, also, the mass of those who have rights which others ought to respect. There was argument that the Brotherhood, being rather weak at present, ought to go to Philadelphia next year, get strength from a great convention, and try its experiments later. But the members were in no such mood, and Detroit won easily. A strong card in Detroit's favor was a letter from the Mayor of Detroit, himself a Brotherhood man, endorsing the invitation.

BIBLE CLASS LESSONS.

For some time the Brotherhood has had a committee on Bible class lessons. In its report, read on Friday, it stated that it was, in conjunction with the Joint Diocesan Lesson Committee, preparing lesson outlines for the next five years. At its request it was therefore continued. Figures were given for the Army work, already mentioned in the report of the National Council. The amount received for it was \$6,228, and there is a small balance on hand.

JUNIOR DEPARTMENT.

The Junior Department Report, read by Secretary Owens, in the absence of Chairman Miller, showed that the Denial Week, which proved not productive of large results among the seniors, is practical, expedient, and helpful. There have been a growth of 45 chapters, more coöperation in Local Assemblies, some breaking down of parochialism, and a market established for information, experience, and encouragement. Boys make calls upon the sick, distribute literature, and invite other boys to church in a way that may well shame seniors. There has been also a growth in the spiritual life of the boys enrolled. These words of caution are given:

"Do not, in starting a new chapter or reviving an old one, be afraid of getting boys who are too young. Boys of eleven

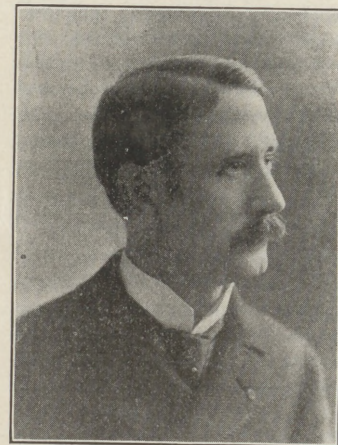
or twelve often make splendid workers. Observe the probationary period. Never start a chapter unless there is something definite for it to do, and after it is started see that every member has a definite part of the chapter task.

"We state our ever-increasing need for leaders to embrace our growing opportunities. Scores of boys in every State are waiting to be told to advance to a field that is large, and that with an enthusiasm and moral courage which shames us men, to learn in Christ's army the art of war against the sin which doth so easily beset us."

The afternoon was concluded with four excellent addresses, by H. D. W. English of Pittsburgh, on "The Rule of Prayer," Edmund Billings of Boston, on "The Rule of Service," Carleton Montgomery of New York on "The Need of Workers," and E. H. Bonsall of Philadelphia on "The Training of Workers."

THE RULE OF PRAYER.

MR. ENGLISH said the great need of the Brotherhood is not numbers of new men but greater consecration through prayer, of the men already in it. Chapters fail because their windows are kept shut, and members have their backs turned toward Jerusalem. Many a worker forgets, himself, to pray. He urges others to do so, and neglects, himself, to do it. We ought to learn to pray for God's Spirit, just as our lungs pray for air. When we learn this lesson, there will be no talk of a lack of spiritual health in the Brotherhood. He told the incident of five men who worked on five hundred, it appearing incidentally that he was one of the five. Their method was to send through the mails to selected addresses and so as to reach the recipient on each Saturday morning, postal cards on which were printed



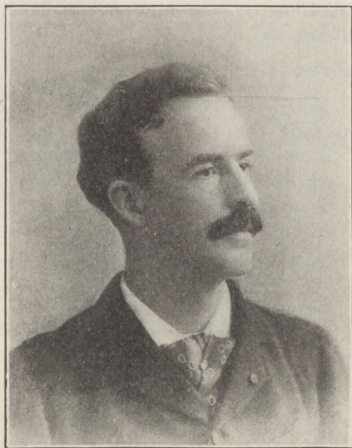
H. D. W. ENGLISH.

in large text, short Scripture lessons. In the corner of the card was an address which the recipient might use for the reply if he so desired. For a long time no response whatever came. At last responses began to come, actuated by mere curiosity. Even these were very few when compared with the large number sent out. The men were not, however, discouraged. Each week, when the cards were mailed, the men met and prayed for the message they bore. Then each day they prayed individually for the missions of the cards. At length replies began to come. There were invitations to call, and the result as a whole was most remarkable. It proved beyond question that God does answer prayer.

Mr. English related his visit to one man, ill unto death, who had been reached and brought to Christ through this postal card effort. Mr. English said, however, that the postals were merely the method; that which accomplished results was the answer which God gave to prayer.

THE RULE OF SERVICE.

Mr. Billings, who is a Boston social settlement worker, talked of persistent effort in the application of the Rule of Service; the Rule in its broad and not in its narrow sense. Without making it at all personal, the fact came out that he had himself worked upon



EDMUND BILLINGS.

one man for twelve years and has not yet succeeded. Still, he believed as firmly as he believed in the Brotherhood and in God that he would eventually bring that man into the Church; it might be that he would yet appear on a Brotherhood convention platform as a speaker. He urged personal work, and deplored bureaucracy of modern times. He said he never knew a committee to shed a tear. He warned men who tried sometimes to hide their religion from fear of being charged with cant, that there is danger of going too far. A judge in Portland, volunteering to do some Brotherhood work, was sent by his rector to call on a

man who proved to be a tip-stave in his own court. The man, considerably astonished, exclaimed that he never knew the Judge to interest himself in anything of that sort.

Mr. Billings wondered if Brotherhood men in general let their light shine so poorly, and mentioned the struggle it cost him to dictate his notes, those which he held in his hand, to his office secretary. The latter knew him in a business way. A rector from a Boston suburban parish came one day for Mr. Billings to show him the Settlement work of Boston. He was shown all of it, and exclaimed at night at being pained over the fact that the Church was left out of all of it. The worker replied that every person whom the priest had seen that day was a follower of Christ. Had they not been they would not be at work as they were. Mr. Billings deplored the hiding of our true colors in this way, and wondered if others were as easily led to think of Brotherhood men as outside the Church, and as working on solely humanitarian lines, as was this suburban priest concerning these Settlement workers.

THE CHURCH'S CALL TO YOUNG MEN.

BISHOP HALL of Vermont commended in his address at the Friday evening session, the action of the Brotherhood Council in excluding the clergy from the platform. Heretofore it has been the custom, when opening different sessions, to call upon some convenient priest at hand to say the prayers. This time the presiding officer of convention or conference said the prayers at every session. The Bishop, whose topic was "The Church's Call to Young Men," urged the old men of the Brotherhood to put young men forward, to put them on the Council, to give them places on the convention programmes, to make them presiding officers of conferences, to use them in all possible ways. He counseled them not to distrust inexperience. To trust it is necessary if new blood is to be brought in, and new blood must be brought in. Even the House of Bishops would get into a rut and the Church would suffer were not new men coming constantly into it.

Suppose beginners make mistakes. There are always plenty of people on hand to tell them of them. Never fear about that. It is probable that the most active days the organization has yet seen were those at the beginning of the movement, when everybody was fifteen years younger than now, and all inexperienced. Bring in the young blood. Keep the clergy off the platform and the programme. When the Brotherhood can produce such men as I have heard here speak upon spiritual matters, with such breadth and depth as I have heard them speak, there is no need to call upon the clergy, not even upon the Bishops, for speakers to discuss questions, to present matters belonging peculiarly to lay effort within the Church.

The hall was crowded, it being the largest meeting so far. The special phase of the topic of the Bishop was "The Church's Call to Young Men of To-day." He went to the sixth century for his cardinal illustration, relating graphically the story of Gregory the Great and his discovery in the market place of Rome of the fair slaves that came from Britain. Interested in souls, as every Bishop ought to be, he sent St. Augustine to Britain and bade him claim all that was pure, all that was beautiful, for the Christ in whose Name he came. That, he said, is the call of the Church to-day. She wants now just what she wanted a thousand years ago, the best service of the best men. The Bishop observed that he might, if what he heard were true, mention in the lives of the young men of to-day much that is impure because sensual, destructive because skeptical, distractive because frivolous, and damnable because dishonest. But he purposed to mention nothing of the sort. The average man does not need to be told that he ought to lead a better life. He knows he ought. What he does need to be told is that he can lead a better

one, how to lead it, and about the Christ who will help him to lead it. The Church preaches a constructive Gospel of hope, not a tear-down one of criticism and pessimism. To deliver the message as he outlined it is the mission of the Church, of the Brotherhood, and of the Brotherhood man.

The Bishop spoke of Methodist revivals, and said they filled a need, at least an apparent need, of the time. He feared that we had, in getting away from them, gone to the other extreme. While we ought not to employ methods that had very properly been condemned and discarded, we ought not on the other hand to go to a formalism without heart, or to stick to old methods because too conservative to adopt and adapt new ones. We know more than our grandfathers did, and in just so far as we are wiser, just that far are we bound to do more than our grandfathers did. We can recite the Creed. So could they. But we have advanced in Biblical knowledge as in other knowledge. We can understand the Creed better than they could, if we will. It is our duty to will. The Church can never shut her eyes to learning. As Gregory claimed the fair-haired Britons for Christ and His Church, so must we claim fair knowledge for Christ and His Church.

Pointing to the rallying of the Rough Riders around a leader, he bade Brotherhood men to point those for whom they labored to that Leader who was and is fair-haired in all possible senses; beautiful and perfect in body, and a God in soul.

WORSHIP AND WORK.

ROBERT E. SPEER, one of the secretaries of the Presbyterian Board of Foreign Missions, was the second speaker. Like the Bishop of Vermont, to report him is to lose much of the inspiration. His points were many, and the great throng sat, as under the Bishop, silent and almost breathless to the end. Here are some points:

The thought of men is making men of to-day. That is, men make themselves upon the ideals of other men. To start out with the purpose of searching and finding out God is to start out largely on one's own strength. The true condition is the Father seeking the lost children, not the children seeking the Father. The Incarnation is the great call with which he should illumine his topic, "The Christian's Call to Worship and to Work." Christ Himself came forth to show that He is Himself the call.

True worship is not the singing of psalms and the hearing of sermons, but the living of the life. He spoke of the manly ignorance of sin. Christ drove the dishonest merchants out of the temple, but He did not know the ins and outs of their sins in order to be able to do so. "Slumming" is not a pre-requisite to help for the slums. He said we are not here to live lives of ease, but to work. Quoting a verse, which he admitted was rather more plain than polished, and which contained a line about one getting his shoulder skinned in an attempt to do something worth while, he asked what shoulders were for but to be skinned, what we had hearts capable of bearing the sufferings and sympathies of others for, if they were not to bear them, and to do it without boasting. His climax was the incident of the return of the *Oregon*, barnacled and battle-scarred, but victorious in a battle which put the whole world ahead many years and set a new pace for American history; a battleship which was also the grandest religious tract America ever sent out. For his part, and he hoped for every member of the Brotherhood's part, he wanted to go home as the *Oregon* did. He expected to fight many years yet, but when the summons came, it mattered not to him how many the scars won in honest war for Jesus Christ.

SATURDAY'S SESSIONS.

Saturday brought a slight release from the strain of the two preceding days. There was a gap in the programme, which was to have been filled in by a trip to old St. John's, but it proved rainy, and not many went. Old St. John's, it will be remembered is the Church in which Patrick Henry made his speech, familiar to everybody; thanks to the school-book makers of past days. The boys came in for some meetings and a reception tendered by the Richmond boys, at which there were some splendid things to eat.

BUSINESS MATTERS.

The special matter of the morning session's opening was consideration of a change in the wording of the Rule of Service. A committee was named at a former convention to confer with other Brotherhoods on the matter. This committee, Silas McBee, chairman, reported itself unable to accomplish anything, and asked to be discharged. John W. Wood, asked to explain the situation as secretary, said that the English Brotherhood was unable to formulate its desires, but felt with the United States that some change might be desirable. The Canadian Brotherhood stoutly deprecated any change. Hence the committee arrived at the conclusion that probably it was wise to drop the subject for a time. The convention seemed to feel otherwise and debated the question for an hour. There appeared to be a pronounced feeling on the part of many that well enough ought to be let alone, but there was also a considerable number who wanted a change. No definite phrase was suggested, and a motion, was finally passed continuing the committee, but expressing no opinion, other than the implied one, whether a change was desired or not. It developed that most of the leading Brother-

hood men, including Messrs. Wood and McBee, desired a change, even if it were necessary first to abrogate the concordat between American and other Brotherhoods.

When reports came to be furnished the convention, it was shown that the Council deliverance of the year was unusually conservative, when compared with the basis upon which it rested. It was shown that the official organ is in excellent financial shape, that there is no tangle in the accounts of the treasurer, that the Brotherhood owes nothing to anybody that it has not ample money and bills receivable to pay, that the Brotherhood fund is receiving support, and that the convention as a body and according to the testimony of the treasurer himself, took more downright interest in financial details than any convention before. There were several very liberal offers of money for mission and general Brotherhood work, and it was practically decided to have, for the support of the Brotherhood fund, a self-denial period, and also to solicit larger sums from any who desire to contribute the same. The matter was left, however, in the hands of the Council, with instructions to announce its decision at an early date.

Votes of thanks were extended to everybody, and the votes were deserved, for better convention arrangements have not been had in any city, nor a heartier welcome. The new Council, elected on Saturday, is the same as the old one, with the exception of three names. Messrs. John Seeley Ward, Jr., St. George's, New York; James Laidlaw, Trinity, Portland, Oregon; and H. R. Braden, St. Mark's, Berkeley, Cal., retire. In their places are chosen William Braddon, St. Joseph's, Queen's, Long Island; Frank R. Rowell, St. Mark's, Seattle; and Chas. B. Castner, Christ Church, Nashville.

Our accounts of Saturday afternoon and evening and of Sunday are not at hand in time for this issue, but will appear next week.

[By Telegraph.]

COUNCIL MEETING.

The new Council met and learned with regret that Mr. J. L. Houghteling, who has been President of the Council since the beginning, declined re-election on business reasons and to give others opportunity to serve the Brotherhood. The Council thereupon elected Mr. H. D. W. English, of Pittsburgh, one of the speakers at the Convention, and long a leading man in the Brotherhood. When the election was made known to the convention, Mr. English was warmly

LONDON LETTER.

LONDON, October 5, 1900.

CHURCH CONGRESS.

THE Church Congress, which originated with the Ven. Archdeacon Emery (still Permanent Secretary at age of five-and-seventy), and inaugurated at Cambridge thirty-nine years ago, met this year at Newcastle-upon-Tyne, where it was held once before in 1881. Although indebted to an Ely dignitary for existence, the Congress might possibly have failed to fulfil its purpose, had it not been for the sagacity and firmness of Bishop Samuel Wilberforce, who, when presiding over the Oxford Congress of 1862, opposed a strongly manifest tendency to bind the members by resolutions.

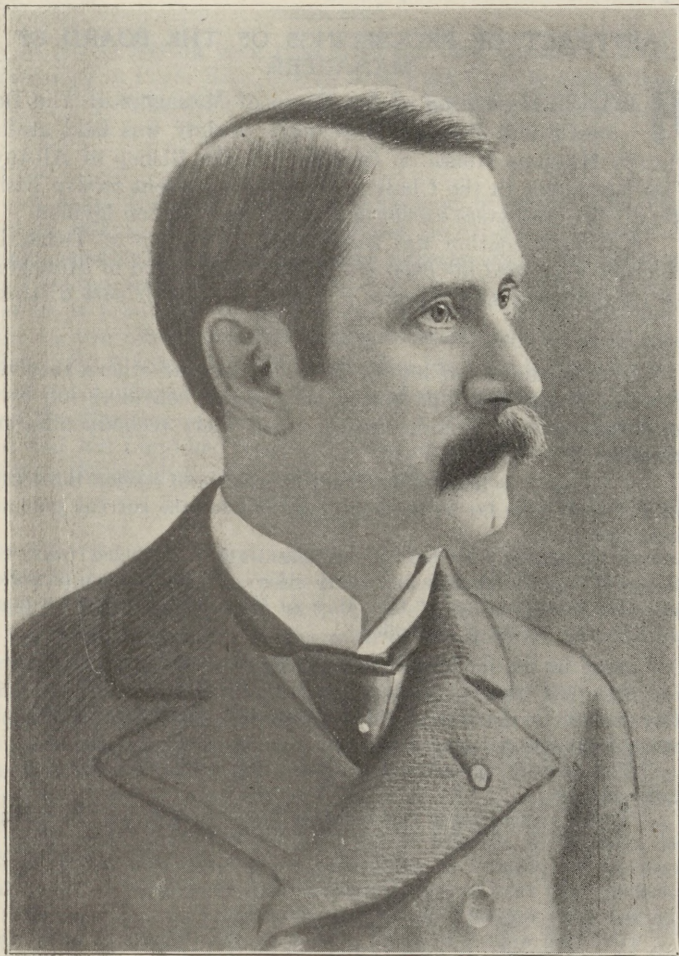
The Congress, which opened on September 25th and held meetings for four days, proved a success, despite the strong rivalry of the Electoral campaign; tickets to the number of 2,450 being sold, and many of the papers reaching quite a high level of attainment, some even brilliant. Besides the English Archbishops, there were present 13 prelates, among whom was the Bishop of Central Pennsylvania. Lord Halifax was the guest at old feudal Alnwick Castle, of the Duke of Northumberland, who is an Irvingite. One of the most attractive features always of the Congress is Mr. Hart's Ecclesiastical Art Exhibition, and this year such interesting things were shown as the "Hexham Bible" (probably Twelfth Century work of the monks of that once famous Northumberland Abbey), a mediæval chalice, an altar cloth worked by one of Queen Elizabeth's maids of honor, and a fragment of a robe worn by St. Thomas Aquinas.

The welcoming function took place at the town hall, where his Worship the Mayor presided, whilst in the Marketplace there was a somewhat different kind of greeting from the Kensitite "Wickliffe Preachers," who well-nigh exhausted themselves shouting "Down with priestcraft in our National Church; down with the Confessional."

The Congress sermons were delivered by the Archbishop of York and the Bishop of St. Andrews. His Grace, preaching in the Cathedral of St. Nicholas upon the Holy Eucharist, pleaded earnestly, and even eloquently, for the cultivation of a more tolerant type of Churchmanship, and for the cessation of "the fruitless reiteration of shibboleths in pulpits and in newspapers"—which was obviously intended for the *Church Times*, if not *THE LIVING CHURCH*.

The tone of the discourser was praiseworthy enough in a way, but doctrinally the Archbishop's latest utterance was no improvement on that in the Lambeth Reservation Opinion; his tolerant spirit being Melancthonian, his Eucharistic belief and teaching apparently Calvinian. The sermon was, regrettably to say, in defence of the "real absence," not of the Real Presence. Archbishop Maclagan contended earnestly, as any High Presbyterian across the border would, for our Lord's Presence "under some conditions and in some form in the celebration and administration of the Holy Sacrament"; but also insisted upon dissociating such presence (as of faith) from our altars. What seems a very novel distinction was sharply drawn between the Sacrament and the matter of the Sacrament. "When we go on to inquire," said the Archbishop, "under what conditions He is present, and whether His Presence is associated generally with the Sacrament itself, or attached to the consecrated elements, we enter upon a field of inquiry in which it is manifest that our conclusions can only be in the nature of private opinions as the result of pious speculations." His Grace asserted, moreover, *pace* the Prayer Book, the Canon of 1571, and Anglican doctors generally, that there is really not much, if anything, in the appeal to the Old Fathers and to Catholic consent.

The Bishop of Newcastle (Dr. Jacob), in his able presidential address, reviewed the history of his See, which was carved out from the Diocese of Durham (the great Church of St. Cuthbert) and founded in 1882—its first Diocesan being the present Bishop of Chichester, Dr. Wilberforce. The endowment of the Bishopric represents a capital of £75,000. At present there is no Cathedral Chapter, but one is in progress of equipment through the munificence of a few Newcastle laymen; only one canonry of the requisite number of four under Act of Parliament remaining unendowed. Touching on the subject of "The English Reformation," the great bulk of English Churchmen, the Bishop thought, would never surrender the principles involved in loyalty to the Bible, Catholic antiquity, and the Reformation settlement. As to "Church autonomy," there is a general agreement that the academical stage of the question has been passed and the time had come for a further advance; the



H. D. W. ENGLISH,
Newly Elected President of the Council.

greeted. When introduced, he stepped forward, and as the convention prepared to listen to an address, they heard simply the words, "Let us pray." Kneeling, Mr. English offered the collects for the First Sunday after Trinity and for St. Andrew's Day; and thus, by prayer instead of by talking, he entered upon his administration. The scene was most impressive.

Mr. English is a leading business man of Pittsburgh, and his election by the Council was unanimous.

true remedy for many "current difficulties" being found "in the corporate action of an autonomous Church."

Canon Overton, of Lincoln, in his paper on "Home Work," sketched in the graphic style of his well-known books the outlines of Church progress in the Nineteenth Century. He put in a plea for "the despised years" prior to "the critical year 1833," years that saw "an immense impetus given to foreign mission work." Nevertheless, there never was a time when there was a greater need for a Church revival. The enormous majority of Churchmen, clerical and lay, required "to be taught, and required to be moved." It was not that they were hostile to the Church of their fathers, but they seemed to have "no definite opinions about the Church, or about Christianity generally." Evangelical influence had decayed and declined, whilst old-fashioned High Churchmen had not made their influence felt. What was needed was "enthusiasm," and that was what the Oxford Movement created.

On the subject of "Elementary Education," a number of papers were read, one by Dr. Gibson, Vicar of Leeds, and ensuing discussion was joined in by the Primate and the Bishop of Central Pennsylvania. "If they wanted," declared his Grace, "to carry the country with them in a matter of this kind, they must infect the whole land with the feeling that this was the most worthy object upon which expenditure could be made by Christian people."

The American Bishop, who was well received, said he thought that his country was awaking to the fact that you could not separate religion from the teaching of the young, and he also believed that the time would come "when the American nation would be converted to the old Mother Church."

The Bishop of Southwark's paper on "The Cathedral System" bristled over with good points. "The ideal Cathedral," he said, "is the main wheel of the Diocese. . . . the central workshop of the diocesan operations. . . . Although the Cathedral is not the supplanter of parochial work, it should be the supplementer. . . . The Chapter should be the storehouse of the Diocese to which the parish priest can come for help."

The subject of "The English Reformation" produced some very learned and valuable contributions to Congress literature. Mr. W. H. Hutton, the ecclesiastical historian, said that the Reformation in England was "not a destroying, but a cleansing process," though he admitted that "the scrubbing of some parts was extremely hard." There was no intention to destroy the old Church, but to restore by "having her face washed." As to what the English Church was "committed" by the Reformation, it was to a loyal adherence to the Bible and to the three Creeds, to a rejection of Papal authority, and to acceptance of Crown jurisdiction "over all persons in all causes," and it has also "committed us to stand in the ancient ways."

The remarkably fine paper read by Professor Lock, Warden of Keble College, Oxford, which the *Guardian* considers "the most valuable which the Congress produced," was received with warm approval. At the beginning of this century, he said, we were in danger of idolatry—"idolatry of the Reformation." It was regarded by many as "the starting point of the Church of England," and the Reformers were looked upon as "ideally wise men and courageous martyrs for the truth," and the Prayer Book was thought quite "incomparable." But saner minds, like the late Dean Church and like Dr. Sanday, have "balanced the good and evil" in the Reformation. It was at bottom a healthy National movement, but Nationalism in religion has its limitations, which were indeed recognized at the time. "We can never be ultimately content," he said, "with a national Church out of communion with other branches of the Church." In regard to the relations of Church and State, the conditions of things is now totally different from what it was at the Reformation. Now Englishmen are not necessarily in communion with the Church, and any claim for Parliament to do what it did in the sixteenth century, or what Henry VIII. or Elizabeth did, is shattered against the wider principle that "only those who perform duties can exercise rights."

During the open discussion upon "The English Reformation," John Kensit figured quite prominently and for the time being the Congress was converted into quite a circus. "The sacerdotal party in our Church," he said, "would, if they had it in their power, do away with liberty of speech," and then he made everybody, including himself, roar with laughter by the announcement that "the Protestant army in Brighton" had chosen him to represent them in Parliament.

Chancellor Smith, in his paper on "Church Autonomy," said

that the effect of Henry VIII.'s act which gave both Crown and Parliament veto in Church legislation became completely nullified when Parliament ceased practically to be a House of Laymen. Canon Dundas expressed the view that the complete consolidation of the Church in England could not be achieved under two "Provincial Synods," with a separate and limited jurisdiction. It demanded the evolution of a single "National Synod," with supreme jurisdiction, such as that which met in Africa under the Primate of Carthage, or in Spain under the Archbishop of Toledo." Rev. Mr. Rackham, of Canon Gore's community, thought it was possible for the Church to obtain freedom under the Establishment. "If the majority of Churchmen," he said, "could only make up their minds that this self-government of the Church was not only desirable, but necessary, they ought to demand it from Parliament. They were such a powerful body that Parliament could not but give them their freedom."

On the subject of "The Housing of the Poor," Father Adlerley made a slashing speech. He knew, he said, a High Church lady who was always saying her prayers, but owned back-to-back slum houses in the Midlands. What he would like to see was one of those electric advertisements flash before her when she was saying her prayers, "How about your slums, back-to-back property?" He should like to get the jerry-builders and slum owners in the Confessional.

On the last day of the Congress, Canon Bernard of Bath and Wells, read a thoughtful paper on "The Ascension of Our Lord," and said that the Ascension was "as the complement, not of the Resurrection, but of the Nativity." To realize, he said, the aspect of the Ascension as the beginning of life in Christ we had but to set side by side the last discourses in St. John's Gospel and Plato's record in the Phorodo of the last hours of Socrates, who, though consoling his disciples, could not say, "I will come unto you." In the case of Socrates, his departure was "pure loss for those who were left," but as to our Lord, His departure was to His disciples, "gain." J. G. HALL.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS.

A STATED meeting of the Board of Managers of The Domestic and Foreign Missionary Society was held at the Church Missions House on October 9th, the Bishop of Albany, Vice-President, in the Chair. There were present twelve Bishops, all the presbyters except one, who is ill, and ten laymen.

A communication was read from the Bishop of Texas, in which he expressed his deep gratitude to the Board of Managers for its sympathy and interest in the time of their sore distress.

APPROPRIATIONS FOR MISSIONARY WORK.

A large number of letters from Bishops and others, received since the June meeting, having been under consideration by a committee of the Board, it was, upon their recommendation, resolved:

"1. That it is inadvisable if not impossible to rescind the action taken last May so far as the appropriations for the current year are concerned.

"2. That, in view of the communications received from the Bishop of New Hampshire and many others, the declaration of policy embodied in the action of last May so far as it affects subsequent years be and hereby is rescinded."

Later in the meeting it was furthermore

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

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

"That a committee of this Board be raised to report at the November meeting, in advance of the next appropriations, some plan of securing the promise of more general and more generous gifts for Missions; and that to that committee shall be referred the following and any other suggestions that may be offered.

"1st. An appeal to every Bishop in the Church to bring this primary obligation before the clergy and congregations of his Diocese in the way and at the time that may seem best to him.

"2nd. That provision be made by the Board to send special preachers to the larger parishes of the Church throughout the country, if possible during the coming Advent season, to make the plea for Missions.

"3d. That with the consent of the Bishops every clergyman be asked to appoint special men collectors in his parish to obtain from individuals gifts and pledges for the coming year to the General Mission work of the Church."

The Chair appointed as the committee under the foregoing

resolution: The Bishop of New Hampshire, the Bishop Coadjutor of Rhode Island; the Rev. Drs. Greer and Nelson, and Messrs. Thomas and Mansfield.

APPOINTMENTS.

Ten of the Bishops addressed the Board upon the subject of missionary appointments in the Domestic field, and where it was needful the Board approved the Bishops' action. One new appointment was made under the Woman's Auxiliary United Offering of 1898, at the instance of the Bishop of East Carolina; that of Miss Lucy Joyner at Bunyan, N. C.; and two other women were re-appointed.

ALASKA.

The Bishop of Alaska wrote that he was leaving St. Michael on Sept. 5th for the Yukon country, expecting to spend the winter at Tanana, making trips hither and thither as occasion might require. The Bishop and the Rev. Mr. Bloor, inasmuch as labor was ten dollars a day and it was impossible to secure mechanics even at that price, with their own hands had built a church at Cape Nome at a cost of \$2,000. Mr. Bloor solicits contributions towards the \$1,000 which is still unpaid. They have eighty communicants enrolled at the station and the services are very hearty. The Captain commanding has put the military post under Mr. Bloor's care and he will hold services for the soldiers on Sunday afternoons. They have secured property for the Church at Port Clarence. Lots are promised them at other places.

WORK AMONG SWEDES.

By resolution the Rev. Mr. Hammarskold, General Missionary among the Swedes, was authorized to solicit funds for an important work among his people in the Missionary District of Duluth, which project had already been approved by the Bishop, with the specific requirement that contributions should be transmitted through the Treasurer of the Board of Managers.

PORTO RICO.

A report having been read from the Rev. George B. Pratt, missionary in Porto Rico, now in New York City, he was authorized to undertake the raising of money for the church building at San Juan.

CHINA.

A letter from the Bishop of Shanghai of recent date was read *in extenso* to the Board, in which he expressed himself as deeply sensible of the affection and interest which the Mission has received from all the friends and Church people at home: that he is proud of the staff of the Mission; women and men alike having shown no sign of panic through all the troublous times. He further gave the information that the ladies who had been sent to Japan for safety were about to return to China; that Mr. Huntington and Mr. Roots had remained at Hankow, and that Mr. Lund had returned to Wuhu, where he was superintending the building of a missionary residence.

JAPAN.

The Bishop of Tokyo reported that one of the missionaries in a prominent position, who was also engaged by the Government for educational work, had proposed to contribute the whole of his missionary salary to the work of the Mission, supporting himself upon what he received by teaching in the national schools. The Board felt that it could not refuse the generous offer; at the same time it limited its acceptance to the term of the missionary's pleasure and cautioned him against undertaking so much and such varied work lest he break down physically. An appropriation of \$2,000 was made for the purchase of a plot for the residence of the Bishop of Kyoto, adjoining the Cathedral.

WEST AFRICA.

The Bishop of Cape Palmas announced the death of the Rev. T. C. Brownell Gabla, the oldest man in the service of the Mission; on the 29th of July.

MISCELLANEOUS.

The Auditing Committee reported that they had examined the Treasurer's accounts for the last fiscal year and also to the first instant, and had placed proper certificates upon the reports.

The Rev. Rufus W. Clark, D.D., of Detroit, Mich., and Mr. Rathbone Gardner, of Providence, R. I., were elected to membership in the Board to fill the vacancies caused by the deaths of the Rev. Dr. Heman Dyer and Mr. John Nicholas Brown.

THE CLERGY AND THE RELIGIOUS PRESS.

By T. P. W.

FROM a large acquaintance with the reverend clergy I have noted with surprise how few of them comparatively are subscribers for our religious papers. I mean the leading Church papers: *THE LIVING CHURCH*, *The Church Eclectic*, *The Churchman*, *The Guardian*, *The Catholic Champion*, etc.

Visit a physician's office, and his desk is covered with the best medical publications of Europe and this country—even among the humbler members of the profession, whose work is at some four corners, we will find a few medical journals which he receives regularly. The physician is obliged to do this to keep up with the times; to be posted as to the latest methods in saving men's bodies; to learn how the profession of which he is a member is carrying on its work; what its status is in the community. From the experiences of others he learns to guard himself against mistakes, and from their successes he derives comfort and encouragement in his daily work. Every man who is interested in some particular line of action, the bankers, the brokers, the architect, the manufacturer, the hotel proprietor, the stock raiser, the farmer, the educator, the hen and dog fancier—all these people feel the need of one or two more magazines or journals devoted to their speciality to aid them in their work. Indeed it is an absolute necessity for most men at the present day to have such assistance; in fact they cannot do without it, and hold their positions.

Then in the great and sacred calling of the ministry, why is it that Church periodicals are not better supported? The clergy as a rule are comfortably well off, and Church papers give them lesser rates than those accorded to laymen. We would not presume to accuse the clergy of lukewarmness or semi-indifference in their sacred calling, but this lack of interest in the Church press which we have noticed seems to us remarkable. It is a cruel slander which men who are indifferent to religion make, that "the clergy are in it for what they can get out of it"; but even if this were so, the religious periodicals would be a necessity just as much.

It remains, therefore, one of life's little mysteries why the clergy are not better patrons of their own periodicals. Reflexly, laymen would be awakened more to matters religious, if the clergy encouraged the publishers of our Church papers, which certainly are as valuable and as well edited as could reasonably be expected.

THE SECRET OF SERENITY.

IF WE WOULD be happy, says a writer in *The Church Eclectic*, we must unlearn foolish grief. We must value much what God values much, and set at a small price what He values little. If we could but do that, reserving our affections for those things that are above, how many adversities might befall us without disturbing our serenity.

Most of the worries of life are connected with that side of it which is of little value in the sight of God. The vexations of business, the perplexities and entanglements of housekeeping, the disappointment and bad service of employees, the cook, the clerk, the dress, the bargain, the dinner—these suggest a great many of the lesser griefs of life. They are fertile in hindrances to happiness. But it is almost always our own fault. It is because we attach an exaggerated importance to them. After all, are they worth the worry that they make? Would it not be better to take them as they come, deal with them as wisely and as patiently as we can, and then put them out of our minds? Some people actually die from the sting of gnats. They are worried into their graves by the petty cares of common life, whereas it is the counsel of Christ that we should not worry. He said that more than once. The Christian will make it a matter of principle not to worry.

THE UNION of Presbyterian churches recently completed in Scotland is only one instance of a world-wide movement towards bringing together the many branches of denominations which hold substantially the same belief and are under the same form of government. Another instance is in progress on the other side of the world. Methodist union has advanced with somewhat halting steps in Australasia, but it will, in all probability, be an accomplished fact within two years. In Queensland, South Australia, West Australia, and Tasmania, it has been accomplished. In Victoria it is fixed for 1902, and it is practically certain in New South Wales in the same year. The last step but one was taken in the latter country in July, when the Primitive Methodists decided for union by a majority of nearly nine to one. The last step will be taken in a few months when the Wesleyan Conference, acting on this vote, takes the necessary means to consummate the union. In New Zealand the Primitive Methodists decline union. But probably what has been done and is being done in the other colonies will have an educative effect on them also.—*Congregationalist*.

MILWAUKEE DIOCESAN COUNCIL.

TUESDAY, Oct. 9th, found the reverend clergy and the lay deputies of the Diocese of Milwaukee gathered together in their Cathedral Church to assist at the usual high celebration of the Holy Eucharist preceding the opening of the Fifty-fourth annual Council of the Diocese. The Bishop was celebrant, assisted by the Rev. Drs. F. Durlin, of Madison, and E. P. Wright of Milwaukee. The sermon was preached by the Rev. A. H. Barrington, of Christ Church, Janesville, on the Reproduction of the Christ-like Life, as a means to conquer the besetting sin of the age—insincerity. The offerings were devoted to the Episcopal Residence fund.

Immediately after the close of the service the council was called to order in the Cathedral Guild Hall by the Bishop, forty-seven clergy and a fair proportion of representative laymen being present. After the appointment of the committee on credentials the Council adjourned till after luncheon.

At 2 p. m. the Council reassembled, and, after roll-call of the lay deputies, was duly organized by the election of the Rev. C. B. B. Wright, Ph.D., as secretary, and the Rev. G. F. Burroughs as assistant secretary. The Bishop also re-appointed Mr. Wm. Ruger, of Janesville, as Chancellor of the Diocese, the Ven. E. P. Wright, D.D., P. C. Webber, and J. J. Wilkins, D.D., as Archdeacons of Milwaukee, Madison, and La Crosse, respectively, with the Rev. Messrs. C. L. Mallory, March Chase, and J. J. Wilkins, D.D., as Deans of Convocation. These appointments were all ratified by the Council by a rising vote. The Council then listened with exemplary patience to the usual lengthy and somewhat dry, but at the same time very important, reports of the diocesan Treasurers and of the Standing Committee. For the first time in many years the Treasurer of the Board of Missions reported a surplus, but this good news was more than offset by the announcement of a deficit of over \$2,000 in the endowment fund. The report on this fund was mainly taken up with the presentation of a proposed new canon, doing away with the present cumbersome, four-fold basis of assessments on the parishes and missions of the Diocese, and replacing it by assessments on the single basis of current expenses. It also recommended that the arrearages of any parish or mission in their assessments should be charged up against such parish or mission, together with interest on same till both principal and interest were paid. The committee also called the attention of the Council to the plan recently put into operation in the Diocese looking to the completion of the endowment fund, and the consequent extinguishing of all assessments entirely, by the life insurance plan. This plan makes it possible for any person so disposed to take out a certain amount of life insurance maturable in ten years or at death for the benefit of the Diocese. This plan was put before the Diocese by a circular letter some time ago, and the committee was able to announce that over \$15,000 had already been secured in this way. It is hoped that at the end of ten years a sufficient sum may have been given by this plan to provide the necessary income for the fixed charges of the Diocese, and so to relieve the parishes and missions from the present assessments. The manager of the Insurance Company issuing policies on the above plan was introduced to the Council and very materially assisted the members in fully understanding the working of the system. This brought the afternoon session to a close, the Council adjourning for the evening missionary meeting in the Cathedral.

At the latter, the Bishop read his annual address, which showed healthy progress throughout the Diocese; and missionary addresses were made by the Hon. B. F. Bryant, the Rev. D. C. Garrett, Mr. L. B. Prince, and the Rev. F. K. Howard.

SECOND DAY.

The Council was called to order on Wednesday by the Bishop, after matins, and, after the reading of the minutes, listened to the report of the Board of Missions, which emphasized the fact of increased activity throughout the Diocese along missionary lines, and the reports of the Deans of the Convocations showing different phases of work in the various divisions of the Diocese. The finance committee here introduced a novelty in the shape of proposing an appropriation of \$100 for the diocesan treasurer. This was unanimously approved by the Council. Certain alterations in the canons brought forward by the committee on canons failed of adoption. The Standing Committee of the Diocese was here elected, the following being the members for the coming year: Clerical, the Rev. Messrs. W. W. Webb, D.D., C. L. Mallory, A. Piper, D.D., and J. Slidell. Lay, Messrs. L. H. Morehouse, E. P.

Brockway, F. H. Putney, and J. L. Bostwick—the old committee re-elected. The endowment fund committee presented a special report recommending that the Bishop be requested to appoint a committee of three to devise ways and means to extinguish the present deficit without imposing a special assessment for that purpose on the parishes and missions. The committee stated that a promise of \$500 had been received for this purpose and thought that if the delinquent parishes and missions were approached with a request as to what they would pay provided the arrearages were wiped out, and then the matter presented to the Diocese as a whole for the action of individual Churchmen, the necessary amount might be raised. This was approved by the Council, but the Bishop asked for time to select the committee, stating, however, that the Rev. A. H. Barrington, the chairman of the endowment fund committee, should be a member. The Bishop nominated the Rev. D. C. Garrett, of Oconomowoc, and Mr. L. H. Morehouse, of Milwaukee, to represent the Diocese at the Missionary Council, which meets this fall in Louisville. These appointments were unanimously approved.

The delegates to the General Convention of 1901 were now elected, the following being chosen: The Rev. Messrs. W. W. Webb, D.D., C. L. Mallory, A. Piper, D.D., and A. H. Barrington, and Messrs. L. H. Morehouse, E. S. Wright, G. E. Copeland, and G. H. Francis. The alternates were the Rev. Messrs. H. E. Chase, March Chase, G. F. Burroughs, and D. C. Garrett, and Messrs. J. L. Bostwick, W. J. Starr, T. M. Cary, and A. F. Warden. The present clerical members of the Board of Missions were re-elected, while an entire change was made in the lay members, Messrs. B. F. Bryant, W. H. Landolt, H. Ranous, and A. H. Lance being chosen.

During these elections a long and sometimes wearisome discussion had been carried on anent the proposed new method of assessing the parishes and missions; finally, however, the proposed canon was adopted with the exception of the section which seemed to revive the old credit system, so long a bugbear to the Diocese, and which is now brought to an end. The assessments will now be made on the single basis of current expenses, this being the plan also used in the Diocese of Pennsylvania. With the reports of the various committees of the Council—none of which had anything startling to report—and the passage of the usual complimentary and routine resolutions, the Council adjourned, after the Bishop had pronounced the benediction, *sine die*. The Council had been rather uneventful but on the whole harmonious and very pleasant.

THE EXPLODED DEVIL.

Men don't believe in a devil, now, as their fathers used to do;
They have opened the door of the widest Creed to let His Majesty through.
And there isn't a print of his cloven foot, nor a fiery dart from his brow
To be found in earth, or air to-day, for the world has voted it so.

But who is mixing the terrible draught that palsies heart and brain?
Who loads the bier of each passing year with ten thousand thousand slain?
Who blights the bloom of the earth to-day with the fiery breath of hell?
If the devil isn't, and never was, won't someone rise, and tell?

Who dogs the steps of the toiling Saint? Who digs the pit for his feet?
Who sows the tares in the field of time wherever God sows the wheat?
The devil is voted not to be, and of course the thing is true,
But who is doing the terrible work which the devil alone should do?

We are told that he does not go about like a roaring lion now,
But whom shall we hold responsible for the everlasting row,
To be heard in Church and State to-day, to earth's remotest bound,
If the devil by unanimous vote is nowhere to be found?

Won't somebody step to the front forthwith and make his bow and show
How the frauds and crimes of a single day spring up? We'd like to know.
The devil is voted not to be, and of course the devil's gone,
But simple people would like to know who carries his business on.

—Selected.

IN A POSTSCRIPT to a recently received letter, the Archbishop of Cape Town gives an encouraging account of the way in which the work of the Church is going on, in spite of the troubled state of the country. The Archbishop says: "I am having a most interesting Confirmation tour through Swellendam, Heidelberg, Riversdale, and Mossel Bay. It is wonderful to think how the work has grown since I first came to these parts, just twenty-five years ago. On this journey I shall have visited no less than ten mission stations, which did not then exist. Earnestness is most visible. An old man of eighty-three, with his wife over seventy, were confirmed this day fortnight at Slang River; the next morning they both walked over eight miles to the early celebration. At the same place a colored laundress walked over in spite of her work eight miles and back before her confirmation at 3 p. m.—Church Record.

HELPS ON THE Sunday School Lessons

JOINT DIOCESAN SERIES.—THE CATECHISM.

GOD THE HOLY GHOST.

FOR THE TWENTIETH SUNDAY AFTER TRINITY.

Catechism, Q. 6, paragraph 3. Text, 1 Cor. iii. 16. Scripture—"Given by the Spirit," 1 Cor. xiii. 3-13.

IT is important to remember that the Holy Ghost is not a mere influence, or tendency, or manifestation of God, but is a Person, separate in identity from the Persons of the Father and the Son, though united with these in the unity of the Godhead. That the Holy Ghost is a separate Person may be gathered from many texts of Holy Scripture, such as Acts v. 3-4, in which persons who lied to the Holy Ghost are said to have lied to God; by comparison of St. John iii. 6, with I. John v. 4; of St. John vi. 45, compared with I. Cor. ii. 13; of I. Cor. iii. 16, compared with I. Cor. vi. 19; and of II. Tim. iii. 16, compared with II. Peter i. 21. Moreover we are baptized in the Name of the Father and of the Son and of the Holy Ghost, thus declaring the three Persons of the Godhead to be on an equality each with the other. The language of the Nicene Creed concerning the Holy Ghost speaks of Him as "Lord and Giver of Life," and defines His existence in the language, "who proceedeth from the Father and the Son." It is further declared of Him that with the Father and the Son together, He is to be worshipped and glorified, and that He spake by the Prophets.

The phrase, "Lord and Giver of Life," does not literally mean, Lord of Life and Giver of Life, but may be better understood by inserting a comma after the word Lord. We declare our belief in the Holy Ghost as the Lord, similarly to the belief in God the Son as Lord. We acknowledge by that term the Godhead of the Holy Ghost. As Giver of Life, we understand that it is by the office of the Holy Spirit that the spiritual birth in Baptism is accomplished, by which a new life is begun in the family of God.

It is impossible for us to explain in plain language the meaning of the phrase, "proceedeth," by which the existence of the Holy Ghost is stated. The term is used in the Creed because we find it applied in this manner in the text, St. John xv. 26, where our Lord speaks of Him as "the Spirit of Truth which proceedeth from the Father." It is impossible for us to explain just what is meant by this term, but we use it in order to prevent the impression that might otherwise be given, that the existence of the Holy Ghost was less than eternal, and because it is right to use scriptural language to express such mysteries, which cannot be adequately stated in human language. In the Nicene Creed, as used in Western Christendom, the statement "proceedeth from the Father," has the further addition, "and the Son," which, however, as we have seen, is not included in the Creed as it is used in the Orthodox East. In order to explain this, then, we have only to refer to such portions of the Bible as show beyond doubt the fact that God the Son also sends forth the Holy Spirit, so that the latter may rightly be spoken of as proceeding also, though perhaps in a somewhat different sense, from the Son. Some of these instances are Gal. iv. 6; Rom. viii. 9; Phil. i. 19; I. Peter i. 11, etc.

The chief office of the Holy Ghost as exerted on earth, is that of guiding the Church "into all truth." It is this guidance by the Holy Ghost which is promised to the Church for all time, that leads us to believe that it is right for us to give obedience to the Church, so that the voice of the holy Church, when consistently declared alike in all ages of her existence, is to be accepted as the voice of God. It is the Holy Ghost as well who operates in the Church through her ministry. We have already intimated that the new spiritual birth of the Christian is accomplished at Holy Baptism by means of the Holy Ghost as the "Giver of Life." In Confirmation, moreover, the Holy Ghost is more fully given to the individual, to assist him in the Christian life, and the gifts of the Holy Ghost in Confirmation are spoken of in the Confirmation Office as seven-fold. In Ordination, it is the power of the Holy Ghost that is given to the deacon, priest, or Bishop, for the official

work of the ministry, as indicated in such texts as Acts i. 8, Acts xiii. 2, and St. John xx. 22. The official work of the ministry, though exercised at the hands of sinful men, is in reality the act of the Holy Ghost. Thus, in declaring the remission of sins, the priest acts as the mouthpiece of the Holy Ghost (St. John xx. 23). He, the Holy Ghost, confirms through the ministration of the Bishop at Confirmation (compare Acts viii. 17, Acts xix. 6). He is associated in the accomplishment of the mystery of the Holy Eucharist, again acting through the priest (see Invocation in the Communion Office); and He it is who leads the individual soul to seek righteousness, acting in part through human conscience. He it was who inspired the human writers of the Old and the New Testament to perform their office, so that He is the fount or source of inspiration. As He abides in the Church to guide her into all truth, so He makes for Himself a temple or abiding place in the bodies of individual Christians (I. Cor. vi. 19), and thus sanctifies the human body, and makes it a thing of holiness, which cannot be mistreated without a direct offense against the Holy Ghost (compare I. Thess. iv.-vii. 8).

LETTERS FROM A PARSON LAID ON THE SHELF.

IHAVE lately been attending a Retreat. Now there is a good deal I would like to say about Retreats, but I am going to keep my mouth shut for fear of stirring up hornets' nests. I have stirred up a good many in my time, but at my age it is best to let them alone.

The conductor of the Retreat said, among other things, that "God loves a good hater." It rather startled me to hear the phrase, but the more I consider it, the more I think there is in it. There are many vices which with different aims are virtues. There is a commandment, "Thou shalt not covet," and there is another equally inspired diction, "Covet earnestly the best gifts." Jealousy is a very contemptible and blinding passion, and yet we read that God is a jealous God. So with hatred. What could be more direful than bitter hate? How it poisons the whole character of the hater, as well as injures the hated; yet it would take more space than I can spare to cite all the texts in which God is said to hate, and we are commanded to hate. This statement, remember, will not apply to all passions. God cannot hold malice, nor can we in any right way be malicious, or treacherous, or false; but it is true that there are many things we ought to hate, and that God dearly loves a good hater.

Let me guard myself. This hatred must be of things, not of persons. God hates sins, but not sinners. You would be perfectly right in feeling the most burning hatred toward some thing, but for the person who brought about the thing you should feel pity, disapproval, the necessity of applying strict justice, but certainly not hate.

Now let me ask you whether you are a good hater such as God loves? For example; God loves a hater of tyranny and oppression. Are you one? You will say of course, "I do not like tyranny; I wish there was none of it; I am always glad to hear that it is being put down." Yes, but that is not at all what I mean. Do you so hate well known political, social, economic, or religious tyranny that you are not only anxious but eager to take a hand in putting it down; that you are ready to go down into your clothes and pay out money you really need, to uproot it; that you are willing to undergo villification and scandal if so be that your doing so will help lift the iron heel from some poor neck? If you are perfectly honest you will have to say, "No, I am no such hater of oppression as that, and in fact I do not care to be; for people who think that way are cranks, and I have a perfect horror of cranks."

Have you? Well, I thank God for cranks, and if I understand His nature at all, there is many a crank He dearly loves. I have lived long enough to hear the epithet "*Crank*" applied to some of the noblest beings God ever created; men and women who showed the intensity of their hatred of some evil by never taking their hand off its throat. That little band which first attacked slavery were branded as cranks, infidels, and traitors. They were splendid haters and God loved them for it and prospered their work; and now we all call them wise men and patriots and devoted servants of God. I remember well how the first clerics who advocated the scientific instead of the empirical study of the Bible were vituperated, and to what a hot place they were consigned. They hated the folly and ignorance of much that was taught as Bible truth, and they hated it so badly that they stuck at nothing to denounce it. They held popularity and

fair fame as nothing if they could win; and they did win, and all true religious teaching is now on their lines. Did not God love those haters?

You have read in some master play or poem the delineation of bitter, unflinching hatred. Perhaps, like myself, you have seen examples of it in the society where you move. You notice how never for a moment do the haters forget their darling passion, how it colors all their life, and how that subject takes precedence of everything else. Their eyes glow, their faces flush, you see the muscles swell with the deep feeling, and if you put your hand on their heart, you would feel the thump of the hammer on the anvil. It is their hatred that causes all this; and God loves any man who feels in the same way toward some evil thing that the wickedness of man has brought about in this world. For example, I will mention, besides all well known sin and crime, the ordinary tenement system, the sweating system, the unsanitary condition of the houses of the poor, child labor, child murder, the Inquisition, tyrannous restraint of speech and action, etc. All of you say, "How sad this all is; I wish it were otherwise; I hope it will soon be remedied." But God loves the man who hates these and similar things with a bitter, undying, unquenchable hatred; who when he thinks of them, feels his blood boil in his veins, his cheek color, his heart beat; who is ready to hurl himself against them utterly regardless of losses he may suffer in popular estimation or in worldly goods.

I know you will say, "I am not built that way." Well, I am sorry for you, for if you cannot hate well, you cannot love well. One implies the other; and if your hatred of evil is only flaccid and lukewarm, your love of good will be just as weak and half hearted.

CLINTON LOCKE.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE EUCHARIST IN PLACE OF THE SUNDAY SCHOOL.

To the Editor of The Living Church:

I HAVE been waiting for the verdict of the American Church, which your appeal to it seemed to expect, but it has failed to materialize. The reason is (and probably you knew it), because you defined the "main service" to be the Holy Eucharist and made attendance throughout the Eucharist part of your plan. The American Church does not yet in practice endorse this position, and therefore neither your plan, nor the one you gave as mine, was likely to receive the endorsement of the constituency to whom you appealed. To tell the truth I expected to be fairly overwhelmed, snowed under, by the advocates and friends of the American Sunday School system among your readers. I know my position is radical, unpopular, but I know also that it is the only kind of instruction for our youth which is endorsed by the Church as laid down in her Book of Common Prayer. If anyone wants to know *by whom* the children are to be taught "those things which a Christian ought to know and believe to his soul's health," *where* they are to be instructed, *how* they are to be instructed, *when* they are to be instructed, let him consult the exhortation to Sponsors in the baptismal service, and the rubrics at the end of the Church catechism. If these rules are a dead letter in view of the prevalent Sunday School idea, then in truth and fairness to us priests who have vowed that we will "give our faithful diligence always so to minister the Doctrine and Sacraments and the Discipline of Christ as the Lord hath commanded and as this Church hath received the same, according to the commandments of God; so that we may teach the people committed to our cure and charge with all diligence to keep and observe the same;" let these rules and regulations be wiped out of the Book of Common Prayer, and so let those who try to minister them be saved from the ridicule and derision which THE LIVING CHURCH and those who think like it, employ as arguments against the stated rule of the Church.

The real difference, however, my dear sir, is that you in your editor's chair are theorizing about ideals,—fine ideals I

am bound to admit,—while I, at least, in the small work which I undertake, am dealing with hard facts and present every day conditions. Here at All Saints' Cathedral, Milwaukee, we have maintained a Eucharist every Sunday at 9:30 A. M. for children for over eight years. The children sing it entirely, themselves. There is no choir, no leader. It is simply the children's worship. The majority of children—that is, except the very young—are regular communicants. The children are maintained under instruction without any difficulty up to the age of 19 and 20. The Holy Communion is therefore no strange service to them; they are "partakers of the altar" from the age of 10 or 12, they have learned the reality of Divine Worship in the Lord's appointed Service, and have not run the risk of forming the "habit" of running away from church as soon as the sermon is over, a habit which you will fain admit they are likely to learn in seven-tenths of the churches of the American Church.

One is rejoiced to know that Mr. Carlos A. Butler's Sunday School is a success, and I wish it every success and may it go on and prosper in its good work. It is the one actual endorsement of your plan which has so far appeared. With Mr. Boniface, whose service at matins on Sunday consists of three-fourths children, I have nothing in common. Mr. Jas B. Craighead, Mr. Arthur Gorter, Mr. Walter Clapp, and Mr. Gavan Duffy so thoroughly endorse my principle that I am satisfied.

It remains for me simply to notice the misquotation I was guilty of in the verse of the hymn "O Paradise." It only shows the necessity of sticking to the well known rule, "Verify your references or quotations." I wrote without this safeguard, and "heaven," the theme of the hymn, was evidently running in my mind. I put down the word without a further thought. But it really makes no difference to the argument. Faber, without the slightest doubt, means that place or state

"Where loyal hearts and true,
Stand ever in the light,
All rapture thro' and thro',
In God's most holy sight."

If this is not Heaven will Mr. Anderson be so good as to tell me where it is?

And as to "theology in rhyme," does he know that the American Church has taken pains to put its theology in rhyme to the extent of 679 hymns, and that many of the greatest Catholic theologians,—for instance one Thomas Aquinas, who is generally considered to be of some repute,—has thought rhyme not unworthy of the mystery of the Eucharist? So my quotation, if verbally inaccurate, was sufficient to ask the question, "What were we to teach about Heaven and Paradise?"

HOWARD B. ST. GEORGE.

WHY CHURCH SCHOOLS ARE NOT SUPPORTED.

To the Editor of The Living Church:

PERIODICALLY in the Church papers appears the charge that Church people do not support Church institutions. The letter in THE LIVING CHURCH for Oct. 6, written by Clarence W. Lindsay, repeats this charge and adds that Church people are supporting other institutions.

Now, what are the *facts* as to Church education and Church schools? In the first place, our schools are *expensive*. There are a few schools where the tuition and boarding fees can be covered by \$300; the average price is about \$400. This is practically prohibitory to the ordinary man; for if one has a son to educate, he would be required to spend on that son's education in a Church school at least \$500 or \$600 a year, to cover clothing, bedding, books, pocket money, and incidentals, and if he gets off with this, he will be doing well. Now the average Churchman's income rarely exceeds \$3,000 a year and if he is a devout Christian, he usually has two or three children to educate. *Can he afford to send these children to a Church boarding school?* The Romanists, whom Mr. Lindsay commends, have schools where the fees are from \$150 to \$200 a year, the so-called Protestant Episcopal Church has *none*.

Then, all except two or three schools, two in New York, and one in Philadelphia, are *boarding schools*. Now, apart from the expense, it is a very debatable practice to send children away from home to be educated. Usually the best place for a child to be is at home, but when parents have need to send their children away, the expense forbids. I have in mind a case where there is an imperative need of a boy's going away

from home for his own good, and the less expensive schools of the many approached will take him for about \$250. The income of the family is about \$1,000 a year. The boy stays at home.

Then, our schools have a way of turning out failures. The West is full of institutions that are closed. Every year or so one reads in the papers something of this sort: Wanted, a teacher with experience and capital to take charge of a Church school for boys in a flourishing town. The history of these institutions is nearly always this: Some Bishop in his zeal wishes to found a school; he has very little capital; he can beg enough to pay for a little more than half the expense of building; he puts a mortgage on the property for the rest; sometimes this building is given to some man, rent-free, to start a school; in this case the school is a private enterprise and must be made to pay. But more frequently, a board of trustees is formed and a headmaster is employed. Whatever may be the mode of selection and the qualifications required, the man chosen is very often a failure and frequently changes occur; the average term of office is about five or six years. When a man is selected who is fitted by training and education to be a successful headmaster, he is killed out in a few years endeavoring to finance an institution mortgaged, and without sufficient capital to run. Year by year the institution declines until it dies. It is never a good educating school, for it must be run economically and the fees must be large.

After an experience of nearly seventeen years as a teacher in Church boarding schools and in a non-sectarian day school, I have no hesitancy in saying that there is a crying need of Christian, Catholic education. I mean education where the whole Christian religion is taught unqualifiedly, not diluted for fear of offending patrons. This can be done only in an institution which is sufficiently endowed to be independent of tuition fees, with sufficient capital to allow the head to attend to the moral, religious, and intellectual training of the boys without trying to solve the eternal problem of getting two dollars' worth of a commodity for one. In such an institution alone can one teach not only the catechism of the Prayer Book, but all other things that a Christian ought to know. In too many of our Church schools the sole religious instruction is a committing to memory of the collects; possibly a useful exercise of memory, but an absolutely useless training (?) in Church doctrine. The result is that boys know little or nothing of God, of sin, of repentance, of confession, of the sacraments. Of course there are very notable exceptions. In such an institution salaries sufficiently large to attract good men could be offered, and large enough to make them willing to stay. Men, not buildings, make schools. It was DeKoven that made Racine; it was Henry Coit that made St. Paul's, Concord. When the Church has an institution where the tuition fees are moderate, where there are able instructors who know their business, where boys are trained well, intellectually and morally, Church people, and others also will send their children. I have never heard any objection to the religious teaching of a school. I have seen Jews learning the collects from the Prayer Book. Parents will take this if the other parts of the school commend themselves. As long as our institutions are high priced and to a more or less extent, struggling against debt and insufficient capital, with all that this entails, we will have the complaints that Church people do not support Church institutions. If any Churchman sends his children to a Roman institution, it is usually because of the cost. As for Church colleges much can be said for and against; but this letter is long enough.

Newark, N. J., Oct. 6, 1900.

H. P. SCRATCHLEY.

INSPIRATION AND REVELATION.

To the Editor of The Living Church:

HERE are certain statements in the interesting article on "The Psychological Basis of Divine Revelation," by the Rev. E. M. Duff in to-day's LIVING CHURCH, that can hardly be allowed to pass unchallenged.

"No one," he says, "will contend that everything in the Bible belongs to the sphere of Divine Revelation." etc. I am sure that the great majority of your readers will join me in utterly repudiating this statement. To millions of Christians, whether inside or outside the pale of the Catholic Church, the Bible is the Word of God written, and everything in the Bible is Divine Revelation.

Again, Mr. Duff says: "Unless I am in error, the most con-

servative will concede that much in the Bible is the product of the writer's 'devout ethico-religious consciousness' (whatever that may mean), "which he was inspired to record," etc. I am afraid Mr. Duff is in serious error. If the writer was "inspired to record," was it by God? If so, then of course his record is Divine Revelation. "Nevertheless" he admits, "the Bible is filled with Divine Revelation." The Church has always declared that the Bible is Divine Revelation, being the product of the Inspiration of the Holy Spirit. At the close of the article, the writer returns to the subject of Revelation which seems to trouble him not a little, and announces that shibboleth of the Higher Criticism "the Bible does contain Divine Revelation."

Now, Mr. Editor, I am of the opinion, that such statements are dangerous. If the clergy are beginning to lose faith in the Bible as the Word of God, what can we expect will become of the faith of the laity, whom it is their business to instruct? Again and again, as I study the views openly acknowledged by only too many of our brethren in the ministry of the Church:—Which, in their opinion, is the great authority on Holy Scripture, the Church, which, through holy men who spake as they were moved by the Holy Ghost, gave us the Bible, and is the custodian and authoritative interpreter thereof, or the Critics, whose one great business seems to be to discredit Holy Writ?—I believe the time has come, when we should all earnestly pray God to turn the mind of men away from this modern form of infidelity, and back to the firm, unshakable faith of our Fathers in His Holy Word, and when we should frequently use the collect for the Second Sunday in Advent in our private devotions.

F. C. H. WENDEL.

St. Paul's Rectory, Huntington, Conn., Oct. 6, 1900.

[We did not so understand Mr. Duff, and believe that our correspondent is in error in failing to distinguish between *Inspiration*, and *Revelation*—two altogether distinct matters. Mr. Duff particularly stated that the portions of the sacred word which, as he declared, do not contain direct revelation, are "inspired"; but it does not at all follow, as our correspondent declares, that "then of course his record is Divine Revelation." Revelation is a supernatural revealing of facts that could not be known by natural intellectual processes. When St. Paul wrote "Only Luke is with me" (II. Tim. iv. 11); "Tychicus have I sent to Ephesus" (verse 12); "the cloke . . . I left at Troas . . . and the books, but especially the parchments" (verse 13); he was stating facts that he knew by his own intellectual faculties. These and many similar instances, are *inspired* statements, because they are a part of the inspired scriptures; but they do not constitute *revelation* in any sense, because they are not facts supernaturally revealed to the human writers.

Indeed it is the failure to discriminate between the two terms *Inspiration* and *Revelation* that underlies much of the haziness of current theological literature, and that has directly played into the hands of destructive critics.

See Hall, *Doctrine of God*, p. 43—"All parts of the Sacred Scriptures are inspired, but some portions are not revelations." Compare, also, Stone, *Outlines of Christian Dogma*, p. 127; Lee, *Inspiration*, pp. 145-148; Mortimer, *Cath. Faith and Practice*, ii. 222—"We must here observe that *inspiration* differs entirely from *revelation*. . . . For example, there is no reason to suppose that the author of the Book of Esther received any revelation."—EDITOR L. C.]

FATHER BROWN CENOTAPH NOT THE FIRST.

To the Editor of The Living Church:

PERMIT me to correct a mistake in the article in your issue of the 13th inst., page 749, headed: "Father Brown Memorial Cenotaph." It is there stated: "Consequently this will be the first recumbent statue erected to commemorate the founder of a church in this country."

On Monday, November 14th, 1898, in the Chapel of St. Paul's School, Concord, N. H. (the Chapel of St. Peter and St. Paul), there was unveiled a recumbent statue of the late Dr. Henry Augustus Coit, first rector of the school, made of white marble, within a richly-carved canopied recess, built in the north wall of the chancel. The figure is represented as clad in the eucharistic vestments. The memorial was erected by the Alumni.

J. M. LAMBERTON.

Harrisburg, Pa., Oct. 15th, 1900.

BE now faithful to thyself, my soul; so shalt thou leave thy retirement, and enter on this day's work fortified to withstand temptation, to sustain care, to meet trials, to do thy duty to thy Maker, to thy fellow-beings, and to thyself. Take strict heed to thy ways; set a watch over thine actions; and govern the thoughts of thy heart. Let thy tongue utter the words of truth and soberness; let thy lips speak no ill of their neighbor. Be more ready to forgive injuries than to resent offenses; thy own mind will reward thee,—for thou shalt greatly increase in joy and peace.—*Dorothea Dix.*

Editorials and Comments

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THE VALUE OF THE BROTHERHOOD OF ST. ANDREW.

THERE are some respects in which the annual gathering of the Brotherhood of St. Andrew in convention is the most important of the national conventions of the year, within the American Church. It is the only large gathering in which the lay element predominates over the clerical. It is also the only large gathering in which the devotional element predominates over the legislative.

Moreover, the Brotherhood Convention is the only opportunity which the rank and file of the young men in our parishes have, for coming in touch with the larger work and larger thought and larger spirituality of the Church at large. It is something, it is much, to make a parish worker out of a man who has hitherto remained passive in the parish or unrelated to the local organization of the Church. The mere fact, however, that in such a man is aroused a new interest in local forms of Church work within his parish, presents a danger. In all except the largest parishes, where there are bodies of men numerically large and intellectually strong, this activity in Church work carries with it to a greater or less degree, an isolation of the individual from other men who are not animated by a like ambition to spread the Kingdom of Jesus Christ among men.

This sense of isolation is augmented by the very degree to which the work of the Brotherhood is honestly carried out. If a young layman is intensely in earnest in fulfilling the Brotherhood ideals both as to service and as to prayer, he will soon realize this sense of isolation. He will discover that his new ideals, aims, efforts, do not receive the sympathy of other men of his acquaintance. Unhappily he may even discover that they do not receive the sympathy of his rector. He will discover that the negative opposition of the world, even the world within the Church, to an active Christian life on the part of a layman, is infinitely harder to withstand than would be active persecution. Being negative, it is impossible for a young man to make an answer to the silent opposition which is sure to confront him. If there were positive opposition, if there were active persecution, there would be opportunities for vigorous defense on his own part; which opportunity is lacking when he finds himself face to face with only the spirit of the world, in which religious activity is sneered at, rather than distinctly opposed, in which the quiet laughter behind his back, and the sarcastic word, are the weapons of the adversary, which give him no opportunity to defend himself, and which are weapons which he cannot use in return.

It is this insidious enemy of religious activity that presents

the most perilous opposition to one who desires to lead an active Christian life. So long as a young man is satisfied with merely drifting with the current of parish activities, he will not discover this opposition. If his ideal of religious service is to sit in a pew when the weather be fine and to drop a quarter into the contribution box, he may pride himself that even then his quality of religion is better than that of thousands of men with whom he comes in contact; but yet at the same time the quality is not such that the opposition of his fellow men will be directed against it. This is not a form of religion which is distasteful to the world at large. In its good-natured toleration, the world is not at all disturbed by this measure of activity in religion.

It is only when the young man becomes impressed with a higher ideal, that the difficulty will confront him as we have outlined. If his spiritual nature is such that it begins to respond to the love of his Master, in some such way that the love of God awakened in his heart, is a love which demands, first, a contact with Him that is not satisfied with outward devotion but requires frequent Eucharists and devout preparation for them, and demands also that this love be exemplified in his own life by the love of other men, then the sense of isolation begins to be felt. The effort to draw other men to know the Master whom first he has found, the effort to make real the yearnings to bring the knowledge of the love of God to others of his acquaintance, or with whom he comes in touch, will certainly have the effect, sooner or later, of revealing to him the terrible spiritual and intellectual inertia which must first be overcome before any soul can be led to Christ, and will also reveal to him the wide breach between passive religion and active religion.

Now this sense of isolation is itself a source of danger. It may lead to a spirit of Pharisaism. With perfect honesty the man begins to perceive that he is not as other men are. He looks about him and discovers that his ideals are higher, his ambitions better, and his life more religious, than those of his associates, even within the Church. This knowledge is not in itself wrong. It is merely the realization of a fact which cannot be gainsaid. But from the time that this knowledge becomes real to the young man, he must unconsciously enter upon one of two distinct paths. He will either be seized with a spiritual pride which takes pleasure in noting his own superiority to other men; or with a spiritual yearning to draw other men to the same ideals. The intellectual condition of the pharisee who prayed "God, I thank Thee that I am not as other men are," was not greatly different from that of St. Paul, who earnestly said to Agrippa, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." Both alike realized that their ideals were higher, their ambitions nobler, their religion more real, than were those of their immediate associates. But the same intellectual condition had given rise to vastly different spiritual conditions. The pharisee was content to contemplate the greater glories of Self. The apostle yearned, even with spiritual agonies which only the real Christian can ever know, to draw others to his own or to even higher ideals. The spiritual condition of the one was self-satisfaction; of the other, self-forgetfulness, in the earnest longing for others. In the one, the higher ideals only led to greater sin—that sin which led to the fall of angels; in the other it led to a life of continual service, in which Self was forgotten, or only remembered with a sense of the vast gulf between ideals formed and ideals realized in his own life.

Now the life of the consistent Brotherhood man, who honestly feels a thirst for the spread of Christ's Kingdom among men, will unconsciously fall into one or other of these channels. His will be the life of the complacent pharisee, or that of the indefatigable missionary. His higher ideals will generate a new love. That love may either fasten upon Self, in which case the last state of that man will be worse than the first, or it will centre upon Him who is revealed to us as Love, and will thence be reflected on other men. The spirit of the first will repel men, who will quickly discover the self-sufficiency of the man and will apply to it the epithet of hypocrisy; that of the second will at any rate develop the Christ life in the man himself, and will, to a greater or less extent, impress itself upon his fellow men.

Now THE GATHERING of a thousand men from all parts of the country, who to some extent have realized the same ideals, tends first to modify that feeling of isolation. The law that it is not

good for man to be alone is a law fundamental in his organic life. It is a reflection of the image of God in which he was made; for God exists not in infinite egoism, but in Three Persons, each receiving and giving love from and to the others. So, isolation is ever harmful to man, who yearns by reason of his very godlikeness, for sympathy and companionship.

The sense of isolation in the parish, which is real to the Brotherhood man who honestly strives to fulfil the rule of service and the rule of prayer, is happily counteracted by attendance upon one of the national gatherings of the Brotherhood. There the man sees that there are even higher ideals than his own, not only conceived, but to some extent realized, by other men. He finds that other men, living in the world, subject to the same temptations of strenuous commercial life, and beset with the same difficulties, have yet overcome their natural inertia, have refused to drift with the current, have looked prayerfully to Almighty God, and then said, I WILL. He discovers that his own feeble attempts at carrying on the work of the Kingdom, so far from distinguishing himself in the mass of men gathered, are but the beginnings, which have so far been exceeded by other men in the Brotherhood, that they hardly entitle him to notice. Yet strangely enough, he will observe, the very men who seem to have most nearly realized the Brotherhood ideal, do not look condescendingly upon his own feeble efforts. They do not even appear to realize their own superiority. They do not directly discuss their own successes and achievements. What is it but the spiritual condition of the apostle, in these who best realize the Brotherhood ideal, which shows itself, not in Self-sufficiency, but in honest love for men in general, and for each individual human unit in particular?

The value of the Brotherhood convention is not directly in its so-called practical, but in its spiritual side. It is not chiefly because it shows new methods of work, but because it fosters new ambitions for working, and develops higher ideals for attainment. Very likely the Richmond convention will be unable to suggest any novel methods, any *fin de siecle* formula, for spreading the Kingdom of Christ. We are not expecting to hear that any such novelties will be preached. We do expect, however, and our knowledge of past conventions justifies the expectation, that the gathering of a thousand young men, consecrated to their work, but not without their limitations and their frequent falls, will develop a greater spirituality among themselves, a higher ideal for their own lives, a broader and higher love for other men, and a keener thirst for souls, than these individuals have yet experienced. The spectacle to Richmond Churchmen of a thousand men—laymen, business men of high and of low degree—spending an evening in devotional preparation, and then rising early on a week-day morning to make their corporate communion before they eat their breakfast, is a spectacle that is bound to react upon the religious life of the community itself. But its value arises from the fact that it is not at all as a *spectacle* that it is so arranged; not to put the Brotherhood upon parade; but because that early gathering to receive the sacrament, man with man, brother with brother, realizing a bond of unity which is real and is felt, is known by hard headed business men positively as a source of strengthening and refreshment of the souls, that is the best safeguard of the Brotherhood from the dangers to the spiritual life of the men. That corporate communion is itself a vindication of the Brotherhood of St. Andrew. If it could show nothing else to justify its existence, the Brotherhood would be worth all the effort that is spent upon it, when it has brought men together from so many different places, from all walks of life, from all conditions of intellectual, spiritual, and religious atmospheres, to spend five days in the culture of the soul, and to realize as the climax of it all, the participation in and reception of, the sacrament of the Holy Eucharist.

JUST as we went to press last week, news was received through the courtesy of the General Secretary of the Board of Managers, of the action of that Board in rescinding their resolution of last May with relation to missionary appropriations to organized Dioceses, except that the cut of twenty per cent. in appropriations for the current year is unchanged. The news came to us as a great relief, for in common with Churchmen generally outside the Board, we felt that the action contemplated could be only disastrous.

Let the subject now, however, be dropped. It was a mistake and the mistake has been corrected. We have been convinced throughout that the Board acted under motives that were beyond reproach. There is an absolute necessity that mis-

sion funds be used only where they are absolutely needed. We have made no plea that the old basis of appropriations be continued. We now suggest that the conditions of the whole domestic field, missionary jurisdictions and Dioceses alike, be rigidly inspected. If there are Dioceses receiving unmerited assistance, such assistance ought henceforth to be refused. If there are missionary jurisdictions that ought at least to commence to support their own episcopate, as Duluth partially does, they ought to be compelled to do it. It ought to be distinctly understood that no field, however organized, can claim the assistance of the missionary society as a *right* which cannot be alienated. Missionary appropriations ought never to be a means of helping the indolent to move on without supporting themselves where it can be done. Strict business methods ought to be applied, without fear or favor; but it does not thereby become necessary to tear down legitimate missionary work in order to reach possible abuses in other fields, by general measures applying indiscriminately to all alike.

More than anything else, it is necessary that Churchmen rally to the support of the missionary society, making retrenchment unnecessary, and making advancement possible. The Church does *not* do her duty, and Churchmen everywhere should understand exactly what are the conditions and the needs of the field.

In this connection we gladly make correction of an error which was unwittingly made in our editorial for October 6th, wherein, we stated that four meetings of the Board of Managers had elapsed since the action in question had been taken. Four *months* had indeed elapsed at the time of the September meeting—five months up to the time correction was made—but as the regular monthly meetings of the Board are suspended during July and August, only two meetings—those of June and September—had intervened between the time of the original action and its correction. The mistake was one which we regret to have made, and now with pleasure make correction.

SEVERAL letters for the Correspondence columns, dealing with the May action of the Board of Managers which has since been rescinded, are acknowledged with thanks, and it is a pleasure to know that the recent editorial in THE LIVING CHURCH is so generally approved. Now that it is all over, however, it seems to us best not to print the letters mentioned—most, if not all of which were penned before the resolution of rescinding was made known—but to treat the incident as closed. The duty of *to-day* is to support the Board in their wise resolutions published in this issue relative to extension and not retrenchment of missionary work. In such work the Church must first show *faith*; first in God, afterward in the Church at large.

But after this declaration of faith, the Church must prove her faith by her works, lest it be dead. The work of the Church, at home and abroad, must be supported more liberally and more generally.

WE regret that it proved impracticable to obtain a group portrait of the convention of the Brotherhood of St. Andrew in session. The authorities of the Brotherhood deprecate requests to the members to "pose" outside the halls, as detracting from the high tone of spirituality which should prevail. For the same reason the request that a photograph should not be taken in the hall was made and was of course respected.

Richmond "handled" the Convention very creditably and hospitably, and only praise was heard of the local arrangements.

IT OUGHT not to be necessary to suggest the inappropriateness, if not worse, of purely sentimental adjuncts to public worship. As an illustration of what we have reference to, we quote, without comment, from an account in a secular paper, of the appearance of a new vested choir in one of our parish churches located in the South, as follows:

"The cross bearer was master B——— A———, who, with little Katie D———, headed the procession."

ANSWERS TO CORRESPONDENTS.

J. E.—The only contemporary reference to the Resurrection, whose authenticity is beyond question, aside from the Scriptures, is contained in Josephus.

A CUP cannot be full of water and of poison at the same time. The soul must be cleansed from sin to be filled with righteousness.

Literary

ALCUIN CLUB COLLECTIONS—II.

(Second Notice.)

WE COME now to a consideration of the plates, which are the most interesting part of the volume, and first we notice that in every case but one the altar is vested, usually with a frontal and super frontal (or "frontlet" as Mr. Frere calls it). This was undoubtedly the old English custom and is expressly provided for in the Canons of 1603, which direct that the Holy Table shall be covered "with a carpet of silk or other decent stuff."

The fair linen cloths usually reach to the ground at the north and south ends, and fall over the front an inch or two. They are never ornamented with lace along the front, but occasionally have fringe at the ends.

All the altars have reredoses with images, usually the crucifix with Mary and John. One has a baldachin with a canopy. Nearly all have side curtains. These side curtains are evidently often merely for ornament.

The altars are all long and narrow; and each stands on a wide foot pace.

In every case the book rests on a desk, and not on a cushion. There is some reason for believing that this was not English usage. Twenty-five years ago cushions were still used in all the churches in Prague, and often in other places. No doubt some of our readers will remember the enormous size these cushions assumed among us in later times when they supported not only the book but also the elbows of the priest.

The credences are always on the south side and are niches in the wall usually with a shelf for the cruets and a piscina below.

The albes are in every case very long, more than touching the ground; and are entirely without ornament, neither lace, embroidery, nor apparels.

The chasubles are long, reaching below the knee, full, and often without any orphrey at all. Sometimes with a Latin cross on the back, sometimes with a pillar, and in one case with a Y.

Usually there is but one candlestick upon the altar; in a few cases there are two; sometimes none.

In no case is there what we now call an altar cross (the crucifixion of the reredos usually taking its place), except where the altar has only a baldachin (Plate 4); and there a cross with a figure upon it stands with the candlesticks as we are accustomed to see it.

In no case is there any sacring bell, nor any retable.

It is interesting from an architectural point of view to notice that the foot-pace is in no case of the same material (so to speak) as the paving on which it stands.

Thus far we may learn useful lessons but we now pass to note some most curious peculiarities.

Only in one illustration does the maniple show, and in no case does the stole appear at all! This can hardly be accidental and almost suggests the idea that the stole and maniple were not at that time always worn where the artist lived.

A most curious thing is that at the consecration of each kind and at the fraction the priest is apparently kneeling! This is not the case at his own communion of the chalice (Plate 14), although just what is happening in plate 13 it is hard to tell, where the celebrant is crouching down sideways.

It would be interesting to go through every one of the plates in detail, but we hope we have done enough to whet the reader's appetite and to induce him to send for the volume. We greatly lament that of these "Collections," No. I. did not reach us for review, as we have no doubt it would have been equally interesting.

Before closing we wish to make one reflection. No one can look over these plates in the most casual manner without seeing how like these altars are to those so commonly found in our churches to-day, and how much the clergy in their vestments resemble those we see to-day. In the main points we have made no serious mistakes in the Catholic revival of ritual and ceremonial; and while indeed in some minor particulars we may have adopted a few modern additions, yet the outline and general appearance of our services are conformed to those of ages

long gone by. It is held for instance by many who are learned in such matters that the chalice veil and the stiff pall for the chalice are of modern date. We think it quite possible that such may be the case, but one thing is certain; the burse or "corporas case" as it is called in our old inventories, is not of modern introduction and yet it does not appear in any one of these plates!

And before closing we beg to recall to the reader's mind the self-evident fact which he might possibly forget, that these plates are taken from only one manuscript, with pictures of what one scribe saw; there may be other MSS. of the same or of approximately the same, date; of the same place or of some Dioceses near by, which would show other customs and other uses. We are thankful indeed that this one has been so admirably reproduced, but we hope that it will be followed by others.

H. R. PERCIVAL.

Other Theology

The Biblical Theology of the New Testament. By Ezra P. Gould, D.D. London and New York: The Macmillan Co. Price, 75 cts.

The lamented and recent death of Professor Gould makes the task of the reviewer of this volume a difficult and delicate one. There is a touching little allusion in the Preface to assistance bestowed by the editor of the series, "owing to the very severe illness of the author," and quite out of the usual line of editorial work. Unfortunately as a manual of Theology we are unable to recommend it altogether. The trend of the treatment may be inferred from three "presuppositions," which supply the opening chapter:—

1. The antagonism of Priest and Prophet.
2. The antagonism of Prophet and Scribe.
3. The contrast of Prophet and Philosopher.

In the two former cases it will be seen that there is distinctly chosen a stronger word than "contrast." The first of the three antitheses is amplified as follows:—

"The priest in religion represents the attempt to win God's favor, or to avert His displeasure, by something besides obedience to His will, and especially by sacrifices and offerings, and various ceremonial forms. . . . The prophet rejects the whole system," etc., etc.

Over against this we would wish to set the well-weighed words of Professor Robertson of Glasgow:—

"Sharp was the conflict between prophet and priest as time went on . . . but with the Law itself the prophets had no quarrel. . . . It is because the Law is forgotten that they reprove priest and people together. It may seem as if they made light of ceremony, and even denounced sacrifice; but this is simply because these were elevated into meritorious acts by a people indifferent to the weightier matters of the Law."

The "whole system" is the solitary thing which the prophets *never* rejected. This seems to us a good instance of a correct and incorrect statement of an important situation.

M. O. SMITH.

The Prophet of Hope. Studies in Zechariah. By F. B. Meyer, B.A., Author of *The Way Into the Holiest*, etc. Chicago: Fleming H. Revell Company.

This little book does not call for extended notice. We wonder, as we read, at the writer's ability to draw lessons almost exclusively personal and individual from prophecies which have to do primarily with the Nation and the Church. This, however, is the method of most Protestant expositors, who do not readily find in religion anything beyond the subjective experience of the individual man. We may cite the following as fanciful applications: "The four horns," ravaging the Church in the present day, Priestcraft, Worldliness, Christian Science, and Spiritualism; a modern representation of "the man with the measuring line," the Sacramentarian, the Pessimist, the Bigot, the Experimentalist, and the Universalist. The Vision of the Golden Candlestick is made by this author to yield principally an ingenious disquisition on "the wick," which, by the way, has no part in the picture as given by Zechariah.

Unto You Young Men. By the Venerable William MacDonald Sinclair, D.D., Archdeacon of London and Canon of St. Paul's. London: Grant Richards. Philadelphia: J. B. Lippincott Company.

This volume by the Archdeacon of London is a most desirable one. Dr Sinclair, from his position in the great city, and his wide experience with men, is admirably fitted to write "unto Young Men." His subjects are practical, and those about which young men in college—and out—are frequently troubled. His first chapter discusses the Meaning of Life, and

he shows the necessity of realizing that life is the greatest of all businesses. What folly, what unreasonableness, for a rational being to think that life in this world is all! In making up his plan of life, a man must take into account "the existence of God and the continuance of conscious life after the death of the body." With this conviction, moreover, is joined the duty resting especially on educated men, of standing up for religion among their own people.

Having defined his position—it will be remembered that he is writing to the college men of England—Archdeacon Sinclair proceeds to discuss the Being of God, the Providence of God, Faith, the Power of Faith, Witnesses to Christ, Habits, Chivalry, the Bread of Life, Purity, etc. His point of view is practical and he is full of sympathy with his readers. His treatment is vigorous and convincing. He has a wealth of illustration, and his style would appeal to educated men.

In so wide a range of subjects there are, necessarily, varying degrees of excellence, and occasionally there is too much exhortation. In his chapter on the Holy Communion one is less satisfied. While he recognizes the value of and urges frequent reception, on practical grounds, he is doctrinally very unsatisfactory. The volume, however, abounds in strong passages which must carry weight, e. g. on Faith: Faith "is the taking into the very central citadel of our being, of principles and truths which are to supply every motive, to discipline every desire, to glorify every act, to penetrate every thought, to elevate every aspiration, to raise the whole mind and soul above the temporal transitory interests and concerns of the passing hour into the clear, health-giving atmosphere of the divine, the true, and the eternal." The book will be helpful, and deserves the consideration of those who have to deal with young men.

Miscellaneous.

Sunday School Reform. From the Modern Educational Standpoint. By Mary E. Hutcheson. Columbus, O.: Educational Association.

The papers which make up the chapters of this book first appeared in the columns of THE LIVING CHURCH. It is a small book on most important subjects, and we are happy to add, one that is now claiming wide-spread attention. When a great Diocese like that of New York is willing to devote a goodly part of the time of its annual convention, and to spend from \$1,000 to \$2,000 a year to improve the work of its Sunday schools, it is evident that they need improving. And if the Sunday school work of that important Diocese needs reform, where is the reform unneeded?

The Sunday school of the American Church is not the strong and healthy organization that it ought to be. The real question is, How can it be made better? This is the question Miss Hutcheson answers in her compact volume of forty pages. There are ancient methods of teaching, and modern ones. The modern methods are found everywhere in our High schools, Public schools, Scientific schools, and Colleges. The antiquated methods are found chiefly in Roman boarding schools, and in our Church Sunday schools.

The ancient method is based upon the idea that the science, or the catechism, is the all-important thing, and the child must conform to it, or be broken. The modern method is based upon the wiser conception that the mind, or soul, of the child, is the factor of supreme importance, and therefore the one that should decide the method of teaching. We have called it a modern method, but in truth it is only a modern realization of the divine method. Its fundamental principle was enunciated by the Master when He said, "The sabbath was made for man, not man for the sabbath."

To-day the trained teacher simply says, The lesson was made for the child, not the child for the lesson. Therefore in teaching the lesson you must adapt your method to the child's condition, not to the lesson's contents. The modern method is "Truth for the learner from the standpoint of the learner." It is the only common sense method.

The author contends, and we think rightly, that the acceptance of the modern educational standpoint, means reform in our arrangement of courses of instruction, and in the method of our text books; also better educated teachers, and better adapted buildings. To the question, Is the Church's system of religious culture opposed to modern theories of education? the author answers (as we would expect from an educated and loyal Churchwoman), No, it is only the methods of those who ignorantly misrepresent the Church.

One chapter is devoted to "The Church's responsibility as an educator," and it claims that the ordained teachers them-

selves often need to be taught, and that the Church herself should teach them in her schools of theology. This claim, I am glad to say, has been endorsed by the diocesan convention of New York. For at its recent session it passed the following:—

"Resolved: That in view of the important responsibility resting on the Ministry of the Church in the religious instruction of the young, it is the conviction of this Convention that special preparation and training for this work should be given to all candidates for Holy Orders, and that to this end a thorough and practical training in the principles and methods of religious pedagogics should form a part of the curriculum of all institutions for theological learning."

Whatever fault may be found with some minor details of this volume, its main position must appeal to all those thoughtful pastors of the Church, who, realizing their responsibility to God for the spiritual training of the lambs of their flock, are seeking to adopt the best possible methods of imparting to them the Church's unchanging truth.

ALFORD A. BUTLER.

My Mother's Life. The Evolution of a Recluse. By Mary Henry Rossiter. Chicago and New York: Fleming H. Revell Co.

A very interesting story of the life of Mrs. Henry, who as the daughter of a pioneer Methodist minister in Western Illinois was her father's daily companion, and later on, as a widow with a family to raise, emerged from the dreams of a recluse to an active participation in Temperance reform. Much of the life story is from the pen of Mrs. Henry, who in a quiet unobtrusive way tells of difficulties and hardships borne and overcome with courage and devotion to duty. There is a great deal of valuable instruction for young mothers in the book and much information that will be helpful in the compilation of the story of the first settlement of Illinois and Iowa. More of this kind of life for young women and mothers and less of mere pleasure seeking and worldliness, would be beneficial for future generations. The book is deserving of an extensive circulation.

Hypnotism in Mental and Moral Culture. By John Duncan Quackenbos. London and New York: Harper & Brothers. Price, \$1.25.

When Dr. Quackenbos makes the statements: "That Hypnotism in proper hands, may be applied successfully in restoring degenerates, and reforming criminals," that "Addiction to drugs and stimulants, immoral impulses, habits of lying and stealing, dangerous delusions, and dominant ideas, suicidal and homicidal mania, erratic and unmanageable dispositions in children, lack of reverence for superiors, and general incorrigibility, are curable by hypnotic suggestion," when the Doctor, with so many memberships in so many societies makes these statements on the face of all the failures recorded of exactly these same cases by these means, in different but no less eminent hands; what are we to think? If these statements are true, then why alms-houses, prisons, reformatories, industrial schools, policed and under guards? All that is necessary for the Millennium, here and now, is to station a hypnotist at the gate of all the criminal institutions of the world, and let the inmates pass in review before him; he to make his suggestions to fit each case passing under his hand; and lo! the end of evil and the coming of goodness!

Such books retard rather than help science, whose spirit is silence. If truth or aught of truth is found, science does not blazon it, but whispers it to truth lovers, who protect but do not proclaim it. These statements of Dr. Quackenbos we frankly believe to be impossible of demonstration, and believe such books do harm by putting into the hands of unscrupulous persons a weapon of some danger.

Responsibility, A Talk With Girls. By the Rev. E. E. Holmes. Milwaukee: The Young Churchman Co. Price, 25 cts. net.

"Myself," "My Sex," "My Health," "My Appearance," "My Faults," "My Neighbor." On these heads this booklet says more good things in its few pages than does many a large treatise on Morals.

What is more, it teaches without offense. For the difficulty is not so much in giving good advice, which is easy, as it is in presenting the subject in a manner that will not offend, but which will attract, convince, and convict the reader. The happy style and manner of Mr. Holmes possesses charm and carries conviction. A pretty volume with illuminated margins, clear type and paper make an attractive gift book, and one so dainty in appearance, inside and out, that it will be certain to charm young girls, for whose reading it is intended.

Rasselas, Prince of Abyssinia. By Samuel Johnson, LL.D. With an Introduction by the Rev. William West, B.A. New York: James Pott & Co. Price, \$1.00.

This first of the series of the "Gem" Classics, to be issued by James Pott & Co., leaves nothing to be desired in its dainty dark green morocco cover, limp, gilt top, and the face in photo-gravure of Dr. Johnson looking serenely from the front page.

This is that immortal bit of literature that Mr. Dodsley purchased for one hundred pounds, "which," says Boswell, "though he had written nothing else, would have rendered his name immortal in the world of literature." Dr. Johnson told Sir Joshua Reynolds, "That he composed it in the evenings of one week; sent it to press in portions as it was written, and had never since read it over." There were truly giants in those days. These little volumes are handy to drop into one's pocket and take bites from as one rides about the town or journeys about the country. Moreover, an occasional return to the fathers of literature will dispel some of the illusions of the new school.

The Story of the Chevalier Bayard. From the French of *The Loyal Servant*, by M. De Berville and others. By Edith Walford. With notes and introductions by the Editor. New York: James Pott & Co. Price, \$1.00.

A new edition of "The Man," as the old chronicle gives it, "without fear and without reproach," the "Spotless and Fearless" Chevalier Bayard, is always appropriate. The publishers showed much wisdom when they selected this famous treasure as one of their "Gem Classics," for it is a veritable gem indeed. The introduction by Miss Walford is pleasing, and the dainty binding of this series sets off the book appropriately.

Fiction.

A Georgian Bungalow. By Frances Courtenay Baylor. Boston and New York: Houghton, Mifflin & Co. Price, \$1.00.

That first picture of Miss Baylor's, of "A Southern Home," is worth the price of the book. It is painted in such glowing colors, one almost wishes one could transport himself to the "Debatable Land" and live there forever, glorying in the battle of the marshland with the sea, inhaling the perfume of the "Norton's" rosegarden, listening to the conversations of "Daddy Dick" with all the other good people, who delighted in his quaint remarks.

The tale has to do with some of the fortunes of the Norton family, and here told in Miss Baylor's best vein. Miss Baylor always has humor, and of the best, well scattered through her stories; and the "Candy Doll" and "Fraulein" and "Maumer Oney" amuse and entertain all the way through this too short volume.

Unto the Heights of Simplicity. By Johannes Reimers. Boston: L. C. Page & Co. Price, \$1.25.

As a problem-novel this story is a strange mixture. The author sets up as a hero the son of a rich Norwegian who aimed at being his father's partner, yet was too indolent to deserve the honor. He is a dreamer who loves nature and yet is unscrupulous enough to ruin a peasant girl whom he knows he cannot marry. Disappointed in his hopes in Norway, he emigrates to California, leaving his victim behind to endure the shame and to die through his neglect. He despises and denounces the rich yet gets money enough from a rich aunt to buy a farm. It is while on his farm that he launches out his tirade against Christianity. Yet he himself has been the guilty one in the whole story. The Church and Christian people are blamed for the crimes and sins of which he is an arch-representative.

If by such stories the heights of simplicity are to be attained we prefer the simple story of the Cross.

The Half-Hearted. By John Buchan. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

An exceedingly interesting novel. It is told with a vigor and earnestness, whole-hearted and strong. The Scot, Lewie, as his friends call him, Lewis Haystown, has been made a loveable, wholesouled, brave, and honorable gentleman, with a defect. That character grows under Mr. Buchan's skilful pen, and the reader follows the author with growing admiration for the work of his hand.

This is not an ordinary story with ordinary men and women who are pushed about like pawns; but living, acting, persons whom you are intensely anxious to keep in sight, as their fortunes move from place to place. The hill lands of a

little strip of disputed territory that Russia covets and England does not want, but objects to her old enemy taking peaceable possession of, seems familiar ground and comprehensible to Mr. Buchan. But why must our author take Lewie here to do him to death? If he must be killed, which we dispute, why not a witness? The final tragedy contains some elements of power. The book leaves two strong impressions—one of pleasure, one with some regret.

In the Hands of the Red Coats. A Tale of the Jersey Ship and the Jersey Shore in the Days of the Revolution. By Everett Y. Tomlinson. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

One has only to give this tale the very slightest of readings to discover that it is a conscientious piece of work. Mr. Tomlinson has not dealt carelessly with history, or with good English, for the mere sake of making a book, but quite the reverse. What is praiseworthy furthermore, he has taken his subject seriously. Instead of recrowning the many-laureled brows of our national heroes, he has told us the story of the "man behind the guns," as we would say to-day, and as the author puts it, "the men behind the leaders." He has depicted the spirit and character of heroism among the people in a brilliantly written romance. The story is wholesome and well told.

The Cobbler of Nimes. By M. Imlay Taylor. Chicago: A. C. McClurg & Co. Price, \$1.25.

The struggle for religious liberty is the scene, and the days of Louis XIV. the time, of this last romance of Miss Taylor's. Rosaline de St. Cyr, and the Huguenot d'Agnesseau, are a pair of lovers in whom the author succeeds in making us interested, with the hunchback cobbler as a close second in our affections.

A Roman Catholic lover of Rosaline makes the danger for us, and the cobbler becomes a martyr to his love for the heroine. The plot is simple and unaffected. The story is well told, but perhaps not up to the author's abilities in recounting other tales. *The Red Staircase* is more thrilling and dramatic, *The House of the Wizard* better constructed; but for the lover of romance this will bear a reading.

Pamphlets.

Substance of the President's Address before the annual meeting of the Massachusetts Church Union, held May 14th, 1900, is a protest, trenchant but carefully worded, against secularity and disloyalty as it manifests itself in Massachusetts. The paper should be read widely. It is a proper war cry.

In *The Teaching of the New Testament and the Prayer Book, in Regard to the Real Presence*, Dr. Geo. H. McKnight, of Elmira, New York, sets forth a view which he declares in a prefatory note to be "as far from the Faith now represented by the advanced school of men calling themselves Catholics as light from darkness." We cannot endorse the pamphlet. The doctrine of the Real Presence is confounded with Transubstantiation, and the whole history of the subject seems to be misunderstood by the writer.

The Essence of Prayer is a sermon preached by Bishop McLaren before his Convention in Chicago last May, and published at the request of the Convention. There are but few living men capable of such preaching. What prayer is not and what it is are portrayed by one whose words are evidently based upon ripe experience, and also upon profound mastery of ascetic theology.

The Living Universe, by Henry Wood (Boston: Lee & Shepard), is described in the title page as "a synthetic generalization of the significance of recent scientific discoveries regarding the ether, matter, evolution, and the oneness of life." It is in fact a plea for Monism. The writer thinks he has escaped Pantheism. We have our doubts.

A Critical Criticiser Criticised, or Ingersoll's Gospel Analyzed; by Page A. Cochran, is a shrewd attempt to pay Ingersoll back in his own coin. The infidel's argument is torn to shreds. We doubt, however, whether it was worth while thus to perpetuate the controversy. To quote language which Mr. Cochran cites from the *New York Express*: "With the last echo of his mellow voice silenced, and the last twinkle of his bright wit quenched, his influence is exhausted." Yet, if any one feels the unsettling influence of Ingersoll's sophistries, he may find this pamphlet useful. Published by the author, St. Albans, Vermont. Price, 50 cents.

Eve's Paradise

BY MRS. BRAY.

CHAPTER XVI.

BITTER-SWEET FRUIT.

"Oh, we fell out, I know not why,
And kissed again with tears,
And blessings on the falling out
That all the more endears,
When we fall out with those we love
And kiss again in tears."

—TENNYSON.

HOW swiftly the next few days sped. One after another they passed in a perfect dream of happiness to Eve. The two children were together from morning till night, often, indeed, all night long as well.

Constantly, when Margaret came up to bed, she would find one child missing, and always knew where to look. Either Eve was with Elsie or Elsie with Eve, the two locked together in one another's arms; the golden hair and black curls mingled together on the same pillow. Such a thing as sleep-walking was never known now, and Eve began to sleep the dreamless sleep of health and happiness.

It was impossible to be with Elsie and not to be infected with her irrepressible high spirit. Naturally Eve was of a happy nature, and soon she began to laugh and talk, whilst the dark rings under her eyes vanished and soft pink stole into the white cheeks. The excitement seemed to do her no harm; though she learned a dozen new things a day from Elsie; they seemed only to open and expand her mind, whilst her eyes began to lose the dreamy, absent look which had been in them. Fortunately, though Sir Jasper thought unfortunately, Elsie hated music. She was interested and astonished to hear how wonderfully Eve could play, but after awhile it was always "Put that old fiddle away and let us come out." Eve, nothing loth, obeyed, and soon shouts would be heard in the old garden.

As yet Eve had never taken Elsie into the gallery, nor had she ever spoken of it. Why, she did not quite know; she had many curious feelings which she could not understand, and this was one of them. Although some of her happiest moments had been spent in the gallery, now, whenever she thought of it, a feeling of unutterable sadness came over her. She was so intensely happy that she was afraid the sad feeling might come back again. Besides, she had never yet seen Elsie in a serious mood, and did not think she could show her the picture, or talk about it. She did not even want to look upon that personification of pain.

Margaret had asked Elsie for the first few days not to leave any books where Eve could see them, and as she was no reader this was not a hardship, so her little Bible and Prayer Book were stowed away in a drawer and only taken out when she was alone.

One morning Eve, a very unusual thing, happened to be dressed before Elsie and went into her room. She did not see Elsie the first moment, and then she noticed her kneeling down on the floor by the bed with her face hidden in her hands. On the table near lay a Bible, only Eve did not know what it was. When Elsie got up from her knees her face was grave and serious, different somehow to what Eve had seen it before.

"Why did you do that?" asked Eve.

"Do what?"

"Why, kneel down and cover your face; I thought you were trying to hide from me."

"I was saying my prayers," answered Elsie simply.

"Saying your prayers?" repeated Eve. "What is that?"

"Why, asking God to bless me and take care of me."

"I don't know what you mean," said Eve. "Who is God, and how does He take care of you? Margaret takes care of me."

Then Elsie remembered that Eve knew nothing about God. She did not quite know how to explain.

"God is up there," she said, pointing to the sky; "and He made you and me and everybody, and He takes care of us."

"I cannot see Him," said Eve, looking out of the window; "and how did He get up there?"

"You should not talk like that, Eve," said Elsie; "He was always there, always and always."

"Did you ever see Him?"

"Of course not; nobody does."

"Then how do you know He is there?"

"We know He is there, because we are told in the Bible."

"What is the Bible?"

"Why, this," said Elsie, taking up her Bible, forgetting that Eve knew nothing about books. "This book, which tells us all about it."

"Oh!" said Eve with a prolonged gasp; "then that is what a book is; can it speak? I have seen books, and I could not think what they were. They looked something like music, but they did not talk to me as that does."

She took it up gently, and turned the pages with intense interest.

"Make it speak to me," she said; "let me hear what it can say."

Elsie took up the Bible, and turned to the first chapter of Genesis, and read aloud, whilst Eve listened with dilated eyes. "In the beginning God created the heavens and the earth."

"How wonderful!" cried Eve; "does it really say that? How do you know?"

"Because these letters make words, and I read them just as you read music."

"Read it again," said Eve.

Again Elsie read the verse. This time Eve wanted to understand the meaning.

"What is it?" she asked; "and what is created? I know what the heavens are—they are the blue sky; and I know what the earth is."

"It means that God made them all. Once, a long, long time ago, there wasn't any earth like what we have now, and then God made it all."

"How could He?" said Eve incredulously; "it sounds like nonsense; I don't believe He could."

"He can do everything, everything," repeated Elsie. "He made the world, and He made the sun and the stars, and the animals and the people, and everything. Yes, and He made the light. Listen, it says so here," and Elsie read further: "And God said, Let there be light, and there was light."

"Was it once dark?"

"Yes, quite dark, and all horrid. There was no grass, or flowers, or trees, or seas, or anything."

"Do Japs and Margaret know all this?"

"Yes, of course they do."

"And they never told me." Eve became quite silent for a while. Presently she said, pointing to the Bible: "Make it talk again, make it say something else."

But Eve's words about Margaret had reminded Elsie that she ought not to be reading to her without leave.

"We do not call it talking," she said; "we call it reading. But, look here, I must not read any more to you without asking Mrs. Vernon. She told me not to let you see any books, and I always keep my Bible in a drawer, only you came in so soon."

"I have seen plenty of books," said Eve; "but I did not know what they could do. Can they all talk like this?"

"Oh no, no," said Elsie; "they are about all sorts of things. Some teach you lessons, some are full of stories, oh, lovely ones. I can't think how you could have lived all these years without books."

Just at that moment the breakfast bell rang, and the two children went downstairs, and the conversation dropped. After breakfast Elsie followed Margaret.

"I'm awfully sorry," she began; "but Eve came into my room, and she saw my Bible, and asked me a lot of questions about it. I could not help it really. I hope you don't mind."

"I do not think it matters," said Margaret; "she was sure to find out sooner or later; only I did not want everything to come at once."

"She asked me to read her some, and I read her the first verse. Do you not think it a shame," Elsie went on; "she knows nothing about the Bible, or God, or anything. Aunt Priscilla says she is brought up just like a heathen."

Margaret winced a little before Elsie's outspoken words.

"Sir Jasper did not wish her to learn anything."

"Well, I call it a shame, I do; suppose she had died, why, it would have been all your fault if she knew nothing."

Elsie blurted the words out in her impetuous fashion. She had often heard sentences such as these from Aunt Priscilla, who was somewhat scathing in her denunciations. It was a

new rôle for Elsie to play, the rebuker instead of the rebuked, and she rather enjoyed it.

"Why, you could never have forgiven yourself," she went on.

Margaret cowered under the child's words.

Over and over again had she whispered the same thing to herself. When she first came she did not believe in any God herself, and thought that it would be such an easy thing to bring up a child in the same state of unbelief. Now, however, she knew that she had never really doubted Him, only that she had gone down into deep waters, and that she was struggling through them. "Out of the deep have I cried unto Thee, O Lord!"

"Hush, Elsie!" she cried, as if she could not bear it.

But the young are so hard in their judgments, so bitter in their condemnation, before they have been mellowed by time.

"You ought to be sorry," said this young judge; "I should be sorry to have such a thing on my conscience."

One of Aunt Priscilla's very speeches; but Margaret did not know that, and it sounded very bitter to her.

Margaret was quite humble, and even forgot she was speaking to a child.

"What is to be done?" she cried, "God knows I am not fit to teach her."

"Uncle Owen," suggested Elsie; "and may I tell her anything I like?"

"Yes, anything, my child," said Margaret sorrowfully.

"And I may read to her, and teach her to read?"

"You may read to her, but I think you must not teach her yet. The doctor said she was on no account to learn, but he is coming again, soon, to see her, and then we will ask him."

With this promise Elsie ran off, and Margaret sat still, with the child's words still sounding in her ears.

Long ago a little one had knelt by her knee; long ago she had taught baby lips to pray. She knew now she had sinned in ever taking such a charge, that there was no excuse for consenting to bring up a child, as Elsie had truly said, like a heathen.

Her own little ones had been dedicated to Christ; her husband had cared nothing as to what she did, and both had been baptized. How well she remembered each time. The white font and the white-robed babies, whom she had prayed to Christ to guard and shield from harm:

How had these prayers been fulfilled? Well, one was safe in the arms of Him who had carried the little ones in His arms. And the other?

Margaret's heart began to beat again. No! she would not think, she could not live if she allowed herself to do that.

Oh, if she could only drink of the waters of Lethe and forget.

Elsie returned to Eve with a feeling of great satisfaction. She determined to begin a course of religious instruction with her, somewhat on the principle of Aunt Priscilla's system with herself. It was amusing to see how that, as soon as Elsie had a real responsibility, she dropped all her levity and became as staid and serious as even her aunt could desire.

"Uncle Owen thought I might even do her good," she said to herself.

Fortunately for Eve, Elsie did not long continue in this very serious frame. Eve was only fit at present to learn by slow degrees, and it was far better for her to have a few ideas suggested to her by Elsie, and then be left to herself to take them in, than if she were to be put through the whole course which Elsie was planning in her rapid little mind. By the time she had found her in the garden, she remembered that Eve was to teach her to swim. She had watched her feats in the sea with wonder and delight, and was now longing to rival them.

The grave thoughts were soon scattered to the four winds, whilst the children played in the waters. Elsie was an apt pupil and utterly fearless, and Eve rejoiced in the importance of being able to instruct her in anything; for in almost everything else she felt a marked inferiority.

After their bathing was over they wandered along the beach, and at last sat down in the sun.

"I am most awfully hungry," said Elsie at last.

"So am I," said Eve, "I never used to feel hungry, but now I wish it was near dinner-time."

Just at that moment the outside clock struck eleven.

"Two whole hours," cried Elsie, "I never can wait till then; can't you go to the house, Eve, and get some cake or something?"

An odd little spirit of opposition came into Eve's heart. She was not accustomed to be ordered about in that off-hand manner.

She was a proud little lady naturally, if she had only known it, and drew herself up with a gesture that certainly had been inherited from some dignified ancestress.

"I do not want to go to the house," she said; "I shall wait till dinner-time."

"I think you might go when I ask you," said Elsie; "I am sure I shall starve before dinner-time."

"If you are hungry, you can go yourself," answered Eve, "I am tired and it is a long way to go in the sun."

"Of course I cannot go by myself," said Elsie, "it is not my house, and I should not like to go and ask for things. If you were staying with me I should go; but now I am your guest, and it is your place to."

"Well, I am not going," said Eve, "and I do not know what you mean about place."

"Then I think you are very selfish," cried Elsie, whose temper was not by any means under very strict control. "You can't care about me or you would do such a little thing as this to please me."

"I do not see what this has to do about caring for you," answered Eve. "I care for you very much, but what has that to do with your being hungry?"

"How stupid you are," said Elsie impatiently. "Of course it has nothing to do with my being hungry, only I asked you to do something for me and you won't; I call it horribly selfish."

"I don't know what selfish is," said poor Eve helplessly, with a sort of feeling coming all over her which she could only express by thinking of a discord on the piano.

"Well, all I can say is that it is a very nasty thing, and people who are selfish are always horrid, and everybody dislikes them."

Eve grew very pale. Elsie was standing up in a rage, hardly knowing what she said. Eve's temper was rapidly going. She was terrified at the feeling which came over her. What was it that serged up in her breast, filling her with the storm of a tempest? In her limited vocabulary she had not even words to express herself.

"Go, go," was all she could cry. "I wish you had never come."

"That is just what I am going to do," said Elsie, "and I shall not speak to you again."

Both children had completely lost control over themselves. Elsie turned round and rushed off, whilst Eve cried after her, "I am glad you have gone."

Then she was alone.

In a moment a terrible revulsion came over her. The passion which had so suddenly burst into life died as suddenly away.

Eve flung herself on the ground in a paroxysm of tears; she cried and sobbed, and dug her fingers into the soft sand. In all her life she could never remember feeling like this. It was horrible, it was unbearable. What should she do? What should she do?

Elsie was gone, and she was never coming back any more—she was never going to speak to her again. She had said she was that dreadful thing that everybody disliked. What was it? She did not know what it meant. Would nobody love her any more? Would Margaret give her up? Would Jasper? Then another new feeling swept over the poor little girl, quite another sort. Oh, there were always new feelings coming now!

The passion was gone at last, there was only a poor, little, sad child left; so dreadfully sorry, and she did not know what sorry meant. A child that wanted to be forgiven, but she had never heard of forgiveness; a child that wanted to kiss and make it up, but was only filled with an utter despair, because forgiveness was an unknown quantity to her. Well! it was Jasper's work.

Happily Margaret came by, and gathered the sobbing, broken-hearted child into her tender arms.

"What is it, my darling?"

"Elsie has gone away, she will never speak to me again, she will never come back any more."

"That must be a mistake, dear; what can you mean? Try to stop crying, and tell me all about it."

Eve tried to stop her sobbing; she was comforted by the warm love which wrapped her round about. Something told her that nothing in the whole world could make Margaret give her up.

After a while she grew calmer, and was able to tell her pitiful little tale.

"Well, Elsie was hungry, and she wanted me to fetch her something to eat, and I would not go, and she said I was something dreadful called 'selfish,' and that nobody would love me any more."

"And then, darling?" Margaret was comforted, guessing it was only a childish quarrel.

"And then, I do not know what it was, Margaret; I never felt like it before; but something came over me, and it made me feel—oh, dreadful; I can't tell you what it was like—just as if I was somebody else, and not Eve at all, and I said I wished she had never come, and I wished she would go, and then she ran away, and said she would never speak to me any more. What is it, Margaret? I cannot—cannot bear it."

"I can tell you what it is, dear." Eve looked up hopefully. "You and Elsie have had what is called a quarrel."

"A quarrel?" questioned Eve.

"Yes; sometimes a feeling comes into people's hearts—that dreadful feeling which you told me of. It is called being angry; it makes people say all sorts of things that they do not mean, and then, if they both go on saying things it is called a quarrel."

Eve repeated the words, "anger, quarrel," several times, till she seemed to gather their meaning, then the sobs began again.

"Will Elsie never come back any more?"

"Oh, yes!" said Margaret, smiling; "I expect that she is crying, and wanting to come back just as much as you are wanting to have her."

Eve looked brighter, and Margaret went on, "You have not got that dreadful feeling any more now, have you?"

"Oh no, no!" cried Eve.

"You feel quite differently now; you want to put your arms round Elsie's neck and kiss her, and love her."

"How do you know, Margaret?"

"Because that is the feeling that comes after we have been angry, and we call it being sorry."

"Sorry!" repeated Eve, "being sorry. I know sometimes you used to say Japs would be sorry if I did not do what I was told, but I did not know it felt like that."

"That was a different sort of being sorry," said Margaret; "this makes you feel very miserable, and you cannot be happy until you have told Elsie that you are very, very sorry, and have asked her to forgive you. To forgive means that Elsie will not think any more about it, and will love you just as much as ever."

"But how can I ask her?" said Eve helplessly; "Elsie is gone."

"Is she?" said Margaret, smiling and pointing in the distance.

In the meanwhile, Elsie had been having almost as bad a time as Eve. First of all, she had rushed off in a fury, till she was quite out of sight. Then she had stamped and kicked the shingle in all directions till she hurt her feet.

"I do call it a shame," she said, "when I would do anything for her, and then not even to do just one little thing that I asked her. So silly, too, not even to know what selfish means." As she said the word, a change came over Elsie. Her tempers never lasted long, and she began to remember how little Eve knew.

Soon she began to reproach herself, and Elsie was far more unsparring than any one else would have been to her.

"How horrid I was," she said, "perfectly disgracefully and disgustingly horrid. How could she be selfish when she does not even know what it means? And now I've been and said all sorts of things to her, and abused her, and said I will never speak to her again; why, I don't deserve that she should ever forgive me; but I know she will, for she is just the very sweetest darling that ever lived, and I'll go and tell her so this minute."

Margaret's words were hardly out of her mouth, when a little figure came flying over the sands, and two arms were thrown round Eve's neck with a hug which almost stifled her.

"Oh, I am so sorry; I was just horrid, and I said such nasty things; do forgive me, dear, darling pet."

Eve could only whisper, "sorry, sorry," still hardly grasping the full meaning; but Margaret had said she must say she was sorry, and then that dreadful feeling would go away.

"Sorry?" said Elsie; "why, you have nothing to be sorry about! It was all me, and you are not to be sorry, but you are just to say, 'I forgive you, Elsie,' and then I shall know it is all right, and we will never quarrel again."

"I forgive you, Elsie," whispered Eve softly, and then as if the comfort of the words conveyed their meaning to her, she added, "Say it too," and as Elsie repeated it, a sweet peace sank into Eve's heart, and she felt for the first time in her life the joy of a soul forgiven.

After this, the children were more inseparable than ever, but it was a sad little Eve for the rest of that day.

Sin had found its way into the garden of Eden, and had left a bitter trace.

She had not Elsie's light-hearted spirits, and could not forget.

"Will it ever come back again?" she whispered that night to Margaret, as she lay in her little bed.

"What, darling?"

"That dreadful feeling you called anger. Shall I ever have it again?"

She spoke as if it were a physical pain, which indeed it was to her.

Margaret sighed; she knew from Eve's baby days that she had naturally a passionate nature, and she knew that the child must suffer. It seemed as if she had to break to her that she had an incurable disease, which, do what she would, could never be entirely stamped out of her life.

The only true help for it, Margaret felt incompetent to give her.

"I cannot promise that you will never have it again," she said; "when things happen that you do not like, this feeling may come, but you must not give way to it. You must crush it down, and keep it from being too strong for you."

Margaret knew that she was giving miserable advice, but who was she that she could teach the child?

"Could not the doctor do anything?" asked Eve; "you sent for him when I hurt my hand, but this hurts far, far more."

"I am afraid he could do nothing."

"Is there no one who could do anything?" said Eve sadly.

Then Margaret took courage.

"Yes, Eve, there is One who can help you, but I am not fit to tell you about Him."

"Why not, Margaret?"

"Because once, a long time ago, I loved Him, and then I grew not to care about Him. At least I thought so."

"Did you quarrel, like me and Elsie?"

"Oh no, dear! He could not quarrel with any one."

"Did He love you?"

"Yes, indeed He did; once I doubted Him, and thought that He did not care for me any more, and so I left Him. Now I know that He loved me all the time."

"Were you ever sorry, Margaret, just like me?"

"Sorry! I have been sorry ever since."

Eve's face grew bright.

"Well, then, Margaret, it is only just what you told me to do; tell Him you are sorry and it will be all right."

Margaret was on her knees by the little bed.

"Can you not find Him to-morrow; where does He live?"

"I can tell Him now," whispered Margaret.

Eve looked on wondering. What did Margaret mean? It was like Elsie in the morning when she was talking to some one whom Eve could not see.

Margaret's head bent lower, Eve could just hear whispered words, "O God!"

"God!" the very name Elsie had said, He who was up in the heavens, and who could do everything, and hear everything. "Forgive me for the sake of Jesus Christ Thy Son."

Eve's eyes grew wide and dilated. She held up one finger as if listening.

"Has He heard?" she asked breathlessly; "it is such a long way."

"He has," said Margaret gently.

"What did He answer? I did not hear Him. Are you quite sure?"

But Margaret had felt a strange peace come into her heart.

"He answered, Yes!"

(To be continued.)

ONE of the surest evidences of friendship that an individual can display to another is telling him gently of a fault. If any other can excel it it is listening to such a communication with gratitude and amending the error.—*Canadian Church Magazine*.

THE sacrifice of Christ is a part of the very essence of Christianity, but the basis of Christianity is the eternal love of God.—*Henry Drummond*.

The Family Fireside

AN IDEAL.

FAIR she was as the morning,
With hair like a golden dawn,
With mouth of angel sweetness,
And eyes that were made to mourn.

There was sorrow in every feature,
And sadness in every look,
And you always spoke to her softly,
As you whisper a running brook.

In her voice was a solemn cadence;
Her words were like falling dew;
And ever you followed her gestures,
And prayed God she might look on you.

And when those eyes so pleading
Were turned on your waiting face,
You felt the angels, blessing,
Had given Eternal Grace.

BESSIE WIDGERY VARNUM.

A FAMOUS SWEDISH BOY.

BY THE REV. ROLAND RINGWALT.

IN the early part of this century there lived in Sweden a man who considered himself very unfortunate. His father had gained some property and he had received a good education. His wife was a woman who had a strain of Scottish blood and who might be considered scholarly; at all events, she read far more than the average woman of her time. The Swede of whom we have been speaking was not a good business man, though he had a talent for mathematics and mechanics. Somehow or other he lost his property, and his little son John, while an infant, saw the sheriff levying on the household goods.

It is of John, rather than of the father, that we wish to speak. John was born in 1803, when Jefferson was serving his first term; two years before Nelson won Trafalgar; four years before the first Fulton steamer moved up the Hudson; more than a decade before Stevenson ran his first locomotive.

The infant was the talk of all the neighbors. When he had scarcely outgrown the cradle he would find his way to the mines where his father was employed and look with hungry eyes on the machinery. His little models and drawings showed great skill, and with his cleverness was mixed a stubborn desire to have his own way. For instance, he drew in the sand an alphabet which he thought far better than that printed in the school books. His father, if not a good business manager, was kind and did all he could to encourage the child.

Mrs. — (we had almost given the name) was fond of her bright little boy and patient in the years of business trouble. At that time the great work of Sweden was the Göta canal. Nearly a hundred years before it had been projected and one of the leading engineers of that time, Emanuel Swedenborg, had been working in its service. We are so used to hearing people talk about Swedenborg as a religious writer that we almost forget that he was a scientific man and famous surveyor. The building of a great canal meant that large numbers of men would obtain work and wages. Among them was the father of John.

Money was scarce in the family, and it was necessary that the children should do their part as bread-winners. John was eager to work, and much that other boys would call work seemed to him play. He had been taught to draw by good masters, and Count Platen, he says, encouraged him with many kind words.

Many years after, John wrote to a relative: "As early as the summer of 1815, Captain Edstrom commanded me to make drawings for the archives of the Canal Company. In the year 1816, at the age of thirteen, I was assistant leveler at the station of Riddarhagen. In the year 1817 I was the only leveler at Rottkilms Station, on the west line of the canal. In 1818, at the age of fourteen and three-fourths years, I secured the position of leveler on the east line of the canal, at the Station of Norsholm, under the command of Lieutenant Ryding, chief of the works. My salary was then 30 crowns a month, with traveling expenses."

We think most boys will agree with us that John started in life early. It is to his credit that he understood his need of further instruction. Chemistry, field drawing, geometry, and

algebra took up a large portion of his time, and he gave close attention to his teachers. He had a chance to learn English, and it is well for him that he did, for nearly all the great inventions of his life were made while he was among English-speaking people.

John was a boy and he liked the healthy sports of boyhood; but no sport pleased him so much as scientific drawing. His sketch of an iron bridge delighted Count Platen, and years afterwards the Count would show this paper to his visitors.

It is common enough to hear of boys who at fourteen want to enter the army; but they rarely secure a higher place than that of drummer. One must be seventeen before he can enter West Point as a cadet. John's biographer tells us that before he was fourteen years old, six hundred Swedish troops labored upon the canal under his direction, though he was still too small to reach the eye-piece of his leveler's instrument without the aid of a stool carried by an attendant. In some ways this training was of great advantage to John, but in other respects it may have done him harm. All through life he had a fierce temper, and was often rude and overbearing in his manner. Honest, generous, with many good qualities, he said and did rough things; and his rudeness may have been partly due to his early successes. At a time when many boys are at school or beginning to learn their trades, he was an officer with troops under his command. It was enough to turn any boy's head, and before we blame John too severely, let us think how we would have passed through such an ordeal ourselves.

If the editor of THE LIVING CHURCH would allow us a special edition, we would like to reprint the first two chapters of John's biography written by Mr. William Conant Church. We have not asked him, however, and we doubt if it would be any use to do so. How John afterwards built a locomotive and raced with George Stevenson; how he experimented with the hot-air engine; how he planned the screw-propeller; and, above all, how he built the most famous vessel that ever hoisted the Union flag—all this is a matter of History.

Most boys can probably guess John's name.

TRAINING A WAITRESS.

DO NOT GIVE HER ORDERS DURING A MEAL, NOR CORRECT HER AT TABLE.

"In selecting a waitress choose one who is tall, slender, and light and easy in her motions, rather than a large or a very small woman," writes Mrs. S. T. Rorer, in the September *Ladies' Home Journal*. "Insist upon her wearing a washable dress, protected by a large white apron with long, broad strings. Show her how to care for her hands, providing her with the necessities. Arrange to have her arrive during the afternoon so that during the evening you may begin instructions. Then give her a general idea of the way in which you desire to have your meals served. Show her where the china, silver, linen, etc., are kept, and instruct her in the methods of caring for them all. Arrange the table for breakfast and tell her exactly at what hour you want breakfast served and in what order. Follow the same routine each day, and serve the family in the same manner as guests, otherwise you may be mortified when guests are present. Start right, and give time after each lesson to have it repeated, then trust the waitress, correcting any little error after the meal, never at the table; instruct her before you are seated and correct her mistakes after the meal is over and when you are with her alone."

A WIRE dishcloth for the bottom of pots will save the towels from spots of soot which collect on pots set next to the fire.

Plenty of nice fresh towels are of more consequence than drawing-room ornaments. Roller towels are handy and labor-saving.

For slight cuts take a piece of common brown paper—wrapping paper, like that which butchers use for meat—and bind it over the wound.

To remove varnish in order to stain or paint, scour with a hot solution of potash, or with ammonia (not kitchen ammonia, but the kind sold by druggists).

It is said that if the woodwork in the kitchen be kept constantly scrubbed with water in which potash has been dissolved roaches and ants will speedily disappear.

Food that has little odor itself and food that absorbs odors readily should be placed at the bottom of the refrigerator. All foods with a strong odor should be kept on the top shelves. Sour milk or cream should not be kept in the refrigerator. Salad dressings, tartare sauce and celery should be covered closely or they will flavor anything that is shut up with them. Pineapple, strawberries and raspberries should not be shut into a common ice chest with milk or cream. In the refrigerators where there is a circulation of dry air, butter, milk, cream and other delicate foods may be kept in the lower part of the refrigerator, and the fruits, vegetables, etc., with strong flavors and odors, may be kept on the top shelves. If arranged in this way, there will be little danger that one kind of food will absorb the flavor or odor of another.

Church Calendar.



Oct. 1—Monday. (Green).
 " 5—Friday. Fast.
 " 7—Seventeenth Sunday after Trinity. (Green).
 " 12—Friday. Fast.
 " 14—Eighteenth Sunday after Trinity. (Green).
 " 17—Wednesday. (Red at Evensong).
 " 18—Thursday. St. Luke, Evangelist. (Red).
 " 19—Friday. Fast. (Green).
 " 21—Nineteenth Sunday after Trinity. (Green).
 " 26—Friday. Fast.
 " 27—Saturday. (Red at Evensong).
 " 28—SS. Simon and Jude. Twentieth Sunday after Trinity. (Red).
 " 29—Monday. (Green).
 " 31—Wednesday. (White at Evensong).

CALENDAR OF COMING EVENTS.

Oct. 18-21.—Canadian Convention B. St. A.
 Oct. 21.—Recommended as Day of Intercession for Sunday Schools by Am. Ch. S. S. Inst.
 Oct. 23-25.—Missionary Council, Louisville, Ky.
 Oct. 30—Nov. 2.—Girls' Friendly Society, Albany and Troy, N. Y.
 Nov. 13.—Diocesan Convention, Albany.
 Nov. 13-16.—Church Congress, Providence, R. I.
 Nov. 14.—Diocesan Council, Michigan City.
 Nov. 20.—Diocesan Convention, New Hampshire.
 Dec. 4.—Diocesan Convention, Springfield.

Personal Mention.

THE Rev. LAURENCE F. BOWER, of the Diocese of Pittsburgh, has become curate at St. John's Church, Yonkers, N. Y.

THE Rev. C. A. BREWSTER, for over eight years rector of Trinity Church, Vineland, N. J., has resigned that cure. Address unchanged for the present.

THE Rev. A. P. CHAPMAN has resigned the rectorship of St. Andrew's Church, Northford, Conn.

THE Rev. WM. L. EVANS, of Scarsdale, N. Y., has resigned his assistantship at St. Mary's, Mott Haven, New York City, in order to devote himself entirely to his educational work. He still retains his chaplaincy at Mt. Minturn, N. Y.

THE Rev. ARTHUR B. LIVERMORE, formerly professor at Nashotah, has become chaplain to the Sisters of the Good Shepherd, New York. Address 233 E. 17th St.

THE Rev. W. D. MANROSS, late of Onondaga Castle, N. Y., has been appointed Supt. of St. Mary's (Indian) School, Rosebud Agency, S. D., and will enter upon his duties as such about Dec. 1st.

THE Rev. THOS. F. MILBY, rector at Gibbsboro, has accepted a call to the rectorship of Grace Church, Haddonfield, N. J., and will assume charge Nov. 1st.

THE Rev. HENRY H. MORRILL has entered upon the rectorship of St. Paul's Church, Holyoke, Mass. Address 264 Maple St.

THE Rev. GEORGE L. PAINE, son of Mr. Robert Treat Paine of Boston, has begun his work as assistant minister at St. Mark's Church, New York.

THE Rev. OCTAVIUS PARKER, recently of Yreka, Calif., has become rector of St. Luke's Church, Woodland, Calif., and secretary of the Board of Missions of the Jurisdiction of Sacramento.

THE Rt. Rev. SIDNEY C. PARTRIDGE, D.D., Bishop of Kyoto, has accepted the invitation of the Board of Managers and will remain in this country during the winter to present the claims of Foreign and Chinese Missions. His address will be 281 Fourth Avenue, New York.

THE street address of the Rev. R. M. SHERMAN, JR., is changed to 214 W. 92nd St., New York.

THE Rev. PARIS B. STAUFFER is in charge of work at Latrobe and Scottsdale, Pa., Diocese of Pittsburgh. Address, Latrobe, Pa.

THE address of the Rev. WALTER THOMPSON, D.D., is changed from Garrison to Dobb's Ferry-on-Hudson, N. Y.

THE Rev. G. H. TRICKETT has become assistant at Zion Church, Rome, Diocese of Central New York.

THE Rev. HORACE A. WALTON, for seven years an assistant priest at St. James' Church, Philadelphia, has resigned therefrom, and after Nov. 1st will become assistant at old St. Peter's Church in the same city, and not Germantown, as inadvertently stated last week.

THE Rev. S. HALSTED WATKINS has accepted the rectorship of St. James' Church, Arlington, Vermont, and will enter upon his duties on All Saints' Day.

THE Rev. HUBERT W. WELLS has accepted a call to the rectorship of St. Andrew's Church, Wilmington, Del.

THE Rev. DR. WILLIAM COPLEY WINSLOW has returned to 525 Beacon St., Boston, after an absence of fourteen weeks.

ORDINATIONS.

DEACONS.

OHIO.—On Sunday, Oct. 7th, 1900, in Trinity Cathedral, Cleveland, Ohio, by the Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio, ARTHUR DUMPER, A.B. The Rev. W. Rix Attwood preached the sermon; Canon O. E. Watson presented the candidate; the Very Rev. C. D. Williams, Dean of the Cathedral, and the Rev. C. W. Naumann took part in the service. Mr. Dumper becomes curate at Trinity Cathedral.

DIED.

HUNT.—Entered into rest at St. Luke's Hospital, St. Louis, at 11:30 p. m., on Saturday, Oct. 6th, SALLIE RODES, eldest daughter of the Rev. and Mrs. Geo. H. HUNT.

"How grows in Paradise our store!"

ROBERTSON.—In the rectory, Fort Smith, Ark., Sept. 6th, 1900, WILLIAM LORD HOWE ROBERTSON, son of the Rev. Angus A. Robertson, aged 17 years.

WANTED.

POSITIONS OFFERED.

HOUSEKEEPER.—A working housekeeper, in a Church school. Must have had experience and the best of references. S. S. M., care THE LIVING CHURCH, Milwaukee.

COMPANION.—A young Churchwoman, experienced, of refinement and education, as companion and housekeeper. References. Address G. S., care THE LIVING CHURCH, Milwaukee.

ORGANIST.—A good opening in Kansas City for a Church organist. State experience and salary expected. S. E. BRUNE, 1316 W. 8th St., Kansas City, Mo.

MISSIONARY.—A Priest with a moderate private income, to work two promising missions in a growing Middle Western city of 40,000 people. Salary \$500 to begin with. New Church just completed at one mission. At the mother church, a Daily Eucharist, Matins, and Evensong. Address ARCHDEACON, Care THE LIVING CHURCH, Milwaukee.

BUSINESS MANAGER.—A steward and business manager for school. Address with terms and testimonials, HOWE SCHOOL, Lima, Ind.

RECTOR.—A parish, Diocese of Texas, wants a rector. Please state whether married or unmarried. Address, "C," care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ORGANIST.—Young organist desires Sunday work where music consists of hymns and chants. Address H. W. WRIGHT, 451 Morris Ave., Elizabeth, N. J.

PARISH.—Well known Priest desires Rectorate, Curacy, or Mission in large city, suburb, or Eastern Diocese. Young, unincumbered, good extempore preacher, successful worker. Address, SACERDOS, LIVING CHURCH Office, Milwaukee.

OFFICIAL.

GIRLS' FRIENDLY SOCIETY IN AMERICA, 1900.

The Annual Meetings of the G. F. S. A. will take place in Albany and Troy, N. Y., on October 30, 31, November 1, 2.

The Quiet Day and Annual Service will be at

St. Paul's Church, Troy, on Thursday, November 1.

Associates and Churchwomen are cordially invited to attend these services and meetings.

EVE ALEXANDER,

General Secretary G. F. S. A.

MISCELLANEOUS.

PRIEST, unable to purchase except at small cost, desires set of colored stoles. Address. GAMMA, care THE LIVING CHURCH, Milwaukee.

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

APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

INCLUDES all the members of this Church, and is its agency for the conduct of general missions. The Society maintains work in forty-three Dioceses and seventeen Missionary Jurisdictions in this country (including Colored and Indian Missions); in Africa, China, Japan, Haiti, Mexico, Porto Rico, and the Philippines. The Society pays the salaries and expenses of twenty-three Missionary Bishops and the Bishop of Haiti, and provides entire or partial support for sixteen hundred and thirty other missionaries, besides maintaining many schools, orphanages, and hospitals.

Six hundred and thirty thousand dollars are required for this work to the end of the fiscal year, Sept. 1st, 1901. Additional workers, both men and women, are constantly needed. All possible information will be furnished on application.

Monthly Magazine, *The Spirit of Missions*, \$1.00 a year.

Remittances to GEORGE C. THOMAS, Treasurer.

All other official communications should be addressed to THE BOARD OF MANAGERS, Church Missions House, 281 Fourth Avenue, New York.

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

CHURCH HOME FOR AGED PERSONS.

4325 Ellis Avenue, Chicago.

Pleasantly situated on Ellis Ave., in the city of Chicago, is the Church Home for Aged Persons, which now is one of our Church Institutions, accepted by the Bishop. There is a Board of Trustees and Lady Managers, composed of clergymen, laymen, and women of the Chicago Diocese, with Bishop Coadjutor Anderson as its President.

We feel that this Home is known to only a small number of our people, and that if its necessity for existing, its needs and benefits, were known, the money to carry on this work would be cheerfully given. We believe, that in the near future, the Chicago Diocese will be proud to acknowledge the Church Home as one of its institutions.

At a dinner of the Associated Charities, Mrs. Lucy M. Flower said, in her address: "One of the greatest needs of this city is more homes for old people who ought not to go to the poor house." Those who are on Boards of our city institutions know that one of the hardest problems they have to solve is, what to do with the worthy old people, who have no homes or friends.

Did you ever have an old man or woman come to you and look up into your face with the trust and confidence of a little child, and in answer to your question, "What can I do for you?" say, "I want a home; I have no one left to care for me, so I have come to you to see if you won't take me in?" A home for such, we hope to be able to supply with your help.

This Home is *not intended to relieve* children and relatives, who can and should furnish a home (however plain) for their parents and those justly depending on them for care and support. The purpose of this Home is to provide a comfortable place for those who find themselves with only small means, and no immediate friends to provide a home for them. We do not confine the inmates to Church people, "but give them the preference." Nor can we, so long as we solicit funds from the general public.

We have a family of thirty, including matron and help, when our rooms are all occupied. We have in our family old men, widows, and maiden women, who in most of the cases have no immediate friends who can care for them. One of

them took our hand as we were going through the rooms, and said, "You don't know what this Home means to me, and how kind and good it is of those who help to keep it going. I never can be thankful enough, that you took me in. Now I do not have to go out, rain or shine, sick or well, to earn my room rent. I feel when I shut the door of my room, that I am rich. I have a home." This one is over seventy.

We need money for the house expenses, which average about \$250 per month; also for interest on mortgage, repairs, coal, and gas. We need a new heating plant. Our three furnaces are worn out, and we have them patched every year, hoping each time will be the last. We must have new fire pots this year. We want the mortgage paid, and the Home rebuilt to meet our needs. Have we not many people amongst the readers of THE LIVING CHURCH who will feel it a privilege to send in to the treasurer large or small amounts of money to help carry on this great and much-needed work in our city?

The Home is always open to visitors. We hope many will go and visit the Home, and ask any questions and make all the investigations, of its methods of work, they may desire. We shall be glad to give any information we may be able to, and the treasurer will be glad to give any information, as to the disposition of the funds. Contributions may be sent to Mrs. F. F. AINSWORTH, Treasurer, 2505 Michigan Ave., Chicago.

BOOKS RECEIVED.

NOVELLO EWER & CO.

The Cathedral Paragraph Psalter. Containing the Canticles, Proper Psalms, etc., pointed for chanting. With brief notes on the Psalter. Edited by the Rev. J. Troutbeck, D.D. Copies can be had on approval.

JAMES POTT & CO.

The Story of Chevalier Bayard. From the French of *The Loyal Servant*, M. D. E. Ber-ville and others. Price, \$1.00.

E. P. DUTTON & CO.

Venture and Valor. Stories told by G. A. Henty, A. Conan Doyle, G. Manville Fenn, etc. With eight page illustrations by W. Boucher. Price, \$1.50.

THE CENTURY CO.

The Strenuous Life. Essays and Addresses. By Theodore Roosevelt. Price, \$1.50.
The Century Book of the American Colonies. The Story of the Pilgrimage of a party of

young people to the sites of the earliest American Colonies. By Elbridge S. Brooks. With an Introduction by F. J. de Peyster, Governor of the Society of Colonial Wars. Price, \$1.50.

HOUGHTON, MIFFLIN & CO. (Through Des Forges & Co)

Squirrels and Other Fur-bearers. By John Burroughs. With Fifteen Illustrations in colors after Audubon. Price, \$1.00.

Ednah and Her Brothers. By Eliza Orne White. Price, \$1.00.

Fortune's Boats. By Barbara Yechton, Author of *We Ten*, etc. Price, \$1.50.

An American Anthology. 1787-1899. Edited by Edmund C. Stedman, Author of *Poets of America*, etc.

LONGMANS, GREEN & CO.

The Things Beyond the Tomb. In a Catholic Light. By the Rev. T. H. Passmore, M.A., Author of *The Sacred Vestments*.

The Book of Private Prayer. For use Twice Daily, Together with the Order for the Administration of the Lord's Supper or Holy Communion. Revised and Enlarged Edition. Prepared by a Committee of the Upper House of the Convocation of Canterbury, and published by them with the permission of that House.

The Primitive Saints and the See of Rome. By F. W. Puller, of the Society of St. John the Evangelist, Cowley. With an Introduction by Edward, Lord Bishop of Lincoln. Third Edition, Revised and Enlarged. Price, \$4.00 net.

CHAS. SCRIBNER'S SONS.

The Old Gentleman of the Black Stock. By Thomas Nelson Page. Illustrated by Howard Chandler Christy. Price, \$1.50.

A Christmas Sermon. By Robert Louis Stevenson. Price, 50 cts.

The World of the Great Forest. How Animals, Birds, Reptiles, Insects Talk, Think, Work, and Live. By Paul DuChailu. With over Fifty Illustrations by C. R. Knight and J. M. Gleeson. Price, \$2.00.

THE BAKER & TAYLOR CO.

Short Story Writing. A Practical Treatise on the Art of the Short Story. By Charles Raymond Barrett, Ph.B. Price, \$1.00.

Expansion Under New World's Conditions. By Josiah Strong, Author of *Our Country*, etc. Price, \$1.00.

JARROLD & SONS, Warwick Lane, E. C., London.
The Truth of Christianity. Being an Examination of the More Important Arguments for and against believing in that Religion. Compiled from Various Sources by Major W. H. Turton, Royal Engineers. Third Edition.

FLEMING H. REVELL CO.

Nutshell Musings. Quiet Moments with the Word of God. By Amos R. Wells, Author of *When Thou Hast Shut Thy Door*, etc. Price, 25 cts.

The Vision of Christ. By the Rev. William Miller, Author of *The Transfigured Valley*. Price, 50 cts.

Selected Studies in the Life of Christ. Chosen to give a connected idea of the progress of Jesus' Life. Illustrated with Pictures by the Great Masters. By Laura H. Wild. Price, \$1.00.

PAMPHLETS.

Grace Church, Mount Airy, Pa. Statistical Sermon delivered by the Rector, Sunday, June 3, 1900. With a brief History of the Church collated by the Rev. J. H. Lamb, D.D.

A Kalendar of Hymns Ancient and Modern. For the Year of Grace 1901. Compiled by R. S. Genge, M.A., Senior Curate of St. Mary's, Handsworth. With Table of Lessons. London: Henry Frowde. Price, Twopence net.

The Blank Leaf Between the Old and the New Testaments. Abstracts of Normal Class Talks on the Non-Biblical Jewish Writings. By Jenkin Lloyd Jones. Chicago: Unity Publishing Co., 3939 Langley Ave.

The Doctrine of the Real Presence. A Letter about the recent Declaration of the English Church Union and its Appended Notes. Reprinted from the *Times* of June 21, 1900. With Additional Remarks by William Ince, D.D., Regius Professor of Divinity in the University of Oxford. Longmans, Green & Co. Price, Sixpence.

The Diocese: Its Functions and Rights. Fourth Charge of the second Bishop of Delaware. A. D. 1900. Published by a Rule of the Convention.

The Contest for Liberty of Conscience in England. Divinity Studies. Number One. By Wallace St. John, Ph.D. The University of Chicago Press.

The Church at Work

JOINT DIOCESAN LESSON COMMITTEE.

AT THE MEETING of the Joint Diocesan Lesson Committee, held in the city of Philadelphia, on Thursday, January 18th, 1900, the following resolutions were unanimously adopted:

Resolved, That a special committee of this Joint Committee, consisting of three clergymen and three laymen, be appointed, whose duty it shall be to take into careful consideration the whole subject of the preparation of schemes of lessons; to ascertain as fully as possible, by correspondence and through personal interviews, the judgment of the Sunday School workers of the Church respecting that which the Joint Diocesan Committee has already accomplished and as to its future helpfulness.

Resolved, That to further the objects of the committee's appointment they are hereby authorized to add to their number in such manner as they may deem best by calling to their aid Bishops, clergy, and efficient Sunday School Superintendents and teachers, both male and female, and also others who may be interested in such Christian education.

Resolved, That when this committee is ready to report they shall call a special meeting of the Joint Diocesan Lesson Committee for the purpose of considering such recommendations as may be made, and that at the meeting so called the courtesy of attendance shall be extended to those persons who may have been added by the committee on their invitation.

In accordance with the above resolutions, the Special Committee held its first session on Tuesday, October 9th, at the Church House, Philadelphia. The members accepting and present were as follows: Rev. Cornelius B. Smith, D.D., of New York, Rev. Frederick M. Kirkus, of Bayonne, N. J., Mr. Wm. R. Butler, of Mauch Chunk, Pa., Mrs. Clara L. Potts, of Media, Pa., and Rev. L. N. Caley, Rev. R. N. Thomas, Rev. H. L. Duhring, D.D., Mr. John E. Baird, Mr. Ewing L. Miller, and Mr. George W. Jacobs, of Philadelphia. Regrets were received from the following: Bishops Whitaker, Vincent, Gailor, and Brewster, Miss Mabel A. Wilson, Rev. Geo. W. Shinn, D.D., Rev. James S. Stone, D.D., Rev. Stephen H. Green, D.D., Mr. Geo. C. Thomas, and Mr. Thomas Whittaker; Bishops Whitaker and Gailor and Mr. Thomas being prevented from attending by reason of the meeting of the Board of Managers of the Domestic and Foreign Missionary Society in New York at the same hour.

The Rev. Dr. Smith occupied the chair, and the Rev. Dr. Duhring acted as Secretary. Many valuable suggestions were received from Sunday School workers throughout the country, and the publishers of leaflets were also heard from. The general discussion at the meeting was on the most practical methods of carrying out the resolutions of the Joint Diocesan Lesson Committee. It was

agreed by all that the Joint Diocesan Lesson Series by twenty-three years of use amongst, at the present moment, nearly three-fourths of the schools, teachers, and scholars of the whole Church, had proved itself to be, with whatever faults there might be, the most popular Churchly series of lessons at present published. The Committee, after hearing all suggestions, recommended the framing of the various recommendations into such a shape by a sub-committee, to consist of those members who are resident in Philadelphia and vicinity, that the same might be presented at the semi-annual meeting of the Joint Diocesan Lesson Committee in January next, in New York City.

After a very interesting exchange of views and full consideration of the subject, the Committee adjourned. The next meeting of this Committee will be held in New York City.

ALBANY.

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

Projected Improvements at Springfield Centre.

A TRACT OF LAND has been purchased at Springfield Centre for St. Mary's Church, through the liberality of Messrs. H. L. Wardwell, S. S. Spaulding, Leslie Pell-Clarke, and E. N. Catlin. The large farm house at present on the land is to be converted into a

club house and a new building is to be erected also for the use of a boys' club, and also a new rectory. The present church building will be removed from its present site nearer to Main Street. When the improvements projected are completed, St. Mary's parish will have a plant equalled by few of the rural parishes of the country.

ASHEVILLE.

J. M. HORNER, D.D., Miss Bp.

Refuge for the Clergy.

FOR a number of years an effort has been making, at Saluda, N. C., in the jurisdiction of Asheville, thirty-five miles from the see city, to provide a number of houses, furnish them, and offer them to the missionary clergy who have need. The Trustees and their aids have so far succeeded as to own a body of land, seven acres, attractive both in shape and surroundings, and to have collected sufficient funds to build the first cottage. This will be ready for another summer, possibly for a part of the coming winter; for the purpose of the enterprise includes the clergy from the North, in cold weather, as well as in hot, from the South. Before breaking ground for the first cottage, it was considered proper to hold a service of benediction upon the undertaking, upon the grounds of the Association. The Bishops of Asheville and South Carolina were asked by the Trustees to conduct this service, but much to their regret, neither could be present, the one because of his illness, the other of his duties. The service consisted of a compiled form from the Prayer Book, chiefly, and took place on Sunday morning, September 23rd. It was conducted by the Rev. E. N. Joyner, President of the Board of Trustees, and assisted by the Rev. Messrs. Matthew Brewster, of Mobile, and B. G. White, of Jacksonville, both Trustees of the Association. Mr. Brewster made the address. The occasion was one of profound interest to those who shared in the ceremonies, and who have had their hearts so warmly enlisted in the plans and purposes of the Association. They thus foresaw the realization of their hopes and the reward of their labors and prayers.

At the final meeting of the Trustees for the summer, the contract being given for the cottage, the following action was taken, in the form of these several resolutions:

I. That the members of the Woman's Auxiliary Board be requested to take measures for the furnishing of this cottage, when completed.

II. That the Bishops of South and East Carolina be offered the use of the cottage, in succeeding terms, respectively, for the summer of 1901, and that the President use his discretion, in consultation with the Bishop of Asheville, in offering it to a clergyman during such part of the approaching winter as may be expedient.

III. That no clergyman accepting the hospitality of the Association, shall feel bound thereby to give his services to the community.

Correspondence concerning the Association should be addressed either to the President at Columbia, S. C., or to the Secretary and Treasurer, Dr. E. B. Goelet, Saluda, N. C.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

CHAS. P. ANDERSON, Bp. Coadj.

Return of Bishop McLaren—Local Notes.

BISHOP McLAREN returned from his trip across the water on Tuesday, Oct. 9. Most of his time was spent in Oxford. He is improved in health, and comes back fully prepared for his winter campaign. The Rev. P. C. Wolcott of Highland Park, who was with Bishop McLaren on his trip, is not expected in Chicago until the latter part of the month, though he has returned to this country.

OWING TO THE BUILDING of the Coliseum, Grace Church has had to undergo extensive repairs, costing the parish some hundreds of

dollars. The walls have now been strengthened, and everything put in a thoroughly safe condition; the interior, too, has been much improved by re-decoration, and the re-carpeting of the aisles.

ST. MARGARET'S GUILD of All Saints' Church, Pullman, has given a beautiful Altar Cross in loving memory of Mary McGrath, daughter of their former pastor, the Rev. J. M. McGrath. The Woman's Guild of the same Mission has given the Altar Service Books, in memory of Mrs. Staley, and the Confirmation Class has presented as a thank offering a Ciborium.

THE MISSION at West Pullman is rejoicing in the fact that on Michaelmas ground was broken, as the first step towards the erection of a Chapel. The building is to be 30x55 feet, and to have two stories.

MEMBERS of Trinity Church have given a very handsome brass processional cross, which was consecrated by the rector on Sunday, Sept. 30th.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Church Consecrated at Fort Worth.

THREE important events occurred on the first Sunday in October, at Trinity Church, Fort Worth (Rev. R. H. Cotton, rector), being respectively the consecration of the

church, the opening of a new school house, and the inauguration of a vested choir.

At 9:30 a. m. Bishop Garrett formally opened the new school building which adjoins the church. He delivered an address principally to the teachers and scholars of the school and friends assembled to participate in the ceremony. At 11 a. m. a procession of clergy and choir, with the churchwardens, was formed in the new school house and proceeded to the church, when the church was duly and solemnly consecrated according to the prescribed form by Bishop Garrett. The Rev. Edwin Wickens, rector of All Saints', Dallas, was the special preacher. A concise history of the parish was clearly outlined, tracing its growth from a small mission to its present condition. A celebration of the Holy Eucharist followed immediately afterwards.

Festal evensong was sung at 7:30 p. m., the special preacher being the Rev. Bartow B. Ramage, rector of St. Andrew's, Fort Worth. His sermon was upon "Processions and Choirs in Worship."

Large congregations were present at all the services and evidenced their interest in the new work by substantial offerings, which will be devoted towards liquidating a small balance on the new buildings.

Trinity is the only consecrated church in Fort Worth to-day, and the first to introduce the vested choir. The choir is a mixed one

ROYAL

The absolutely pure

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and was formed some three months ago and has been carefully trained by the rector's daughter, Miss Cotton. The first service rendered Sunday was very acceptable indeed, and a vast improvement over former conditions. A choir and robing room is in course of erection.

The rector, the Rev. R. H. Cotton, is a graduate of the London (England) University. He went to Fort Worth on All Saints' Day, 1896, where he found a cheap frame building used as a school room, with some \$300 debt on the lot and forty or fifty communicants on the roll. The debt on the lot has been canceled, a chancel costing some \$400 been built, and the church and lot are now free from debt. The communicant roll is largely increased.

EASTON.

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

Death of Mrs. Chamberlaine—Harvest Home at Oxford.

MRS. CATHERINE CHAMBERLAINE, wife of Dr. Joseph E. M. Chamberlaine, died on Thursday, Oct. 4th, at her home in Easton. She was the daughter of the late Richard Tilghman Earle of Queen Anne's County, who was for 25 years judge of the Second Judicial Circuit of Maryland. Her funeral took place on Monday, Oct. 8th, from Trinity Cathedral, Bishop Adams and the Very Rev. Dean Rich, officiating.

HARVEST HOME festival was appropriately observed in Holy Trinity Church, Oxford, on Sunday, Oct. 7. The holy edifice was beautifully decorated with fruit, vegetables, potted plants and flowers. Large and reverent congregations assembled for both morning and evening services. The fruit and vegetables were sent to the Home for Friendless Children in Easton, and the offering in money, which was a generous one, was used for the purchase of winter fuel.

FOND DU LAC.

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

Mission at Oconto.

AT OCONTO a ten-days' mission will be preached during Advent at St. Mark's Church (Rev. P. Gavan Duffy, rector), by the Rev. Geo. C. Betts, of Goshen, N. Y.

INDIANA.

JOSEPH M. FRANCIS, D.D., Bishop.

Convocation at New Albany.

THE NEW ALBANY CONVOCATION assembled in St. Paul's Church, New Albany, on Tuesday and Wednesday, October 9th and 10th. The sermon at the opening service was preached by the Bishop. On Wednesday, there was an early celebration, and at 10 o'clock the new rector, the Rev. David Cady Wright, recently of Urbana, Ohio, was instituted into the rectorship, Archdeacon Benton, of Kentucky, being the preacher. All the clergy of the deanery, and several of the Louisville clergy who were present, were delightfully entertained at lunch at the rectory. The afternoon was devoted to the reading of a paper on "The Parish," by the Rev. A. Q. Davis, and one on "Boy Choirs," by the Rev. J. Russell Holst. Later, there was a meeting of the Woman's Auxiliary, at which addresses were made by the Bishop and the Archdeacon of the Diocese. The Archdeacon was also the preacher at the evening service. St. Paul's parish, which has been without a rector since the beginning of Advent, shows signs of new and vigorous life. The rectory has been painted and papered and in other ways made comfortable; the guilds are actively at work; and a general feeling of hopefulness pervades the parish.

LONG ISLAND.

A. N. LITTLEJOHN, D.D., LL.D., D.C.L., Bishop.

Archdeaconry at Sayville.

THE FALL MEETING of the Archdeaconry of Suffolk was held in St. Ann's Church, Sayville, on Tuesday and Wednesday, Oct. 9 and 10. The opening service was held at 7:45 p. m. on the first day, at which, instead of the usual addresses, an eloquent and inspiring sermon was preached by the Rev. W. R. Watson, of Shelter Island, from Acts ix. 15: "He is a chosen vessel unto me." The Archdeacon, the Ven. Wm. Holden, and seven other clergymen, were present in the chancel; but a heavy storm, which prevailed during the day, rendered the attendance both of clergy and laity, less than it would otherwise have been. On the second day, twelve clergy, one lay missionary, and lay delegates from seven parishes and missions were present. The Holy Communion was celebrated at 7:30 a. m., and morning prayer was said at 10 a. m., after which the business session was held. Interesting and encouraging reports were presented by the Archdeacon and his co-workers. The annual report of the Treasurer showed receipts of \$1,389.99, and payments of \$1,357.53, leaving a balance of \$32.46. The next meeting will be held at Christ Church, Port Jefferson, May 7, 1901.

MASSACHUSETTS.

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

Church Consecrated at Springfield—Repairs at Brookline.

CHRIST CHURCH, Springfield, was consecrated Oct. 10 by the Bishop of the Diocese in the presence of a large representation of the clergy and laity. Bishop Lawrence preached the sermon. This event in the history of the parish marks the successful ministry of the Rev. John C. Brooks, who has completed twenty-two years as rector. During his administration a parish house with La Farge memorial windows has been erected at an outlay of \$15,000. This contains also a memorial organ. The church organ was purchased for \$5,000. Merrick Park, a valuable piece of property adjoining the church, has been bought at a cost of \$5,000. From the Baldwin family and heirs have come legacies for different parochial interests. The interest from the legacy of \$40,000 will be devoted to the support of Divine services. The total receipts for twenty-two years have been \$300,000. The Church and its funds are valued at \$90,000. There are over 1,000 communicants, 550 families, and 350 in the Sunday School.

THE MASSACHUSETTS BRANCH of the Woman's Auxiliary held a meeting in St. Stephen's Church, Pittsfield, Oct. 11th. The Rev. Dr. Arthur Lawrence and Mrs. Van Rensselaer Thayer of Boston made addresses.

THE REV. CHARLES H. PERRY, rector of St. Peter's, Cambridge, has just observed the tenth anniversary of his rectorship. The occasion was a very happy one for both rector and people. A gift of \$258 was presented to Mr. Perry, who has done an excellent work in this parish.

IN TRINITY CHURCH, Lenox, Oct. 10, Miss Mary T. Carpenter was married to the Rev. Stephen Van Rensselaer, by Bishop Potter, assisted by the Rev. Harold Arrowsmith. Mr. Van Rensselaer has charge of the parish at New Lenox.

ST. PAUL'S CHURCH, Brookline, has been reopened after extensive repairs and alterations. The massive black walnut pillars and surrounding woodwork have been re-stained and polished. The old floor has been replaced with a hardwood one, stained to its natural color. Electric lighting has been introduced. Mosaic flooring has taken the place of the wooden chancel floor. Many changes have been made in the decorations. The black wal-

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Widow of the late Henry D. Clayton, Major General
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"GARLAND" STOVES AND RANGES
were awarded highest prizes at Paris Exposition, 1900.

nut, dado has been renewed, and beyond this, the finish is in bronze with appropriate designs. New cushions and hassocks upholstered in red, and a new wilton carpet of the same color, give a finished appearance to all these improvements.

THE new peal of bells at the Church of the Advent, Boston, the blessing of which was noted last week, are the gift of Mr. Robert Codman, the senior warden of the parish, father of the Bishop of Maine.

MICHIGAN.

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

Death of Rev. O. E. Fuller.

THERE PASSED AWAY at Caro, Michigan, on Friday, Oct. 5, a man who merits from the Church which he served, more than a mere mention. The Rev. Osgood Eaton Fuller, though only 65 years of age, had been for several years the senior priest of the Diocese in continuous residence. He graduated from Maine University, and took orders, coming to Michigan in 1861. His first charge was at St. John's Church, Saginaw. Later on he was rector of St. Paul's Church, Jackson, succeeding the Rev. Dan. T. Grinnell. He also had charges at Fenton, Dexter, Midland, and Caro. Mr. Fuller's chief work was in building at Fenton, Latimer and Ridley Halls, schools for girls and boys. This work was accomplished only with the utmost perseverance against opposition and discouragement. Latimer Hall, the girls' school, was a success from the beginning, and for a number of years Mr. Fuller himself was at its head as Master. The other school was not as successful. Failing health compelled the relinquishment of his charge, and he retired for a time from active work, living at Ypsilanti. Mr. Fuller was instrumental in building two or three rectories. Yet in all his work he found time to engage in literary pursuits. Several volumes of poems testify to his love of song. Of these poems the late Dr. Pitkin said, "They were indeed a refreshment to the soul."

As a release after much suffering, the end came. As he loved music and song, so at his burial the Church's sweetest strains were sung. The Holy Communion having been celebrated in the morning by the rector, the Rev. W. E. A. Lewis, and the Rev. W. H. Gallagher, of Saginaw, the funeral service was held at 2:30. The Bishop entered the church preceded by the vested cross-bearer, and read the sentences. Following were the Rev. Messrs. Lewis, Gallagher, Montanus, Cary, and Frisbie. These took part in the service, the Bishop reading the prayers at the grave.

A sentence from one of his books is an index of the thoughts which must have often been in his heart, as he passed along the dusty highway of life: "Struggle! Failure! Triumph! While triumph is the thing sought, struggle has its joy, and failure is not without its uses."

MILWAUKEE.

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

Woman's Auxiliary.

THE ANNUAL MEETING of the diocesan branch of the Woman's Auxiliary was held in All Saints' Cathedral October 11th, following the sessions of the council. At the opening service the Bishop preached, his subject being "Hallowed be Thy Name, Thy kingdom come." The celebrant was the Rev. C. L. Barnes of Baraboo. Following the service a short business meeting was held in the guild hall. At 1 o'clock luncheon was served to a large number, including a number of clergymen who attended the meeting. At two o'clock the meeting was called to order by the President, the roll called, and reports from the different branches read.

The Rev. D. C. Garrett of Oconomowoc spoke on Missions and the Rev. W. A. Dennis of Menomonee gave a short talk about Texas.

The Corresponding Secretary, Mrs. L. R. Durand, having removed from the Diocese, resolutions were passed placing on record the value of Mrs. Durand's work during many years past and the regret of her associates at her departure. Mrs. Durand has for 14 years been Corresponding Secretary of the diocesan branch, and has always been an active worker in the service. She has removed, it is hoped only temporarily, to Colorado, where no doubt she will find further opportunities for Church work. In her place was elected Miss Fess of St. Paul's parish, Milwaukee, as Corresponding Secretary. The other Executive officers were re-elected as follows: Honorary President, Mrs. A. W. Bartlett; President, Mrs. E. A. Wadhams; Vice-President, Mrs. Volney D. Becker; Treasurer, Mrs. J. S. Crandall; Recording Secretary, Mrs. J. F. Voltz.

MINNESOTA.

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

Death of a Chorister—Return of Rev. Dr. Wright—Harvest Festivals—Church Club.

GILBERT GRIFFIN, aged fifteen, for many years one of the soloists in St. Paul's choir, St. Paul, died from the effect of an operation for appendicitis in St. Luke's Hospital. The funeral service was held in St. Paul's Church on the Sixteenth Sunday after Trinity, the full choir being in attendance. Young Griffin had just returned from an extended trip through the Yellowstone Park. He was also a member of the junior chapter of the Brotherhood of St. Andrew.

THE FIFTH annual report submitted at the Deaconess Home meeting shows the institution to be in a splendid condition compared to that of former years. The Home was formally opened for another year's work and Bishop Whipple elected President.

AFTER FOURTEEN MONTHS' absence abroad visiting the principal cities of European countries, the Rev. Dr. Wright, rector of St. Paul's Church, returned to St. Paul. He was met at the station at 8:30 p. m. on Monday, Oct. 1st, by some two hundred of his parishioners including the vestrymen, churchwardens, and the St. Paul's Church Cadets, and escorted to the church, where another hundred were awaiting his arrival. A short service was held in the church and the Doctor gave them a short address recounting some of his experiences in the old countries visited, especially the Holy Land, Russia, Rome, and England; after which an adjournment took place to the rectory, where refreshments were served and a very enjoyable social hour was spent. On the following Sunday, special services were held in the church to commemorate the event. Festal music at the high celebration was rendered by the choir. In the evening full choral Evensong was rendered and in place of the sermon, Garrett's Sacred Harvest Cantata was well sung under the direction of Mr. Thomas Yapp, organist and choir-master. The church was completely packed.

Before Dr. Wright went abroad he promised to bring back with him prizes for the choir boys and cadets, and his promise was generously fulfilled, the gifts including gold crosses for the altar boys, a silver cross set with a jewel, from Russia, for the crucifer, a gold watch for the choir boy showing the best record, silver watches to a number of others, gold medals, to two cadets who had not missed a meeting for two and a half years, silver crosses, and gold and silver buttons to various others. Dr. Wright spoke briefly in memory of Gilbert Griffin, who died a week ago, and gave to the dead boy's mother the gold cross of the Brotherhood of St. Andrew which had been awarded him.

HARVEST FESTIVALS have been held within the past few weeks, at St. John's and St. Stephen's Churches, St. Paul, and St. Mary's, Merriam Park, in each of which there were appropriate decorations and special music

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Food makes the home modification of milk easy.

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Food makes milk agree with your baby.

and sermons. The Rev. Dr. Faude was preacher at St. Stephen's.

THE MINISTER in charge of the Church of the Redeemer (Universalist), Minneapolis, has invited representatives of various bodies to give a reason for the Faith that is in them, from his pulpit. The Rev. Dr. Faude, rector of Gethsemane, has been asked to deliver on Nov. 4th at this place his "reasons for being a Churchman."

THE TRINITY-TIDE meeting of the Minnesota Church Club was held at the West Hotel, Minneapolis, Tuesday evening, Oct. 9th. Some 80 members were present. A banquet was served in the spacious dining hall. After the banquet addresses were made upon the topic of the evening, The Situation in China. The principal speakers were Bishop Whipple, Dr. Faude, and the Hon. Hiram F. Stevens.

MISSOURI.

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

Sunday School Institute Organized.

THE SUNDAY SCHOOL INSTITUTE was held at the Cathedral on the 6th inst., according to the programme already printed in these columns. A permanent organization was also effected with the name of The Sunday School Institute of the Diocese of Missouri, intended to bring together in one organization the clergy and Sunday School officers and teachers of the Diocese. The Bishop is to be President *ex-officio*, and an annual meeting is to be held on the first Saturday in October of each year. The elected officers are as follows:

Vice-Presidents, Rev. William Short, rector St. Peter's, St. Louis, and Mr. Elias S. Gath, Superintendent St. George's Sunday School; Secretary, F. G. Williamson, secretary of St. George's Sunday School; Treasurer, W. H. Davis, superintendent St. Mark's Sunday School; Executive Committee, officers already named and also the Rev. G. Tucker-

IN HIS VALISE.

A DOCTOR CARRIES GRAPE-NUTS FOOD.

A physician in McDade, Tex., who cured himself by the use of Grape-Nuts food, says: "Lagrippe left me a physical and nervous wreck, with indigestion, dilated stomach, constipation, and neurasthenia. I tried electricity, vapor baths, traveling, camping, and medicines, *ad nauseam*.

"Finally I put myself on Grape-Nuts food, and before the first package was gone, I made such an improvement that it seemed difficult to believe. I finally got to carrying Grape-Nuts in my valise, and in my pocket when I didn't have a valise. Yesterday I secured a new case of two dozen packages.

"The facts are that I could eat, and did eat, digest, and assimilate the food and gained remarkably in strength. I am now regularly attending to my practice. I have been twenty years in practice, and am free to say that Grape-Nuts food is the most perfectly and scientifically made food I have ever known. My name, for professional reasons, should not be published." It can be given privately to those who care to inquire, by the Postum Cereal Co., Ltd., Battle Creek, Mich.

man, rector of St. Stephen's, and Messrs. F. W. S. Brooks and B. F. Chapman.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Convocation at Beverly—Mount Holly.

THE AUTUMNAL meeting of the Convocation of Burlington was held on Monday and Tuesday, Oct. 1st and 2nd, in St. Stephen's Church, Beverly.

The first service was held on Monday evening, and addresses were made by Bishop Scarborough, the Rev. R. Bowden Shepherd, and Dean Perkins, on some of the prominent features of missionary activity in this part of the Diocese. There was a large congregation present, and the Bishop in his address congratulated the rector and his people on the recent improvements and decoration of the church edifice, the cost of which, over \$1,500, they had raised and paid. On Tuesday morning at 10:30 o'clock the Bishop celebrated Holy Communion, morning prayer having been said at an earlier hour. The sermon was preached by the Rev. Robert G. Hamilton, of Palmyra. Reports were presented by the Dean, and the executive committee, also the treasurer's statement, showing a satisfactory balance in hand. No changes were reported in the missionary staff, and the appropriations recommended by the executive committee for the ensuing quarter were voted unanimously. The opportunities for effective work in the southern part of the city of Camden were duly considered, and some provision was made to meet the need in the parish of Our Saviour, and for St. Augustine's Church for colored people. A ballot for the election of a Secretary resulted in the choice of the Rev. R. Bowden Shepherd, of Riverton, to fill the office.

After a bountiful luncheon in the parish house the session was resumed, and the topic for discussion was opened by the Rev. James Stoddard, of Mount Holly. He read a thoughtful and suggestive paper on "Toleration," which was followed by a very profitable debate. The Bishop summed up in his usual felicitous manner, giving from his experience illustrations of the haziness of some people's views of liberality and Catholicity.

On the invitation of the Rev. James F. Olmsted, it was voted unanimously to hold the next meeting in St. Mary's Church, Burlington, in January. A resolution expressing high appreciation of the services as Secretary of the Convocation, of the Rev. Martin Aigner, who has removed from the Diocese, and assuring him of warm personal affection, was ordered to be spread upon the minutes, a copy thereof to be sent to Mr. Aigner. After voting thanks to the rector and parishioners of Beverly for their gracious hospitality, the Convocation adjourned, the Bishop giving his blessing.

THE VESTRY of Trinity Church, Mount Holly, has decided not to call another rector, and the congregation will shortly decide about closing the church permanently and disposing of the real estate to extinguish the parish debt.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Sunday School Lectures.

THE SUNDAY SCHOOL COMMISSION of the Diocese has arranged for four series of lectures to be held during the autumn and early winter, for the instruction of Sunday School workers. An advanced course on the general subject of The Principles and Methods of the Art of Teaching, conducted by Prof. John F. Reigart, will be held on Friday afternoons at 4 o'clock from October 19th to December 21st, in the Reading Room of the Church Missions House. Three elementary courses have also been arranged, of which a Thursday evening course on The Principles of Teaching, under the direction of Dr. Walter L. Hervey,

will be given at the parish house of the Church of the Holy Communion, October 18th to December 20th. A Tuesday evening course on the subject of The Art of Story Telling, by Prof. Franklin T. Baker, will be given from October 16th to Nov. 13th, at the parish house of Holy Trinity Church, 122nd St., and from November 20th to December 18th at the parish house of St. Michael's Church. A Friday evening course on the subject of How to Find the Point and How to Make It, by Miss Emma G. Sebring will be given from November 2nd to November 30th at the parish house of St. Michael's Church, and from December 7th to January 4th at the parish house of St. Andrew's Church, 127th St. Small fees will be charged for each of these courses, in order to meet the expense. Information may be obtained from the Secretary, the Rev. Dr. William Walter Smith, 25 W. 114th St., New York.

OHIO.

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

Daughters of the King.

NINE CITIES were represented at the tenth semi-annual Local Assembly of the Daughters of the King, for the two Ohio Dioceses, held in St. John's Church, Cuyahoga Falls, on All Angels' Day. Bishop Leonard celebrated the Holy Communion and preached at the opening service.

In the afternoon addresses were delivered by the President, Miss Conzett, and the Vice-President, Miss Brenneman, respectively, after which chapter reports were read. The present officers were re-elected, including the Rev. Robert Kell as Chaplain. Youngstown was settled upon as the place for the next Local Assembly. After a hymn, the first paper on the programme was read, the subject being The Spirit of Service, prepared by Miss Olive Newton, of Youngstown, who, not being present, had sent the paper, and

[Continued on next column.]

AMONG THE CLERGY.

COFFEE BEING REPLACED BY POSTUM FOOD COFFEE.

"I am the wife of a minister. About three years ago a warm friend, an exemplary mother and the conscientious wife of a minister, asked me if I had ever tried giving up coffee and using the Postum Food Coffee. I had been telling her of my excessive nervousness and ill health. She said: 'We drink nothing else for breakfast but Postum Food Coffee, and it is a delight and a comfort to have something that we do not have to refuse the children when they ask for it.'

"I was surprised that she would permit the children to drink even the food coffee, but she explained that it was a most healthful beverage and that the children thrived on it. A very little thought convinced me that for brain work, one should not rely upon a stimulant such as coffee is, but should have food and the very best of food.

"My first trial of Postum was a failure. The maid of all work brought it to the table, lukewarm, weak, and altogether lacking in character. We were in despair, but decided on one more trial. At the second trial, we faithfully followed the directions, used four teaspoonsful to the pint of water, let it boil full fifteen minutes after the real boiling began, and served it with rich cream. It was delicious and we were all won.

"I have since sung the praises of Postum Food Coffee on many, many occasions and have induced numbers of friends to abandon coffee and use Postum, with remarkable results. The wife of a college professor said to me a short time ago that nothing had ever produced so marked a change in her husband's health as the leaving off of coffee and the use of Postum Food Coffee." Edith Smith Davis, Appleton, Wis.

The Value of Charcoal.

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

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

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

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

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

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

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

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

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

OHIO.

[Continued from previous column.]

it was read by Mrs. Sheehy. The second paper was by Miss Janey Gladwin, of Akron, on the subject of A Daughter's Aim. Miss Marsh of Cleveland was the author of the third paper on the subject of Consistency, read by Mrs. E. W. Worthington. After another hymn, Miss Mabel Higgs presented a paper entitled "That We Show Forth Thy Praise," and Miss Helen Upson, "By Giving Up Ourselves to Thy Service." Both these ladies are from Cuyahoga Falls. Addresses by several of the clergy present followed, and

NITROGENOUS material is, perhaps, the most important element in diet. It is impossible for children to show vigorous development without it. Mellin's Food prepared with fresh milk is rich in nitrogenous material and infants that are brought up on it have plump, firm flesh and strong, well-developed bodies, while their eyes and cheeks show in their brightness and color their healthy condition.

To Coddle Dirt
- use soap!
To clean clothes
quickly-use
Pearline

there being no questions in the Question Box, the gathering adjourned, after a hymn and collects.

PENNSYLVANIA.

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

Lansdowne—Mr. List's Jubilee—Convocation at Chester—Clerical Brotherhood—Death of Dr. Bunting and of Rev. W. W. Bronson.

FOR OVER ten years the congregation of St. John the Evangelist's Church, Lansdowne, has occupied a small building, where its growth was rapid and substantial. Necessity for a larger edifice was apparent, and two years ago a lot near the centre of the borough was purchased at the price of \$9,000, and \$4,000 was paid in cash. During that year, the rector of the parish delivered a sermon urging the payment of the balance of the purchase money, and the accumulation of \$20,000 to erect a new church. Henry C. Statzell responded with \$10,000, on condition that \$15,000 be raised by June 1, 1900. By incessant effort of rector, vestry, and other loyal supporters of the movement, the entire amount was secured, and on June 1st the \$5,000 was paid. Mr. Statzell's gift was then secured, and \$20,000 was deposited in bank, for the building fund of the new edifice. Ground was broken Aug. 27th last, and the plan, prepared by F. M. Mann, of the University of Pennsylvania, was adopted, calling for a cruciform church, with seating capacity of about 500, to be built of gray stone, the interior to be of cut stone, finished with old oak. The style is the perpendicular Gothic of the later Tudor period. A tower is at the junction of the nave and transepts. On Saturday afternoon, 6th inst., the boys' choir, singing the processional, followed by the wardens and vestrymen of the parish, the reverend clergy, with Bishop Whitaker, led the way to the site where the corner stone was duly laid by the Bishop, who was assisted in the function by the Rev. Lyman P. Powell, rector, who also read a sketch of the parish. The Bishop delivered a short address. It is expected that the church will be ready for consecration at Easter-tide, 1901.

AS A MEMORIAL to his wife, Naaman K. Ployd has presented to St. Peter's Church, Germantown (Rev. Dr. T. S. Rumney, rector), for use in the parish building, a standing clock, which had been in the late Mr. Ployd's family for more than a century. The clock was made in 1795, by Robert Shearman, of Philadelphia, the maternal great-great-grandfather of Mr. Ployd, and it had regularly descended from Mr. Shearman's daughter to the late owner. Mr. Ployd was an original member of St. Peter's parish, and was for many years a faithful worker in its activities.

AMONG THE PASSENGERS who arrived on Sunday, 7th inst., on the *Waceland* from Liverpool were the Rt. Rev. Dr. Talbot and Mr. Talbot, the Rev. J. F. Nichols, all of the Diocese of Central Pennsylvania, and the Rev. P. C. Wolcott of the Diocese of Chicago.

THE SILVER JUBILEE of the Rev. Thomas R. List as rector of the Church of the Redemption, Philadelphia, was duly observed on Sunday, 7th inst., and the anniversary was made the occasion of many felicitous greetings on the part of the congregation. Members long removed or separated, came to present congratulations and meet old friends. The chancel was tastefully decorated with tropical plants. At the morning service, the rector gave a resume of the several gifts or bequests to the parish, and also said that the endowment fund, which he had proposed should be established on the 50th anniversary of the church's existence, is increasing beyond the most sanguine expectations. At the evening service, addresses of congratulation were made by the Rev. Messrs. S. B. Simes and S. C. Hill.

THE 17TH ANNUAL MEETING of the directors of the Kensington Hospital for Women was held on Monday afternoon, 8th inst., at the Church House. The new directors elected to serve three years were Bishop Whitaker, Messrs. Wm. P. Ellison, Howard A. Kelly, M.D., and John B. Stetson. The board reorganized with Bishop Whitaker as President; Wm. P. Ellison, Secretary and Treasurer.

THE AUTUMNAL MEETING of the Convocation of Chester was held on Tuesday, 9th inst., at St. Paul's Church, Chester, the Rev. George A. Keller, Dean, presiding. There were present 75 delegates, clerical and lay. The sermon was preached by the Rev. H. A. F. Hoyt, rector of St. John's Church, Lower Merion. At the afternoon session, routine business was transacted. Several matters were afterwards discussed, among them that of taking special offerings for missionary work, and the establishing of new missions. The secretary, Theodore D. Rand, called attention to the adjusting of the boundaries between Chester Convocation and the Convocation of West Philadelphia. It appears that while the rectors of adjoining churches have agreed that these churches wish to and should come in, their action is illegal, inasmuch as it has not been confirmed by the Chester Convocation. St. James' Church, Downingtown, was designated for the next meeting.

AT THE MEETING of the Clerical Brotherhood held at the Church House, Philadelphia, on the 1st inst., the Rev. W. L. Bull, who had just returned from a visit to Galveston (made at the instance of the Brotherhood), gave a statement of the terrible disaster there. Bishop Whitaker, who was present, spoke briefly but effectively on the subject. It is believed that the Bishop and Standing Committee of the Diocese will make a direct appeal to the rectors and their congregations for aid. The Brotherhood has already named a committee of three to receive contributions for the afflicted Diocese.

THE DEATH of Mrs. Julia Peabody Chandler, in her 63rd year, which occurred at Saranac Inn, N. Y., on the 6th inst., has removed one of the most prominent and philanthropic women of Germantown. She was a member of the several organizations of that suburb, which have been active in alleviating the sufferings of the victims of the Johnstown flood, the Spanish-American war, and the recent Galveston disaster. Besides contributing largely herself, she obtained funds from other sources. Mrs. Chandler was a devout member of Christ Church, Germantown, the rector of which, the Rev.

C. H. Arndt, said the burial office at her late residence on the 9th inst. She was a near relative of George Peabody, the noted philanthropist.

A PROMINENT MEMBER, and for many years a vestryman of St. Timothy's Church, Roxborough, Philadelphia, Ross R. Bunting, M.D., entered into life eternal on the 9th inst., aged 66 years. He was a graduate of the High School and of the Jefferson Medical College, Philadelphia, and after a five years' course of study in Paris, he graduated in January, 1862. His private practice was extensive, and from the time it was organized, he was a member of the staff of St. Timothy's Hospital. The funeral services were held at St. Timothy's on Thursday morning, 11th inst.

THE REV. WILLIAM WHITE BRONSON, a grandson of Bishop White, departed this life on Tuesday, 9th inst., from the result of an accident which occurred about six weeks previous, when he fell and fractured one of his hips, besides sustaining other serious injuries. Mr. Bronson was a native of Philadelphia, where he was born 84 years ago. He graduated at the University of Pennsylvania, Collegiate Department, class of 1836. Soon thereafter he began his theological studies, and was ordered deacon by Bishop H. U. Onderdonk, July 5th, 1840. Subsequently he became an assistant minister of old St. Peter's Church, and afterwards had charge of the services in the chapel of Christ Church Hospital. For nearly nineteen years past, and until a severe illness during the winter of 1899-1900, he had been priest-in-charge of All Saints' Memorial Chapel, Fallsington. He was the author of *Lectures on the Holy Communion*, and *Memoirs of Rev. Bird Wilson, D.D., LL.D.* A son and three grandchildren survive him.

The full burial office of the Church was said on Thursday afternoon, 11th inst., at old St. Peter's Church, in the presence of a large congregation, many of whom were aged parishioners. Bishop Whitaker said the opening sentences, after which the full vested choir sang "Rock of Ages." The Rev. Richard N. Nelson, rector of the parish, read the lesson, and the Rev. Dr. Bernard Schulte, one of the assistant priests of St. Peter's, said the creed and concluding prayers. As the casket was being removed, the choir sang "Abide with me," as they marched towards the exterior of the church, and ranged themselves against the north wall. Bishop Whitaker said the committal service and closed with the lesser Benediction. One of the bells of St. Peter's famous chime (the "clericus" bell) tolled throughout the entire service.

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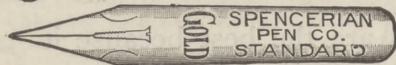
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All Saints' School.

THE FAME of the four Church boarding schools for Indians in South Dakota has so overshadowed that of the diocesan school for white girls, that often Church people, even so near as Minnesota, are astonished to find that there is such a school as All Saints in the state.

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During the first year of the school the Rev. Frederic Gardiner made a nucleus of a natural history museum by presenting a large collection of marine specimens and securing from the Smithsonian Institute the gift of some minerals. To this beginning others have added from time to time numerous fossils. During the past summer some valuable bird skins and typical nests were received from the Rev. P. B. Peabody, and a collection of minerals and fossils has been donated by the Rev. Wm. Wyllie. Best of all, a legacy of \$33,000.00 from the estate of Mr. Felix R. Brunot, assures the future of the school and makes it possible to keep it what Bishop Hare designed it to be, a Church school of high grade within the reach of people of moderate means. The school reopened Sept. 20 with 114 pupils enrolled. A happier family it would be hard to find.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Summary of Damage by the Flood.

A SUMMARY of the disaster at Galveston and adjacent points, so far as it relates to the Church, states that ten churches have been wrecked, for which outside aid to the amount of from \$10,000 to \$18,000 is absolutely necessary. This makes no allowance for assistance to Trinity Church, Galveston, the largest parish in the Diocese, whose members do not ask for outside aid, but who are yet for the most part unable to contribute any large amount for church erection. The impoverished condition of the parishes, moreover, is such that they are unable to contribute their quotas for diocesan expenses, and the meagre and insufficient endowment of the episcopate, having been invested in Galveston property, has been swept away.

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