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The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, OCTOBER 27, 1900.

No. 26.

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OPINIONS

From The Living Church:

"It is something unusual to speak of a missionary magazine as a periodical of absorbing interest, yet among all the August magazines laid on our desk, we doubt whether one has been to us so interesting, or would be so interesting to the great bulk of intelligent people, as THE SPIRIT OF MISSIONS. The excellent paragraphs under the head of The Progress of the Kingdom are always readable. The SPIRIT OF MISSIONS ought certainly to be received in every family that makes claim to Churchmanship."

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The Magazines

WHILE *The Spirit of Missions* is always interesting, there are some articles in the October number of such exceptional value that special attention should be called to the issue. The editor's summary of the Chinese situation in "The Progress of the Kingdom" is most useful and evinces his close knowledge of the rapid succession of events. Very naturally the papers relating to China are of first interest. The editor regrets, as also do we, that there has not been the anticipated demand for the free copies of Mr. Speer's leaflet on *The Iniquity of Christian Missions in China*, though some 15,000 have been circulated. The Rev. L. B. Ridgely relates some successes of our work in China in connection with the Boone School, which graduated a class of thirteen in 1900. A careful and excellent paper by the Rev. J. Addison Ingle, of Hankow, is entitled "What Rights have Foreign Missionaries and Native Christians?" and is successfully devoted to the demolition of some absurd propositions by a Cambridge professor, printed in one of our contemporaries, while similar matter urging that the Christian Powers should not intervene to protect Christians in China have also appeared elsewhere. Incidentally we cannot fail to note that those who write in this fashion have not usually been persuaded that their own comfort ought to be sacrificed by giving their lives to the difficult fields of the Church's work. Of especial value in this connection is a defense in reply to specific queries, of Bishop Graves' action in recalling the foreign clergy under his jurisdiction to Shanghai, wherein it is pointed out that as the uprising was directly against foreigners as such, and only indirectly against Christians as persons having come under foreign influence, the presence of the foreign missionary would only be a source of danger to the native Christians, and would invite attacks not only upon him but upon them. It is well pointed out in the answer to the question: "On the basis of argument which the missionaries offer, would not a priest anywhere be justified in fleeing his parish if small-pox or yellow fever broke out?"—"If he (the priest) were the infected person, the source of the disease, and his presence a menace to the healthy, he ought to leave (or, in this enlightened country, at least go into retirement). And this is practically the case with the foreign missionary in China."

There are also papers of much interest bearing on other missionary fields, with many illustrations showing the tangible forms of the missionary work and requirements.

Published by the Domestic and Foreign Missionary Society, 281 Fourth Ave., New York.

THE *International Journal of Ethics* (Quarterly) for October contains several very interesting articles. R. Brudenell Carter treats in a desultory but suggestive way on Medical Ethics, and leaves us impressed with the greatness of the opportunities and responsibilities of practising physicians. Mr. I. W. Morton writes convincingly on the question "Is Commercial Integrity Increasing?" He shows that it is increasing, and that this is due largely to the closer interdependence and coöperation which modern business methods require. His article ought to be read generally. It shows conclusively the falsity of popular impressions touching the honor of large commercial houses. Alfred W. Benn, treating of "The Relation of Ethics to Evolution," endeavors to show that the evolutionary hypothesis is not likely to bring about "a reversal of moral values," or make obsolete "the lessons on which the world's choicest spirits have lived."

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The Church at Work

CHURCH CONGRESS.

THE Programme arranged for the Church Congress, to be held at Providence, R. I., is as follows:

TUESDAY, NOV. 13, 1900.

Morning. Holy Communion, with address by Bishop Potter.

Evening. Address and welcome by Bishops Clark and McVickar. Topic I.—"Christian Science." Writers—Mr. Theo. F. Seward, the Rev. Dr. Huntington, W. M. Polk, M.D. Speakers—Mr. W. A. Purrington, the Rev. Dr. Donald, the Rev. A. Rogers.

WEDNESDAY, NOV. 14.

Morning. Topic II.—"Analysis and Synthesis in Religion." Writers—Professor Nash and Professor Body. Speakers—The Rev. Dr. J. L. Parks, the Rev. E. G. Murphy.

Evening. Topic III.—"Material Prosperity in Relation to Morality." Writers—Bishop Lawrence and the Rev. Dr. Babcock. Speakers—Dr. J. H. Canfield and the Rev. Dr. Prall.

THURSDAY, NOV. 15.

Morning. Topic IV.—"Foreign Missions and Social Progress." Writers—The Rev. E. P. Smith, the Rev. Dr. McGrew, the Rev. P. S. Grant. Speakers—The Rev. Dr. Lloyd and Bishop Partridge (it is hoped).

Evening. Topic V.—"War from the Christian Point of View." Writers—Captain Mahan and the Rev. L. H. Schwab. Speakers—Mr. Ernest Crosby, the Rev. St. C. Hester.

FRIDAY, NOV. 16.

Morning. Topic VI.—"The Ecclesiastical Independence of the Protestant Episcopal Church." Writers—The Rev. Dr. Tiffany, Mr. George Zabriskie. Speakers—Bishop Doane, the Rev. Dr. McConnell, and the Rev. E. A. White.

Afternoon. Topic VII.—"The Realization of the Communion of Saints." Writers—Bishop Hall and Bishop Randolph. Speakers—The Rev. C. H. Brent and the Rev. Percy Browne.

BOISE.

JAMES B. FUNSTEN, Miss. Bp.

Annual Convocation.

THE ANNUAL CONVOCATION of this missionary district was in session at Nampa for three days in the early part of October. The Bishop's address gave a cheerful account of the present state of the work in the district. He said that in the past year he had traveled thirty thousand miles in the performance of his episcopal duties, a large portion of the distance being by stage. He had held services in many remote parts of the jurisdiction, and gave appreciative recognition of the labors of the Archdeacon and of the other clergy. Among the reports submitted was one showing that \$7,000 had been given for the erection of an episcopal residence in Boise. A gift of \$2,500 to St. Margaret's School was also reported. As members of the Standing Committee the Bishop appointed the Rev. Chas. E. Deuel (President), the Rev. S. J. Jennings, and Messrs. R. B. Horrie and D. D. Williams. A missionary meeting on the evening of the first day was addressed by the Rev. Messrs. I. T. Osborn, C. E. Deuel, and Patrick Murphy.

The Woman's Auxiliary was re-organized, Mrs. J. B. Funsten being elected President, Miss B. B. Kurtz, Secretary; and Miss Kinney, Principal of St. Margaret's School, was placed at the head of the Junior Auxiliary.

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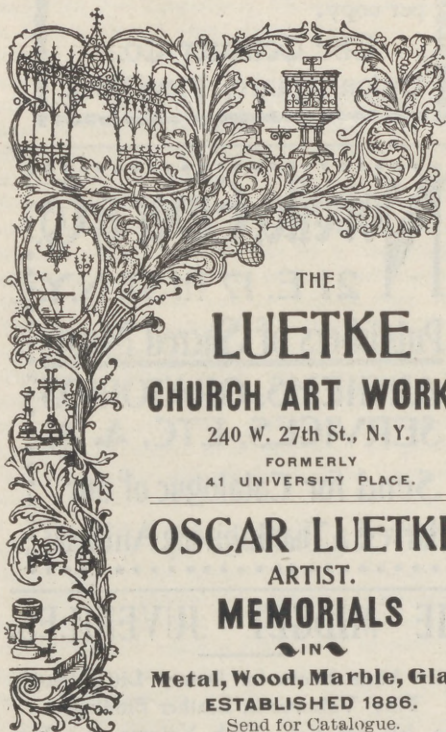
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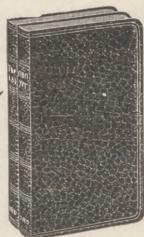


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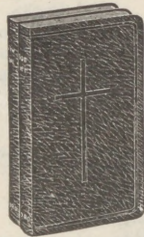
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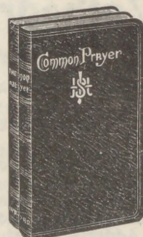
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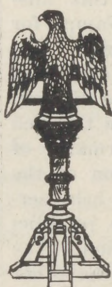
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The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, OCTOBER 27, 1900.

No. 26



News and Notes



CHINA has herself begun to take interest in the presence of the allies at Peking and in the very slow and unwieldy methods by which the latter seem to formulate their demands. Prince Ching and Li Hung Chang, who alone appear to be recognized as representatives of the Imperial government, have addressed a circular note to the foreign ministers in China, in which, first, China expresses regret over the recent occurrences and promises that they shall never again recur; second, admits her liability for the payment of an indemnity; third, expresses a desire to re-affirm or modify old treaties or make new ones; fourth, asks that foreign troops may be withdrawn when arrangements concerning the indemnity have been made, and that the Tsung-li-Yamen or foreign office be permitted to resume its functions; fifth, that the foreign Powers should declare an armistice and cease military actions. The circular note again ascribes the occurrences of the summer to the Boxers, makes no mention of the complicity of Imperial troops in the outrages, and claims that princes and ministers who gave support to the Boxers have been ordered to punishment in accordance with Chinese law.

On the other hand, those in position to know declare positively that the published Imperial decree purporting to banish Prince Tuan and to order the execution of others, is a fabrication merely intended to deceive foreigners. The whole tone of the Chinese note appears to be characteristically arrogant and places China in the position of offering terms to the Powers instead of receiving from the latter their ultimatum requiring their obedience. Unfortunately the failure of the Powers to formulate their own requirements is at least a partial justification for this Chinese note.

ANOTHER PROOF of the criminal complicity of the Empress Dowager in the events of the summer, is furnished by the fact lately made public, that one of the most trustworthy of Chinese statesmen, formerly Chinese minister at Washington, Chang Yen Hoon, was executed by order of the Empress Dowager in July. Two years ago this Chang was ordered to be beheaded, but the American and British ministers interceded in his behalf and he was sentenced by the Empress Dowager to banishment in place of execution. The Empress took advantage of the difficulties of the summer to execute him, who was undoubtedly one of the most enlightened of the native Chinese. Chang was at one time Minister of Foreign Affairs and served his country as a special diplomatic agent sent to Japan to negotiate peace after the war between the two nations.

THE FRANCO-RUSSIAN PROPOSITIONS, with regard to the provisions of which we gave a summary two weeks ago, appear to have been accepted as the basis of negotiations by all of the Powers, though in nearly every case with reservations. Most of these reservations deal with the provisions maiming the Chinese government by destroying her fortifications and forbidding the importation of arms, which the Powers generally believe, as we outlined, to be impracticable. The United States rightly took the ground that the executive branch could not concur in any such permanent arrangements without the consent of Congress. On the whole it is a hopeful sign that even in general terms the Powers have agreed to the suggestions of two of their number on the basis of this Franco-Russian note, though it is much to be desired that they could so far agree as to the details of the requirements as to make it practicable to formulate these in the shape of an ultimatum upon the Chinese government

before winter is upon us, when problems of transportation and of subsistence are more vexing. It ought not to be forgotten that until a settlement of some sort is reached, the possibility of war on a tremendous scale is by no means to be overlooked, though no doubt every effort will be made to avoid it. Whatever may be the ultimate decision of the Powers, it can only take effect in presenting an ultimatum of some character to China with the possibility of an obligation on the part of the Powers to enforce their demands if China should refuse to accept it. It is this possibility that makes the formulation of the demands an especially delicate matter. From correspondence between the French embassy and the State Department published Tuesday morning, it is satisfactory to learn that the ministers to China are to be notified that the Powers are agreed that Chinese territory is to be preserved and that the Powers will require satisfaction for the events of the summer. Other details will be the subject of further negotiation.

THE WORLD'S diplomatic circles are experiencing a mild furore over news officially verified, of an alliance between Great Britain and Germany, on the basis of an agreement that there shall be no territorial division of any part of the Chinese Empire, as a result of the late unpleasantness, not only pledging themselves not to be parties to any such division, but also conveying the distinct intimation that they will act jointly in opposition to any other Power making the attempt. Of course this action is directed against Russia, the armies of which have occupied a considerable part of Manchooria, which, it has been stated, has been annexed to the Russian Empire, being directly across the river Amur from Siberia. It is true that the annexation reports have also been denied, but the fact remains that there is excellent reason for the belief that Russia is acting rather in her own interest than in the interests of the allied Powers, and it is impossible to avoid the conclusion that the Anglo-German alliance is directly intended as a notice to Russia that her occupation of Manchooria will not be tolerated. Of course the terms of the agreement between the two Powers are not themselves a matter of surprise, since they take precisely the ground to which all the Powers assented last July in reply to a note from the State Department of the United States and re-asserted by the recent Franco-Russian note. Indeed so far as words go, Russia is under direct pledge to accomplish exactly what is intended by this new alliance. The fact remains that in Russia and in her ally, France, the recent news is received with something bordering closely on consternation.

THE LONG DELAYED expedition to Pao Ting Fu at length set out, and it is said that the allies occupied the city without any resistance, on the 17th inst. It is not known what may have been discovered at that point, where it will be remembered a considerable number of missionaries were murdered.

FURTHER DIFFICULTIES in China appear to be possible from the reports of uprisings against the reigning dynasty in southern China, centering apparently at Canton. It will be remembered that the latter city was the headquarters of Li Hung Chang, the Viceroy of that port, during the difficulties of the summer, and that hostilities were rigorously suppressed while Li remained in the city. When, however, he was called to the Capital to begin negotiations, the restive spirits of various reformers, whose opposition to the government cannot be won-

dered at, but whose intentions are yet subject to many doubts, were turned loose. There is some reason to believe that civil war is likely to be waged on a tremendous scale, in which case the effect upon foreigners in the central and southern Provinces is most problematic. What should be the position of the allies in respect to this new danger does not yet appear. Certainly it would seem as though they ought not to use their power to prevent the Chinese people themselves from terminating the influence of the Empress Dowager and her vicious advisers. Whether, however, the foreigners will be content with demanding merely that these be put down, and whether also the reformers are themselves sufficiently trustworthy to make it practicable for the Powers to unite their demands with those of the allies, may be a question. Certainly the outlook for the winter throughout the whole Chinese Empire is most dubious, and if revolution should spread through the southern and central Provinces, the events of the summer would no doubt be multiplied on a scale which can hardly be imagined. Never did the Yellow danger seem so pressing as at the present time.

THE CUBAN CONSTITUTIONAL CONVENTION is to assemble on November 5th. What will be its action cannot at this time be outlined, but the probabilities are not very encouraging. The fact that many of us believed before the war for Cuba was undertaken, that it would be a thankless task on the part of the United States, appears to be fully vindicated. That, however, need not now be argued. The present condition is, that a very large majority of the delegates to the Constitutional Convention appear to favor the immediate sundering of the relations existing with the United States at the present time, and apparently without any guarantees that the Republic to be constituted in the island will be even ordinarily friendly with the United States. On the other hand, the mission of the latter in the island, as stated in the Congressional resolutions and in the treaty with Spain, appears not yet to be completed. Yellow fever, which it had been hoped might be effectually stamped out, not only for the good of Cuba itself, but also for the protection of the United States, is raging in the island now, according to Gen. Fitzhugh Lee, on a larger scale than it has been known for many years past. The sanitation laws which were placed in operation by the American authorities, and which have been rigidly carried out, seem to have had no effect upon the disease. One cannot but think, however, that if the disease is in spite of those sanitation laws worse than usual, it is quite possible that the pestilence would have spread throughout the whole of this country, if it had not been for those laws. It is as yet too early to discover whether any government that may be set up in the island will show sufficient appreciation of the services of the United States during the past two years, or sufficient ability to administer their own internal and foreign affairs, to obviate the danger of a disorderly and possibly even hostile republic at our very doors, and lying between our island of Porto Rico and the mainland of the United States.

THE PHILIPPINE COMMISSION is now engaged in obtaining information from the Filipinos themselves as to the vexed question concerning the estates claimed by the friars, and the attitude of the latter to the people in times past and at the present. The questions which have been put to a number of leading Filipinos are intended to serve as the basis of information as to the probable effect of purchase by the United States government from the friars, of some considerable part at least, of the real estate holdings of the latter in the island. When it is remembered that something like one-third of the property in the best portions of the islands is claimed by the friars under titles which may or may not bear the strict scrutiny of courts not yet established, the importance of this matter will be perceived. We trust at any rate that the hopes of purchase will not be held out to the friars too strongly until the titles have been rigidly examined.

AS THE CLOSE of the presidential campaign in the United States approaches it is not strange that some bitterness has been aroused; yet with some notable exceptions, personalities have not been largely pressed beyond legitimate limits. Both party managers are now giving out their columns of figures showing conclusively the certainty of the success of their respective parties. The *New York World* and the *Chicago Times-Herald* have given particular attention to the probable complexion of the House of Representatives to be elected, both papers claiming to have thoroughly investigated the conditions of each district in the country. As a result of these pains-

taking investigations, it is certain, according to the *World*, that the next House will be Democratic, and according to the *Times-Herald* that it will be Republican.

While this may be considered a sample of the dependence to be placed upon pre-election prognostications, it is yet possible to draw broad inferences from existing conditions, and so to outline on a general scale, what may be expected from the shower of ballots to fall on the 6th prox. It is to be remembered that at the election of 1896 there were two directly opposite landslides. East of the Mississippi and north of the Ohio, the opposition to the Chicago platform in general and to free silver in particular, approached a degree of unanimity seldom equaled in American politics; while west of Minnesota and Iowa there was a corresponding unanimity of diametrically opposite belief. These two approaching landslides were early foreseen; but the mark of demarcation was not so clear. The whole question involved in the election of 1896 was whether the chain of states from Ohio west to Iowa would range themselves with the East or with the West. The result is now well known, and American geographical terms must be revised.

Undoubtedly at the present time both these waves of popular opinion have partially subsided. With the issues of the campaign inextricably intertwined, so that a voter must either support the Administration on both the gold standard and the policy of Expansion, or condemn it on both, two classes of voters find themselves in difficulty. There are people who favor the policy of the Administration on either one of these two cardinal tenets, and not on the other. Hence an element of doubt is introduced. But a larger element of doubt still, is found in the fact that any state is doubtful which at its preceding election gave a plurality of less than ten to fifteen per cent. of its total vote to the one side or the other. The natural changes in the personnel and in the convictions of individual voters are invariably sufficient to make it possible for such states to be changed from the one side to the other. No "indications" or positive statements from party managers can rightly take such states out of the doubtful column.

Without therefore presuming to emulate the questionable certainty of our partisan friends on either side, we may yet say that it appears at the end of the campaign that the party electing its President will also control the Senate—a consummation in any event to be desired, since a conflict between the President and the Senate over appointments is always deplorable, and generally results in placing men of second or of third rate abilities in all first-rate positions. Republicans will almost certainly diminish their majority in the House, and our own impression is that they will lose it altogether. In fact, if Mr. Bryan is elected, he is apt to have both Houses to support him—the Senate perhaps only by a tie vote, with the Democratic Vice-President to cast the decisive vote. If Mr. McKinley is re-elected, he will almost certainly be supported by a Republican Senate, but may lose the support of the House.

As to which of these two contingencies is to be desired, we have very decided convictions of our own; but we do not pride ourselves that they would be of general interest to our readers. Perhaps it may not, however, be out of the way to express the opinion that this is not an election at which it can be right for any citizen to stay away from the polls, or to cast his ballot for other than one of the two most prominent candidates. There is a consideration of *duty* to be considered in connection with voting, as truly as with any other of the incidents which make up life.

PERHAPS it may be true as Lieutenant Hobson believes, that Admiral Sampson is slowly dying of a broken heart. The offense for which he is being punished by the American people, is no failure to do his duty in the perilous days of the war, but a seeming want of tact and of magnanimity in reporting the news of Santiago. Contrasted with this was the unusual tact and generous magnanimity of Schley, which quickly won the American people, who are prone to rush into extremes for or against their public men—sometimes both, in quick succession, as in the case of Dewey. So Sampson is punished for the lack of qualities which at worst do not unfit him for the naval honors which he richly deserves. History will forget his petty mistakes after the battle, and will vindicate him, placing those noble heroes, Dewey, Schley, and Sampson, on substantially an equal plane.

HE ONLY is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace.—*Ruskin*.

NEW YORK LETTER.

LAY HELPERS' WORK.

THE Bishop of the Diocese paid his first visit, on the evening of the 15th inst., to a mission started by the Lay Helpers of the Brotherhood in New York. It was St. Margaret's where, thanks to friends and the earnestness of the people, so much has been accomplished. It was a service of benediction, because the chapel is eventually to be the parish house of the memorial church, to be erected later. Those who assisted in the service were Archdeacon Tiffany, the Rev. Joseph Reynolds, the Rev. Victor C. Smith, the Rev. E. G. Clifton, and the rector, the Rev. C. A. Hamilton. The chancel was handsomely decorated and six hundred people were present.

In his address Bishop Potter formally thanked the Brotherhood men who had inaugurated the Sunday School out of which the present conditions have grown in a little less than two years; the kind donors of the chapel, who are also to erect the church later on; the new rector, in whom he expressed much confidence; and the people who have come forward in such generous numbers in support of everything. After the service the Bishop personally expressed appreciation of the hard work done by Mr. Julian G. Roberts, who is a son of the late Rev. Stephen C. Roberts of the Diocese of Maryland. A lawyer in New York, he entered upon Brotherhood work, and as a lay reader did much of the discouraging and uphill labor which made St. Margaret's possible. The point of the more formal part of the Bishop's words was that however good schools, good houses, good streets, good police, we may have in a section of the city, it is after all the church which does most to form the character of the people of a neighborhood; that which almost alone makes a community desirable as a place of residence.

CHURCH AT BAYONNE, N. J.

The formal dedication of Trinity Chapel and Mission House, Centreville, Bayonne, in the Diocese of Newark, took place on the eve of St. Luke's Day. Bishop Starkey conducted the brief office of benediction, which was followed by evening prayer, and addresses by the Bishop, Archdeacon Jenvey of Jersey City, and Archdeacon Mann of Orange.

In his address the Bishop complimented the rector, the Rev. F. M. Kirkus, upon his splendid success, not alone in keeping the work going under great difficulties, but also in getting the funds and in erecting the beautiful mission chapel and house, already described in THE LIVING CHURCH. The work is among the Standard Oil employees. The building completed has cost \$5,414, including a steam heating apparatus of the most improved pattern. The land has been improved, and the building equipped at an additional cost of \$1,500. The building provides lodging for the curate. The field is a large one, and is now excellently provided for the services and ministrations of the Church.

CITY NOTES.

The Men's Guild of St. Mary the Virgin, one of the largest such organizations in the Church, at its first meeting after the summer vacation, appointed a committee to take up work at the settlement in West 55th Street, the whole Guild to co-operate, and two or more members to be present every night in the week at the reading room for boys and men.

The annual meeting of the New York Bible and Common Prayer Book Society was held in the Church Missions House on the 4th inst. Resolutions in memory of the Rev. Dr. C. R. Duffie were offered, and a minute was made in memory of the late John E. Atkins. The report showed many demands on the Society from all parts of the United States and from mission fields. The Rev. Drs. Dix, Vibbert, and Brown, and the Messrs. Henry Rogers, A. V. Clarkson, and H. J. Cammann, were re-elected to the Board, and vacancies were filled by the election of the Rev. Dr. Henry Lubeck and the Rev. A. H. Judge.

The Rev. Joseph Hutcheson, who has been rector of the Epiphany since 1896, has resigned and it is understood he will take up literary work. His resignation came by mail from Providence, where he was for four years assistant at St. John's, and was quite unexpected by the Epiphany congregation. The Rev. G. A. Carstensen, late of Indianapolis, is the priest in charge for the present. The Rev. Mr. Hutcheson was born in Ohio, and is a graduate of Cambridge, class of 1891.

St. Peter's, Portchester (the Rev. Charles Edward Brugler, rector), has an annual custom of holding a harvest festival, at which special emphasis is laid upon the music. The event, as always, filled the large church this year. The selection was

Garrett's "Harvest Cantata," preceded by evening prayer. Under direction of Choirmaster Spencer, an augmented choir rendered the entire service unusually well.

The local papers have made much of the Pro-Cathedral incident and the forthcoming protest to be made by Bishop Potter at the request of the Diocesan Convention against the vice permitted by the police in and near Stanton Street. The Bishop announces, however, that he will take no action until after the general election, partly to avoid a possible charge of politics, and partly because political excitement might break the force of the protest. Leaders in all religious bodies have come forward with offers of assistance to the Bishop, and the police department is taking warning in advance.

BROTHERHOOD ITEMS.

The Brotherhood of Long Island is gratified over the selection of the Assembly's President for a place on the National Council. William Braddon has long been one of the solid men of the organization, and has had much to do with Church extension work. At present he is identified with St. Joseph's, Queen's. The annual meeting of the Assembly was held on Thursday evening of last week in St. James' Church, and it was voted to send an Assembly letter to former President Houghteling. Reports were made from the Richmond Convention, and a new executive committee chosen. In the evening an address was given by the Rev. Floyd Tomkins of Holy Trinity, Philadelphia.

The annual meeting of the New York Brotherhood Assembly was held in the parish house of the Beloved Disciple last Friday night. An address on China was given at five, and at night reports were had from the Richmond Convention. One of these reports was to the effect that the New York Lay Helpers are to be duplicated in a similar organization in Richmond, and that the Philadelphia Assembly is considering work of a similar kind. Mr. E. W. Kiernan of St. Andrew's, who has been President for a year, retires because of press of business. A new executive committee was named. About two hundred men were present.

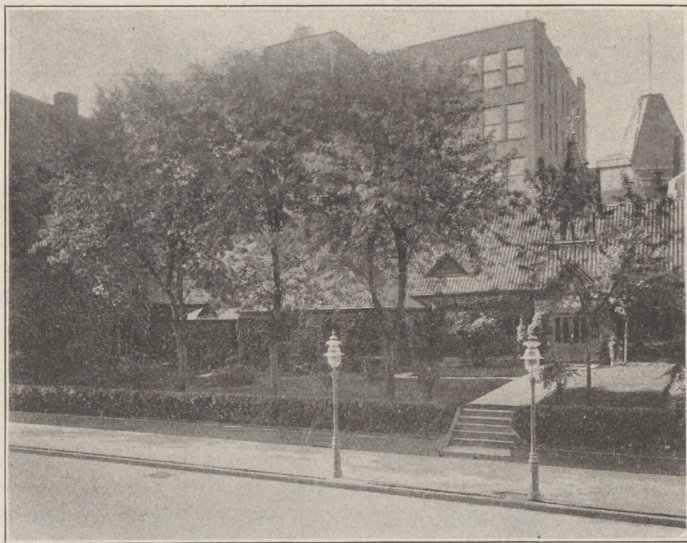
CHURCH FOR NEPERA PARK.

Archdeacon Van Kleeck of Westchester has presented to St. Mark's, Nepera Park, a chapel located near Elmsford, which was built as a memorial, but which has not been used for some years. It is to be moved with the full consent of the original donor, furniture and all, and will become the parish church of a flourishing mission, under the spiritual care of the Rev. W. M. Gilbert of St. Paul's, Yonkers. Three years ago work was begun there in a store room, with only one Church family in the place. Since then there have been eight Confirmations, a large number of Baptisms, and the nucleus formed for a promising work. A plot in an advantageous location will be purchased as soon as the Standing Committee acts, and a property worth \$3,500, with an indebtedness of only \$900 or thereabouts, is the outcome, in three years, and starting from absolutely nothing. Archdeacon Van Kleeck has also begun work at Bronxville, a well-to-do residence section, and has placed in charge the Rev. W. W. Smith, formerly vicar of Heavenly Rest Chapel. He is to retain the secretaryship of the Sunday School Commission, and will also have charge of another mission which it is proposed to start at Bedford Park under direction of the Archdeacon of New York.

THE WORKER is a creator. He calls a product into being—something of use or beauty which did not exist before. He endows the raw material with thought, stamping it with the qualities of mind. He mints it with the die of his genius. What joy must it be to behold a wall, a stately edifice, a great bridge, and proudly think of it as a monument of one's toil! It is wonderful to think what the art and skill of man can accomplish, as he puts his soul into wood or stone, iron or marble. His creations can not equal the heavens, the oceans, or the mountain-peaks, but a London, a Paris, a New York—pyramids, cathedrals, aqueducts, railway systems, electric cables, machines which almost think—corroborate the Psalmist's estimate that he is made "a little lower than God." His work lies at the basis of all our material civilization. Without the strength and activity of the rough and hard-handed, without men to drain swamps, lay pipes, chisel stone, press brick, carry hods, where were our great granite blocks and our imposing thoroughfares? For the red Indian to learn to work is to emerge from his barbarism. For the Negro, who thought emancipation meant release from toil, a new industrialism is bringing a larger freedom. For the reorganized South, free labor is doing far more than enforced servitude.—*Western Christian Advocate.*

EXPANSION AT ST. STEPHEN'S, NEW YORK.

UNDER the leadership of the new rector, the Rev. Nathan A. Seagle, the parish of St. Stephen's Church, New York, has greatly prospered. A rectory has just been added to the church plant and, curiously enough, the building which has now been purchased was originally designed to be a rectory of the parish, but has for several years past been used for other than Church purposes. It will perhaps be remembered that the building in which St. Stephen's parish now worships was built as a chapel of the Church of the Transfiguration, and was known as Transfiguration Chapel. St. Stephen's was formerly in West 46th Street, and when it was decided to make farther uptown, the chapel building on West 69th Street was purchased. The



ST. STEPHEN'S CHURCH, NEW YORK.

rectory, however, which adjoins the church, was not the property of Transfiguration Church, being held by the Rev. Edward C. Houghton, who is now in Dorchester, England. It was from him that the building has now been bought.

With the addition of the rectory, St. Stephen's has a property of which any parish might be proud. The church proper is a long, low building, running lengthwise and parallel with the street. It has two entrances, one at each end of the nave, and between them, extending out toward the street, is a square extension-like structure, in which is the guild room. The church looks to be small, but it will seat six hundred people, and has, in addition to the main auditorium, a Sunday School room



ST. STEPHEN'S, NEW YORK—INTERIOR.

on the second story of a part of the building, which will hold two hundred and fifty. The appearance of the church, both outside and in, is most attractive, although it is surrounded by so many high buildings that the exterior does not look specially well in the picture shown. The rectory is the vine-covered house which can just be seen at the extreme left of the photograph. It is a very pleasant house, very roomy, and under the direction of Mr. Seagle, has been entirely redecorated from bottom to top. The rector's study is being fitted up in a room adjoining the Sunday School room in the church, and from it an outer stairway leads down to the rectory yard, so that it is

possible to pass from study to rectory without entering the church.

St. Stephen's has about 400 communicants and the number is constantly growing. Its finances are in excellent condition and it is fortunate in owning several business buildings in the lower part of the city, the rental of which adds greatly to the income of the parish. The need of an evening service has been felt and it has been decided to make a special feature of the music. The assistant organist from St. Thomas' Church has charge of it and directs a vested chorus choir of mixed voices.

The Rev. Nathan A. Seagle was elected rector of St. Stephen's in December, 1899, and entered upon the duties of the office in February of this year. He is a native of North Carolina and is a graduate of the University of New York and the General Theological Seminary. He was ordained to the diaconate by the Bishop of North Carolina in 1894, and was advanced to the priesthood by the Bishop of New York the following year. Previous to being made rector of St. Stephen's, he had been for eight years connected with St. Thomas' parish, New York. He began there as a lay reader when he entered the Seminary, and after ordination, was made one of the assistants of the Rev. Dr. J. Wesley Brown, rector of St. Thomas'. Mr. Seagle is very popular with the members of his parish, and ably begun what promises to be a long and successful rectorate.



REV. NATHAN A. SEAGLE.

THE DEMORALIZATION OF LONG VACANCIES IN RECTORSHIPS.

EVEN MORE demoralizing than frequent changes of pastor are the prolonged vacancies which are not seldom allowed to intervene between one rectorship and another. Here, in the absence of any authoritative leader, is the opportunity for the growth of factions, for general slackness in religious duties, very likely for the scattering of a good many of the congregation. Even if Sunday services are kept up, the absence of pastoral care and ministration will be injuriously felt. If in any parish the chief need of a clergyman that is recognized is to conduct services on Sunday, this is a sad reflection on the ministerial character and work of former pastors. Let a vacant rectorship be filled as soon as possible by an election by the vestry after consultation with the Bishop. The Bishop will generally be able to suggest the names of some suitable persons where the parochial authorities know of none. Applications by clergymen on their own behalf may be safely passed by; and it must not be expected that a self-respecting clergyman will consent to "preach on trial." There is a natural desire on the part of people to know all they can of a clergyman who is to become their pastor. This can be learned through inquiry of responsible persons, and through the visit, when this is possible, of some representative of the vestry to the clergyman's present parish, where his general influence can be estimated, and not only a specially chosen sermon heard. Vestrymen sometimes shrink from the responsibility of electing a rector until other members of the congregation have had an opportunity of judging of the candidate's appearance and ministrations. But the candidating system, while certain to encourage criticism, is extremely likely to foster strife; for not all the members of the congregation will approve or prefer the same candidate. Moreover, vestrymen must recognize that responsibility belongs to the office they hold, and cannot without failure in duty be renounced.

Were it not for a bad tradition, largely imbibed from religious bodies whose ministers claim no special authority beyond that which they receive from their congregations, I feel sure that Church people could not fail to see that a priest lowers himself and his ministry by consenting to come on trial. How is he to lose consciousness of himself in his ministrations, if he knows that critical eyes and ears are intently observing his gestures and intonations? How will he declare boldly "Thus saith the Lord," if he is hoping that his sermon will ensure a call? When an invitation has been given and before it is accepted, by all means let there be a frank interchange of views between the clergyman elected and the representatives of the parish; let the field be well looked over, and a good understanding be arrived at. Such a plan is generally recognized as working fairly well in the election of a Bishop; why should it not be equally suitable in the case of a rector?—From the Convention Address of the Bishop of Vermont, 1900.

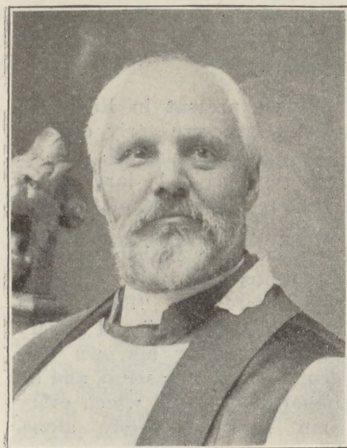
DAUGHTERS OF THE KING.

THE Eighth Annual Convention of the Daughters of the King was held in Trinity Church, Pittsburgh, on Wednesday, Thursday and Friday, October 10-12. There were 59 delegates present, representing the Dioceses of California, New Jersey, Chicago, Pennsylvania, Pittsburgh, New York, Long Island, Western New York, Washington, Ohio, Southern Ohio, Virginia, West Virginia, Georgia, and Connecticut. In addition to the delegates there were present many other members of the Order, notably from the chapters in the Diocese of Pittsburgh.

The Convention was preceded on Wednesday by the services of a Quiet Day, conducted by the Rev. Ernest F. Smith, of Harrisburg, Pa., who had for the subject of his addresses, the 45th Psalm, "The King's Daughter." The day was opened with a celebration of the Holy Communion, and there were six addresses interspersed with hymns and devotions.

On Thursday morning at 11 o'clock the opening service of the Convention took place, consisting of a celebration of the Holy Communion and a charge, by the Rt. Rev. Cortlandt Whitehead, D.D.,

Bishop of Pittsburgh, who based his words of counsel to the Order on the story of Queen Esther. There was a very good attendance, and a large number of communicants. At the close of the service the Convention was formally opened by the President, Mrs. E. A. Bradley, of New York City. Commemoration was made of the members departed during the year, and short addresses of welcome made by Bishop Whitehead, in behalf of the Diocese, the Hon. W. J. Diehl, Mayor of Pittsburgh, in behalf of the City, the Rev. Dr. Arundel, rector of Trinity Church, in behalf of the parish, and Mrs. W. W. McCandless, President of the Local Assembly. Mrs. Bradley made an address.



BISHOP WHITEHEAD.

Immediately succeeding the luncheon, reports were received from the committee on credentials, followed by the roll call, and reports of Council and Local Assemblies and Chapters. During the afternoon a Conference was held, at which papers were read by Mrs. John S. Lightbourne, of Uniontown, Pa., on "Chapter Lethargy, How to cure it," and by Mrs. Minnie Schunck, of Ansonia, Conn., on "What we lack and how to get it." A general discussion with three minute speeches ensued.

Between the exercises on Thursday afternoon and evening, the Convention was tendered a reception and tea by the W. R. Mackay Chapter at the Sunday School room of St. Peter's Church, which was largely attended and proved most enjoyable. On Thursday evening there was a public meeting in Trinity Church, the Right Reverend the Bishop of the Diocese presiding. Addresses were made by the Bishop, the Rev. Robert Kell, Cuyahoga Falls, Ohio, on "What Membership in the Order Means," and by the Rev. Willard G. Davenport, of Anacostia, D. C., on "The Joy of Self-Sacrifice."

On Friday morning there was a celebration of the Holy Communion at 8:30, and at 10:30 the annual sermon was delivered by the Right Rev. Leighton Coleman, D.D., Bishop of Delaware, his subject being "Serve the Lord with Gladness." A business meeting with election of Council members then occurred, and Mrs. W. W. McCandless, of the Pittsburgh Local Assembly, was added to the Council.

On Friday afternoon there was a second Conference when the following papers were presented: "What the Order means from the Standpoint of a Member," by Mrs. E. R. Leonhard, of Haledon, New Jersey; "The Junior Branch and the Need of such an Organization," Miss M. D. Fletcher, M.D., of Alameda, California; "The Life of a Daughter of the King, the Influence of Her Example," by Miss Thomas, of Elyria, Ohio; "Her Exemplar, the Christ," Mrs. Arthur J. Fidler, Greensburg, Pa.

We glean the following interesting statistics from the report of Miss Ryerson, the General Secretary. During the year, 41 new chapters have been organized, with a membership of 905; and fourteen chapters of the junior branch. There are now 717 chapters and 15,917 members. The first Chinese chapter was organized during the past year in St. Hilda's School, Wau Chan. The second chapter of Indian women was organized in South Dakota. The Council of the Order supports a missionary in China, Miss C. Warnock, of Atlanta, Ga., who is now in St. John's College, Shanghai. The next meeting of the Convention will take place in San Francisco, in October next, during the sessions of the General Convention.

During the three days upon which the Convention was in session, luncheon was served in Trinity Parish House, and all the delegates in attendance were entertained by members of the Local Assembly of the Diocese.

THE world is a hard master. Better be a doorkeeper in the house of God than occupy a high place in the world without God.

AN INDIAN TERRITORY CHURCH.

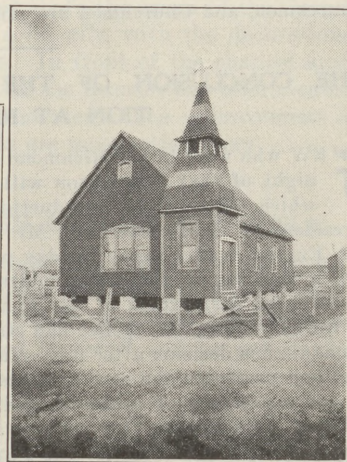
TWO weeks ago we published under the diocesan head of Oklahoma (issue for Oct. 13), an account of the consecration of the new St. Andrew's Church, Lehigh, Indian Territory, during the session of the Convocation of the Jurisdiction. The accompanying illustrations are from photographs received too late for that issue. The group represents those who had gathered



GROUP ATTENDING THE CONSECRATION SERVICES OF ST. ANDREW'S CHURCH, LEHIGH, IND. TER.



THE OLD CHURCH.



THE NEW CHURCH.

ST. ANDREW'S CHURCH, LEHIGH, IND. TER.

for the event, which was a notable one for the Territory; the Bishop of Oklahoma being in the centre of the group. The old church, consecrated in 1895, was the first mission building in the Territory erected after Bishop Brooke was placed in charge of the Jurisdiction. The new church is that which was consecrated on Sept. 27th of the present year, as already stated.

GLADSTONE AND CANON KNOX-LITTLE.

CANON KNOX-LITTLE was once urgently requested to transfer his services to the Episcopal Church of America, and was on the eve of permanently crossing the Atlantic. The then dean of Manchester felt sore at England's losing so powerful a preacher, and posted off to Hawarden to see Mr. Gladstone, representing what a loss it would be. The Premier's response was: "I have often heard of him, but never heard him. I will see what can be done." Soon after, Mr. Gladstone saw the dean and said: "Well, I've heard your friend, and notwithstanding that he brought into his sermon academy pictures, Swiss mountain scenery, a ghost story, and Oberammergau, it was powerful and earnest, and I have offered him to-day a canonry at Worcester." Mr. Knox-Little accepted the canonry, and hence he stayed on this side of the Atlantic.—*Mainly About People.*

BEGIN by denying yourself, and by and by you forget yourself. The kindness which was at first just a duty becomes a pleasure and a joy. Self-denial becomes glorified into self-forgetfulness.—*Brooke Hereford.*

THE BROTHERHOOD PILGRIMAGE TO ST. JOHN'S.

THE break in the almost continual programme, which break came on Saturday afternoon, was welcome, for most of the delegates had been under a strain of hard mental work, which was not lightened by the disinclination of everybody at Brotherhood conventions to go to bed just because the clock says it is midnight or after. It is always true, that as much that is helpful and uplifting is gained by delegates in conversation across luncheon tables and over lobby benches, in small conferences held in hotel rooms, in walks along the streets, as is gained in convention hall. Hence it is not to be wondered at that nature's demands for sleep get neglected.

Historic old St. John's holds down a hill off in the eastern part of the city. Around it are graves with old dates and moss-covered cenotaphs. The municipality owns and keeps the grounds, the deed of gift stipulating that the congregation shall always be permitted to use the building and to come and go unhindered. Bishop Gibson presided at the informal meeting, which was held after a short service conducted by the rector, the Rev. R. A. Goodwin. Although located in not the best part of Richmond, St. John's parish is in excellent financial and spiritual condition, and is doing good work. The Rev. C. B. Bryan, of Hampton, gave an exceedingly interesting historical address, which at times was so dryly humorous that the Bishop Coadjutor and the three hundred Brotherhood men paid tribute to its wit in laughter. Mr. Bryan found the special field for his humor in the appeals of cases at law from Council, to burgesses and to vestries. The auditorium of St. John's was used for public meetings because it was the only one large enough to hold any considerable number. It was here that a convention was held to decide that the North and the South should fight together against England from 1775 on, and in the yard lie buried two signers of the Declaration of Independence. The first religious service in America was held here May 6, 1607. Mr. Bryan pointed out that Boston, settled by the Puritans, has so changed that it contains everything religious and has lost almost wholly its Puritan or Congregational distinctiveness. New York, settled by the Dutch, is not greatly Dutch Reformed in its religious aspect, that denomination being far outnumbered by Churchmen, and even by four or five of the sects. Louisiana has lost to a great extent its French-Catholic ancestry. But Richmond and Virginia have not changed their religious allegiance. They were settled by Churchmen, and Churchmen are still in the ascendancy.

THE CONCLUSION OF THE BROTHERHOOD CONVENTION AT RICHMOND.

FEW who were in the Richmond convention hall on the last week-night of that Convention will ever forget the impressive scene which followed the introduction by Mr. Silas McBee of the new President of the Brotherhood, Mr. H. D. W. English of Pittsburgh. Mr. English read a paper the day previous on "The Rule of Prayer," which was one of the ablest addresses of the meeting, able in the consecrated earnestness of the man as well as in what it expressed in words. When Mr. McBee had stated that the Council had reached a unanimous decision after prayerful waiting upon God for guidance, and had presented the new President, the Convention rose to its feet as an expression of approval and of honor. Mr. English, deeply affected, said firmly, "Let us pray." Kneeling, he said slowly and impressively the Collect for the First Sunday after Trinity, "O God, the strength of all those who put their trust in Thee," etc., and then together with a thousand men said, "O God, who didst give such grace unto Thy holy Apostle St. Andrew," etc.

That was the new President's speech of acceptance. While it had in it the elements of the dramatic, it was not dramatic at all, but only the natural act of a man who believes that God answers prayer, and who did the natural thing of asking for strength when he realized that he needed it.

Mr. English is a member of Calvary parish, Pittsburgh, and is the son of a Baptist minister. He is a little past forty years of age. He is President of a social settlement, located in one of the poorest parts of his city, which reaches so many women, children, and young men, that its quarters are quite outgrown, and he as leader is about to undertake the labor of erecting a new house at a cost of \$50,000. He is a Bible class teacher, President of a civic institution aiming to increase and protect small parks, and identified with half a dozen more uplift endeavors. He has been a member of the Council for several years. All of the other officers of the Council were elected.

DUTIES OF CHAPTER OFFICERS.

Mr. John W. Wood presided over Saturday night's conference, which proved spirited and helpful. Mr. FRANK J. WEBER, of Detroit, spoke on The Duties of Chapter Officers, especially on the performance of the usual things. He deemed the corporate celebration of supreme importance to the spiritual work of the chapter. There is nothing that can take the place of it in securing that strength which comes from God, and which also comes from close companionship, man for man and man with man, in difficult tasks. Ushering is an art; ushers are born, not made. They must have tongue, tact, and talent, especially if they are to stand in front of the church. One man whom he knew brought in twenty-eight men to one service. Hotel invitations should be varied. He showed perhaps one hundred

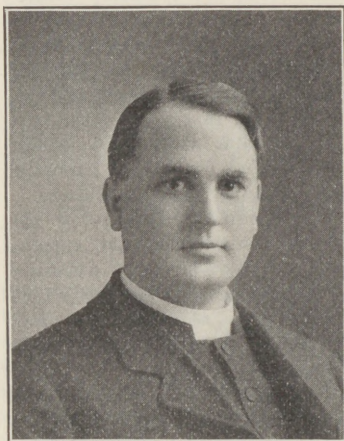
styles, all neatly pasted on a cloth background, for exhibition. There is no town so small that hotel work cannot be done in it. Have system in all chapter work. There is a cry against machinery, but he believed the cry unfounded and unreasonable.

OTHER TOPICS.

Mr. SAMUEL S. NASH, of Tarboro, N. C., described a Bible class held outside the church under the trees, and which grew steadily all summer. Mr. H. T. YOUNG of Chicago said the rector should select the director. The Rev. Dr. C. ERNEST SMITH, of Baltimore, on "Relations with the Rector," paid a high tribute to his chapter because it realized that the responsibility for the success of the parish rested with him, not upon the chapter. Under the head of unusual things which a chapter might do, the Rev. R. W. Patton, of Roanoke, suggested the Brotherhood take up work among railroad men. He said there are 1,200,000 such men, and believed that arrangements could be made to come into personal touch with them at terminal points. MAJOR STILES, of Richmond, asked him if the Y. M. C. A. does not cover the ground, and he paid a compliment to the Association work, but thought it did not. It is not the Church, and in any event there is room for all, and work for all. Upon motion of JOHN P. FAURE, of New York, the Convention asked the Council to look into the matter.

THE SUNDAY SERVICES.

Not only did practically every delegate present in Richmond receive at the corporate celebration, but there were early celebrations on Sunday at All Saints', Grace Church, Monumental, and St. Paul's, and the proportion to receive was reported to be larger than on previous years. At half past nine BISHOP ANDERSON, of Chicago, delivered the annual sermon. There was no choir, and no assisting clergy, but St. Paul's was filled with men. The Bishop went to



BISHOP ANDERSON.

Galatians for his subjects, which were two: "Bear ye one another's burdens," and "Every man shall bear his own burden." There is a sense, and an important one, in which every man lives absolutely alone. There is a healthy reaction against individualism, and yet there ought not to come with it a machine-made and a machine-run Church, nor a mechanical society. We should do few things because others do them. Much less should we be clubbed into a sort of insensibility. It is our duty as Brotherhood men to mold organizations rather than to let organizations mold us. It is never our province to let some one else set the pace, while we

trudge on behind. How can we accept the moral standard of some society, of most politics? We should erect our own standard, based on Christ and His Church, and not only follow it ourselves but try to make others come with us. If others will not come with us, we should have the moral courage to walk alone. Go back into your parishes and lead. Do not go back to seek the truth. You have that already. Do not go back to ride your hobbies. You will accomplish nothing thereby.

Speaking to the second part of the text, he said we are never so little alone as when we are alone; for when most alone we come into the company of the angels, the archangels, and all the hosts of heaven. The family is the unit of society. It is happy when members of it try to bear each other's burdens; it is unhappy when members of it try to make others bear their burdens. Strive to protect the family by urging the passage of civil laws of divorce which shall conform to God's laws. He liked to speak of families and homes when on Virginia soil, for the Bishop of the Diocese had pointed out that Richmond and all Virginia are made up of homes. Employers and employees before him might well see to it, while in this Convention, that they had that personal righteousness which leads to faithfulness and forbearance, as man with man and not as master and servant, giver and receiver, autocrat and slave, which after all makes the only real forum of arbitration.

In civic life he placed much faith in the saving power of an intelligent minority. In Church life he pointed out that the Church had, with all her imperfections on the human side, ever been just a little higher than anything else about her, and had always been able consistently to say—to her praise she had always said—"Come up here and I will do you good." Back of every reformation there must be regeneration. We must take the world into the sanctuary in order that we may get the sanctuary into the world.

The Bishop used no manuscript and spoke with an animation and an interest which held every man present to the end; and never was "Fling out the banner" sung as a recessional with greater heartiness.

At eleven the churches of Richmond were crowded. The rain of Saturday made the air clear, and the Sunday was a splendid autumn

day. Bishop Partridge was the preacher at Monumental, Bishop Hall at St. Paul's, and the Rev. Dr. Arthur S. Lloyd at St. James'. In the hall in the afternoon there was a conference of men on the subject of Boys' Work. Chairman Sturgis presided, and the address was made by W. H. OWENS, JR., secretary of the Junior Department. Boys, he said, must be given something very definite to do. The Rule of Service of the junior department is better worded than the Rule of the seniors. He does not believe in amusements in junior chapters, nor in going to the other extreme of giving boys things they cannot understand. The test of matter prepared for boys should be, Would you have understood it when you were a boy? Ask boys to study Missions, but in order to interest them, have them learn about Chinese boys, Japanese boys. He advised every man in the senior chapter to get personally acquainted with every boy in the junior one. In doing so, don't go one-third of the advance, and expect the boy to come two-thirds; go the two-thirds yourself. In influencing the boys, appeal to the possibilities within them and before them.

The concluding Sunday afternoon meeting, held in the hall, was a mass meeting of boys. There were about one thousand present, and grown people filled all available space. It was the largest meeting of boys ever held in Virginia, it was said. The addresses were made by the Rev. R. W. Forsyth and Mr. G. Harry Davis, of Philadelphia. Short talks were also given by W. W. Lord, Jr., the head of the New York Junior work, and W. H. Owens, Jr., the secretary.

SUNDAY EVENING.

The closing meeting of the Convention, always marked with regret by the true Brotherhood man because it means that soon the mountain top of spiritual refreshment and encouragement must be quitted for the old round of service in the ranks, filled St. Paul's Church to the very doors, spacious galleries included. There was the full choir, which had been last heard by the Convention at the opening service on Thursday, and those who took part in the service were the Bishop Coadjutor of the Diocese, the Bishop Coadjutor of Chicago, the Bishop of Kyoto, and the Rev. Preston Nash, of Christ Church, Richmond, and who has a temporary connection with St. Paul's during the period it is without a rector. The preacher was BISHOP PARTRIDGE, who spoke on behalf of those whom the Church has sent to the front.

It is time for us, he said, to give up our foolish talk on the subject of Missions, whether they do or do not pay, along with our mere study of history and our superficial examination of foreign curiosities. As the Church is the extension of the Incarnation, the mission of it, so we must make our interest in missions real and living. The miracles of the Bible are examples of how God established relations with man, and as our Lord performed when on earth miracles for a good purpose, so must He now touch our senses that we may hear, and feel, and see the heathen, not as mere men who will soon carry modern weapons of war, but as men made in God's image, with souls to save. So also must the Gospel of the Incarnation be brought by us to the heathen, who, like the deaf, the dumb, and the blind, are groping in their temples after God.

Missionaries are not mere distributors of tracts. They do not sit around on fine days and say pleasant things to interested crowds about them. They are men who maintain religious campaigns with the heroism of military soldiers. Theirs is a complicated problem. Do we hear them complain? Yes, but not of their privations, or of their separation from friends at home. It is rather of the lack of interest taken by those at home, who should heartily support them. The only hope of breaking down the walls of prejudice, superstition, and ignorance, is the Church. Carrying Christianity to China or to Japan is not carrying thither new views of morality; it is carrying to them a personal religion, and a personal connection with a Saviour.

The second address was made by Mr. SILAS MCBEE, the Second Vice President of the Brotherhood. It was an appeal to the men to translate into action during the coming year, especially in work for missions, the magnificent utterances which had fallen upon their ears during the Convention. He warned the men that there was a responsibility attached to the hearing of such injunction, an obligation to God that was not unconnected with opportunity.

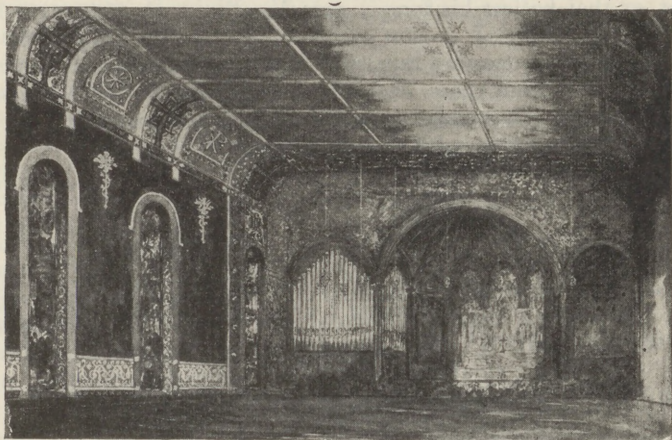
The Convention closed with a farewell service at which BISHOP GIBSON made the chief address, bidding the men God Speed in the same cordial spirit that he bade them welcome four days before.

The Convention, taken as a whole, was one of the best ever held by the Brotherhood. There were present at it a large number of men whose first national gathering it was, especially men from Virginia and North Carolina. The positive note of the Convention was missionary, but not all foreign missionary. It was rather the mission of reaching the man next you. Although many of the men were from the North and were met in the heart of the South in a political time, not a discordant note was heard. Richmond was most hospitable. Its strong Church life was felt by the visitors, and the Convention got as much inspiration as it gave. The Council report at the opening was depressing, but was seen later to be much more despondent than facts, brought out in official form later on, warranted. The spirits of all rose, and the Brotherhood will, it was declared on all sides, enter upon a year of hard and hopeful work. It is generally agreed that the next meeting will be in Detroit, and that the date will be July.

THE CATHEDRAL AT LOUISVILLE.

CHRIST CHURCH CATHEDRAL, in which the opening service of the Missionary Council will be held, is just out of the decorator's hands. The church is not new, and the interior presented some difficulties. The shape is unusual, to begin with, and auditorium sides being straight, without transepts, and the chancel shallow. The ceiling is not low, but owing to the shape of the auditorium, it has the appearance of being so. In order to help the height effect the ceiling filling is bright blue, the natural cross beams of the woodwork being gilded.

The windows are surrounded with wide light bands of gold,



INTERIOR CHRIST CHURCH CATHEDRAL, LOUISVILLE.

to give a larger lighting effect. The ground of the side walls is a rich brown, and the wide cove, the sanctuary walls, and the spaces above the chancel arch, and above the organ of the Gospel side of the chancel, are almost solid gilt, with the decorations in blue, brown, and neutral tints. In front of the chancel arch are seven lamps. The woodwork of the interior has been treated new, and the entire Cathedral renovated. The improvement is marked, and the decorative effects are most satisfactory.

LETTERS FROM A PARSON LAID ON THE SHELF.

WE ARE getting near All Saints' Day. I have often wished that our Church would arrange some formal way by which men and women widely known for their extraordinary nobleness of character could be pronounced "saints," and be put in the Calendar and be honored in that way. Other Catholic communions have such way, why could not we? I think I see however the kicking and plunging in General Convention when some daring Western spirit brings in a "Canon for the Declaring of Saints!"

Now suppose you wanted to propose some candidate for sainthood; on what would you base your selection?

Of course you would not be guided by the silly mediæval notion that the truest marks of sainthood are "jumping naked into a bed of nettles," or "standing for hours in ice cold water up to your neck," or "not taking off your boots from Easter to Easter." We pity the ignorance of God's nature that thought He could be pleased with any such tortures of this glorious human body. The only saint we can picture is one who passionately loves God and his fellow men. We care not whether he ate a hearty dinner every day, or lived on pigwash; that is a matter of taste and does not enter into the question of his sanctity.

Nor would you, I hope, think that the saint must be a Protestant Episcopalian, though many people want to think that, and could not realize that there might be Methodist and Baptist saints. A large Protestant contingent think it perfectly impossible that there should be any Roman Catholic saints, but I hope you are far above any such bigotry. At the risk of much abuse, I venture to say that I have known saints who were outside any religious organization.

You must also throw aside that very widespread notion, that the saints are manufactured out of some peculiar Angora breed of men and women. They were just such people as are you and I. Some one has said that in the ordinary young man, "not very ideal in his habits, not very intelligent in his pursuits, not very noble in his instincts, not very delicate in his sensibilities, is the foundation for a saint." I can say the same of the ordinary parishioner going down town every day to his

business, of the house mother worried over cooks and furnaces, of the innocent but rather vacuous girl. Saints can be made out of all of these, just as you can transmute a rough bar of iron into a "Toledo blade." Prayer can do it, and unselfish life, and strong will, and great moral courage. Sacraments help it on. God's word steadies it. And under all, and giving life to all, comes the grace of our Lord Christ. The great army of the saints is to be recruited from the rank and file of ordinary humanity, and no one is to be considered disqualified for sainthood, who, having splendid virtues and glorious unselfishness, has also certain imperfections and faults and weaknesses. If a human being has risen to a great height of usefulness and moral heroism and devotion to God, it is of no importance whether he eats with his fork or his knife, whether he has bad manners or not, or that he lost his temper occasionally, or that she greatly tried her rector. I do not remember a truthful life of any saint (truthful ones are rare) that did not have to record much worse things than those. I suppose it is admitted on all sides that Paul and Barnabas were saints of the first water; yet they quarreled so that they had to separate.

And now let us mention some of the qualities your saint must possess if you expect to get him elected.

I. Unselfishness. If you do not find that, give up the candidate. Not ordinary unselfishness, but splendid, extraordinary, astonishing unselfishness. You can go through every sin and vice and crime in the world, and you will find selfishness at the bottom of it. The saint has thrown that to the winds. He lives, works, thinks, acts, only for suffering humanity; no matter at what expense to his own comfort.

II. Moral courage. This is entirely different from physical courage. It can be shown in perfection by a woman who would go into hysterics at a mouse. It is the courage to do what you know to be right, no matter if it tore you from everything you held dear. Saints stand up before senates and newspapers and churches, and say "This thing I must do if I die."

III. Faith. Not the poor, feeble, one-candle power you and I hold up, but a faith like that of Saint Job, who cried out, "Though He slay me, yet will I trust Him;" a faith which in the midst of all those awful problems where we reel and stagger, stands like a rock, crying, "God reigns in earth and heaven, and He will bring all things to a right end."

IV. As I am speaking now of Christian saints, it is absolutely necessary that the candidate have the intensest love for his Master, Christ. His Lord's will is his will. He not only obeys Christ without a murmur, but with joy. His whole nature is interpenetrated and suffused with an ever present Christ.

Now I grant that you may never be worthy of a halo; but what I want you to do is to try for it. The very trying will help your character immensely. A real, hearty, persevering try, God helping you, will bring you far along the road.

CLINTON LOCKE.

HELPS ON THE Sunday School Lessons

JOINT DIOCESAN SERIES.—THE CATECHISM.

THE TEN COMMANDMENTS.

FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Catechism, Q. 7 and 8. Text: St. Matt. vii. 21. Scripture, Exod. xx.

THE third of the Baptismal vows was that we should "keep God's holy will and commandments and walk in the same all the days of [our] life." A right belief, while at the foundation of the Christian life, is by no means the whole of it. St. Paul indeed teaches that we are justified or made just by faith (Rom. iii. 24, 28; Gal. ii. 16, etc.). This however, does not mean that so long as one accepts as fact all that is revealed by Almighty God, his salvation is eternally safe. The devil himself is no doubt an excellent theologian, for it is written, "the devils believe and tremble" (St. James ii. 19); yet their right belief does not insure their salvation.

St. James in his general epistle gives us the true relation between a right faith and a right life, which latter he means by the term "works." He says "faith if it hath not works is dead" (St. James ii. 17). See also our XII. Art. of Religion where

the same fact is carefully stated. It was our Lord who declared, "Ye shall know them by their fruits" (St. Matthew vii. 16).

The way to lead a right life is to follow the will of God as expressed in general terms in the Ten Commandments. These commandments were of course given originally to the Hebrews. They were given at a time when the religion of the Incarnation had not yet been introduced into the world. The law of God was expressed in very distinct terms. The law of love had not been fully revealed. We know, as the Jews did not, that "Love is the fulfilling of the law" (Rom. xiii. 10). Love indeed is the key to the commandments, as given by our Lord. When He was asked by a Jewish lawyer what was the great commandment in the law, we read, "Jesus said unto him, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself'" (St. Matthew xxii. 37-39).

In interpreting the Ten Commandments as applying to Christians, this positive law of Love must be read into each. The commandments for the Jewish people invariably read, "Thou shalt not." Christians, however, are not only to abstain from crimes forbidden by the commandments, but they are to show forth in their lives, the opposite virtues, which are the preventives of the several crimes. Thus the summaries of the law for Christians as contained in the second answer concerning My Duty Toward God and My Duty Toward My Neighbor, teach positively what is taught negatively by the Ten Commandments. The statements embodied in these two answers are therefore the Church's definition of the teaching of the Ten Commandments as applied to the life of the Christian.

The limitations of space of course forbid showing this in detail in these columns, but we can merely indicate the outlines of how the negative prohibition in the several commandments may be changed into the positive requirements interpreted by the law of love, and an intelligent teacher, by thinking carefully of the meaning of each of the commandments, may easily expand the brief statement into a fuller statement of the underlying requirements of each of the commandments. This we may say is also more fully detailed in *A Senior Text Book on the Church Catechism*, wherein the commandments are treated on these lines.

The first commandment which negatively prohibits the worship of other Gods, positively requires the worship of one true God. Show what is embodied in worship, and what is the central act of worship ordained by Christ Himself and offered by the Christian Church.

The second commandment prohibited the erection of images as objects of worship. Positively it carries in further detail the lesson of Worship begun by the first commandment.

The third commandment prohibits irreverence, positively it should inculcate reverence toward Almighty God.

The fourth commandment requires the observance of the Sabbath day. The Church as the representative of Almighty God has changed the observance of the seventh day to the first day of the week, and in place of the strict requirements which applied to the Jews, has given instead a day which is to be devoted to worship and rest.

The fifth commandment, being the first of those dealing with our Duty toward our Neighbor, as the four previously considered dealt with our Duty toward God, is the only one of the ten in which there is no negative and also the only one of the ten which includes a promise. It is the commandment which lies at the foundation of the protection of the family; a protection further embodied in the seventh commandment. The honor and obedience to parents is legitimately expanded by the Church into the similar respect due the civil authority and also due the Church, "which is the mother of us all."

The sixth commandment negatively forbids murder, but positively requires love for all men, even our enemies, and that we should bear neither malice nor hatred toward others; thus making murder impossible by forbidding the first steps toward murder, which are found in hatred.

The seventh commandment is a continuation of the fifth in that it further involves the protection of the family, which latter is a divine ordinance, older than either the State or the Church, and the preservation inviolably of which is at the very foundation of Christian morals. Negatively forbidding unfaithfulness to the marriage vow, it requires that purity in heart, which, as declared by our Lord, must be the possession of those who would see God.

The eighth commandment forbidding stealing is to be pos-

itively observed by the Christian as requiring him to be honorable in all business transactions, to pay his debts, and to earn his living, and not be an idler upon earth.

The ninth commandment forbidding the bearing of false witness against other people, or lying, is to be positively observed by guarding the tongue from idle, slanderous language, and by speaking only that which is right.

The tenth commandment, literally forbidding covetousness or unlawful desire for the possessions of other people, is to be observed by cultivating the grace of contentment.

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.

SPEAKING VS. READING.

To the Editor of The Living Church:

DURING the past year several of our Bishops have publicly discouraged extemporaneous preaching. Yet, from the manner in which they treat the subject, it seems that what they condemn is not the way in which the sermon is delivered, but rather the inadequacy of its preparation. Bishop Huntington tells of one clergyman who not a year after his ordination boasted that he could "get ready to preach a sermon in ten minutes." Every one would condemn such carelessness and conceit, but the question whether the sermon which has been properly and painstakingly prepared should be read or preached without the MS. is a different question. It is because the two questions of preparation and delivery are apt to be confused in discussing this subject that I write this letter.

The question of delivery confronts every man when he begins to preach; and Dr. Sylvester Clarke is doubtless right in saying that if a man wishes ever to escape from bondage to the MS. he had better do so at the very beginning. Different speakers have different degrees of facility. But in order to be an effective preacher, it is not necessary to be exceptionally fluent and voluble. Probably the majority of our clergy are quite capable of adopting the following plan:

First, write your sermon carefully, with all the helps at your command. This will take from six to twelve hours according to the length and character of the discourse.

Then give one or two, or, if necessary, three hours, to the study of your sermon, so that you can repeat the substance of it with the help of a page of notes. I do not mean that you must learn it by heart, although some of the phrases will very likely stick in your memory. It is only the sequence of thought that needs to be memorized, and the more logically coherent it is, the easier it will be to remember it.

Now this, it will be seen, is by no means a lazy man's method. It has the advantage that when you stand up to preach you will know what you have to say, and you will know when you have said it. It has the advantage of sparing the voice. For most people, reading is harder on the throat than speaking. And above all it produces an impression of greater naturalness, directness, and earnestness. We must bear in mind, Mr. Editor, that a sermon, no matter how excellent in itself, is a failure just so far as it fails to hold the attention of all the congregation. Speaking does that better than reading.

Why should the pulpit be above learning a practical lesson from the court of law or the political meeting? They have one supreme object in common—to reach men. The lawyer addressing a jury, the political speaker persuading the voters, they usually find they can interest and influence their hearers better by speaking to them, than by reading a written discourse.

Eldred, Pa.

HERBERT MORISON CLARKE.

CHURCH SCHOOLS.

To the Editor of The Living Church:

YOUR correspondent of last week, who wrote in regard to the above, had a very different experience from my own. The tuition and living expenses at Grafton Hall are \$300 a year. One of the first gentlemen approached as likely to be interested replied, "If you charged \$500 a year I would consider the school

for my daughter." One of our patrons who has two daughters in school urges us to increase the charges, and many others have done the same. Do Church people patronize Church schools? This last year a Church family in the Diocese of Marquette selected a school in Chicago because it charged \$600; as the father told me, "I don't believe you can give for \$300 what they do for \$600." He did not realize that the \$600 school was a private affair, run for revenue for the proprietor; that it is conducted in a small private house, and that living expenses in Chicago are enormously greater; while Grafton Hall, with an equipment costing \$100,000, gives immeasurably more for \$300 than the \$600 Chicago school—where the child died of typhoid fever.

In the same town lived a Methodist family. They carefully inspected schools for their daughters, and selected Grafton Hall on its merits. I might add that there has not been a case of illness in the school in five years. In a neighboring city a prominent Churchman recently selected a school in Washington that is under Methodist auspices and charges \$1,000 a year. From the same city a Methodist lady came to Grafton Hall, having inspected a number of schools, and at once chose a room for her grand daughter. In the one case the Churchman is a lawyer of moderate means, in the other the Methodist is doubtless a millionaire.

But, as Dr. DeKoven said in his last sermon at Fond du Lac, "It costs more to support a Protestant Episcopalian than it does other people"; and verily I believe it.

B. TALBOT ROGERS.

THE REAL PRESENCE.

To the Editor of the Living Church:

KINDLY permit me a few lines in reply to the Rev. Dr. Hall. 1. I did not assume that those who favored the E. C. U. definition supposed or maintained that the bread and wine ceased to be bread and wine. I fully understood that in that respect, and in that respect only, their theory differs from the Romanist theory. And my present impression is, that of the two, the Roman is the more logical and defensible.

2. I did intend, however, to maintain, Lord Halifax and his associates to the contrary notwithstanding, that our Lord's words afford no warrant for their conclusion. And further, that the wording and history, taken together, of our formularies clearly show that the Anglican Communion has carefully avoided committing itself to any such conclusion. Further still, that Anglican teaching is, that as I wrote before, our Lord gives two things, the outward visible sign and the inward part or thing signified; and that these things, while susceptible of the closest sacramental union, are susceptible also, all through, of clear distinction. If they are not capable of such distinction, how can you adore the one without adoring also the other? And if they are capable of such distinction, how can the one "become" the other?

3. I can understand, or believe, that the Creator could take unto Himself the created and "become" man; remaining, as of course I am ready to admit, the Creator. But the possibility of this does not necessarily carry with it the possibility of its converse. Until some more authoritative word than that of the E. C. U. bids me believe it, I cannot understand or believe that man is susceptible of "becoming" God, or that the creature can "become" the Creator.

C. W. TURNER.

La Grange, Oregon, Oct. 19th, 1900.

[To us it is a matter of regret that it should seem necessary to enter into this controversy. The Declaration of the E. C. U. was set forth to guard against what seemed to be a most unhappy choice of language on the part of the two Archbishops. There has been some question as to whether in the Declaration itself the best choice of words obtained, in order that the uneducated might understand its meaning. But the intention of that Declaration was clearly to follow the patristic precedent which cited the fact that "the Word was made flesh," while yet no confusion of the divine and human nature of our Lord resulted, as of the same character as the mystery of the Eucharist wherein in a sacramental manner, the earthly and the heavenly are brought into union in the one sacrament. It is really not necessary to read anything further into that Declaration.—EDITOR L. C.]

MOMENTS there are when the sailors of the deep envy those that sail in the smooth, sheltered waters, because they have not been driven to and fro on stormy seas and been in danger of the jagged rocks. Other moments the sons of tribulation pity those unfortunates who have never seen the great billows lie down as a dog chidden by his master, and God turn the storm into a calm. One-half of the Bible is a cloud-book to them that sit at ease, because only a pierced hand can open its pages.—*Ian Maclaren.*

NOT PASSED AWAY.

"So near and yet so far."
 To where my loved ones are
 How long the night
 Since they took flight,
 And still I mourn the time livelong,
 And this the burden of my song—
 My treasures gone! I am bereft!
 Where is the comfort? What is left?
 Ah this shall stop my growing fear—
 So far and yet so very near!
 At times there comes to me
 Their spirit minstrelsy;
 I will content remain
 And not grieve at their gain.
 They have not passed away
 But just into the day,
 And soon my longing heart shall know
 What God will there on me bestow.
 Minneapolis, Minn. LYMAN W. DENTON.

THE BLESSED DEAD.

A MEDITATION FOR ALL SAINTS' DAY.

BY

CAROLINE FRANCES LITTLE.

"Breathe gently round us, O ye spirit voices!
 Hush all our murmurs with thy presence bright;
 In accents sweet thy words of promise whisper,
 'Behind the clouds there shines a purer light.'

"Stay with us ever, loving, holy voices!
 With thy blessing light our lonely way,
 Till morning dawns, and sunshine bright discloses
 The heavenly glory of life's waking day."

HERE is a spirit-union between souls that love, and are bound together in that love by union with Christ, which the world knows not of. To such the Communion of Saints is a living reality. There are cold, unspiritual natures, who, having no loved ones behind the veil, doubt the nearness of the visible to the invisible world.

The children of the Early Church believed that those who had gone before were still with them, and that as the Apostle declared, "We are come to the spirits of just men made perfect."

The Feast of the Transfiguration keeps vividly before us the truth of the doctrine of the Communion of Saints. The skepticism of the age has robbed us of much that is our lawful heritage as children of the Church, and the dread of modern so-called spiritualism, prevents many from the enjoyment of the consolations that are ours by right.

The nearness of the departed is beautifully expressed in these sweet lines, by one who knew whereof she spoke:

"Through days and dreams I seem to walk with one
 Whose feet must shun
 Henceforth the paths of earth; for whom the sun
 Rises in unknown realms I cannot trace;
 And still there is to me no vacant place.
 Before me comes upon the air her face,
 A tender hand is clasped within my own,
 And on the air there vibrates still her tone."

In the words of another forcible writer:

"There is a communication with the unseen world, the Son of God has established it forever in Himself. Seek fellowship with the unseen in Him, who is the Head of both worlds."

We are all familiar with the story of the martyrdom of St. Dorothea, who gave up wealth, love, and life for her Master, and won, according to tradition, for her lover, a vision of the flowers of Paradise. So real to him was that spiritual vision, that he was straightway baptized and confessed Christ. A poetical version of the legend makes the virgin-saint to say:

"I go to life more fair by far,
 Than any dreams of mortals are.
 This very night I'll see the flowers,
 That blow in Paradise's bowers."

When her lover scoffed at her hope of a Paradise, she said:

"O slow of heart, why doubt you this?
 Nay, when my soul has gained her bliss,
 I'll pray some roses, from the warden
 Of the immortal, heavenly garden,
 I'll send them to you as a token,
 That true are all the words I've spoken."

Some may ask, Where and how can we meet with our dear, departed ones? The answer is obvious. They are with Christ;

hence if we would be with them, we must be with our Blessed Lord, and He is present on His Altar Throne.

"One with them, we would be but one in Thee
 By Whom we live,
 Who unto them and us eternally
 Thyself doth give."

Another writer who understood spiritual things says:

"I pace the solemn, silent walks,
 Where pine trees spread their fragrant shade,
 And think of those I loved and prized,
 Who now beneath this turf are laid."

"Yet in this quiet resting place,
 They seem not half so near to me,
 As when beneath the church's roof
 I think of them on bended knee."

Ah! yes, there are visions of the other world, and strains of heavenly music are heard by many, even in this doubting age. To more than one mourner, half waking, half sleeping, the light of the other world, "that light that never was on land or sea," breaks on the soul, and the rapturous notes of angelic music are heard!

"Sometimes a flood of melody,
 Will all my senses take;
 Fainter and fainter sounding,
 As I my eyes uncloze,
 And though I strive to hold it,
 Away, away it flows.
 Unmoving on my pillow
 I send my mind in vain,
 To call me back some snatches
 Of that Celestial strain.
 Only a deep impression
 Of sweetness beyond thought,
 Only a vague remembrance,
 Of what that music brought."

Truly God reveals, in great mercy to us His children, glimpses and fore-shinings of the glory that is in store, and gives us transfiguration moments to fit us for the conflicts with the powers of evil. Says one whose eyes were opened:

"We may make life of heavenly texture, and live on earth as already at home with God. There is no barrier, physical or metaphysical, to hinder it. Let us live in holy and loving intercourse with our Lord, and the flowers shall spring out beneath our footsteps, and the music of running waters shall attend us through the whole journey to the close."

The spiritually deaf, and the spiritually blind, can neither see nor hear what the children of the Church may; hence their statements that such things cannot be, need affect us no more than if a man who has never seen the physical world should deny the beauty of Nature.

With All Saints' Day we enter upon the month when we especially think of the holy dead; the saints, and the souls of the faithful departed; a time when it is our duty and privilege to remember them in our meditations and prayers; and it may be that our sleeping and waking thoughts will bring us visions of peace. That soul is to be pitied who has no dear one waiting for him on the other shore.

"Sometimes in dreams, I think I see
 What longing eyes have sought in vain,
 Something of what that land must be
 That feels no sorrow, want, nor pain;
 These hills beneath November skies,
 Have caught the light of Paradise."

THE HARVEST SERVICE ought to be a real and hearty thanksgiving service—a service of praise and thanksgiving to the Giver of all good and perfect gifts for the bounties bestowed, the protection given and dangers averted. It should bring all the people of a community together in the house of God at the appointed time, in order that there may be a united giving of thanks to the Lord of the harvest. The Introit for this service beautifully expresses the proper idea that should permeate the entire service—"O Lord, Thou crownest the year with Thy goodness; and Thy paths drop fatness. Thou visitest the earth and waterest it; Thou blestest the springing thereof. Praise waiteth for Thee, O God, in Zion; and unto Thee shall the vow be performed." With such an opening thought in the service, few can fail to realize the blessings connected with this service of praise and thanksgiving.—*Lutheran*.

WE OFTEN, when we say we love God with our whole soul, utter mere words; it is a sound without sense. We learn to speak thus in our infancy, and we continue, when we grow up, without knowing what we say. To love God is to make His will ours; it is to obey faithfully His laws; it is to abhor sin. To love God is to love all that Jesus Christ loved; it is to hate what He hated.—*Fenelon*.

Literary

Theological.

Doctrine and Doctrinal Disruption. Being an examination of the intellectual position of the Church of England. By W. N. Mallock. New York: The Macmillan Co. Price \$3.50.

The writer takes for his text the present agitation going on in the Church of England. "What is really agitating the Established Church of this country," he says, "is not, except in a secondary and derivative way, any question of what is commonly called doctrine at all." "All parties are at one" in recognizing some standard of orthodoxy essentially independent of that which was supplied by the divines of the Reformation." The real question between the conflicting parties in the Church is, "Who and what the final authorities are." He then states what he thinks is the authority to which each party appeals; tries to show the inadequacy of each theory; and finally unveils for us the city of the seven hills as the seat of the only authority which can bring peace and unity to the Church of England. Now we agree with the writer in thinking that the present controversy is far deeper than a mere question of the legality of Incense and the Reservation of the Sacrament. Indeed, he would be a very superficial observer of the strife in the Church of England during the past fifty years, who supposes that it had no deeper reason than a desire on one side to revive obsolete usages, and on the other to suppress them. The battles waged by High Churchmen over vestments in the law courts were really to vindicate the spiritual independence of the Church of England. And that principle has been triumphantly vindicated, and is now grasped and understood by English Churchmen in a way it never was since the Reformation. The Church is no longer a department of the State in the minds of intelligent people. It was for this reason that the Archbishop of Canterbury, although apparently a thorough-going Erastian, did not dare boldly to assert the sufficiency of an Act of Parliament to decide the law for the Church in the matter of Incense; but invented the theory that the Act of Parliament upon which he based his "opinion" had been formally accepted by the Church and was therefore really part of her body of canon law. We knew perfectly well that a bold avowal that his opinion rested only on the law of the State would have insured its prompt rejection. Passing over altogether the merits of the Archbishop's opinion itself, we have the formal recognition of the principle that the authority of the State by itself is not sufficient to create an obligation of obedience in spiritual matters. The acknowledgment of this principle is a triumph well worth all the controversy of the last fifty years.

But there is another principle involved in the questions of the use of Incense and the practice of Reservation, far more important than the independence of the Church from the State in spiritual matters; and that is: Is there any authority over and above the authority of the Church of England? And: What is that authority?

If the English Church has any rights or powers at all, she has them surely as derived from the holy Church throughout the world. And accordingly those powers are limited by and subject to the authority of the whole body corporate. Now it is just this important truth that has been generally overlooked by Anglicans in the past. They have spoken as if the Church of England was a complete entity in herself, and that her powers were limited by nothing outside the bounds of England. It is a position, of course, which can never be maintained if the Church of England is part and parcel of the Catholic Church. The authority of the law and of custom and of the consensus of opinion in the Church throughout the world must come in as limiting and determining considerations in all questions upon which the local Church of England has to give judgment. And we feel quite sure that the questions of the use of Incense and of Reservation will bring this principle out, and teach Churchmen that it cannot be ignored if they are to make good their claim of belonging to the Church Catholic. And once the legitimacy of appeal to the teaching and practice of the whole Church is recognized, then there will be stirred up in the hearts of Anglican Churchmen the longing for the restoration of the visible unity of Christendom.

But that England will ever follow Mr. Mallock's advice and

accept the dictum of Rome as the expression of the mind of the Church Catholic, is impossible even to imagine. Her experiences in the past with that authority, and the present restlessness, not to say rebellion, of English-speaking Roman Catholics in this country and in England, are ample demonstration of how empty are Rome's boasted unity and concord.

WM. MCGARVEY.

A Critical History of the Evolution of Trinitarianism and its Outcome in the new Christology. By Levi Leonard Paine, Waldo Professor of History in Bangor Seminary. Boston: Houghton Mifflin & Co.

The first three chapters of this book are essays which appeared in the *New World*. To them have been added other essays, which have, however, very little logical relation to what goes before. The first part of the book is an effort to show that St. Augustine corrupted the doctrine of the Holy Trinity as formulated by St. Athanasius, who according to Mr. Paine was a semi-Arian of some sort. This will be news to most people. The last part of the book is taken up with telling us what the spirit of the age demands in the way of religion; of the new Christ; of the new atonement; and of the benefits which will certainly accrue to us all if we lay aside our old faith and accept the new. This is sufficient to show the general character of the book which shows no sign of original research or scholarship.

The Work of the Holy Spirit. By Abraham Kuyper, D.D., LL.D., Professor of Systematic Theology in the University of Amsterdam. Translated from the Dutch with Explanatory notes by Rev. Henri DeVries. With an Introduction by Prof. Benjamin B. Warfield. New York: Funk & Wagnalls Co., 1900. 8vo, cloth, pp. xlii., 664.

Dr. Kuyper is one of the leading theologians of the Dutch Calvinists, and this work bears many marks of theological ability and earnest devotion. It is likely to become a standard work among those who adhere to the Calvinistic system. For others it is practically useless, unless the reader is sufficiently versed in the history of modern controversies to appreciate the bearing of Dr. Kuyper's polemical arguments. The polemical element is considerable, although the work is intended to be a contribution to systematic theology.

Neither Dr. Kuyper nor Prof. Warfield, the writer of the introduction, take any note of the works of Moberly, Hutchings, Ewer, Webb, and Swete, in their accounts of modern literature touching the Holy Spirit. The standpoint is quite alien to that of Anglicans. This difference appears everywhere. But we have, none the less, run across more than one passage which commands our hearty sympathy. Dr. Kuyper has no sympathy, nor have we, with those who speak of degrees of divine inspiration and represent the inspiration of writers of Scripture as the same in kind with that of all devout Christian writers. He sees that the essential note of biblical inspiration is *divine authority*. Scriptures which possess *divine* authority, necessarily have *equal* authority, whatever may be the relative richness of their contents; and writings which do not possess divine authority are not inspired at all in the biblical sense.

Poetry.

An American Anthology. 1787-1899. Selections Illustrating the Editor's Critical Review of American Poetry in the Nineteenth Century. Edited by Edmund Clarence Stedman. Boston and New York: Houghton, Mifflin & Co. Price, \$3.00.

The *American Anthology* is arranged on the same lines as the *Victorian Anthology* completed in 1895-96. The two volumes are uniform in design and form. As the scope of the *Victorian Anthology* was founded on the author's *Victorian Poets* so is the *American Anthology* based on the Poets of America, written by Mr. Stedman some years ago; except that in the last work, the editor has carried the subject forward to the present year; a period extended beyond that of his *Poets of America*. No one can question the fitness of Mr. Stedman to round out his own labor of love begun so many years ago. No living poet is so qualified by temperament to pass upon the verse of America. We doubt if there be any literary critic to-day so familiar with the song of our American choir.

Mr. Stedman's contributions to literature are always regarded as worthy of our best thought, because he gives us of his best, and no better has been written. This volume has been eagerly awaited and will be welcomed most by those who have possession of Mr. Stedman's earlier volumes, while many others will buy this because it is distinctly a collection of American Poetry. We believe its appearance marks the most considerable literary event of the season.

[Continued on page 816.]

Editorials and Comments

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ALL SAINTS.

ON THE first day of November, A. D. 731, a glorious chapel was consecrated in St. Peter's Church, Rome, and dedicated to All Saints. The Pope ordered that the anniversary of this dedication should be observed as a festival in memory of All Saints; and the festival thus instituted has been generally observed since the middle of the ninth century.

The suitability of such an observance is very evident. The Church commemorates a very small portion of the glorious host which has gone victoriously before, on days set apart to the memory of individual saints, and the motive which has led her to this practice has naturally impelled her to devote a day to the memory of "the multitude which no man can number," "who have washed their robes, and made them white in the Blood of the Lamb"—patriarchs, prophets, apostles, evangelists, doctors, martyrs, virgins, and all of the rest who "follow the Lamb whithersoever He goeth."

Why then is it right and fitting the Church should set this day apart, and make it to be one of her brightest festivals?

In the first place, All Saints' Day is set apart in order that we may celebrate with solemn circumstance and joy the virtues and divine graces which are to be discovered in the lives and characters of the saints. These virtues and graces constitute the likeness of God after which man was created in the beginning—a likeness which was blotted out by Adam's sin, but which, as a result of the Spirit's holy work, appears anew in the saints whom we commemorate.

Thus it is clear that, in honoring the saints on account of this divine likeness, we are in reality honoring Him whose likeness they reflect. Their glory which we celebrate is not a glory which they have earned as the wage due to adequate service, as if men could earn heaven by their own power and works. It is rather the demonstration of the power of God's grace, imparted to them through the merits of Christ, and bringing to them the gift, rather than the wage, of eternal life. This is not to subtract in anywise from their merits—that is to say, from their worthiness to receive such a gift—but means simply this, that the source of their merits lies beyond them, in the grace of Christ imparted to them prior to all personal merit whatsoever. So it is, that every honor paid to the memory of the saints, when rightly paid, is in the truest sense given to Almighty God.

In honoring the saints for their virtues we inevitably set these virtues before ourselves to imitate. So the second reason for observing All Saints' Day, and making much of it, is that we may realize more vividly the fact that the saints are our exam-

ples of progress towards perfection. It may be said that Christ is our proper example, and that we should be content with the pattern that He has exhibited. Such an objection is based upon confusion of thought.

Christ is indeed our supreme example, in whom all the virtues which we are capable of acquiring are to be found in their absolute perfection. It may also be added that the saints whom we honor on All Saints' Day did not manifest the flawless perfection which was displayed by Christ. So far from this being the case, their lives were often exceedingly imperfect. They had to repent of many sins, and, like the rest of us, had to make much progress out of wickedness before they could become worthy of being crowned. But the peculiar value of the example of the saints lies in this very limitation of theirs. They afford us examples of progress out of sin into holiness, of repentance and works worthy of repentance. Our Lord does not afford such an example. He reveals in Himself the virtues which we are called upon to acquire. He also exhibits in successful action the spiritual power by means of which we are enabled gradually to acquire them. But He never had to struggle out of sin and vice into holiness as we do, and if we would have any example of such struggle, followed by success therein, we must find it in the earthly lives of the saints. In His own character Christ exhibited the goal of our endeavors; in the toilsome progress of His saints He exhibits the successful attainment of that goal by those who, like the rest of us, were handicapped by sin and vice within.

THESE TWO REASONS afford a sufficient ground for careful observance of All Saints' Day. We might stop here, were it not for certain questions which recur whenever we think of those who are awaiting the full and perfect consummation of their bliss in another world. There are times when men long to lift the veil of death, and learn more of the state of the departed than God has seen fit to reveal. And so there has grown up a large amount of speculative theology, some of which seems plausible, but all of which is more plausible than certain.

The contents of revelation on this subject are exceedingly limited. We know that there is an intermediate state after death, wherein, to use the language of the commendatory prayer, the defilements contracted by the faithful "in the midst of this miserable and naughty world" are "purged and done away," in order that their souls "may be presented pure and without spot" before God, "through the merits of Jesus Christ." How this purging is accomplished we know not; and the theology which professes to enlighten our minds in this particular is purely speculative. Whether the faithful departed have to suffer before they can be perfected, we are not informed. All we know is that their souls are in "the hands of a faithful Creator and most merciful Saviour," in whose sight they are "precious," and that somehow they will be perfected and brought nigh to God.

Such knowledge is quite sufficient for us; and, while we can hardly help conjecturing more, no doubt it is good for us that our conjectures should remain unverified so long as we continue in this state of probation. In this connection, it must be remembered that the practice of praying for the departed does not depend for its propriety upon detailed knowledge of the conditions of the intermediate state, but is based upon the fact that the departed are still dependent upon God, whatever may be their condition. The ancients prayed for the blessed Virgin, as well as for those of less exalted sanctity.

It is an ancient and widespread opinion—one which has colored much literature—that the souls of the righteous are admitted to the beatific vision of God so soon as they become perfect, and before the resurrection of their bodies. It may be true; but nevertheless this opinion has no œcumenical authority, and is but an opinion. Those in our communion who reject it are quite within their right in doing so. In view of the silence of divine revelation, no final determination of such a question is possible on this side of the grave. The Church is not the organ of new revelations, but the teacher of a Faith once for all delivered.

Again, we know that there is a mystical relation and communion between all the members of the body of Christ, whether on this or on the other side of the grave. It is inevitable that the question should occur to us as to whether, in view of this communion, the departed are aware of what we do. That the

saints pray for us we know, but with what knowledge of our particular conditions and needs we cannot know. It is thought by some that the saints obtain knowledge of us from God, or from looking at Christ as at a mirror. This is all conjecture—lawful conjecture, no doubt, but without the certainty of faith.

The practice of the invocation of saints—that is, of asking them to pray to God for us and with us—prevailed for centuries throughout the Catholic Church. It is not a primitive practice, however, and the theories upon which it is usually based are nothing more than pious opinions. We do not and cannot know whether the saints hear such invocations or are aware of them. Yet this Church has not—indeed cannot—deprive her faithful of the right to ask the saints for their prayers. It is a right naturally inherent and warranted by a thousand years of continuous usage. The practice is but an extension beyond the grave of the principle that the “prayer of a righteous man availeth much.” The saints have learned to pray, as we have not. They bear no other relation to us than that of praying for us. Many who are unaffected by superstition claim to derive great benefit from the practice in question. This communion has, however, removed all forms of such invocation from the Prayer Book, and has repudiated the sixteenth century “Romish” doctrine concerning Invocation, whatever that may be. Accordingly the most that can be said in favor of the practice from the ecclesiastical standpoint of Anglicans is, that it is permissible in private devotions, if not based upon a superstitious theory. There can be no certain doctrine concerning the subject, although it is lawful to hold, as an opinion, that the saints hear such invocations—not as mediators, but as fellow creatures—and add their prayers to ours. The practice of invocation has, in fact, been much abused. There are some who have not found it helpful in their own lives to incorporate such invocations among their devotions. We need not make rules for others whose experience is otherwise.

THE LESSON which we would emphasize is this; that we should distinguish between what we know about the faithful departed, and what we simply conjecture concerning them. We know but little, although that little is quite sufficient for our present guidance.

Every devout soul will meditate frequently upon what is known touching the intermediate state and the communion of saints. Such meditations will inevitably bring us into the field of conjecture. We cannot be expected to have no opinions over and beyond what we know. Such opinions are lawful, and, when held as opinions simply, will often enrich and strengthen our hold upon the truths which are revealed. A devout imagination is a most valuable aid to communion with God. Our imaginings will naturally color our devotions, and rightly, so long as they are not allowed to displace or overshadow that *lex credendi* which alone is the *lex orandi*. The law of worship is the Catholic Faith—not the opinions of the schools.

To return to All Saints' day. We do well to observe it as a great festival—a festival in honor of divine holiness, as it is manifested in the lives of God's saints; and a day on which to contemplate the examples of those who have demonstrated that the grace of Christ is sufficient to enable sinners to attain the goal of perfection which He has exhibited. If in observing such a day we are encouraged by speculative opinions and conjectures, calculated to enrich its significance for us, let us be thankful for such encouragements. Only let us never forget chiefly to hold and meditate upon the things which God has revealed to us.

AND FOR THOSE dear ones of our own who have passed away, this we know: that whatever the conditions and limitations of the “intermediate state” into which they have passed may be, they are in the place prepared for them by Almighty God as best adapted to them. He knows the necessities of their existence. His is the wisdom by which all has been ordered. His is the infinite love which never forgets them. His is the power by which we have communion with them.

Pray for them? So long as love remains, prayer cannot be withheld. Is our ignorance of their exact condition a barrier to make prayer unavailing? Prayer is not designed to instruct Almighty God, but to supplicate Him. Prayer for the departed is a test of love for the departed. When love dies, prayer becomes silent. So long as love continues, prayer must ascend to God above, that their place of waiting may be to them a place of refreshment and peace; that rest eternal may be their portion; that light perpetual—softened though surpassingly brilliant—may shine upon them.

Out of the faintness of our knowledge, faith may be strengthened. This much we know: the God of Love—the infinite Father, the ever-mindful Saviour, the sanctifying Spirit—cares for them; both now and through eternity.

“All souls,” He has said, “are mine.” Lord Jesu, may be our prayer, have our loved ones ever in Thy keeping! Thou knowest their needs. Open Thy hands, we pray Thee, that they may be filled with plenteousness.

BROTHERHOOD PROBLEMS.

THE report presented to the convention of the Brotherhood of St. Andrew by the Council of the order contains much food for reflection. It is quite true that the report is exclusively an internal paper. If we, who have no right to speak from the inside, venture any expressions of opinion regarding it, we plead only the warm interest which we have from almost its earliest days felt for the Brotherhood, and our conviction that the interests of the Brotherhood are decidedly the interests of the whole Church, and thus are proper objects for consideration outside the organization itself. Yet at the same time we do not forget that suggestions made by outsiders should be only with caution submitted, and we beg to express the hope that any such may not be deemed an impertinence.

The Council has not fallen into the error only too common in religious organizations, of glossing over that which is unpleasant in order to appear strong to the outside world. Their frankness is most commendable. The conviction is impressed upon every reader of the report that the writer perfectly comprehended the situation about which he wrote and that his summaries of fact are to be relied upon. There are no glittering generalities, and no mutual admiration of each other, which sometimes appear in similar papers. Every sentence bears the ring of sincerity and truth.

The chief criticism made in the report, deals with the unsatisfactory financial support rendered by members to the organization. “The amount received on the quota account,” reads the report, “\$3,156.05 for the current year, is very far from representing the actual active membership.” The gifts received in lieu of the formerly arranged Self-Denial week were \$2,126.33, which amount, it is stated, “is inadequate to meet present obligations.”

Right here comes in a question whether it has been altogether wise for the Brotherhood as an organization to incur obligations for missionary work. It is now, if we remember rightly, some six years since the first paid missionary was sent abroad by the Brotherhood. This step was taken after careful consideration, and at the earnest solicitation of the Bishop in whose jurisdiction the representative was to work. It was cordially approved by the missionary authorities. But on the whole, was it wise as a precedent? And have the further actions on the same line been wise?

Certainly their immediate results have proven excellent. The men chosen appear to have been admirably selected for the purpose. They have done an excellent work, if the repeated eulogiums of those in position to know are to be accepted. For a time, at least, they aroused an enthusiasm in the Brotherhood for its foreign work; and that enthusiasm was itself a desirable end to be achieved. Viewing all these undoubted successes of the plan, some may wonder how we yet can ask, Was it wise?

THE EARLY founders of the Brotherhood were wont to caution their followers that the Brotherhood was to carry out faithfully its avowed purpose, and *nothing else*. It was not to be a Church within a Church. Its members were to be trained to be intelligent, consistent, loyal Churchmen. As such, they were to be active in *every* phase of Church work.

But as an organization, the Brotherhood was to pursue but one object. It was to have no relation to any phase of Church work not specified in its twofold rule of prayer and service. Its one *purpose* was the spread of Christ's Kingdom among young men. Its two *methods* were prayer—individual and corporate—and an “earnest effort” on the part of the individual to bring each week one young man within the hearing of the gospel.

There are two definite duties relating to the evangelization of the world—the spread of Christ's Kingdom—resting upon every Churchman. The first of these duties is that of personally doing what in him lies to extend that Kingdom; the duty to his neighbor—to the men, the women, and the children, with whom he comes in contact. This is the duty exemplified by the parable of the Good Samaritan.

The second duty is to assist in sending out missionaries

to those with whom the individual does not come in contact. This second duty can only be fulfilled by men in general by making contributions for the missionary work of the Church. The missionaries officially sent out, thus become the proxies or vicars of the senders, in the evangelization of the world. The duty to "preach the gospel to every creature," can only be performed by the Church, by this sending out of missionaries, supported by those at home as their vicars in the work.

Now we take it that the "sole object" of the Brotherhood of St. Andrew is to stimulate the performance of the first of these two correlative duties. The Brotherhood vow does not purport to cover "the whole duty of man." It is not a substitute for the baptismal vows, nor is the Brotherhood intended as a modern improvement on the Church. The founders of the Brotherhood—men of whom the world was not worthy, who, in the early days of the movement showed their true discipleship by being despised and rejected of men—were given grace to perceive that men were sadly neglectful of this fundamental duty resting upon them. The Brotherhood was organized as an expression of the fact that the *delegated* preaching of the gospel by contributing to the support of paid missionaries, does not exhaust the missionary duty resting upon the individual. He must himself be a missionary to all those with whom he comes in contact. It is the personal—not the delegated—duty which it is the object of the Brotherhood to see performed.

Now when the Brotherhood sends out its paid missionaries, it enters upon a form of work not contemplated in its original plan. True, it is a very commendable work; but the fact remains that it is not the especial work of the organization. Moreover, it conflicts with the official and long established missionary organization of the Church. It is true that there is no apparent conflict, for both organizations have worked in perfect harmony; but the conflict yet remains. The individual is solicited to contribute to the missionary work of the Brotherhood, and as a Churchman he is solicited to contribute to the missionary work of the Church. Herein lies the conflict. He must either choose between two different missionary agencies, where the Church has officially constituted only one; or he must divide the amount of his contribution, in which case it is only an apparent and not an actual increase of missionary activity for missionaries to be sent out by and at the expense of the Brotherhood. The official plan of the American Church is that *all* missionary work not purely local or individual should be supported out of common funds, administered by a Board competent to divide equitably between fields according to their relative requirements. Public opinion has, during this present summer, emphatically insisted that no divergence from this plan would be tolerated. This plan is far more excellent than any which involves separate appeals for separate forms of work, leaving only the individual to judge between the relative importance and needs of the two. Thus the objections to the policy of sending out paid missionaries by the Brotherhood are both theoretical and practical; while the report of the Council shows that there is further a pecuniary problem involved.

If then the Brotherhood should revert to its original policy, laying stress upon the fulfilment of the vow of prayer and of *personal* service, teaching its members that as Churchmen they owe other and wider duties to the Church and to her missionary society, but not endeavoring to enter organically upon other work, there would be a probability of greater success by laying all the stress upon the one duty to which the Brotherhood pledges its men; and the financial problem would be simplified, because the expenses would be only those of the clerical force required, expenses which have always been incurred with the utmost economy and care. Other duties resting upon Churchmen would then be left to other agencies to secure fulfilment. The Brotherhood man would be taught that his duties as a Churchman must be performed as to the Church and not to the Brotherhood; while the latter would more clearly appear in its proper place as a most valuable adjunct, in securing the fulfilment of one of the most important of the requirements resting upon a Christian—that of *personal* service in the extension of Christ's Kingdom on earth.

ANSWERS TO CORRESPONDENTS.

C. W.—There are no reliable religious statistics of the whole English-speaking world. The strength of the Anglican Communion is probably from 25,000,000 to 30,000,000.

It is the Christian who finds comfort now, and who will continue to find it when all the streams of worldly enjoyment are dried up.

LITERARY.

[Continued from page 813.]

Through the Year with Birds and Poets. Compiled by Sarah Williams. With an Introduction by Bradford Torrey. Illustrated by Walter H. Hardy. Boston: Lee & Shepard. 1900. Price \$2.00.

Bound in white and gold, with attractive title, this handsome volume awakens interest at first sight, and this interest increases as the leaves are cut and turned. Next to hearing the songs of the birds, we love to read what the poets have sung about them. In this anthology we have the best of their songs—those of our own country—selected with good taste and judgment and offered in generous profusion. Indeed, one wonders at the amount of good material which the compiler has brought to light, much of it entirely new to us. We are grateful for the rescue of so many beautiful lines from the oblivion to which most of the periodical literature of the day is doomed.

As the scope of the work is confined to the birds of America, many gems of the English poets must of course be omitted, but the work is sufficiently extended for one volume. More than fifty kinds of American birds are introduced in this charming symphony. Mr. Torrey, in his Introduction, calls attention to some striking omissions, but the poets must take the blame for silence. What they did not write must be left to the imagination of the reader. The selections are grouped in twelve divisions, corresponding to the months of the year, each bird being placed in the month with which it is usually associated. The illustrations are well drawn and spirited; the characteristic vivacity of bird-life being deftly indicated. The book is published in good time to be a leader among the holiday favorites, as it deserves to be.

C. W. L.

Books about Books.

Counsel Upon the Reading of Books. By H. Morse Stephens, Agnes Repplier, Arthur T. Hadley, Brander Matthews, Bliss Perry, Hamilton Wright Mabie; with an Introduction by Henry Van Dyke. Boston and New York: Houghton, Mifflin & Co. Price \$1.50.

A text book upon book reading is a crying need, or ought to be, and while one or two booklets like Mr. Harrison's "Choice of Books" have been published some years, the field is not altogether covered. The subject should be presented anew, and freshly and frequently stated, in order to reach the people most in need of instruction on "what to read."

We do not doubt but a warm welcome will meet this collection of essays from the hands of the past masters in their art and specialty. Dr. Van Dyke's happy introduction is as suggestive and valuable as the articles in the body of the book, and one will find wholesome truths there that will cause food for reflection. For instance, Dr. Van Dyke's classification of readers. As, "first, The Simple Reader—the ordinary book-consumer of commerce; the Intelligent Reader, the person who wants to know, and to whom books are valuable chiefly for the accuracy of the information which they convey; last, the Gentle Reader—the person who wants to grow, and who turns to books as a means of purifying his tastes, deepening his feelings, broadening his sympathies, and enhancing his joy of life: literature he loves because it is the most human of arts."

Mr. Morse Stephens compares the old historians whose theme was always laudatory, either of self, the writer, or of certain events that in themselves were trivial or merely the occasion of making rulers popular; or commanders more heroic than facts would warrant. He compares these prejudiced writers of early history with their more scientific followers of to-day, who make no account of the writer but much of the facts collated, or events illuminated.

Prof. Matthews speaks scornfully of the historical novel as a "bastard hybrid of fact and fancy"; but Professor Stephens values it highly and commends it strongly. We quote a striking passage from the latter:

"After having spoken so strongly as the champion of accuracy and impartiality, it may appear strange to express emphatic approbation of the historical novel with its inaccuracies and its gross partiality. It is because the faculty of imagination with regard to the past finds its proper field in historical novels, that their service to the cause of historical truth is so great. . . . The reading of historical novels is likely to lead to less incorrect knowledge of the past than the reading of *inaccurate* histories. Readers of Scott and Dumas and Kingsley and Weir Mitchell are much more likely to approach history with a stimulated imagination and a longing to discover the truth than readers of Froude and Carlyle and Bancroft."

There is no mistaking the inference; but further:

"In no historical novels, since they are all profusely imaginative, are such crimes committed against the cause of historical truth as in many of the most esteemed works of the literary and philosoph-

ical historians, who profess to tell the truth while really indulging in their deliberately perverted imaginations."

He makes light, however, of the philosophy of history. But this President Hadley praises, and compels us to "read the philosophical historians."

This seeming difference of opinion is interesting and stimulating. One looks for the reasons for it, and finds that there is only the old story of the shield over which the two knights contended in the days of fable; the one of fighting to prove the shield was of silver; his antagonist that it was of gold; and both were right.

This little collection of essays belongs, then, to that small class of good, informing volumes that all should read for the clarifying of their vision and the improving of their judgment. The remainder of the essays are equally interesting with those mentioned, but space will not permit further notice.

English Composition and Literature. By W. F. Webster. Boston: Houghton, Mifflin & Co.

At a meeting of the National Educational Association, held in Los Angeles in 1899, there was recommended a course of study in English, based upon a paper by Mr. W. F. Webster, which had been read at the meeting of the Association in Washington in 1898. This new text-book is mainly a development of the ideas presented in that paper. Mr. Webster presents the study of Composition and Literature, side by side, through the entire course. His conviction is that "Our grandfathers wrote well because they read well."

Among the many excellent books relating to the study of English writing, Mr. Webster's may claim special consideration for another reason also. It treats of principles not found in any other one book. The author's purpose has been to focus the student's attention upon essentials, applying them to different forms of composition, repeating them in the sentence, the paragraph, and the whole discourse, until it becomes impossible for the student to forget. The nine chapters intended for study, with the practical suggestions in the Appendix for teachers, completely and admirably cover the field of English composition.

The publishers state that the book was selling from its third edition within four weeks of publication, and that it has been adopted by representative schools all over the country.

Miscellaneous.

A History of England; for the use of Schools and Academies. By J. N. Larned. Boston: Houghton, Mifflin & Co.

An unusually good text-book, compiled according to the best methods for stimulating the pupil to a wider range of reading than the pages of the book itself. It is almost unnecessary to observe that no one can get an adequate knowledge of any period of history merely from the study of a text-book, and the book or the teacher who makes no effort toward inculcating a desire for a larger course ought to be considered a failure. The work before us is provided with carefully prepared topical analyses, and sets of research questions which for pupil and teacher alike add much to the value of the volume as a hand-book. It ought to receive wide and favorable recognition.

The Cathedral Paragraph Psalter. Edited by the Rev. J. Troutbeck, D.D. New York: Novello, Ewer & Co.

We find in this Psalter another attempt to facilitate the musical rendering of the Psalms in the Church service. On examination of the method employed for pointing the verses, it seems to be rather a variation upon an old system than a radically new departure, and it is not evident on sight why it should supersede other kinds of pointing. Chanting the Psalms intelligently is something not to be acquired easily nor rapidly, and the subject is one that has to do, with ability not only to sing, but also to read intelligently. Choirmasters are constantly running against the difficulty that boys and men are deficient in the ability to read words rapidly, and to pronounce correctly. In that case it is well-nigh hopeless to get them to chant well a new set of Psalms each week.

The Psalter before us is arranged for Anglican Chants, which the editor seems to recognize in his preface to be the least flexible structure of chant-form. We regret to note that he suggests the use of triple chants.

The Life of Christ as Represented in Art. By Frederic W. Farrar, D.D., F. R. S. New York: The Macmillan Co. Price, \$3.50.

This is a new edition of Dr. Farrar's work bearing this title, which was first issued some six years ago at a price much higher than is fixed for this new edition. The work, however, is com-

plete, with the same plates and printed in the same paper and fully as well bound, as was the first edition. Persons who were repelled from purchasing by the high price of the original edition will have pleasure in possessing the book at this lower price. Dean Farrar has been successful in collecting his examples of art depicting the life of our Lord, and his publishers have, with their customary care, given excellent representations of them.

A Kalendar of "Hymns Ancient and Modern" for 1901 [Oxford: Henry Frowde. Price 2d.] has the useful feature of tables of Hymns from the excellent English collection noted in the title, arranged for every day, according to the ecclesiastical kalendar for 1901. There are also suggestions of hymns for various special occasions.

Fiction.

Tommy and Grizel. By James M. Barrie. New York: Charles Scribner's Sons. Price, \$1.50.

The passing of Tommy! We are not sorry that Mr. Barrie deliberately and with malice has at last done Mr. Tommy Sandys to death. No other way but hanging would have been sufficient; and so Tommy was strangled, ignominiously and ignobly, while on another of his sentimental escapades. It is useless to talk or speak of Tommy in the presence of three people. For at once arise four different kinds of opinion as to the merits, or perhaps demerits, of that precious rascal, T. Sandys. Yet the discussion settles nothing, for the four people walk their several ways, each with increased respect for himself and that conscious superiority over the three that comes only by the possession of the keys of wisdom at his own girdle.

That Tommy has been exasperating and lovely; that he has been all that woman's heart could desire, and all that woman least desires; that T. Sandys has been false to our standard of manhood and most chivalrous; that he has awakened our admiration, and aroused our deepest ire; that he has been brave to audacity and an arrant coward; all these has our Tommy been to us these days we have been learning about his *temperament*. And when all is said and done he has just escaped us and our analysis. He eludes our classification, but he is dear. He escapes our wrath, for, as we rush headlong into his presence to bludgeon him, behold he stands before his mirror and is so much more merciless with himself than we could ever be, that we retire abashed and ashamed at our temerity.

Mr. Barrie has juggled with us. We have been at the mercy of as great a tyrant as ever wielded sword, when this "born tamer" of words has set himself to make us humble. We surrender to his charm, but we plead, "No more of this, as thou lovest me, Horatio."

The art of Mr. Barrie has resulted in a great creation. Tommy may not be a David Copperfield, nor a Martin Chuzzlewit, nor yet a Henry Esmond; but neither of these is Tommy Sandys.

B.

The Penitentes of San Rafael. A Tale of the San Luis Valley. By Louis How. Indianapolis: The Bowen-Merrill Company. Price \$1.50.

An ancient custom of crucifixion which obtained among a branch of Jesuits in New Mexico, serves as the centre round which Mr. Louis How weaves an exciting story.

The "Penitentes" and their customs, as here related, were a fact till very recently, if not still existing, as has been told to us by more than one traveler from that sun-baked region.

There is a good bit of psychological study in the description of Paez, the crossbearer, which deserves praise. Mr. How has made a striking picture of Cristobal, whose heart, when inflamed by jealousy, prompted him to kill. His mate, Dolores, the female element of sin, is drawn to keep him company.

We can not understand the attitude of the fanatical priest, except by rolling back the centuries to the period when those things were natural and appropriate. But the story is plausible even now. The book is readable to a degree, but it is not a good book for people with an hysterical temperament. It is, however, fascinating to the last page, and once begun we fancy none will lay it down unfinished.

The Black Gown. By Ruth Hall. Boston and New York: Houghton, Mifflin & Co. Price \$1.50.

That is a pretty pastoral Miss Hall unfolds to our city-tired eyes—the coming home of five hundred cows to Albany village in the year of our Lord 1755. The "tinkle" of the bells

on the necks of the brown-eyed milkers, makes a music that takes one back to days when we saw the cows come home to the milking. Little Eve Verbeek steps out upon the road, as dainty a picture as one would meet in a day's journey. Another picture Miss Hall has painted is well worth our notice. This is the winter frolic of the coasters down the hill from where the capitol now stands. She has done more than paint attractive pictures, for she has told us in vivid language the story of the early Dutch in New York; their ways, their politics, their hopes and fears, their ambitions and their glories. Not only is *The Black Gown* an excellent story, but the author has thought highly enough of her readers to treat them to far greater literary excellence, than many are doing in these hurried days.

The characters of Cecil Loveland and Eve Verbeek are drawn with admirable skill. The development of their fortunes is logical and natural. Mary Loveland has received more care than most authors lavish on this element of comedy, but it makes delicious tid-bits of amusements. Miss Hall deals out to us from her fulness, many situations dramatic and tragic. She touches the pathetic without making farce. She describes incident and scene with easy grace and judgment.

The two most prominent figures of the story we have not noticed, for the reader must know by contact Cornelis Sleight and Annetjee. There is no mawkish sentiment between these two, but the ring of the true metal. The story of their lives and loves, for this is romance of the higher sort, is told in *The Black Gown* with force where forcefulness demands; with delicacy where the subject warms to heart throbs; with buoyancy and freshness throughout.

The Old Gentleman of the Black Stock. By Thomas Nelson Page. Illustrated by Howard Chandler Christy. New York: Charles Scribner's Sons. Price \$1.50.

A new edition of this charming sketch of Mr. Page's, dressed in such appropriate garb, is timely. The author has taken the occasion of a call for a new edition, to enlarge upon the original story. To those friends of Elizabeth Dale who were left in doubt as to some of the history of this lady of the book, the author has kindly unbosomed himself, and all is explained. *The Old Gentleman in the Black Stock* is a modern classic of the delightful sort. The new edition, with its color-types of the Christy illustrations, will make a beautiful gift book for the holidays.

With Hoops of Steel. By Florence Finch Kelley. Illustrated by Dan. Smith. Indianapolis: The Bowen-Merrill Company. Price \$1.50.

This story of the Plains, which begins with a hold-up, and ends with a bit of plainsman's justice, is full between, with the lawless life of the cow-puncher, in the days when every man owned as much land as he could watch and control with his gun.

The title is warranted, in the friendship between three men with whom the story has to deal. Miss Kelley has chosen a time in the affairs of these three men, on one side, and the cattle syndicate on the other, for her description. It is needless to say that the single rancher contended fiercely against the encroachment of the big concern, the like of which have finally changed the face of the Western country into a peaceable cow-pasture to-day. But some years ago, in the times the author has chosen, there was bad blood between the two, and many a battle royal has been fought over the rights to a water hole. The story is told with a good deal of force, and situation after situation appears in which guns are used freely. There is a simple plot running through, that serves as a string to connect the many collisions between the herd and the syndicate. The color-types are frequent and attractive, and the bookmaking all that may be desired.

For Children.

The World of the Great Forest. How Animals, Birds, Reptiles, Insects Talk, Work, and Live. By Paul Du Chaillu. With over fifty Illustrations by C. R. Knight and J. M. Gleason. New York: Charles Scribner's Sons. Price \$2.00.

The announcement of a new volume by Paul Du Chaillu will gladden the hearts of most of the boys. This volume is a new departure, in a measure, from this traveler's usual form of expression. He has attempted to describe the birds, beasts, reptiles, and insects of the great tropical forests, by using those inhabitants themselves as the story-tellers. Kipling first exploited this method, and no one else has approached him in realistic animal talk. Mr. Fraser is now practising at the same difficult lesson. Now Mr. Du Chaillu is another scholar

of this method of illustrating animal life by imaginary conversations with the animals on the witness stand.

The book is well illustrated, and will have its many delighted boys and girls, to think and talk, and fight, and love with the author and his animals, through the Great Forests of the world.

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 Frederick J. DePeyster. The Century Co.

This distinguished author has written several books of this same general character, and no doubt they appeal to a considerable number. Mr. Brooks' history is accurate. He prefers to tell it mostly as a story, picking his characters, who are to recount in dialogue or narrative the events which the author would bring to our notice. The book abounds in illustration and is made as attractive as one could wish.

The Christmas-Tree Scholar: A Book of Days. By Frances Bent Dillingham. New York: Thos. Y. Crowell & Co. Price, 50 cts.

Christmas and New Year's, Valentine's Day and Washington's Birthday, April Fool and Easter, Patriot's Day and May Day, Memorial Day and Fourth of July and Thanksgiving are the "days" commemorated in these unique and original little stories. "The Christmas-Tree Scholar," which is the first in the book, tells how a boy of well-to-do family goes to a mission Christmas celebration, disguised as a poor boy, and carries his gifts to the sick sister of a paper carrier. What he intends as a mischievous joke turns out as a beneficence, for on his return home he tells of his escapade and the result is that the little girl and her brother are both made happy and comfortable. No less vital and ingenious are the others: "Little Betty's Chair" is a story of Lexington and well designed to kindle a young reader's patriotism. "The Resurrection of Ruth" is a story pathetic and sweet, which will be greatly enjoyed. There are also a number of others.

Divided Skates. By Evelyn Raymond. New York: Thos. Y. Crowell & Co. Price, 50 cts.

The title *Divided Skates* gives no hint at the motive of the story which it adorns. Two children, trying to make their way down a slippery hill with one pair of skates between them, involve in their fall a rich and eccentric maiden lady, and their solicitude lest they have caused her injury leads her to take an interest in them, though hitherto her timidity has caused her kind heart to lavish itself on an aged and toothless poodle. She ends by adopting, at first against her will, the orphan paper-boy, who bears the euphonious name of Towsley, and ultimately, through his influence, several other waifs who have talents, one for music, another for carpentry and the like, so that the lonely and stately mansion, instead of being the home of selfish indulgence, becomes "a home of busy thrift and hard study and joyous life and open generosity." The story is told with a flow of keen humor and with much evident knowledge of human nature; several of the characters, notably Father Johns, the plumber, and his loquacious little daughter, Molly, as well as Miss Lucy herself, are cleverly individualized.

Aunt Hannah and Seth. By James Otis. New York: Thos. Y. Crowell & Co. Price, 50 cts.

What the late J. G. Brown did pictorially for the newsboy, James Otis does with the pen. He understands his dialect, his nature, his generousities of spirit, his sensitiveness and his struggles. Seth, a crippled newsboy, who has accidentally passed a lead five-cent piece, finds that he is wanted by a firm of lawyers, and the advertisement seeming to be connected with the fact of his dereliction, is advised by his fellows to run away from the city and avoid the detectives. He takes his pet dog "Snip," for whom he is ready to sacrifice his last crust, and flies out into the country. He spends his first night in the hay of a barn and in the morning is discovered by the kind owner of the place—"Aunt Hannah." She lets him earn his breakfast, and he makes himself so useful that she decides to keep him, but he dares not tell his secret. It comes out, of course, in the sequel, and the reason for the advertisement also. His adventures are related with much zest and humor.

The Story of a Little Beech Tree. By Esther Harlan. Illustrated by H. Barnhart. New York: E. P. Dutton & Co. Price, 75 cts.

This is an attractive little book in story form with excellent religious and moral teaching throughout, so interspersed with the story as not to partake of a "preachy" character. The book is excellent for young children.

Eve's Paradise

BY MRS. BRAY.

CHAPTER XVII.

EVE LEARNS.

"The joy of Undine soul-possessed,
The wakening sense, the strange delight,
That swelled the fabled statue's breast,
And filled its clouded eyes with sight."
—J. G. WHITTIER.

THE next morning Eve was again early in Elsie's room. "Elsie," she said, "I want you to tell me what you say when you talk to God. Cannot I talk to Him too?"

"Of course you can," said Elsie; "indeed you ought to. It would be most dreadfully wicked not to do so, but as you have never been taught I do not suppose it is wicked for you. We call it 'saying our prayers,' and in the Bible we are told to pray very often."

"I cannot think how He hears," said Eve, "but Margaret says He can, so she must be right."

"What must I say?" said Eve, kneeling down just as she had seen Elsie do.

Elsie repeated the simple prayer that she was in the habit of saying; asking God to bless her and take care of her, and to make her good, and forgive her all she had done wrong.

Eve said the words after her with her face all shining. She did not understand half she said, but no truer prayer ever went up to God.

"There is another prayer," said Elsie, "which I must teach you some day, but you will not understand it till you know more; you see you do not even know who Jesus is."

"That is the name Margaret said last night; tell me who He is?"

"He is God's Son," said Elsie, "and lived with Him up in heaven, and then He left heaven and came here, that He might take away our sins. Then He died, oh, such a dreadful death, and all for us. I cannot tell you all about it now, for we have not time, but I will read it all to you in the Bible, how they nailed Him on the cross, how they——"

"Oh!" cried Eve, "now I know what it means."

"How can you know?" said Elsie.

"I will tell you after breakfast," said Eve; "if you will come with me afterwards I will show you something."

She looked very much agitated, and Elsie wondered what it could be. As soon as ever they were alone that morning Eve whispered to Elsie "Come"—and led her down the passage and into the long gallery.

Without stopping to look at anything else in the room, she dragged the wondering Elsie with her up to the picture.

"Is it——, is it——?" she cried, almost too excited to speak.

"Yes," answered Elsie in a low voice. The marvellous pathos hushed even her soul into a deep reverence. She folded her hands together, and bowed her head for a moment. "Yes! it is Jesus."

Long stood the two children without speaking, whilst a deep awe stole over them.

"Read it me now," said Eve at last in a whisper, as if she hardly dared to break the silence.

Elsie nodded. Never in all her life had she been so impressed as she was now. It was the first time she had ever seen any picture of the crucifixion except her childish ones. Priscilla called them all idolatrous and Roman Catholic. She stole quietly out of the room and came back with her Bible.

The two children sat down on the ground leaning against one of the couches, and there, with her eyes fixed on the dead Christ, Eve first heard the old, old story, "How Jesus died for men."

Little Elsie chose her subjects well. First of all, half reading half explaining, she told Eve about Paradise and the Garden of Eden, and Adam and Eve.

"My name," said Eve, listening with breathless attention, "My name."

Hour after hour went by, but the children knew not how the time passed.

To Elsie, reading the story as she did, it seemed to take a

beautiful freshness and reality that it never had had before; whilst Eve hung upon every word.

Only when they came to the scourging and the crucifixion, Eve could bear no more.

She hid her face and sobbed till Elsie was frightened.

It was not only that she realized the awful pain, which for months had been an ache to her almost beyond bearing, but it was also her first initiation into crime, into the awful passions of human nature.

"Elsie! I cannot bear it, how could they, how could they?"

Then Elsie had an inspiration; she turned over those last sad pages.

"Eve! Eve! do not cry so. You need not, indeed you need not. Listen, He came back to them."

"How could He? He was dead. Margaret told me that when the little birds died, they never came back any more."

"No, birds don't, but people do. Listen, Eve, they come alive again."

And then Elsie read to her of the resurrection morning.

Of course Eve could not understand the full meaning; but she gathered enough to know that even death could not hold Him. When they came to the words "they have taken away my Lord, and I know not where they have laid Him," she caught hold of Elsie's arm.

"Where had they put Him?" she cried.

And when He spoke the word "Mary!" she burst into a ringing laugh of delight.

Then she laughed and cried, and laughed and cried, in a perfectly uncontrollable way.

Elsie did not know that she was hysterical, and was at her wits' end to know what to do.

For some time she hesitated whether she ought to call Margaret, but Eve clung to her, and would not let her go.

At last, looking up, Elsie caught sight of a picture of the Resurrection. "Look," she cried, "you can see Him after He came alive again."

Eve checked her tears and followed Elsie. The movement made a break in her paroxysms, and she grew calm.

Then she began to feel the exceeding comfort of looking upon the risen Lord.

Her thoughts turned away from that awful picture, and the gladness of an Easter morning awoke in her heart.

Later she learned to know the full meaning of all she had seen and heard that day in the gallery.

CHAPTER XVIII.

THE FIRST GIFT.

"Give thy heart's best treasures—
From fair nature learn;
Give thy love—and ask not,
Wait not a return!
And the more thou spendest
From thy little store,
With a double bounty
God will give thee more."

—ADELINE PROCTOR.

IT WOULD be tedious to detail all the stages of the education Eve was undergoing at the hands of Elsie.

Unconnected in a great measure, and disjointed as it was, perhaps it was the very best form in which Eve could learn.

Owen was deeply interested, for Elsie told everything to him. She wanted him very much to talk to Eve himself, and, indeed, seemed to think he ought to put her under a regular course of religious instruction.

Owen was too wise for that, and at present he left the children very much alone. It was best for Eve to learn in the most childish way, and there was such risk of keeping her at high pressure that he only ventured upon a few words occasionally with her, but he carefully advised Elsie as to what to tell her. Probably many would have blamed him for not taking matters into his own hands, but Owen knew that God was working through Elsie, and he would not interfere.

Margaret and he were both very anxious, for, even as it was, the strain of taking in so much was telling on Eve, and she could scarcely speak or think of anything else. It was so wonderful, so new, so surprising. She could not keep it to herself. Jasper did not like it; every word was a standing reproof to him; he dared not check her; he had done his best, as he knew, to spoil her life, and it seemed now as if she were taken out of his hands, and he had no longer any choice as to what she should or should not do. All this time Eve's character was growing and

developing. In some ways she was less good than she had been before; her nerves were overwrought, and she would sometimes be irritable, and lose her temper, in spite of the efforts she made to control it; but when the fit of anger had died away, she was invariably so lovingly penitent, so full of craving for forgiveness, that she was quite irresistible; and instead of being, as formerly, almost like an automaton, she was developing into a natural human child, with its faults, may be, but also deeply stamped with the image of the Divine.

Apparently faultless in the old life, Eve had no spirit of the Godhead in her. As I said before, she was Galatea before Pygmalion had climbed up to heaven. The efforts she made to do right were very touching. After what Elsie had said, that "selfish people are always disliked," she conceived a great horror of selfishness, and Margaret explained to her exactly what it meant.

"Then it means giving up what we like," she said, "and thinking about other people more than ourselves?"

"Yes, dear."

"And giving them things, and not wanting anything nice for ourselves?"

"Yes, that is quite right."

Eve pondered over this conversation a great deal. It had never struck her that she could give things away; presents she had never heard of; everything that was beautiful and lovely had certainly been showered upon her; but it was all a part of her life, there was no special giving of presents on special occasions.

She had never known the pleasure of giving a present in her life. Jasper used to bring quantities of things whenever he came home, and she looked upon them just as she looked upon the pretty frocks which were made for her.

But Eve had now been set thinking, and the result of it was that, when Elsie went up to her room, she found the bed covered with all Eve's prettiest frocks.

The dressing-table was spread with ribbons, necklaces, bangles, and brooches.

In fact, everything of Eve's that Elsie had ever admired.

In the midst of all was Eve, looking radiantly happy.

"What are all these things here for?" cried Elsie.

"They are all for you," said Eve with a beaming face.

"You know you said you hated your brown frocks, and you liked mine; and you have not got any pretty necklaces or anything, so you shall have all mine."

Eve had never felt so happy in her life before.

Elsie looked perfectly bewildered.

"But what have you left for yourself?"

"Oh, I have kept a few frocks, just enough, and I don't want the other things."

"You darling," said Elsie, kissing her; "but I could not possibly take all your pretty frocks and things; Margaret would not like you even to give them away; still it is perfectly sweet of you to think of it."

Eve looked very blank.

"But I do want you to have them so, and I don't want to be selfish; and I must be if I keep them all myself."

"I really could not take them from you; I could not indeed."

"I will go ask Margaret," and before Elsie could stop her Eve had flown off in an impetuous way, very different to the slow, listless manner in which she used to move. But now Eve was beginning to be a child.

"Margaret, Margaret, mayn't I give Elsie my things?"

"What things, dear?"

"Why, my frocks and necklaces; you know you said people gave things, if they did not want to be selfish; and now Elsie won't let me give them her; I put them all in her room."

"I think I had better come and see," said Margaret, rising.

She smiled as she entered the room and saw the piles of Eve's treasures.

"I could not take them, could I?" said Elsie, who did not like to hurt Eve's feelings, and yet felt she must refuse; "but is it not lovely of her to want to give them?"

"Yes, I think it is," said Margaret, touched to see the result of her words; "but Eve, darling, I do not think you can quite do without your dresses, and indeed they would not fit Elsie. Look, we will put one on."

She took off Elsie's frock, and put on one of Eve's white dresses. It nearly touched the ground, and both children burst out laughing.

Eve saw that it would not do, but she still looked very disappointed; and Margaret did not like to damp her generosity.

"Now, I will tell you what we will do," she said; "Elsie shall

choose a necklace and brooch and some bangles, whichever she likes best, and some of the colored sashes. Then I have some white cashmere for a frock for you which is not made up. Deering shall make it for Elsie, like one of yours, and then you will both be dressed just alike."

"Do you think I may?" said Elsie, looking very much pleased. The idea of a white frock and pretty sashes and ribbons was very attractive to a child whose sole ornament consisted of a silver safety pin to fasten her collar.

"I am sure you may," said Margaret; "but we will consult Uncle Owen."

There was no doubt about his consent, and he was quite sorry to think that it had never struck him before how little Elsie had of the pretty things of life which it is natural for children to love.

Birds have their bright plumage, and flowers their colors. Elsie had been kept all this time a little brown sparrow.

Never mind, it had not hurt her, and, after all, the sparrows are such brave, bold, cheery little birds.

Oh, what a choosing there was that afternoon, and how happy the children were.

Every necklace and ornament was tried on about twenty times, every brooch and every bangle.

Who so happy as Elsie, with the loving gifts showered upon her?

Only Eve, who was happier still, in the regal delight of giving.

[To be Continued.]

The Family Fireside

GOLDENROD.

A bit of goldenrod that grew
By a steep road-side,
When the autumn skies were softly blue
And summer lingering withdrew
In her faded pride.

A bit of goldenrod that tells
Of the tender charms,
Of winding river and fir-clad swells,
And cattle grazing in pasture dells
Of the fair, wide farms;

Of fruit that the glowing sun had kissed
Till it blushed deep red,
Of soft airs wandering where they list,
And the first wreaths of autumn mist,
And the first leaves—dead.

A bit of goldenrod, as gay
As a touch of flame,
When the tide crept out of the glistening bay
In the golden close of a short, sweet day,
Ere the twilight came.

A bit of goldenrod—ah, me!
For that dear, far land!
Here, on the shore of the Western Sea
With a hungry heart I long for thee
And thy green-girt strand.

MRS. J. D. H. BROWNE.

IN LIGHTER VEIN.

BY FLORIDA A. C. ORR.

THIS is what one of the "culled gentlemen" who attended the Teachers' Institute said of the professor conducting the meeting:

"The gentleman has served us egregiously, and we serve notice on him to all those who want teaching as a phenomena!"

Charles Eugene Phineas Uless Grant, which was the euphonious name of our butler and lot boy, was always asking permission to be absent that he might go to the "House of the Roof."

Finally the situation became, to put it mildly, "strained," and we suggested to Uless (which was the one name of his whole list by which he was usually called) that he depart and stay at the "House of the Roof," as the roof of our house would no longer prove a shelter for him.

The cook remarked a few days after this that Uless had been

turned out of the "House of the Roof" for misappropriating funds. Then it was that upon diligent inquiry we discovered the "House of the Roof" to be a negro secret society, the real name of which is the "Household of Ruth."

She was the typical Georgia Cracker, stoop-shouldered, slab-sided, bowed head and dragging gait, barefooted of course, and the inevitable snuff-stick held loosely between snagged teeth.

She 'lowed as how I'd like a job o' work in the gyarden. She was given some weeding to do, and worked faithfully till dinner time.

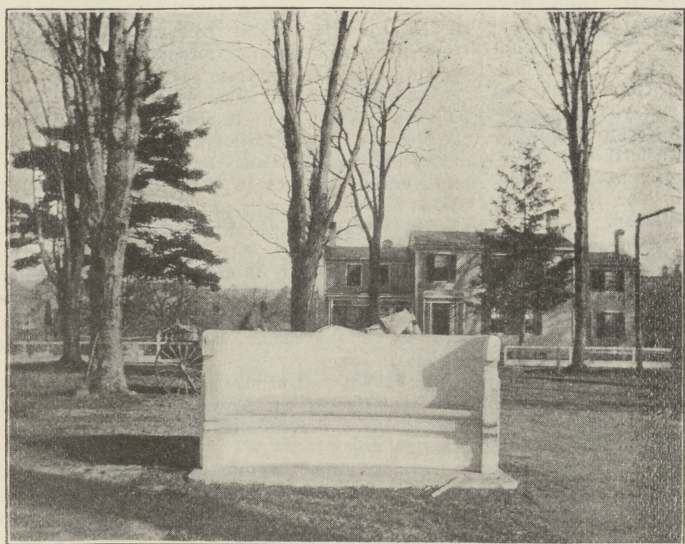
"Come and have some dinner," was the invitation extended to her.

"No'm; bleeed ter yer. Don't want to ontrain my stummick. Done got my stummick *trained* for one meal a day now, and eats that'en o' nights. Dasn't eat no other times. Might have to train my stummick over again!"

THE HAYES MEMORIAL SEAT.

IN Unadilla, New York, a quaint memorial has recently been erected—a stone seat in memory of Frederick Thomas Hayes, an old resident recently deceased.

The seat stands in a small park overlooking the beautiful Susquehanna River, opposite the house in which Mr. Hayes was



HAYES MEMORIAL SEAT, UNADILLA, N. Y.

born. A photograph gives no idea of the loveliness of its surroundings or the beauty of the view it commands of river, hills, and forest. The seat, though solid and substantial, graceful in outline and proportions, is quite plain. It is cut from granite and has on one side the words:

In memory of Frederick Thomas Hayes, 1808-1894,

and on the other side, the following beautiful lines:

"To the bright town which gave me health and peace,
Year after year in life's brief pilgrimage
Grateful, I dedicate this seat, a rest,
Where youthful love and wayworn age,
Remembering all that life has lost and given,
May pause to gaze upon the sunny scene,
And think upon the rest of heaven."

THE ART OF ENTERTAINING.

A FEW POINTS FOR THE GUIDANCE OF HOSTS AND GUESTS.

The house itself may be helpful in making visitors feel at home. We should have nothing too fine for comfort, and welcome our friends in rooms made homelike by our daily use.

It is well to have easy rules about breakfast. It is customary to give one's guests the option of having tea or coffee, rolls and fruit sent to their rooms, or of joining the family.

No hostess apologizes for any guest. All are on the same social plane while under her roof, and should receive equal consideration.

It is a disputed point whether host or guest should suggest retiring for the night. It relieves visitors of embarrassment to know the ways of the household, and a readiness to comply with them is a mark of politeness.

It shows no lack of cordiality to refrain from urging friends to extend their visit. They probably have other pleasant plans, and a hostess may be asking a great favor when she fancies that she is conferring one.

Experienced entertainers recommend that the men should gen-

erally spend their mornings together and the women enjoy each other's society. All meet at luncheon.

Hosts and guests meet in the drawing or living room before the meals. Not less than five, nor more than fifteen, minutes should be allowed for all to assemble.

Every guest should be made to feel that his or her presence has added to the pleasure of the entertainment, and conferred a personal gratification upon the hosts.

A prompt expression of gratification in remembering the visit, at once, upon returning home, is an evidence of good breeding.

A guest should hold sacred anything that may be learned of the family life or the peculiarities of any member of the household where hospitality has been accepted.

Visitors should fall in readily with any plan proposed for their pleasure, showing a disposition to be easily amused and interested, but must not seem dependent for amusement.—Mrs. Burton Kingsland, in the September *Ladies' Home Journal*.

HOUSEHOLD HINTS.

MILK which has changed, may be rendered fit for use again by stirring in a little soda.

A spoonful of vinegar put into water in which meats and fowls are boiled makes them tender.

Molasses rubbed on grass stains on white dresses will take out the stains when the clothing is washed.

Butter and those sauces containing eggs should never boil, but just come up to a cream. Remove instantly.

Chemists say that it takes more than twice as much sugar to sweeten preserves, sauces, etc., if put in when they begin to cook, as it does to sweeten them after the food is cooked.

Cut doughnuts out an hour or more before they are fried and allow them time for rising. They will be much lighter than when fried as soon as they are cut. Try cutting them at night and frying them in the morning.

Beeswax and salt will make rusty iron cooking utensils, flatirons, etc., clean and smooth again. Tie a lump of wax in a rag, and keep it for the purpose. When the iron is hot rub it first with the wax rag, then scour with a paper or cloth sprinkled with salt.

The most lasting stove polish is obtained by brushing the stove with a syrupy mixture of lampblack and soluble glass and letting dry for twenty-four hours. Then apply a syrupy mixture of black-lead and mucilage, and polish by brushing before the last coat dries.

If children must nibble at crackers between meals, as seems necessary in some families, the best cracker to provide for the purpose is one made of whole wheat. The cracker habit which includes the many sweet and rich varieties, is by no means a good one for youthful digestion.

A solution with which to moisten tissue paper in order that a press copy may be taken from writing which has already been once copied, or from writing too old to copy from ordinary water moisture, and which will not discolor the paper, is composed of a weak solution of tannic acid.

When linen has turned yellow, cut up a pound of fine white soap into a gallon of milk, and hang it over a fire in a wash-kettle. When the soap has completely melted, put in the linen and boil it half an hour; then take it out. Have ready a lather of soap and water; wash the linen in it, and then rinse it through two cold waters, with a very little blue in the last.

FOR A BAZAAR.

MAJOR GENERAL BADEN-POWELL was asked to write a few lines for a patriotic bazaar. He complied, and sent the following:

Tell me not in accents dreary
That you think bazaars a bore,
That of crewel-work you're weary,
And that tea-fights you abhor.

Cash is needful, cash is scanty,
At our efforts do not growl;
If it can't be raised by fair means,
Must it not be got by foul?

Wives of great ones oft remind them
They could make their wives a present,
And departing leave behind them
What to us is quite as pleasant:

Sovereigns, which perhaps another,
After counting up his store,
Some morose and stingy brother,
Seeing him, adds something more.

Let us then be up and spending,
With a purse for such a day,
And our wishes still extending,
Learn to purchase and to pay!

WRONGFELLOW.

RELIGION and business are designed by God to go hand in hand—like man and wife, to be helps, each to the other; and when they are divorced God's order is broken up, and more or less of disaster must follow.

Church Calendar.



Oct. 28.—SS. Simon and Jude. Twentieth Sunday after Trinity. (Red.)
 " 29—Monday. (Green.)
 " 31—Wednesday. (White at Evensong.)
 Nov. 1—All Saints' Day. (White.)
 " 2—Friday. Fast. (Green.)
 " 4—Twenty-first Sunday after Trinity. (Green.)
 " 9—Friday. Fast.
 " 11—Twenty-second Sunday after Trinity. (Green.)
 " 16—Friday. Fast.
 " 18—Twenty-third Sunday after Trinity. (Green.)
 " 23—Friday. Fast.
 " 25—Sunday next before Advent. (Green.)
 " 29—Thursday. (Red at Evensong.)
 " 30—Friday. St. Andrew, Apostle. (Red.) Fast.

CALENDAR OF COMING EVENTS.

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. ROBERT E. ABRAHAM has changed his address from Frankfort, Ky., to Kenyon College, Gambier, Ohio.

THE REV. F. E. ALLEYNE, of Emmanuel Church, Alexandria, Minn., has received a call to St. Peter's Church, St. Paul.

THE REV. G. R. ARMSTRONG, of Stanhope, N. J., has been appointed priest-in-charge of St. Peter's Church, Washington, N. J. Address accordingly.

THE REV. J. CULLEN AYER, Jr., is expected to take charge of St. John's Church, Sandwich, and of St. Mary's Church, Barnstable.

THE REV. M. A. BARBER has entered upon his duties as rector of St. Mark's Parish, San Marcos, Texas, and should be addressed accordingly.

THE REV. HUGH L. BURLESON, of Rochester, N. Y., has accepted the appointment by the Bishop and chapter as Dean of Gethsemane Pro-Cathedral, Fargo, N. D., and expects to begin work there Nov. 1st.

THE REV. WALDO BURNETT, late rector of St. Mark's Church, Southboro, Mass., has accepted the living of Heddington, Wiltshire, England, under the Lord Bishop of Salisbury.

THE REV. ALEX. AUG. CAIRNS, of St. Paul's Church, Raynerstown, N. Y., has received the degree of Doctor of Divinity, on examination, from the Northern Illinois College.

THE REV. WILLIAM HOLDEN has become rector of St. James' Parish (including Smithtown), St. James (P. O.), Long Island, and not Brooklyn, as announced under "Personal Mention" in THE LIVING CHURCH of last week.

THE REV. JAMES R. JENKINS has become rector of Trinity Church, Bridgewater, Mass.

THE REV. CHARLES F. KITE is now rector of the Church of the Messiah, Gonzales, Texas.

THE REV. WM. P. LEWIS, D.D., will be in temporary charge of St. James' Church, Philadelphia, after Nov. 1st.

THE REV. HARRIS MALLINCKRODT, rector of the Church of the Holy Evangelist, Baltimore, has resigned to accept a call at Winston, N. C. Mr. Mallinckrodt will leave his present charge about December 1st. He has been rector there for about three years, and succeeded during that time in having a new church built.

THE REV. CROSSWELL MCBEE, of South Carolina, is taking the post graduate course at the General Theological Seminary, and Columbia University, New York.

THE REV. GEO. H. MUELLER has resigned St. Peter's Parish, St. Paul, and removed to Deer Lodge, Montana, becoming the rector of St. James' Church there.

THE REV. G. B. PRATT is in the United States from Porto Rico, having come with special reference to the conditions, needs and prospects of the Church in that island. Please address, 281 Fourth Ave., New York.

THE REV. C. J. SNIFFEN has removed to Carthage, Mo., and entered upon his duties as rector of Grace Church.

THE REV. DR. C. ELLIS STEVENS, Mrs. Stevens, and Miss Margery A. Stevens have returned to Philadelphia.

THE REV. WALTER C. STEWART has returned from a three months' trip in Europe, and may be addressed at Grace Church, Bath, Me.

THE REV. H. S. WEBSTER has resigned his work at Bayfield and will enter upon clerical work at Stevens Point, Wis., in the Diocese of Fond du Lac.

THE REV. SCOTT WOOD, of Bedford City, Va., has accepted the rectorship of St. Paul's Church, Lawrenceville, Va., together with the position of assistant-principal of St. Paul's Normal and Industrial School, and will enter upon his new duties Nov. 1. *The Colored Churchman*, conducted by Mr. Wood for the past two years, will be removed to Lawrenceville.

ORDINATIONS.

PRIESTS.

DALLAS.—At St. Matthew's Cathedral, on the Eighteenth Sunday after Trinity, the Rev. CHARLES HENRY KUES, ordained to the Priesthood by the Bishop of the Diocese. The candidate was preceded in entering by a banner embroidered with emblems of the Holy Spirit, and the Bishop by a banner with symbolic representations of the Power of the Keys. The candidate was presented by Dean Stuck, the Rev. Wm. D. Christian acted as epistoler, and the Rev. Edwin Wickens as gospeller. The Rev. H. P. Seymour was chaplain to the Bishop.

DIED.

HYDE.—In St. Elizabeth's Hospital, New York, on Monday, October 19th, JEAN PORTER, daughter of the Rev. Joseph W. and the late Mary P. Hyde.

PENFIELD.—October 12th, at her residence, 849 72nd Place, Chicago, Miss LUCY B. PENFIELD. Burial at Kalamazoo, Mich., Oct. 15th.

PERRY.—At Griggsville, Ill., on Friday, Oct. 12th, of pneumonia, Mrs. ELIZABETH BASHFORTH PERRY, aged 73 years.

"Her works do follow her."

RILEY.—Entered into rest at Carlisle, Pa., on Friday, Oct. 19th (the morrow of the Feast of St. Luke the Beloved Physician), WILLIAM FRANK RILEY, M.D., late Assistant Surgeon 8th Regt. Infantry P. V., U. S. A.; in the 49th year of his age.

Dr. Riley contracted his disease in camp during the late Spanish-American War. He was the last surviving brother of the Rev. Dr. Riley, of the General Theological Seminary.

SMALL.—Entered into Rest, October 13th, at Chicago, Ill., SUSANNA S. SMALL, widow of the late James F. Small and daughter of the late Hon. Geo. C. Pratt.

"And God shall wipe away all tears from their eyes."

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.

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.

POSITIONS WANTED.

PARISH.—Priest, accounted good reader, excellent preacher both extemporaneous and from MS., indefatigable parish worker, good choir-trainer, record absolutely successful, desiring to

make a change, seeks a parish, preferably in the East. Highest references. Address, OXON, care THE LIVING CHURCH, 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 1st.

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

EVE ALEXANDER,
General Secretary G. F. S. A.

GENERAL CLERGY RELIEF.

In view of the present wide-spread interest and need the Trustees invite the attention of all Churchmen to the following information:

Common Title, "General Clergy Relief."

Corporate Title, "Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen and of Aged, Infirm and Disabled Clergymen."

The Convention Fund. Canon pertaining thereto, 8 of the Digest, Title 3.

The general and official society for clerical relief covering the whole Church.

Simple machinery, requiring only united co-operation to accomplish the result desired; namely, an adequate pension for the Clergy and for the care of Widows and Orphans. The General Convention recommends Quinquagesima Sunday for an annual offering from each church, and that the Communion Alms from one to ten per cent. be given to this fund. It also gives to this fund the Royalty on the Hymnal. It urges gifts, bequests and legacies from the Laity. The society ministers to the whole Church in the United States and to the family unit in the Church. The Clergy are called to the whole Church, are transferred from one Diocese to another, therefore the necessity and value of a General Clergy Relief Fund. A pension for old and disabled workers will be a blessing and benefit to the Church, as well as to the men. Estimated requirement, \$150,000.

We cannot control present salaries, but we can by a definite old age pension give courage, and hopefulness and steadiness to our regular workers.

ANNUAL SUBSCRIPTIONS EARNESTLY SOLICITED. ALL CHURCHES AND CLERGY SHOULD BE ON THE RECORDS. REMEMBER THE FUND BY LEGACIES AND BEQUESTS IN WILLS.

Acknowledgments in the *Spirit of Missions* and *The Church Standard*.

TRUSTEES:

Rt. Rev. O. W. WHITAKER, D.D., LL.D., President.

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Rev. REESE F. ALSOP, D.D.

GEORGE C. THOMAS, Esq.

Central Office (to which all communications should hereafter be addressed), The Church House, Twelfth and Walnut Streets, Philadelphia, Pa. Rev. ALFRED J. P. MCCLURE, Assistant Treasurer and Financial Agent.

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.

BOOKS RECEIVED.

CHAS. SCRIBNER'S SONS.

Tommy and Grizel. By James M. Barrie. Price, \$1.50.

Old Fires and Profitable Ghosts. A Book of Stories. By A. T. Quiller-Couch (Q.) Price, \$1.50.

The Girl and the Guardsman. By Alexander Black. With Illustrations by the Author. Price, \$1.50.

AMERICAN TRACT SOCIETY.

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The Church at Work.

CENTRAL NEW YORK.

(Continued from Page 801.)

Jefferson County then belonged. This was the first church building that Bishop De Lancey consecrated in northern New York. Removals and decay had brought this venerable pile to the brink of despair, but the church has just undergone extensive repairs that have transformed it from a plain, unattractive building to that of a beautiful church. The old spire is now surmounted with a large, new cross, so high and bright as to be seen flashing far away over the hills. The building has been painted inside and out, and the inner wall beautifully frescoed in oil. The whole floor has been handsomely carpeted, a chancel built, and the whole building newly seated. Artistic cathedral-glass windows, many of them memorials, have been put in. At the re-opening services on the 18th, good congregations greeted the rector, Rev. C. T. Raynor, and the visiting clergy. The Rev. A. J. Brockway brought salutations and congratulations, and celebrated the Holy Mysteries at the altar, and the Rev. F. P. Winne, of Watertown, who was for ten years the beloved rector of this parish, gave an affectionate and appreciated sermon. Mr. Raynor read a carefully prepared and most interesting historical discourse, and the Rev. Dr. Mockridge delivered an able discourse in the evening. The music, with Mr. Thomas Jump's solos, was very effective. The rector's lead in these improvements have been heartily seconded by the devoted people, and they are warmly commended.

CHICAGO.

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

Progress at St. Peter's—City Notes.

IT IS HOPED that a substantial addition to the parish house of St. Peter's Church, Chicago, may be erected in the near future. A fund has been started for the purpose and already the Choir Club and Edsall Club have signified their wish to contribute \$100 each toward the fund. The parish is to have the valuable assistance of a sister, trained at the Deaconesses' Home, St. Paul, who has recently been working at St. Clement's parish in that city, being Sister Margaret. Her time

will be given to charitable and other parochial work. The Rev. Herbert B. Gwin, an old college friend of the rector, will shortly become assistant at the parish.

ON OCTOBER 29th and 30th, there will be a meeting of the clergy at Trinity Church, to discuss means of adapting parish work to local fields, and the improvement of methods for Institutional Church work. Prominent among the speakers will be the Rev. Wm. C. Richardson, and the Rev. J. H. Hopkins.

ONCE A MONTH, the afternoon service at St. James' Church takes the form of a festival service. The programme prepared for each Sunday is always exceptionally fine, as it could scarcely help being when under the leadership of such a master of music as Mr. William Smedley, but at the festival service a special effort is made, and such works as "Rebeka," selections from Handel's "Judas Maccabæus," etc., are rendered. The offertory on these occasions is for the choir fund.

THE REGULAR MEETING of the Associates of the Sisters of St. Mary was held in the Church Club rooms on the 20th inst., with sixteen members answering to the roll call. After the opening service, a general business followed.

COLORADO.

JOHN FRANKLIN SPALDING, D.D., Bishop.

Father Huntington at Work.

FATHER HUNTINGTON, Superior of the Order of the Holy Cross, spent three weeks, from Sept. 22nd to Oct. 14th, in the Diocese. During this time he preached a course of four sermons at Trinity Memorial Church, Denver; conducted a retreat for priests at the Mission of the Transfiguration, Evergreen; preached a four days' conference at St. James' Chapel, Pueblo; and an eight days' conference at Holy Trinity Church, Pueblo. He also conducted a Quiet Day for women at St. Mark's Church, Denver, and at Colorado Springs addressed the students of Colorado College.

DELAWARE.

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

Church to be Consecrated.

THE CONSECRATION of All Saints' Church, Delmar (Rev. C. N. Spalding, D.D., rector) will occur on All Saints' Day, the Bishop of the Diocese officiating and Archdeacon Hall preaching the sermon. There will also be an evening service, at which the preacher will be the Rev. Dr. Jefferis, rector of St. Thomas', Newark.

EASTON.

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

Woman's Auxiliary—Church Consecrated at Andera.

THE WOMAN'S AUXILIARY to the Board of Missions of the Diocese convened in its regular semi-annual session in St. Andrew's Church (Rev. Edward Benedict, rector), at Princess Anne, Wednesday, Oct. 17th. A general business meeting was held in the morning, at which Mrs. Physick, of Chestertown, President, presided, and Miss Fannie Barton, of Easton, was Secretary. At 3 p. m. Bishop Partridge, of Kyoto, Japan, delivered an address. Mrs. Sioussat, of Lake Roland, Baltimore, President of the Maryland branch of the Auxiliary, also made an address. At night the local branch tendered the visiting delegates and clergy a reception at the Mansion.

ST. ANDREW'S (Goldsborough Memorial) Church, at Andera, Cecil County, was consecrated Thursday afternoon, Oct. 18th, by the Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware, acting for Bishop Adams. Thirteen clergymen and the wardens and vestry of Trinity Parish led the procession into the church. Bishop Coleman delivered the sermon. The music was by the choir of

Trinity Church, Elkton, and St. Andrew's. The church was erected largely through the efforts of Mrs. Ann Goldsborough, of Elkton, in memory of her husband, the late Rev. Robert Lloyd Goldsborough, who during his ministry was stationed throughout Delaware and Maryland.

LONG ISLAND.

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

Harvest Home at Douglaston.

THE VESTED CHOIR of men and boys of Zion Church, Douglaston (the Rev. J. Baptiste Blanchet, D.D., rector) gave the congregation and their many friends a real musical treat in the faultless rendering of Garrett's Harvest Home Cantata, on the evening of the eleventh instant. For some time past Prof. Robert Grant Walker of St. Paul's, Stapleton, S. I., at the suggestion of Dr. Blanchet, has been training the choir for this service, and the choir was reinforced by six of the Stapleton boys. The service, which was choral throughout, included the *Magnificat*, by Robert, in F.; anthem, "The Worship of God in Nature," Beethoven, by the male quartette; the Harvest Home Cantata, Garrett; the congregation joining in the hymns.

Dr. Blanchet made a short address on the Beauty of Gratefulness and Praise. The collection, the largest ever taken for that object, was for the choir fund. The offertory, "O Lord, How Manifold," was by Barnby, and the Recessional was hymn 579 by Tours, sang in unison by the choir and congregation. Before the benediction, the rector, in few well chosen words expressed himself highly pleased with the progress which the choir had made under the training of Prof. Walker and distributed presents to the boys, according to merit, as tokens of appreciation for their work. Dr. Blanchet hopes that the choir will be able to give the "Two Advents" some time during Christmas-tide.

LOS ANGELES.

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

Christ Church re-opened.

CHRIST CHURCH, Los Angeles, was re-opened on Sunday, Oct. 7th, after being closed since the end of May. In the meanwhile the old building has been entirely remodeled, and large additions have been made to it. The chancel was detached and moved back 35 feet, and deep transepts were built across the vacant space. A spacious Sunday School room and parish hall, and choir room and clergy room have been built, and accommodation has been secured for the various necessary offices required for the use of a modern parish. The alterations and additions have completely transformed the hitherto unattractive appearance of the exterior, and it is now a dignified and picturesque building. The interior appearance has been equally improved. The seating space has been doubled, and the church will now accommodate 600 persons comfortably. The chancel has already been enriched by several memorial offerings and there are others to follow. A handsome brass pulpit has been given by the rector as a memorial of his father, who was "for fifty years a faithful minister of the Gospel." An excellent organ occupies the organ chamber at the right of the chancel. It cost \$5,000, and is from the factory of Murray Harris, Los Angeles, who has recently built some of the finest organs on the Western coast.

Christ Church parish has entered on a course of great progress. After the resignation of the Rev. A. S. Clark, early in 1899, the parish was for many months without a rector. On the first Sunday of October in that year, the Rev. George Thomas Dowling, D.D., who had come to the Pacific Coast for his wife's health, was given the temporary charge of the parish. The congregation by that time had become disheartened and largely disorganized. Improved conditions were

speedily apparent. After some months Dr. Dowling, on the repeated request of the vestry, accepted the permanent rectorship. The result is seen in the necessity for the great enlargement of the church and increase of its working plant.

The re-opening service took place on the first Sunday in October, being the 1st anniversary of the present rector's first service in the parish. The church, of course, was jammed, beyond the capacity of even the enlarged accommodation. The improvements, including the cost of the organ, have been effected at an expense of not less than \$12,000. The offerings at the opening service were considerably more than \$4,000.

That the musical services will reach a high standard will be known when it is stated that

"Trained Teachers." At 8 p. m. evening services will be held and a discussion on "The Layman's Part in the Work," by Archdeacon Powers, on "In the Preaching"; the Rev. W. H. Falkner, on "In the Prayers"; and the Rev. J. H. Eccleston, D.D., on "In Administration." This will bring the meeting to a close. Members of the congregation have offered the hospitality of their homes to the visiting ministers.

THE NEW CHURCH of St. Stephen the Martyr, Walbrook, Baltimore, was formally opened with special services on Tuesday night, October 16th. The service included music by the choir of St. Luke's, of which the new church is a mission, the rector, Rev. Chas. W. Coit, being assisted by the Rev. Edward Ingles, of St. Bartholomew's, and the Rev. William Dame, of Memorial Church. Bishop



CHRIST CHURCH, LOS ANGELES, CALIFORNIA.

the parish has secured as organist the Rev. Waldo F. Chase, formerly of St. Paul's, San Diego, and St. John's, Los Angeles.

The genial earnestness, the warm sympathies, and the touching eloquence of the Rev. Dr. Dowling will prove to be great factors in the growth of Christ Church parish; and it is already felt that a new force has entered into the religious life of Los Angeles.

MARYLAND.

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

Archdeaconry of Towson—Church Opened at Walbrook—Help for Haiti and Galveston.

THE SEMI-ANNUAL meeting of the Archdeaconry of Towson will be held in St. Timothy's Church, Catonsville, on Thursday and Friday Nov. 15 and 16. The programme is as follows:

Thursday—10:30 a. m., morning prayer and address by the Bishop; 11:30 a. m., business; 1 p. m., lunch; 2:30 p. m., business; 8 p. m., evening prayer and addresses on "Our Work," by the Rev. W. B. McPherson; "The Diocese," by the Rev. E. T. Helfenstein; "Ways and Means," by the Rev. C. Ernest Smith, D.D.

Friday—9 a. m., Holy Communion; 10 a. m., morning prayer and litany; 10:45 a. m., a paper on "Prayer as an Art: How Learned and How Taught," by the Rev. C. C. Griffith; discussion by the Rev. C. E. Harding, the Rev. D. McCulloh, and the Rev. Hobart Smith; 1 p. m., lunch; 2:30 p. m., a discussion on "Our Bishops' Convention"; address on the "Sunday School" will be participated in by the Rev. W. R. Webb, on "The Clergy and the Sunday School"; the Rev. R. A. Castleman, on the "Lay Superintendent"; the Rev. L. B. Browne, on "A Graded Course"; the Rev. W. F. Watkins, Jr., on "The Care of Older Children"; and the Rev. Joseph Fletcher, on

Paret made an address. About 300 persons were present. The church, which cost about \$20,000, is, with the ground, the gift of Mr. and Mrs. Julian Le Roy White. The building is erected on the rear portion of the lot so that an addition may be built in future if needed, and is about 30 by 75 feet. It was designed by Henry Vaughan, of Boston, a well-known architect, and is of Norman-English style of architecture. The church is of brick, with heavy wooden girdles, and the windows are of cathedral glass. It is brilliantly lighted with electric lights and has a seating capacity of about 275. The work was begun about 3 years ago and when, about 18 months ago, the need of a church building was beginning to be felt, Mr. White gave the ground and erected the building. For the present the new church will still be conducted as a mission, but it is hoped that it will be independent in a short time.

THE RT. REV. JAMES THEODORE HOLLY, D.D., LL.D., Bishop of Haiti, was given a reception on Tuesday evening, October 16, by the congregation of St. James' (colored) Church (Rev. G. F. Bragg, Jr., rector). The Bishop is in Baltimore to make an appeal for money with which to establish an industrial school and a hospital. He expects to return to Haiti in December. While in this city he will be the guest of the rector of St. James' Church at his home, 823 Aisquith Street.

BISHOP PARET requested the vestry of the churches of Baltimore, through a letter that was read from the various pulpits Sunday, October 14th, to set aside a day for special contributions for the benefit of the churches that suffered on account of the Texas flood.

MASSACHUSETTS.

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

Woman's Auxiliary—Groton School Chapel Consecrated—Notes.

THE OCTOBER MEETING of the Woman's Auxiliary to the Board of Missions was presided over by Mrs. S. Van Rensselaer Thayer, in St. Paul's Chapel, Oct. 17. A number of reports were submitted and acted upon. The work in Alaska and in Dakota with its mission schools was urged upon the delegates. Over \$300 was given to the hospital at Shanghai and very favorable reports of mission work were made from Mexico, Haiti, and Brazil. The altar society and periodical society made statements, showing their respective fields of influence and importance in the mission cause. An appeal from the Philippines for books and papers, for logging camps in the far West, was made. Bishop Atwill described the nature of the growing advantages in West Missouri and asked for help in his jurisdiction. The annual meeting of the Auxiliary will be in Trinity Church, Nov. 7.

BISHOP LAWRENCE consecrated on Oct 13 the chapel of Groton School, Groton. Mr. W. A. Gardner, the donor, read the request for consecration, the Rev. Endicott Peabody, the head master, the instrument of consecration. The Bishop in his sermon gave a history of the school, its small beginning fifteen years ago, and its splendid achievements since then. The chapel is Gothic in architecture with a massive stone tower, and will rank as one of the most beautiful edifices in the Diocese. The architect is Mr. Henry Vaughan of Boston.

THE CENTER School House in the town of Southborough has been purchased and renovated thoroughly, and will be used as a parish house for St. Mark's Church.

ST. STEPHEN'S, Cohasset, has received the gift of a font from St. Andrew's, Hingham, England.

ST. THOMAS', Somerville, has recently expended over \$100 in needed repairs. The parish has prospered greatly under the charge of the Rev. S. B. Duffield.

ST. JOHN'S, Northampton, has been renovated during the summer through the kindness of Mrs. George Bliss of New York.

MICHIGAN.

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

Convocation at Hamburg.

THE FALL MEETING of the Southern convocation was held at St. Stephen's Church, Hamburg, on the 9th inst. Owing to poor railroad connections there were several absences, but the different sessions were yet full of interest and earnestness. At the celebration of the Holy Communion, which opened the session, the Rev. Henry Tatlock, of Ann Arbor, delivered a thoughtful sermon on the Spiritual Life. Reports made at the business meeting from the various missions showed an encouraging state of work. At the afternoon meeting, Methods of Raising Missionary Funds were discussed, a proposed canon on the subject being described. The Rev. J. H. Eichbaum, of Brooklyn, then read a suggestive paper on The Spiritualization of the World. This was followed by a discussion on that subject. The usual missionary service in the evening closed the session. The members present enjoyed to the full the interest and kindness shown by the rector, the choir, and the many members of the parish who attended the various meetings and services.

MILWAUKEE.

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

An Error Corrected.

IN THE LIVING CHURCH of Oct. 20th the names of the Standing Committee, as elected at the late Council, were incorrectly reported. The Rev. C. L. Mallory was named in place of the Ven. E. P. Wright, D.D. Archdeacon

Wright has been on the Standing Committee for many years, and was again re-elected. He has long served as Secretary. It is a matter of regret that the error occurred in the report.

NEW YORK.

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

Death of Rev. J. E. Kenney.

THE DEATH of the Rev. James E. Kenney occurred on the 18th inst. Mr. Kenney had for many years been connected with the Diocese, though he had been incapacitated for work of late years and had lived a retired life.

NORTH DAKOTA.

SAM'L. C. EDSALL, D.D., Miss. Bp.

Various Notes.

THE REV. ANTHON T. GESNER, rector of St. Paul's Church, Grand Forks, has tendered his resignation, to take effect November 8th, and accepted a call to the parish at Everett in the District of Olympia beginning his duties there November 15th. Mr. Gesner has accomplished

a remarkable work during the four years he has been rector at Grand Forks, and his departure is a matter of deep regret both to his parishioners and to the Bishop. Mr. Gesner himself states that he greatly regrets to leave his parish at Grand Forks where everything is in such a satisfactory and promising condition, and that he particularly regrets having to sever his relations with Bishop Edsall at this time, when so much is being done to revive the life of the Church in North Dakota; but feels the necessity of changing to a milder climate as a precautionary measure to preserve the health of members of his family. While North Dakota's climate is most bracing and healthful, the occasional extreme severity of the winters is taxing to some constitutions, especially after several years' continuous residence.

ST. JOHN'S CHURCH, Dickinson, has recently made a reduction of \$250 upon its mortgage debt, and is contemplating the erec-

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tion of a rectory. The labors of the Rev. R. A. Bilkey as missionary at Dickinson are resulting in a revival of interest in this mission.

THE RECTORY at Valley City (Rev. L. G. Moultrie, missionary), is now nearing completion, and will be ready for occupancy in the course of another month. The widow of the late Rev. Herbert Root has given an unconditional quit claim deed to the property upon which the church stands at Valley City.

THE TREASURER of the Missionary District of North Dakota, Colonel A. P. Peake, reports that for the first time in the history of the District, the diocesan assessment of twenty-five cents per communicant has been so far paid, that it was possible to pay the printer of the recent Convocation journal within thirty days from the presentation of his bill. This is especially gratifying as the failure of crops in this state has largely reduced the ability of the people to contribute for Church purposes.

THE REV. EDWARD WELLES BURLESON, missionary of the field which embraces Langdon, reports that the people at that place hope to complete the erection of their little chapel before the advent of extreme cold weather.

THE REV. HARVEY KERSTETTER and family have entered upon the occupancy of the little rectory recently purchased at Cando. Services are held every Sunday morning in Odd Fellows' Hall, and Mr. Kerstetter then drives thirty-five miles north for evening service at Rolla.

THE REV. HENRY J. SHERIDAN is holding one Sunday service each month at New Rockford, Minot, Williston, and Towner, besides services on some week day during the month at Carrington, Harvey, Fessenden, and Rugby Junction. The Cathedral Car is stationed at Carrington, and services are held in it every Sunday morning by Mr. C. Lewis, the Lay Reader.

THE REV. DAVID HENRY CLARKSON is meeting with deserved success in his new work at Grace Church, Jamestown. The congregations are good and the spirit of coöperation manifested among the people most gratifying. Mr. Clarkson pays a monthly visit to the mission at Dickey, 40 miles south of Jamestown.

AT LISBON, a vested choir of twenty members has been trained by Mrs. H. B. Ensworth, wife of the missionary in charge, and the attendance and interest in the congregations has been largely increased. A much needed furnace is being placed in the church.

AT BUFFALO, of which the Rev. Arthur Chard took charge September first, a foundation is being placed under the rectory, and other improvements made. The missions at Buffalo and Casselton are already responding to Mr. Chard's energy in spite of the fact that the people's resources have been so largely reduced by the crop failure.

AT WAHPETON, of which the Rev. T. H. J. Walton took charge September first, matters are progressing most satisfactorily. The congregations are growing, a choir of children has been trained to lead the music of the services, and a new carpet has been placed in the church.

THE CHURCH OF THE ADVENT, Devils Lake, the Rev. Charles Turner, rector, recently sent a good offering to Bishop Kinsolving for our Church work in Galveston, Texas. Offerings have been made in several of the parishes and missions of this northern-most Jurisdiction for their brethren in the South. This is especially gratifying as the loss of \$20,000,000 by North Dakota's crop failure makes the people of some of our missions only a little less unfortunate than the survivors of the Galveston storm.

THE REV. W. D. REES, missionary to the Sioux Indians at Fort Totten, reports that

there will be great destitution among our Indians there this winter, and earnestly appeals for second-hand clothing and articles of food. The Indians were unable to raise even enough to provide themselves with next year's seed. At present they can provide themselves with food by shooting ducks and geese, but after this supply of food has ceased, their condition will be most pitiable.

BISHOP EDSALL, who will be relieved from his Sunday duties at Fargo upon the arrival of Dean Burleson, has announced his intention of personally supplying the Sunday services at St. Paul's Church, Grand Forks, after Mr. Gesner's departure until such time as a new rector shall have been secured. Mr. Burleson is expected, as stated under the head of Personal Mention, to enter upon his duties as Dean, at All Saints'.

OHIO.

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

Brotherhood at Toledo—Postponement of the Bedell lectures—Deaf Mute Anniversary.

THE LOCAL COUNCIL of the Brotherhood of St. Andrew met in St. John's guild room, Toledo, on Tuesday, October 16th, with fully the usual attendance. Mr. E. F. Austin was elected President, Lewis Bartlett Vice President, A. W. Stark Secretary and Treasurer. Rev. Alsop Leffingwell, rector of Trinity, gave a most interesting talk on his late trip to Europe, and the ladies of the church provided refreshments. The rector, Rev. W. C. Clapp, conducted the devotions. The next meeting is to be in Calvary Church.

OWING to the illness of the Rev. Dr. Dix, the Bedell Lectures at Kenyon College, which were announced for the 8th and 9th of November, have been postponed. Announcement of the new date will be made hereafter.

IN THE FALL of 1875, the Rev. Austin W. Mann held the first service for deaf-mutes at Grace Church, Cleveland. The work was welcomed heartily by the then rector, the Rev. Dr. Washburn. In time it was named St. Agnes' Deaf-Mute mission. On Thursday evening, Oct. 18th, the twenty-fifth anniversary of the mission was celebrated in Grace Church. The manuscript addresses of Bishop Leonard and the Rev. E. W. Worthington, the rector, were translated into the manual language of the deaf-mutes participating with the hearing portion of the congregation. The historical address of the Rev. Mr. Mann was read by Archdeacon Abbott. A reception followed in the parish rooms. Refreshments were served by the ladies of the Altar Guild of Grace Church. The deaf-mutes presented the Rev. Mr. Mann with a handsome cane. His report showed a total of 43 Baptisms and 49 Confirmations in this mission; and 113 Baptisms and 107 Confirmations in the entire Diocese of Ohio, since the beginning of the silent mission in the Middle West.

PENNSYLVANIA.

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

Boys' Club House—Biddle Memorial—Theatre Services—Germantown Convocation—Convocation of Norristown—Memorial Service for Dr. Mitchell—Illness of Rev. Dr. Murphy.

THE CORNER STONE of the Boys' Club House, Kensington, Philadelphia, was laid on Saturday afternoon, 13th inst., by Bishop Whitaker, assisted in the function by Messrs. George C. Thomas and Francis A. Lewis, who also made brief addresses. Mr. Thomas said the building would be "devoted to the training of boys in the ways of industry, purity, and truth, to the glory of Jesus Christ and the salvation of His people." He then spoke of the origin of the Club, giving a brief history of its success, and how it had outgrown its accommodations, there being over 2,000 boys enrolled. Mr. Lewis' address was in a humorous vein; and the Bishop congratulated

(Continued on next page.)

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I have had four children, and I always had a great deal of trouble with them with indigestion, and for the first nine months I could not get any rest day or night, although I tried every food that I could mention, but with very little comfort to either the child or myself; and I was advised with my last baby to give Mellin's Food a trial. I am pleased to say I did, and a better baby can not be found; he does nothing but sleep, drink, and laugh. Do not think I am an enthusiast, but I have suffered so much in the bringing up of my other children that I have no other means of expressing my gratitude to Mellin's Food. This is a voluntary statement, and any lady that desires to write me and enclose stamp, I will gladly answer her.

Mrs. J. D. PHELAN

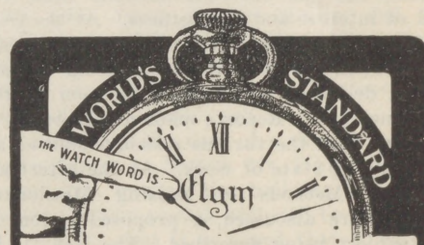
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Mellin's Food Co., Boston, Mass.

OH, DO NOT pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers; pray for powers equal to your tasks! Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God.—Phillips Brooks.

TRUE ability is shown in vigor of thought and honest argument rather than in antagonistic manners and cutting remarks.



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Booklet Free.

ELGIN NATIONAL WATCH CO.

ELGIN, ILL.

PENNSYLVANIA.

(Continued from previous page.)

the boys upon having such a fine building, which is now in an advanced state of construction. The proposed Club House has already been described in these columns.

THE MEMBERS of the Standing Committee and the deputies to the General Convention from the Diocese of Pennsylvania have decided to place a tablet on the south wall of the Assembly Room at the Church House, Philadelphia, in memory of the late James S. Biddle.

THE REV. J. EDGAR JOHNSON has returned to Philadelphia, and will shortly begin the 20th season of the Theatre Services. Until they have commenced, he is ready to hold special "stir up" Sunday services in any of the churches which may desire them. His more than 25 years' experience as a parochial missionary makes him valuable for such work.

IN ALL THE CHURCHES of the Diocese, the offertories on Sunday, 21st inst., in response to the Bishop's appeal, were devoted to the needs of the Diocese of Texas, which suffered so much by the recent floods.

A STATED meeting of the Convocation of Germantown was held in St. Paul's Church, Doylestown (Rev. Edward M. Jefferys, rector), on Tuesday, 16th inst., with a large attendance. At the morning session, the sermon was preached by the Rev. R. E. Dennison, of St. Timothy's, Roxboro, after which the Holy Eucharist was celebrated. Luncheon was served at 1 p. m. Routine business occupied the afternoon session. In the evening, at the public missionary meeting, addresses were made by the Rev. Messrs. J. N. Blanchard, D.D., and H. McCrea, both of Philadelphia. It was decided to hold the next meeting at the Church of St. James the Greater, Bristol.

THE CONVOCATION of Norristown held their autumnal meeting on Wednesday, 17th inst., in the Church of the Messiah, Gwynedd. The Holy Communion was celebrated by the rector, the Rev. John H. Converse. The sermon was preached by the Rev. Frederick C. Jewell, rector of Christ Church, Pottstown. Following the service, a business meeting was held, at which encouraging reports from the missionaries were read. The Convocation was entertained at dinner by the parish in the new parish house. In the afternoon, there was a missionary service, at which addresses were made by the Rev. Messrs. H. J. Cook, Wm. H. Burbank, Harvey S. Fisher, and W. Herbert Burk. The next meeting of Convocation will be held at All Saints' Church, Norristown.

COLLEGE MEN from all parts of the country assembled together on Wednesday, 17th inst., to celebrate the semi-centennial of the founding of the *Phi Kappa Sigma* Society, there being at this date 14 active and 20 inactive chapters. On Friday morning, 19th inst., there was a memorial service in St. Stephen's Church, Philadelphia (the Rev. Dr. Elwood Worcester, rector), in honor of the late Dr. Samuel B. W. Mitchell, founder of the order. Fully 500 members of the Society were present. The church had been tastefully decorated with palms and other potted plants by Dr. Mitchell's widow, who was unable to attend owing to sickness. The Rev. G. Woolsey Hodge, rector of the Church of the Ascension and chaplain of Alpha Chapter, preached the sermon from the text "Love the brotherhood" (I. Peter, ii. 17). Alluding to the founder, he said that "Dr. Mitchell taught all the higher elements of manhood. Patriotism and fellowship were principles he inculcated into all his plans, and he succeeded because he loved the brotherhood, or, in other words, his fellows. . . . He sought to teach men that by contributing sympathy and love to their fellows, they were coming closer

to their God, who created all men equal." Immediately after this service, a brief Scriptural service was held at the tomb of Dr. Mitchell, located in the aisle leading to the verger's apartment in the church edifice. The vault was covered with white roses and white carnations. At the conclusion of this service all those present passed by the tomb, and each had some kind remark for the deceased founder. The male vested choir from the Church of the Ascension furnished the music for both services.

PARISHIONERS of St. Michael's Church, Germantown, Philadelphia, are alarmed over the condition of the Rev. Dr. John Kemper Murphy, rector emeritus, who is reported as gradually sinking from the infirmities due to advanced age.

QUINCY.

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

The Bishop Resumes Work.

THE VENERABLE BISHOP, though quite infirm physically, remains mentally vigorous and with voice as full and clear as in the past. He has entered upon his visitations of the Diocese, and at Macomb, on last Sunday, sitting in his chair in the chancel, he took charge of the services, made an address thirty minutes long, and administered Confirmation. It is a joy to a great number of people to have him thus able to resume his work.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. McVICKAR, D.D., Bp. Coadj.

Convocation at Pawtucket.

THE PAWTUCKET CONVOCATION held a session at St. Paul's Church in that city beginning on Oct. 10th, the Dean, the Rev. W. S. Chase, presiding. After the routine business,

Showed The Minister

AND GOT HIM IN LINE.

"In a minister's family in Los Angeles where I was visiting sometime ago, the wife complained of serious indigestion and dyspepsia. She admitted that she used coffee and said she more than half believed that was the trouble. I told her that I knew it was the trouble, for I had gone through with the experience myself and had only been cured when I left off coffee and took up Postum Food Coffee.

"She said she had tried the Postum, both for herself and her husband, but they did not like it. With her permission, I made Postum next morning myself, and boiled it full fifteen minutes after the real boiling of the pot began. Then when it was served, it was a rich, deep brown color and had the true flavor and food value that every Postum maker knows. It is all folly to talk about trying to make Postum with one or two minutes' steeping.

"You can't get something good for nothing. It must be boiled, boiled, and to keep it from boiling over, use small lump of butter, perhaps twice the size of a pea. That morning the minister and his wife liked Postum so well that their whole lives were changed on the question of diet and they abandoned coffee at once and for all time.

"Now after a hard day's work, they are comforted, refreshed, and rested by a cup of well-made Postum for supper. They are both enthusiastic in its praise. The wife has entirely recovered from her dyspepsia. I will not go into the details of my own case, except to say that I was a desperate sufferer with dyspepsia and discovered by leaving off coffee that coffee was the cause of it. I quickly got well when I took up Postum Food Coffee. I earnestly hope many more coffee drinkers may get their eyes open." Name and address given by Postum Cereal Co., Ltd., Battle Creek, Mich.

If it's Babbitt's It's Best

If it's Babbitt's Best Soap, you're sure it's all a laundry soap can be.

If it's Babbitt's **1776** Soap Powder, you've the greatest percentage of soap, with the highest cleaning and purifying qualities—it's entirely harmless and does the most work.

If it's Babbitt's Pure Potash or Lye, you've the greatest necessary strength—it's all a lye should be. Absolute uniformity.

If it's Babbitt's Best Baking Powder, you're sure of its safety, purity, and surpassing leavening strength.

Made by B. T. Babbitt, New York

Spencerian Steel Pens



GOLD STANDARD NO. 27.

This pen is made from the best pen steel by the most experienced workmen. The coating with real gold prevents rusting, gives a smoothness to the points, and can easily be kept clean and bright, as the ink does not adhere to the metal as with plain steel pens.

Sample box, 12 Pens, sent post-paid on receipt of 10 cts. Ask for No. 27.

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HOLY LAND

GRAND WINTER CRUISES AROUND THE MEDITERRANEAN by the palatial S.S. *Argonaut*. Sixth season. Sailings: Feb. 2,

Apr. 13; duration 42 to 68 days, according to cruise selected; visiting Genoa, Monte Carlo, Nice, Marseilles, Naples, Pompeii, Crete, Athens, Smyrna, Ephesus, Constantinople, Beyrout (Baalbec and Damascus), Nazareth, Sea of Galilee, Jaffa, Jerusalem, Alexandria, Cairo, Malta, Sicily, Algiers, Gibraltar, etc. \$575 and up, including land excursions and all incidental expenses as specified. Write to-day for illustrated program, testimonials and full particulars free. European Tourist Co., 156, 5th Ave., N.Y.

ORIENT

"ABOUT OURSELVES" is a little booklet, that everyone interested in mining investments should read. It is the condensation of a successful experience in placing mining stocks without a loss to a single customer, and shows how any question of loss can be eliminated and excessively large profits made sure when proper judgment is exercised in selection and common sense business methods followed. Mailed free on application from those interested.

DOUGLAS, LACEY & CO., Bankers & Brokers,

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THE PENNOYER, Kenosha, Wis.

A Sanitarium of the highest grade for the better class of people. Fall and winter the best time for treatment. For illustrated prospectus address

N. A. PENNOYER, M.D.,
Manager.

Is YOUR baby thin and weak? If so it is probably because he is insufficiently nourished. Mellin's Food is easily assimilated and digested by the weakest stomach.

in the course of which the needs of the mission at Fairlawn were commended to the Pawtucket clergy, the subject of "Has the Parish House Idea Been Carried Too Far?" was discussed in the affirmative by the Rev. E. H. Porter of Newport, and in the negative by the Rev. Henry Bassett, D.D., of Providence. The subject called forth several other addresses on the subject. In the evening Bishop McVickar and the Rev. E. H. Porter delivered addresses to a large congregation on subjects in connection with missionary work in China. Bishop McVickar laid stress on the fact that missionaries are not to blame for the difficulties of the past summer, while Mr. Porter gave a history of the missions in that country, referring to treaties guaranteeing the safety of missionaries, and laying stress upon the necessity of continuing work in that land.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Porter Academy—New Rectory in Charleston—New Church for Columbia.

THE PORTER ACADEMY, Charleston, re-opened its doors Oct. 1. St. Timothy's Chapel belonging to the Academy, is to have a fine pipe-organ, the gift of a gentleman in New York. This will add greatly to the beauty and interest of the daily services. The endowment fund of the Academy amounts now to about \$50,000 in hand, or invested and drawing interest, and \$15,000 more after the termination of a life estate left by the will of the late Dr. John L. Ancrum.

THE VESTRY of St. Michael's, Charleston, have recently purchased a rectory within easy walking distance of the church.

THE CONGREGATION of the Church of the Good Shepherd, Columbia (Rev. W. P. Wittsell, rector), are much interested in the building of their new church which is soon to be begun. Plans have been adopted, material ordered, and the work of digging for the foundations has been started. It will be of brick and will have a seating capacity of about 500.

THE CONGREGATION of Christ Church, Greenville, are about to begin the building of a new rectory.

SOUTHERN OHIO.

THOS. A. JAGGAR, D.D., Bishop.

BOYD VINCENT, D.D., Bp. Coadj.

Convocation at Worthington.

ON MONDAY and Tuesday, October 15 and 16, in historic St. John's Church, Worthington (the Rev. N. N. Badger, rector), the Columbus Convocation (Rev. John Hewitt, dean) held one of the most satisfactory meetings that has been held within the deanery for many years. The attendance on the part of the clergy was unusually large. The services, aided by the vested mixed choir under the direction of Mr. H. P. Ward, were earnest and impressive. The sermons by the Rev. Messrs. Herron of Portsmouth and Bope of Zanesville, were at once scholarly and practical. In fact everything ministered to spiritual edification even in the midst of political processions which disturbed the usual quiet of the town. At the celebration of the Holy Communion on Tuesday morning the Dean inaugurated the use of the eucharistic lights, which were presented to the parish some time ago, but up to this time had never been used.

In connection with the business session the Dean had planned for conferences, the first of which brought out statements in answer to set questions as to the methods and results of raising money for diocesan missions. The purpose was to discover how far the plan proposed by the mission committee of the Diocese was being complied with and what was the promise of success. The second was based on answers to a series of questions previously sent to the clergy in regard to the Sunday Schools in their respective charges. A resume of these answers together with an

exchange of opinion as to system of instruction seemed to justify conclusions of a most encouraging character. Then followed a "quiet hour" conducted by Bishop Vincent. The Bishop was at his best. Taking Elijah, under the juniper tree, in the cleft of the rock, and afterwards out among the people, as an example, he opened the hearts of the clergy for an examination in personal religion, and then in confessions, prayers, and absolution lifted them into a view of duty which would be particularly helpful on resuming active work after a season of rest. The hospitality of the parish was of that generous and substantial kind which everywhere distinguishes suburban and rural life.

TENNESSEE.

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

Convocation at Knoxville.

A THREE DAYS' session of the convocation of Knoxville opened in St. John's Church in that city on the evening of the 16th inst. The service was conducted by the rector of the parish, the Rev. Dr. Ringgold, and the Rev. Henry Easter, Dean of the convocation, and the sermon was preached by the Rev. A. C. Killheffer. On the second evening was held a missionary service, the most important perhaps of the group of services, at which a paper was read by the Hon. H. H. Ingersoll on the subject of St. Paul, the Great Missionary.

WASHINGTON.

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

Sunday School Institute.

THE FOURTH annual convention of the Diocesan Sunday School Institute was held at Epiphany Church on Thursday the 18th inst., beginning with the Holy Eucharist at which Rev. Dr. McKim was the celebrant. After the service, organization was effected, a letter of regret presented from the Bishop, and officers elected as follows: Rev. Alfred Harding, First Vice President; E. S. Hutchinson, Second Vice President; Rev. Louis G. Wood, Secretary and Treasurer. After lunch



the convention listened to papers on practical subjects, of which the first was by Mr. S. E. Kramer on Some Practical Ways in which the Church may Help the Sunday School. The second paper, on the same subject, prepared by Mr. E. N. Waters, was read by the Secretary. The Prayer Book in the Sunday School and How to Teach It, was discussed by the Rev. G. F. Dudley and the Rev. E. Johnson. Church History, How to Teach It, was the subject of papers by the Rev. Messrs. G. C. F. Bratenahl, T. J. Packard, and E. M. Mott. Mrs. W. P. Young spoke on The Sunday School in Missions. At the evening service the Rev. Pascal Harrower of New York preached a sermon.

WESTERN NEW YORK.

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

Conference of Laymen—Woman's Auxiliary—Church for Perry.

A CONFERENCE under the auspices of the Laymen's Missionary League was held in the parish house of St. Mary's Church, Buffalo

One thousand styles and sizes.
For cooking and heating.
Prices from \$5 to \$50.

GARLAND STOVES AND RANGES

"The World's Best"

The genuine all bear the above Trade-Mark and are sold with a written guarantee.
Awarded First Prize Paris Exposition 1900
OVER ALL THE WORLD.
Sold by First-Class Stove Merchants everywhere.
Made only by The Michigan Stove Company,
Largest Makers of Stoves and Ranges in the World.

(the Rev. C. F. J. Wrigley, D.D., rector), Tuesday, Sept. 27th. Together with the Bishop and many of the city clergy there assembled nearly 100 laymen, and of this number the majority were lay readers. Dr. Matthew D. Mann presided, and in opening the meeting said that he congratulated the League on the completion of its tenth year of service in the vacant parishes and in the missions of the Archdeaconry, and upon the healthy condition in which it stands to-day.

Archdeacon Bragdon bore testimony to the value of the League as an auxiliary in his work as general missionary, and spoke of the remarkable unanimity with which the young men had sprung forward to take the places of those who had served some years and thought they were now entitled to remain at home on Sundays, content with attending the services of their parish churches. The Archdeacon asked them not to settle down to this, but to visit their old charges, where they were frequently inquired for with affection, at least once a month. In those places served by lay-readers in the Archdeaconry the men are valued for the tact and discretion which they everywhere manifest.

Dr. H. R. Hopkins, the first President of the League, spoke on the subject "Why It Becomes a Churchman to Be an Active Churchman," and illustrated it by showing the relation of activity (1) to the man himself; (2) to the Church; (3) to the times.

The Rev. Dr. Wrigley spoke of the duty of laymen to hand on the light they have to other laymen. It would not be out of place for our laymen to call the attention of other men to books which have helped them in their religious belief. In these days we need a re-statement of the Faith, and if laymen are to assist in that work they must have a Faith, —positive doctrine,— to state.

Other addresses were made by Frank W. Abbott, M. D., and the Rev. W. F. Faber, of Lockport, the Bishop making some remarks in closing, commendatory of the work of the League, and pronouncing the Benediction.

ON FRIDAY, Oct. 12th, a sectional meeting of the Woman's Auxiliary of the Archdeaconry was held in St. Mark's Church, Buffalo (the Rev. N. W. Stanton, rector), Mrs. W. B. Moore presiding. About 150 delegates from Buffalo, Niagara Falls, Tonawanda, and Jamestown were present. Mrs. J. H. Potter presented the report of the Junior Auxiliary. Mrs. Geo. M. Stowe read an interesting paper on the Babies' Branch, and a letter from Miss Hart, of Rochester, was read on the same subject. The formation of a "Missionary Study Class" in the Archdeaconry was warmly advocated, and such a class is to be instituted this winter. Archdeacon Bragdon was present, and gave an account of the very successful mission which has been inaugurated among the Seneca Indians on the Cattaraugus Reservation. In the election of officers, which followed, Mrs. W. Bowen Moore and Mrs. Conover were re-elected President and Secretary respectively.

The meeting closed with prayer offered by Bishop Walker, after which the women of St. Mark's entertained the Auxiliary in the parish house.

THIRTY YEARS AGO a lot was obtained and services held in Perry, but with the decrease of population and the apparent hopelessness of the future, services were discontinued. For over twenty years no services have been held, but the lot was retained as Church property. Of late there have been brought to the village new industries, employing 1,200 hands, and constantly enlarging. The Church lot was condemned to make way for a street to be run through it, and \$1,500 paid the vestry. Five hundred dollars of this sum was invested in a new lot, the remainder being deposited in a bank. Nine months ago Archdeacon Bragdon's attention was called to the fact that many Church families were moving into the village, and he at once instituted a week-night

service in the session room of the Universalist house of worship, which have been held regularly ever since. Meanwhile steps were being taken for the erection of a church on the lot purchased, and on Monday, Oct. 15th, Bishop Walker, assisted by Archdeacon Bragdon and several of the neighboring clergy, laid the corner-stone of the new building. It is hoped that it will be so far finished as to allow the congregation to assemble there for their Christmas celebration.

The people expect with the help of the sum in the bank to be able to pay for the work without asking outside aid, and it is hoped that the Board of Missions will be able to put the new work at once in the hands of a resident priest.

UNDER "the Chicago plan" the clergy of the Archdeaconry of Buffalo effect a general exchange of parishes and missions on Sunday, Oct. 21, in the interests of the Missionary Board.

WEST VIRGINIA.

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

Church burned at Ravenswood — Deanery at Sistersville.

IN CONNECTION with a very destructive fire in the village of Ravenswood on the night of Sunday, October 7th, the little chapel of the mission, Grace Church, was destroyed, as were also eleven business houses, the fire cleaning out the whole square. The loss will be very severe to the small community.

THE NORTHWESTERN DEANERY met in Sistersville, Tuesday Oct. 9th. There was a business meeting in the afternoon called to order by Dean Wood, who gave an interesting account of the various points he was holding for the Church until regular services could be inaugurated. Bishop Gravatt spoke in feelings of gratitude of the prosperity of the various mission points, and pointed out many ways in which the work could be still more aggressive. The clergy present gave accounts of work done at outlying stations, in addition to that of their own parish or mission. Dean

DON'T KNOW HOW

TO SELECT FOOD TO REBUILD ON.

"To find that a lack of knowledge of how to properly feed one's self caused me to serve ten long years as a miserable dyspeptic, is rather humiliating. I was a sufferer for that length of time and had become a shadow of my natural self. I was taking medicine all the time and dieting the best I knew how.

"One day I heard of Grape-Nuts food, in which the starch was predigested by natural processes and that the food rebuilt the brain and nerve centers. I knew that if my nervous system could be made strong and perfect, I could digest food all right, so I started in on Grape-Nuts, with very little confidence, for I had been disheartened for a long time.

"To my surprise and delight, I found I was improving after living on Grape-Nuts a little while, and in three months I had gained 12 pounds and was feeling like a new person. For the past two years I have not had the slightest symptom of indigestion, and am now perfectly well.

"I made a discovery that will be of importance to many mothers. When my infant was two months old, I began to give it softened Grape-Nuts. Baby was being fed on the bottle and not doing well, but after starting on Grape-Nuts food and the water poured over it, the child began to improve rapidly, is now a year old and very fat and healthy and has never been sick. Is unusually bright, —has been saying words ever since it was six months old. I know from experience that there is something in Grape-Nuts that brightens up any one, infant or adult, both physically and mentally."

A Common Trouble.

THOUSANDS SUFFER FROM IT WITHOUT KNOWING ITS REAL CHARACTER.

No trouble is more common or more misunderstood than nervous dyspepsia. People having it think that their nerves are to blame, are surprised that they are not cured by nerve medicines and spring remedies; the real seat of mischief is lost sight of; the stomach is the organ to be looked after.

Nervous dyspeptics often do not have any pain whatever in the stomach, nor perhaps any of the usual symptoms of stomach weakness. Nervous dyspepsia shows itself not in the stomach so much as in nearly every other organ; in some cases the heart palpitates and is irregular; in others, the kidneys are affected; in others, the bowels are troubled, with loss of flesh and appetite, with the accumulation of gas, sour risings and heartburn.

Mr. A. W. Sharper of No. 61 Prospect St., Indianapolis, Ind., writes as follows: "A motive of pure gratitude prompts me to write these few lines regarding the new and valuable medicine, Stuart's Dyspepsia Tablets. I have been a sufferer from nervous dyspepsia for the last four years, have used various patent medicines and other remedies without any favorable result. They sometimes give temporary relief until the effect of the medicine wore off. I attributed this to my sedentary habits, being a bookkeeper, with little physical exercise, but I am glad to state that the tablets have overcome all these obstacles, for I have gained in flesh, sleep better and am better in every way. The above is written not for notoriety, but is based on actual facts." Respectfully yours,

A. W. SHARPER,

61 Prospect St., Indianapolis, Ind.

It is safe to say that Stuart's Dyspepsia Tablets will cure any stomach weakness or disease except cancer of the stomach. They cure sour stomach, gas, loss of flesh and appetite, sleeplessness, palpitation, heartburn, constipation, and headaches.

Send for valuable little book on stomach diseases by addressing Stuart Co., Marshall, Mich.

All druggists sell full-sized packages at 50 cents.

Sunday School Helps.

SCRIPTURE TEXT CARDS for use as rewards for attendance or for lessons, are very extensively used. We carry in stock the high grade cards in point of artistic execution, as none others should be used. Sample packages are put up for the convenience of customers as follows:

Sample Package No. 7, containing 20 cards composed of five cards each from the series at 10, 15, 20 and 25 or 30 cents, representing 20 different numbers. Each card will have the number of the package from which it is taken marked on the back. Price, 30 cents.

Sample Package No. 8, selected in the same manner as No. 7, but from 20 other packages. Price, 30 cents.

Sample Package of Marcus Ward's cards, 23 kinds, price 30 cents. The Young Churchman Co. supplies them.

Sample of tickets. No. 1.—Twelve different sheets, from as many packages. Price 15 cents.

Sample of tickets. No. 2.—Twelve different sheets, from as many different packages. Price, 15 cents.

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.



LEA & PERRINS' SAUCE
The Original & Genuine Worcestershire.
Makes all Chafing-dish cookery palatable and digestible.— Gives a delicate flavor to Welsh rarebits, Lobster-Newburgh, Oysters, etc.
SIGNATURE on every bottle. *Lea & Perrins* John Duncan's Sons, Agents - New York.
Beware of Imitations.

Burlington Route

Comfortable and Inexpensive Excursions to California.

Our parties leave every Wednesday from both Chicago and St. Louis, joining at Denver. Then past the grandest scenery in the world, over the Rio Grande railroads. A few hours' stop to see Salt Lake City, and on via Ogden to the coast. A special agent is in charge of each party, and the tourist sleeping cars are comfortable and exquisitely clean. Ask your ticket agent for full particulars and send 6 cents in postage for our beautifully illustrated 72-page book on California.

P. S. EUSTIS, Gen. Pass. Agt. C.B. & Q.R.R., CHICAGO.

Fast Time to Salt Lake

CHICAGO & NORTH-WESTERN RAILWAY

NO CHANGE of cars via Chicago-Union Pacific and North-Western Line; all meals in dining cars. Faster than any other route. Trains leave Chicago 6.30 p. m. and 10.30 p. m. every day. Tourist tickets are sold at all prominent agencies the year round.

Ticket offices 212 Clark Street and Wells Street Station.

GILLOTT'S PENS,
THE MOST PERFECT OF PENS,
HAVE GAINED THE
GRAND PRIZE,
Paris Exposition, 1900.
This is the Highest Prize ever Awarded to Pens.

Wood wished that a younger man might be elected Dean, as he felt he had held the office long enough. After a term of ten years he thought he might retire, and the Rev. David W. Howard was elected in his place. In the evening the beautiful church of St. Paul's was filled to overflowing. Dean Howard preached an eloquent and soul-moving sermon to a most appreciative congregation. On Wednesday evening there was a mission service held, after which the Convocation adjourned till the second week in January, in St. Andrew's Church, Wheeling.

CANADA.

Montreal Jubilee—News of the Dioceses.

Montreal Diocesan Jubilee.

THE OPENING SERVICE in connection with the Jubilee of the Diocese was held in Christ Church Cathedral, Montreal, Oct. 17th, and began with a celebration of Holy Communion, Bishop Bond, of Montreal, being celebrant. He was assisted by Bishop Hall, of Vermont, and Bishop Dunn, of Quebec, also by Canon Norton, rector of the Cathedral, and Archdeacon Naylor. The sermon was preached by the Bishop of Vermont, the subject being Thanksgiving. After the service a conference was held in the Synod Hall. In the evening a reception was given in the Diocesan Theological College for the visiting Bishops and clergy.

Thursday morning, the 18th, there was a choral celebration of Holy Communion in Christ Church Cathedral, at which service, the Right Rev. Henry C. Potter, D.D., LL.D., Bishop of New York, preached. Bishop Potter left Montreal on Thursday evening to attend the Canadian convention of the Brotherhood of St. Andrew, commencing at Toronto, on the 18th. The closing service of the Jubilee celebration was held on Thursday evening, the 18th, in Christ Church Cathedral. Great efforts had been made to prepare music worthy of the occasion, and the choirs of all the city churches took part. Archbishop Lewis of Ontario, Metropolitan of Canada, arrived in Montreal from England with Mrs. Lewis on the 16th. He was in time to take part in the Jubilee services.

Diocese of Montreal.

A CHILDREN'S flower service was held in the Church of St. James the Apostle Oct. 7, in the afternoon. The sight was a pretty one, as the classes marched through the new and beautiful chancel to lay their offerings

Horsford's Acid Phosphate For Dyspepsia.

Strengthens the stomach, assists digestion, relieves distress and the feeling of exhaustion and dizziness.
Genuine bears name HORSFORD'S on wrapper.

The Pot Called the Kettle
Black Because the
Housewife don't use

of fruit and flowers about the altar railing. There was a large attendance of parents and friends. The Rev. M. Day Baldwin, only son of the Bishop of Huron, preached in Christ Church Cathedral at evensong Oct. 7. The occasion was interesting, as that was the church of which his father was rector for so many years and from which he was called to the Episcopate.

THE ALUMNI of the Montreal Diocesan College met in the Convocation Hall in their annual session on the 16th. A celebration of Holy Communion preceded the Quiet Hour. Papers on the "Ideal Parish," and the "Ideal Priest," were read by Canon Sweeny, rector of St. Philip's Church, Toronto, at the morning session. Among the papers read in the afternoon was one on "Prayer Book Enrichment," by Canon Forneret, of Hamilton, and one on "The Gift of Confirmation," by Dr. Ker. The attendance at both sessions was very large.

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