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The Living Church

VOL. XXIV.

MILWAUKEE AND CHICAGO, NOVEMBER 24, 1900.

No. 4.

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Timur Leng destroyed the Christian Chinese by cutting off their heads, and piling them in pyramids 80,000 at a time. Yet many, avoiding martyrdom, practised Christianity in secret; and Giovanni di Monte Corvini as also Marco Polo found many Chinese professing it openly. From these few all the modern Chinese Roman Catholics may be said to have descended—a now large Church.—A. H. LANG, in *Church Times*.

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19 And ^αthe LORD was with Jū'dah; and ^βhe drave out the inhabitants of the ^γmountain; but ^δhe could not drive out the inhabitants of the valley, because they had ^εchariots of iron.

α ver 2. β K. 18. 7. γ Or, he possessed the mountain.

20 ^αAnd they gave He'bron unto Cā'leb, as Mo'ses ^βhad spoken: and he ^γthence the three sons of A'nāk.

(EXPLANATION.—The words which are the same in both Versions are set in large type. Where they differ the Authorized Version is continued in the upper line and the Revised in the lower line of small type.)

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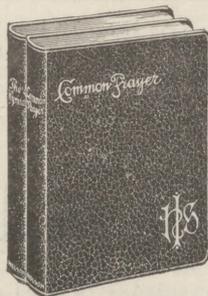
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VOL. XXIV.

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No. 4

Church Congress at Providence.

"The call of today is for the uplift of character,—the support of industry, education, art, and every means of culture; the encouragement of the higher life; and above all, the deepening of the religious faith of the people; the rekindling of the spirit that, clothed with her material forces, the great personality of this Nation may fulfil her divine destiny."—BISHOP LAWRENCE.

OFTEN it happens that the public turns out to attend the opening sessions of a religious convention that has been well advertised for a particular city, and is seen in small numbers thereafter. But that did not happen in the case of the Church Congress in Providence this year. The people, Church people and others, filled Grace Church on the morning of the opening day, and they filled the auditorium of the Matthewson Street Methodist Church on the closing afternoon, and all sessions between. Some sessions had larger audiences than others, for some subjects seemed to possess larger popular interest. The note of all of the discussion was the note which Bishop Potter of New York struck in his short sermon on the morning of the opening day. This note was emphasized in love for the Church, love for man, love for missions, as was shown in the interest with which Bishop Partridge was listened to, but especially was it shown in the Congress in love for the Gospel without adjectives or modern man-advanced theories, and love for the man who keeps heart in his work and faith in his soul, without falling into that cynicism, that fault-finding coldness, which seems to afflict many aged scholars, even aged clergy, in our day.

While all sessions were productive of interest, the four which stand out as great among Church Congress sessions, not only of this but of all Church Congresses in the past, were those of Wednesday evening, Thursday morning, Thursday evening, and Friday morning. "Material Prosperity in Relation to Morality" in the hands of Bishop Lawrence and Dr. Canfield brought the Congress to a high level of interest. Then Foreign Missions with Bishop Partridge, the Rev. Percy S. Grant, and the Rev. Dr. Lloyd speaking upon them, showed that the wonderful interest attaching to the Ecumenical Conference last April was not confined to one date or to one city. Perhaps it was the speakers, or may be it was the subject, that made Thursday evening's session notable. The former included Capt. A. T. Mahan and Mr. Ernest Crosby of New York, and the latter was "War From a Christian Point of View," than which nothing could be more timely. The "Ecclesiastical Independence of the Protestant Episcopal Church" was as a topic perhaps a little less interesting than the other three, because more technical, and because the large number of people present who were not Church people seemed to take to it less well. It may be wrong to discriminate, but one of the very best of the addresses, indeed one of the very best of the whole Congress, was made by the Rev. Edwin A. White on this last topic. He comes from Bloomfield, N. J., and is possessed of an eminently clear legal mind.

THE OPENING SERVICE.

The Congress began its twentieth annual session with a celebration of the Holy Communion, Bishop McVickar being the celebrant, assisted by Archdeacon Tiffany of New York, the Rev. Dr. E. S. Rousmaniere of Grace, the Rev. F. J. Bassett of the Redeemer, and the Rev. Arthur M. Aucock of All Saints' Memorial, Providence. BISHOP POTTER of New York was the preacher, and he took his sub-

ject from the Epistle which had just been read a moment before, wherein St. Paul declares that he prays that love might abound more and more, etc. The Bishop's special point was that St. Paul qualified the manner in which the love should abound. The epistle in question he quoted an American scholar as calling the most personal of all the epistles, and described St. Paul's circumstances of age and ripe experience. A very large proportion of the evils in domestic life, of those that come to youth, of many that come into religion, and in all ages have stained the records of history, come from passion that knows little or no discretion; that does not control its love as St. Paul prayed that his followers might ever do.

The reformer who is fired with zeal often wants to make the world in a minute, so to say, and he chafes under the conservatism of men who will not wake up to the importance of the occasion. His love abounds, but his discretion seems not to, and thus it happens often that harm evolves where good was aimed at. On the other hand there is imminent danger from the condition, the opposite of the one just mentioned, where there is blind devotion to a leader. When a minister has pinned his faith to a human leader he has reached a critical stage in his career. It is the first duty of a follower, be he layman or minister, to find out if his leader has no shortcomings. The tendency toward an infallible head, behind which many others may hide, is not confined to one communion. It is easy to put one's acts into the keeping of another man, and to add to our security in doing so by voting that other man infallible; he says so and it must be so, or he does so and it must therefore be right for me to do so.

The Bishop mentioned the case of Charles Darwin, who, late in life, confessed that he had so far devoted himself to science that music and literature possessed no charms for him. It is possible, observed the Bishop, to cultivate learning and yet have whole sides of our being paralyzed. He had noticed a growing note of cynicism among the clergy who are passed middle life. Many of them seem to have let the springs of hope dry up, and in them spiritual enthusiasm no longer exists. An aged tutor of Oxford and his young pupil stopped in the street one day to hear a Salvation Army enthusiast tell the Gospel story. The over-cultured Oxonian pronounced the story rubbish, but was quickly stopped by his tutor, who warned him against cynicism, and adjured him to get if possible the rich hope and enthusiasm of the Salvation Army speaker. "If the result of my teaching," said he, "is to make you speak thus, then it is I and not this street talker who have uttered rubbish."

Concluding, the Bishop pointed out how needful it is that all knowledge, and especially the knowledge that should be put forth in this Congress, should be consecrated knowledge because it has come through and by the Church. No clergyman can abound more and more in love and can help others to grow in that love which makes us whole unless his heart has first been touched by the love of Christ.

FIRST SESSION.

The Matthewson Street Methodist Church, where the sessions proper of the Congress were held, is a down town business block. A search inside and out failed to discover anything ecclesiastical about it, except the marks on the corner-stone and a poster notice in the main hall which gave the hour of meeting of an Epworth League. Arranged like a lyceum, it was hired by the local committee as a lyceum, and proved admirable for the purpose.

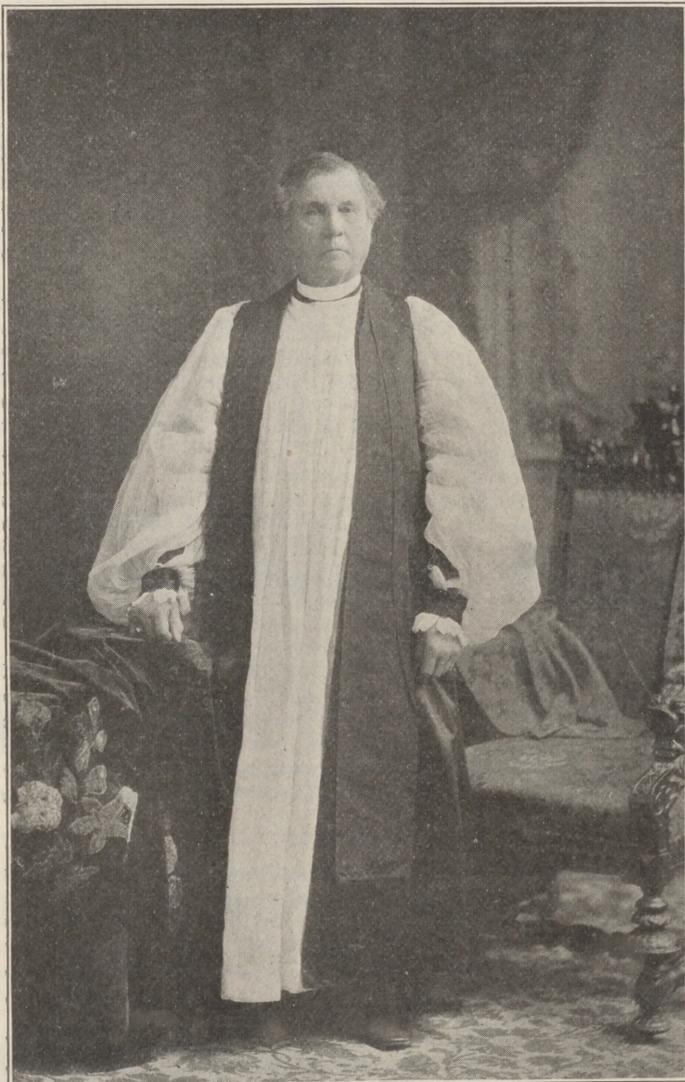
The topic "Christian Science" for the opening night proved sufficiently attractive to bring from Boston and New York, and from local sections where the cult is said to be strong, a great number of Christian Science Readers. A party of them sat in a bunch and two or three times persistently clapped what pleased them, although the rest of the audience was silent. Mr. Theodore F. Seward of New York, formerly a Congregational minister, who resides in the Oranges and has a "Neighbor Chain" as a scheme for driving away care and making everybody sociable and happy, and Mr. John Brooks Leavitt, for many years vestryman of St. Mark's in the Bowerie, New York, but who recently attended a Theosophy convention and was reported

"The great eternal facts of the Catholic Faith are seen to be necessarily unchanging and immutable, the laws of Christian life which rest upon them absolute and universal, because they render possible or embody in ever growing measures that one supreme relation which has its roots deep down alike in the constitution of our minds and in the capacities of our being."—REV. DR. BODY.

by the papers as having endorsed it, were the two avowed speakers for the Science, the one on the programme to open the discussion and the other speaking by sending his card to the secretary. The other Scientist advocate of the evening, although not broadly so, was the rector of Trinity Church, Boston, the successor of the late Phillips Brooks. The opponents were the Rev. Dr. William R. Huntington of Grace Church, New York, William M. Polk, M.D., Dean of Cornell University Medical College, W. A. Purrington, a New York lawyer, and the Rev. Arthur Rogers, now of Westchester, but formerly curate of St. Stephen's, Providence. The arguments of the evening, exceedingly witty, showed on the whole that the Christian Science movement has made a profound impression upon our clergy, or at least upon those in charge of this Church Congress. The discussions were good-natured at all times. Several requests in advance were made from Scientists to reply, but they were not only told that only Churchmen were permitted to speak in a Church Congress but the Bishop Coadjutor of Rhode Island, in having Secretary Harris read the rules of the Congress, took pains twice to say that he did not make the rules, showing that there had been local pressure from an influential quarter.

In opening the first session Bishop McVickar referred with feeling to the Presiding Bishop, and asked the Rev. Henry M. Stone, curate in Trinity, Newport, to read a message from BISHOP CLARK to the Congress. The greeting contained much that is of historic and general interest. It was:

MY DEAR BRETHREN: I wish it were within my power to address you in person this evening, but I have outlived the period when our



THE MOST REV. THOS. M. CLARK, D.D., LL.D.,
Bishop of Rhode Island, Presiding Bishop.

strength is declared to be but labor and sorrow, and I must leave it with my younger brother to bid you welcome and to express our deep sense of the privilege we have of meeting you in our Diocese for the second time. I recall the day, many years ago, when a few of us assembled in New Haven to consider the expediency of instituting a

Church Congress. After receiving the Holy Communion in Trinity Church we adjourned to the parish house, and it was determined that the experiment should be tried, with the understanding that no vote should be taken on a matter under discussion and no preference given any one school of thought in the selection of writers and speakers. It was also understood that the Bishop of the Diocese in which the Congress assembled should be asked to preside. I can find no record of the names of the clergymen who were present on this occasion; all I know is that very few of them still survive.

The first regular meeting was held in the city of New York, and the Rev. Dr. Alexander H. Vinton was called to the chair, as Bishop Horatio Potter declined the honor of presiding. In common with many others at the time, he doubted the expediency of the movement, but later on, when the second meeting was held in the same place, he manifested a decided interest in the proceedings. It is not strange that on a free platform startling and injudicious things should sometimes be said, but almost without exception the discussions have been conducted with singular courtesy and forbearance. The meeting held in this city some years ago was attended by large crowds of people and the impression made on the public mind was most favorable.

The questions which agitated the Church when the Congress first entered upon its work have in a degree ceased to interest us, while other matters have come to the surface which were not very prominent half a century ago. Among the topics which attract special attention at the present time I would mention first the mutual relations of Science and Revelation. On one side we are told that we know nothing but what we learn from the phenomena of nature, and when we have found out how things are constructed there is nothing more for us to do.

Why the universe exists, man included, we are not informed. The law of evolution or the combination and collocation of certain atoms explains everything, it is supposed.

On the other hand, it is said that if it requires mind to comprehend the universe, there must have been an exercise of mind or personal intelligence in its construction. All that evolution can do is to show us the manner in which the mind of God operates. Still further it can hardly be believed that the Almighty created the world, making everything subservient to man—man himself being simply destined to return to the dust out of which he was made. Again the nature and extent of Inspiration—the origin and authorship of the several books which constitute the Bible—the canonical basis by which their authority is determined—these and many other points relating to the sacred writings are now attracting special attention and exciting great anxiety and alarm.

The practical evils of sectarianism, the multiplication of small and feeble parishes in our towns and villages, the waste of money in the erection of superfluous houses of worship and the attempt to support small and struggling congregations, the ill-feeling that all this occasions in the community, these are matters which deserve very serious consideration.

The great social evils which disturb society, intemperance and licentiousness in all its terrible forms, gambling and riotous living, the ease and recklessness with which the marriage vow is broken, the prevailing neglect of public worship, the conversion of Sunday into a mere day of amusement, the neglect of their civil duties, on the part of so many of our good citizens, the concentration of wealth in the hands of a few, and the impoverishment of so many of our people, the monopoly of trade by a few gigantic establishments, these and many similar questions are attracting in a marked degree the attention of our clergy.

There are other matters pertaining directly to the Church that might from time to time be properly considered by the Congress, such as the establishment of a court of appeal in connection with our ecclesiastical courts, the introduction of a provincial system, which the growth of the Church and the enormous extent of our territory imperatively requires. It is most desirable to arouse the interest of the people at large in our charities and missions, as is done to so great an extent by certain other bodies of Christians, who, with no such resources of wealth as exist in our own Church, greatly surpass us in the amount of contributions to religious objects.

There is no subject of greater importance pressing upon us to-day than the religious education of the young. A great part of the teaching given in our Sunday School must, of necessity, be very crude and unsatisfactory. Many of our teachers need themselves to be taught the first principles of the doctrine of Christ. I think it most important that the clergyman himself should hold a brief service in the church every week for his Sunday School, giving the children the instruction they so much need.

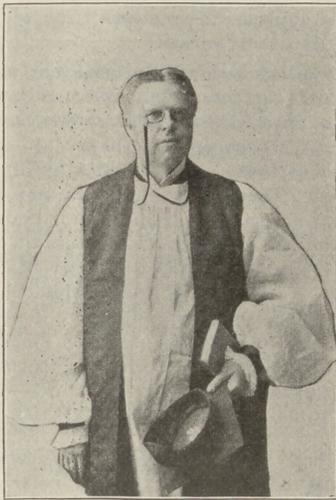
This is the last time I shall ever be privileged to address an assembly like this. With me, the day is far spent and the night is at hand. As I stand on the border land which separates time and eternity and look back on a ministry of more than three-score years, I cannot help saying to myself: What would I not give if I could live my life over again with the benefit of all that experience has taught me. I exhort you, my brethren, to enter upon your work as you will wish you had done when the end comes. Put on the whole armor of God, keep your souls pure and undefiled, lay aside every weight and sin that does so easily beset you—always looking unto Jesus as the author and finisher of your faith, as the one to whom you can go with the burden of your own sins and with earnest supplication

"Drive me to the wall and I will idealize with Berkeley rather than materialize with Hæckel. Sisera, the captain of Jabin's army, had nine hundred chariots of iron and bragged of them, but the chariots of God are twenty thousand. I would rather have these on my side though invisible, than the whole clattering army of the Canaanites."—REV. DR. HUNTINGTON.

for those to whom you minister. Amid all the excitement of the day and the controversies which distract the Church, we are in danger of forgetting that unless we can bring sinners in penitence and humble faith to the Saviour's feet we have failed to discharge the great work with which we are commissioned.

Very affectionately yours,
THOMAS M. CLARK.

In extending a welcome on his own account, BISHOP MCVICKAR mentioned many who were active in the early days of the Congress



THE RT. REV. W. N. M'VICKAR, D.D.,
Bishop Coadjutor of Rhode Island.

who have now joined the majority, among them Bishop Harris of Michigan, Cotton Smith, Dr. Goodwin, Garrison, John Henry Hopkins, and Phillips Brooks. He pointed out the changed questions now confronting us, and spoke of the distractions in the Church over a possible revision of the King James Scriptures, and the alterations and enrichments of the liturgy. The Congress has been vitally connected with the live subjects of the Church and the world. Conservatives, Bishops, and a good many other parts of the Church, did not like the Congress idea at first, but it has done much in its day to mold Church opinion, in bringing opposites together, and in making it true that we know more of God now than we ever knew before.

WHAT IS CHRISTIAN SCIENCE?

MR. THEO. F. SEWARD.—There is but one fact in the universe. That fact is God.

It is a spiritual fact, for God is Spirit.

It is an ethical fact, for God is Love, Truth, Wisdom, Righteousness; the Supreme Source of all morality.

It is an aesthetic fact, for God is Order, Beauty, Sublimity, Harmony, the Supreme Source of all art.

It is a scientific fact, for God is omnipotent, omniscient, and omnipresent Life, the Supreme Source of all Being, and all knowing.

The universe is an outflowing from and expression of the Transcendent God—of His life, love, truth, wisdom, order, beauty, harmony. This expression in the universe is spiritual and not material, for Spirit could not create anything less than itself, or opposite to itself. Man, made in the image of God, is also spiritual, and he is given dominion over all things in the universe.

Jesus Christ, Son of God, Son of man, came to reveal the Truth that is expressed in the foregoing statements. The world was like a vast insane asylum whose inmates were all under one and the same delusion. This delusion was the belief that the external universe is the real universe. Jesus Christ came as a messenger from the real universe—the spiritual universe—to restore the race to its normal condition of sanity. He taught that the kingdom of God is in the realm of man's inner consciousness. The law of that kingdom is love, and by obeying the law of love "all things shall be added"—health, supply, all that is needed for man's well being and happiness.

But the world was not ready for so spiritual a message. A few received it and have done so ever since, but the Principle is only at this day beginning to be recognized as scientific and universal. Christian Science is a return to the spiritual ideals of Jesus Christ, and an effort to reinstate His standard of life. Christian Science is "spiritual knowing" in accordance with the teaching, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

As to the question of healing, the burden of proof lies with the Church. Can a sentence be found in the Bible against it? If not, why are not all of Christ's followers obeying the command, "Preach the Gospel, heal the sick"? It is also for the opponents of Christian Science to say why a movement is so condemned that leads its adherents to seek above all things to know the mind of Christ and to do the will of God. I began my investigation of the subject with the same prejudice that others have, but, like Balaam, I am now compelled to say "How can I curse whom God hath not cursed, and how can I defy whom God hath not defied?"

Christian Science introduces a new psychology, a spiritual psy-

chology, adapted to the nature of childhood, which Jesus said was essential to entrance into the kingdom of Heaven. The text-book of the system, *Science and Health*, with *Key to the Scriptures*, written by Mrs. Mary Baker G. Eddy, is often misunderstood because it is written from the standpoint of idealism or the purely spiritual. Christian Science gives its followers a new enthusiasm in studying the Bible, because its psychology interprets its language spiritually and not materially. Abundant proof is obtainable showing that Christian Science heals both organic and functional diseases, and handles with perfect ease and safety the worst forms of contagious disease.

I will mention some of the ways of the Christian Scientists. They never seek to proselyte. They never solicit patronage. They never advertise except in their own official magazine. They never dedicate a church building until it is paid for. They have a larger church property than any other denomination in proportion to membership, and a larger average attendance. Their church rooms are always open. Their increase is beyond precedent. At the present rate of growth they will in twenty-five years have a larger membership than all other denominations combined.

The methods of Mrs. Eddy are often criticised as arbitrary and "Popish," but such a rapidly growing body of people could not be led except by a spiritually far-seeing Leader, and one who follows a direct, well ordered line of action. Her followers say that her rule is a rule of love and not of fear. In her personality she is modest, delicate, and retiring.

John Stuart Mill says: "Every question that has God in it passes through three stages: ridicule, discussion, adoption." Christian Science has outgrown the first stage and is passing through the second and third. That the movement is so widely misunderstood is owing to the fact that the term *Christian Science* is applied to much that is totally foreign to the movement.

In justice to yourselves, in justice to the Church, I ask you not to listen to rumors and slanders, but to investigate the question thoroughly, remembering that this is not a superficial movement, but a profound and vital movement. You cannot gain an adequate idea of it without doing three things, namely: attend at least one Sunday service of the Christian Science Church, attend not less than two of the testimonial meetings, and read a recent number of the *Christian Science Monthly Journal* entirely through.

REV. DR. HUNTINGTON.—There is said to be in existence (I do not vouch for the fact), a High Church catechism which contains the following question and answer:

"Question. How then should we treat Presbyterians? Answer. We should treat them kindly, but should not listen to their foolish talk."

In this spirit of mingled superciliousness and amiability one is tempted, at first blush, to deal with Christian Scientists and their Science. This is a mistake, for apart from the fact that the derisive method has been already put in use by a humorist who holds

"the record" as a master of irony, with the necessary result that all others who would essay that line must count themselves out of the running,—quite apart from the point of copyright—it may be questioned whether one who discerns paths as well as humor in the situation which confronts us has any right to follow Horace's advice and bluntly "close the ease with a laugh."

When large numbers of our fellow creatures, nay, let me say our fellow Christians, are under a delusion, or what we conceive to be a delusion, with respect to points central to the faith and cardinal to the great gates of righteousness, the weapon of our controversy



REV. W. R. HUNTINGTON, D.D., D.C.L.

should be a "Sword bathed in heaven" rather than one edged with scorn.

Let me premise, even at the risk of disappointing most of my hearers, that with Christian Science, as a method of combatting all manner of sickness and all manner of disease, I do not propose to deal. On the list of promised speakers this evening there are two names, one of which guarantees that the interests of medical practice will be duly guarded, in the discussion, while the other is an assurance that the claims of medical jurisprudence will be powerfully upheld. To me it falls to consider the subject from the religious and theological points of view. I am glad of this, for I confess to a certain malicious pleasure in seeing our good brethren of the medical profession put to their trumps in a battle against dissent. After all, it is not only, it seems, the household of ecclesiastical, but quite as seriously, the household of medical faith, that finds itself

"By schisms rent asunder,
By heresies distrest."

Approaching Christian Science then from its theological and

"The reformer who is fired with zeal often wants to make the world in a minute, so to say, and he chafes under the conservatism of men who will not wake up to the importance of the occasion. His love abounds, but his discretion seems not to, and thus it happens often that harm evolves where good was aimed at."—BISHOP POTTER.

religious side, what do we discern as its most conspicuous feature? Clearly and beyond question, its most conspicuous feature is Idealism.

Christian Science, viewed theologically, is an effort to throw off from the human spirit the incubus of the things seen and temporal. Christian Science, says one of its accredited representatives, "teaches the eternal reality of the one Divine Mind and the absolute nothingness of everything else."

Observe the reach of the language. The writer is so zealous for immateriality, pure and simple, that he is not content to say "the absolute dependency of everything else"; he will have it the absolute nothingness of everything else. How anything can be nothing, this writer does not say; but let that pass. What he is driving at is clear. He would resolve all things into immateriality. Well, if we were forced to choose between this, and certain pronouncements that have been coming thick and fast from the camp of the materialists any time during the last forty years, I would choose this. Drive me to the wall and I will idealize with Berkeley rather than materialize with Haeckel. Sisera, the captain of Jabin's army, had nine hundred chariots of iron and bragged of them, but the chariots of God are twenty thousand. I would rather have these on my side even though invisible, than the whole clattering array of the Canaanite. And I maintain that in view of the cruel manner in which, for a whole generation, the materialists have been mightily oppressing the children of faith, an oppression that has made itself felt through the medium of newspapers, popular lecturers, and cheap periodical literature upon the great multitude of the half-educated, it is not to be wondered at that there should have sprung up this quaint protest, Christian Science, with its congeners. Neither is it strange that New England should have been the birth-place of the movement. The Puritans bequeathed to their descendants an inheritance of subjectivity; the tendency is in the blood, possibly in the air. "This climate," declares Arthur Clough, writing home from Cambridge in 1853, after much hob-nobbing with Emerson, Thoreau, Hawthorne, and the rest, "this climate is mystical."

So much for justification and extenuation; nay, if you will, sympathy. Let us turn now to errors.

In a rapid argument of this sort one cannot stop to fix chapter and verse, but permit me to say in general that for any and all assertions I may this evening make as to the tenets of the Christian Scientists I hold myself responsible; being resolved to set forth nothing under that head that may not be clearly proved and concluded by the scriptures of Mrs. Mary Baker Eddy as the same are contained in a book entitled *Science and Health*, with the "key" thereto appended.

With the Neo-Christian-Science as it may be called, subdivided as it is into various esoteric schools of mental healing, I shall not undertake to deal. Its writers—such men as Mr. Dresser, Mr. Trine, and Mr. Wood—have the good taste to prefer mother English to "Mother's" English, and much of what they have to say as to quietness, balance, and repose, is said gracefully and well, though I confess to a preference for having my Marcus Aurelius undiluted and my Emerson in the original tongue. But with this superfine psychic literature I am not concerned. I shall stick to *Science and Health*, and to that particular edition of the book which is numbered the 154th. To this volume I am indebted for the following data and definitions bearing upon the subject matter of religion:

Definition of deity:—"God is divine Principle, Supreme, incorporeal Being, Mind, Spirit, Soul, Life, Truth, Love." God is Mind and God is all; hence all is Mind.

Definition of man:—"The infinite idea of infinite spirit."

Definition of Christ:—"The divine idea of Truth and Life, which heals mentally." "Jesus is the name of the man who has presented, more than all other men, this idea of God."

Definition of sin:—"Sin is an effect of error."

Definition of error:—"Error is a supposition that pleasure and pain, that intelligence, substance, life, are existent in matter."

By aid of the sidelights which these definitions throw, we are now in a position to form a judgment as to the quality of the religion which Christian Science is likely, in the long run, to evolve. I say "in the long run," for the immediate ethical output of a new movement in religion is no safe criterion by which to determine the permanent and final effects of that movement upon character. No doubt Christian Science has, in very many instances, been known to transform men and women morally and spiritually. But why? Simply because these same men and women were awakened to a perception of certain truths really as old as St. Paul, nay as old as Abraham, but undiscerned until the new teacher came along, and by a whiff of unfamiliar phrases, blew off the dust from treasures long possessed but never recognized. We hear much of the serene quietness of mind, the spiritual repose, the rest from fret and worry which acceptance of the new evangel carries with it. Doubtless those with whom it is a fresh revelation that such conditions of the soul

are possible, do feel sudden and great joy in the discovery; it is right that they should; but it needs no very labored study of the New Testament to convince one that the peace of God was a possession just as attainable in the opening years of the First Century as in the closing years of the Nineteenth. That was not a bad answer which a man gave the other day when solicited by a friend to join a *Don't Worry Society*, "I was baptized into a *Don't Worry Society* before I was a year old."

The real question is: In what element will these blessed growths of grace and peace most persistently flourish?

The man who upon the strength of the freshness and vigor of a bunch of roses just placed in a tumbler of water on my study table starts in to convince me that water is the best possible food for flowers, has an argument which I find it difficult to answer for the first three hours. Appearances are on the plaintiff's side. But let him come again to-morrow morning and he will be convinced that as against *water* there is something to be said for *soil*. To be "rooted and grounded" is no small advantage, whether for seedlings or souls, when it is a question of staying power. The fault I find with the soil of Christian Science regarded as a nursery of character is simply this: It is a soil of thin and aqueous abstractions from which the fertilizer known as personality is wholly absent.

A striking evidence by the way of the hitherto unsuspected value of impersonality for practical purposes came under my notice only the other day. In the office of a hotel in a Massachusetts town not a thousand miles from the Connecticut River, my eye chanced to fall on one of those framed and glazed cartoons of "our unhappy divisions" known as Church Directories. There they all were: the unhappy divisions, with the respective locations of their several houses of worship, the hours of service, and the names and addresses of the various pastors. But down at the extreme southwest corner of the crazy quilt, in a little square off by itself, as if the compiler had not quite dared to coordinate it with the sections assigned to denominations all more or less "evangelical," in splendid isolation stood a notice which read as follows: "First Church of Christ Scientist." (Such and such a street, hours of service so and so.) "Pastor"—and here is the point—"Pastor, The Bible and *Science and Health* by Mary Baker G. Eddy."

What a brilliant thought, I said to myself, that an impersonal book should be made to do the work of a personal minister! What a saving of time. I have a great mind to go home and send my manuscript visiting list on a round of parish calls!

But to return to our subject and to seriousness.

The bane alike of theology and philosophy is the tendency which inheres in each of them to express, or to try to express, the things of the spirit in terms of the intellect. The personal elements that really make man what he is, they volatilize away by their analytic processes, and then, holding up the skeleton from which every suggestion of flesh and blood has vanished, exclaim, *Ecce Homo!* No, it is not a man at all that is thus exploited; it is only a concatenation of ideas.

The Christian Scientists set up a ghostly image, fashioned of the thin abstractions of the mind, and would have us take it for the living God. But this is not the sort of God for which man's heart and flesh cry out. I cannot worship a principle; I cannot pray to a definition; I cannot love an idea. Until love begins to operate, it is no more to me than any other abstract term, and it cannot possibly be operant save as it proceeds from a person towards a person. A Gospel of notions, as Maurice was continually saying, is no Gospel.

Define God as a principle, and He ceases to be a possible object of my love. Insist that He is an idea, and I will pray to Him no longer. It is a mistake to argue that because God is love, love must be God, just as it would be a mistake to argue that because God is light, light must be God. These propositions are not what the logicians call convertible. An over-dread of anthropomorphism scares many souls into nonsense. If we are to love God and to be persuaded that He loves us, something of humanness must be allowed to work its way into our conception of deity. If we are so afraid of anthropomorphism that we dare not let such words as "loving-kindness," "tender-mercy," "purpose," and "will," escape our lips in connection with Deity, we may as well give over the building of "fanés of fruitless prayer," and to the "wintry skies" roll no more psalms.

Why does Paul make charity the greatest of the three? Is it not because of this very fact, that whereas faith, if defined as assent, may go forth to an abstract proposition; and hope, if defined as expectancy, may direct itself towards material rewards; love, under any and every definition of which it is at all patient, demands a person to be loved? We may put *faith* in statements, we may *hope* for things, but we can *love* only that which is personal, be it man or God. The Christian Scientist, being in perpetual doubt as to whether his fellow man is real, and being forbidden to conceive of Almighty God as other than a principle, must perforce find himself finally driven back, for the only sure object of love, upon himself. When this point is reached, it can scarcely be wondered at if the question of aches and pains, or, rather, of the best method of escape from aches and pains, becomes the supreme interest in life.

On the third page of the book to which reference has been already made, *Science and Health*, and immediately opposite the certificate of copyright, are three excerpts prefixed as notices to the whole

"Amid all the excitement of the day and the controversies which distract the Church, we are in danger of forgetting that unless we can bring sinners in penitence and humble faith to the Saviour's feet, we have failed to discharge the great work with which we are commissioned."—BISHOP CLARK.

work. One of them is from the Gospel according to St. John; one is from Shakespeare; while the third, which is marked *Anonymous*, reads as follows:

This is the central and the fatal fallacy of Christian Science.

"I, I, I, I itself I,

The inside and outside, the what and the why,

The when and the where, the low and the high,

All I, I, I, I itself I."

I promised to speak of remedial measures. There is time for but a word, and that word shall be to my fellow ministers. To them I say, if you would wisely combat this delusion, first of all take pains to appreciate the modicum of truth there is in it. Next, supply the missing element, the Person. Preach God in Christ, and preach Him intelligently. Be sure to present Him in His full majesty, the King of all the ages; not the Christ of the first Century only, not the Christ of the Reformation only, not the Sacramental Christ only, nor yet the dogmatic Christ only, but whole Christ; for if anything is true, this is true; that if the Church of Christ Catholic had done its duty, the Church of Christ Scientist had not been.

DEAN POLK (Cornell Medical), the eminent medical authority, took up the Scientist from his point of view, and said:

The history of medicine shows that man's conceptions of the limits between the material and spiritual have shifted. The material has made serious inroads on the territory formerly held by the spiritual. Medicine, like all material agents, has its agents, and we therefore ask whether Christian Science occupies any field not already covered by us. The field of medicine is chosen for the initial demonstration of the force which Christian Science claims to control. Medicine has tested Christian Science. The first step was to place it. We found it to be nothing new, but a variety of that form of spiritism known by us as psychic therapeutics. The work done throughout the world by hypnotism or suggestion is the same as that done by Christian Science. Medicine has always recognized that the mental state of a patient influences the course of his disease, but the rôle of optimism is qualified by the nature of the disease and the stock of patience the man has. Consciously or unconsciously, all practitioners of medicine employ mental suggestion, and the laws which govern it are being sought after with a view to placing it on the basis of other remedial agents.

Everyone is more or less amenable to this force, but the personal equation plays a large part. In general, pain, especially that of people who are hyperæsthetic, is particularly amenable to this force as a remedial agent. Modern conditions through the entire world are the most potent gauge of Christian Science, because if there is a dominant factor in human life to-day it is dissatisfaction with one's condition, and Christian Science offers a hope to that condition. But when this new belief claims to save the human being from death, or to cure an organ-wasting disease such as tuberculosis or cancer, you may set it down as absolutely untrue.

MR. PURRINGTON is a member of the New York bar, lecturer on the relation of law to medical practice in the University and Bellevue Medical College Hospital and in the New York College of Dentistry, and counsel for the New York State Medical and New York State Dental Societies. Throughout his address, which was the sharpest and wittiest of the evening, he called Christian Science "Eddyism," and divided it under two heads: Whether the doctrine of religious liberty permits violation of the law in the name of religion, and Whether the practice of Eddyism as a business violates the law.

What we mean by religious liberty is, that the State will not impose upon us conformity to any theological dogma or mode of worship; will neither tax us to support religion nor favor one sect over another, and will allow us to worship openly in our own way so long as we do not break the peace, offend decency, or disturb the public welfare; but we are not at liberty to commit in the name of religion acts prohibited by law as being, by the common consent of mankind, immoral or harmful to the community.

We may worship as many gods as we please, but even a Bishop may have only one wife. It is true that in Utah St. Paul's precept to Timothy: "A Bishop then must be blameless, the husband of one wife," is construed to mean that he must be the husband of at least one. But our national Supreme Court has held in the Mormon cases that saints of the Latter Day Church may not lawfully practise or even teach and encourage the practice of polygamy or bigamy, notwithstanding that Church's teaching that its male members who fail to take plural wives, "when circumstances admit," are "liable to damnation in the world to come." "Crime," said the Court, "is not less odious because sanctioned by what any particular sect may designate as religion." And dealing with lighter matters, it has been held no invasion of religious liberty to punish Salvationists for pounding drums or blowing cornets in violation of city ordinances, and no in-

fringement of free thought to punish public blasphemy and Sunday desecration.

The next question is, Does the practice of Eddyism as a business violate law?

We all know that the vogue of this delusion grows out of its pretence that its disciples can cure by divine power, disease and injuries that baffle mortal skill; and that they undertake the cure of the sick as a regular business for hire.

In the absence of statutory restrictions every one may earn a living by any honest business. He may, like Faust, study and practise, or without study practise *Juristerei und medicin und leider auch theologic*. But it is within the police power of the State, and entirely proper and desirable, to forbid to the ignorant and inept any calling if its proper performance requires education and training, and its improper performance, for lack of knowledge and skill, imperils the health or welfare of the citizens or the general public.

[When Mr. Purrington quoted from the laws of Utah he turned and pointedly addressed Bishop McVickar, which caused a general laugh, and the Coadjutor to blush and move his chair several times. The Bishop Coadjutor of Rhode Island is, as was his warm friend Phillips Brooks, a bachelor.]

Continuing, Mr. Purrington quoted extensively from Mrs. Eddy's writings, and concluded that from a legal point of view the practice of Christian Science healers is not only unsatisfactory, but un-Christian and unscientific. He claimed to have offered Mr. Carol Norton, one of the foremost lights of the Scientist world, and an official lecturer of the Mother Church of Boston, a fee of \$5,000 to undertake a certain case, but he pleaded an engagement taking him out of the city. He read from the book of Eddyism, as he called it, and said he had in his pocket a letter from a Concord dentist saying Mrs. Eddy came to him to have teeth extracted although she said her science could cure diseased bone, and that during the operation she took gas, although she disclaimed the existence of pain.

THE REV. DR. E. WINCHESTER DONALD (Boston): I can understand that Christian Science may seem absurd to those who are acquainted with it only from the book, *Science and Health*, but those who come in contact with them daily as citizens and friends will get another view of them. As a matter of demonstrable fact, the Christian Scientist shares with other men a power so mysterious that it is necessary to say: "We know nothing about it." It does only what other cults do in the way of healing men's diseases without the aid of drugs, holding no monopoly of the field of suggestive cures. We know no more of the essence of electricity to-day than we did fifty years ago, when it was practically unknown, and so of the force which the Christian Scientists employ, we do not understand it. A fool or a bad man may employ it; a wise man may not be able to use it at all. It is at least conceivable that fifty years hence no man will need a drug or a knife to cure his disease, but will employ only that force which Christian Science employs to-day.

It has been asserted here that the reason we ministers are so concerned about Christian Science is that the people are leaving the other Churches to join the new cult. I do not think this is true, for the reason that a man may be a Christian Scientist and still be a member of the Episcopal Church.

Is Christian Science leading men out of the darkness of unbelief into the light of God? Yes, it is, it is; there can be no doubt about that. You and I know too many Christian Scientists whose lives are blameless to doubt that. But is Christian Science the only religion? Has the Congregational Church had no saints? Are there no more Methodist saints to-day? As a Christian minister with a fine opportunity to observe, I am daily humiliated and exalted by the sight of lives which are lived close to God, and I know that Christian Science has no monopoly of true living. Who was the man who first enunciated the doctrine that matter has no existence, but a Bishop of the Church of God, Bishop Berkeley? And he was welcomed into the Episcopate after he had enunciated this new and startling doctrine.

THE REV. ARTHUR ROGERS was wittily cynical, and made one of the best addresses of the evening. He took for the most part quotations from the writings of Mrs. Eddy, showed contradictions and absurdities, and at one point raised a general laugh by employing logic, with Bishop McVickar and Dr. Huntington as the personal subjects, winding up with the statement that according to the syllogisms he himself was the Bishop Coadjutor of Rhode Island. There was no flaw in his argument, but the funny point was that he weighs about a hundred pounds, while the Coadjutor was not to be blamed if he reminded the audience that there are giants in these days. What he said brought to the platform MR. LEAVITT, who compared him and some of the other speakers to Ingersoll, saying they were doing for Mrs. Eddy just what the great infidel had done for and with Moses. The point produced the only visible outbreak of the body of Christian Scientists present, many of them leaders from the near-by cities.

WEDNESDAY MORNING.

A Congress programme, as everybody recognizes, must do some subsoiling somewhere, even if while it is doing it an audience tries to look interested and fails. "Analysis and Synthesis in Religion" had some able readers on the second morning of the Congress, and there was a large attendance to hear them, but when both read as fast as

ever they could in order to get their entire papers within the time limit, it was extremely difficult for the lay mind to follow all. Even some clerical heads nodded. Bishop McVickar presided, and in opening he read a letter from President Faunce of Brown University inviting members of the Congress to attend a reception tendered by the University to the visitors in Providence at the annual meeting of the National Science Association, to take place that evening. He also invited members to come to his home from 4 to 6 that afternoon. Not many went to the University, but nearly all members were entertained at the Bishop's house most delightfully. The organist at the morning session was the Rev. Floyd W. Tomkins of Holy Trinity, Philadelphia.

A feature of the Congress, if it might be inserted here, is the marked absence of Churchly ways. Perhaps that is not just the way to put it. Perhaps the Methodist meeting house in which the sessions are held is in part responsible. Now at a Brotherhood of St. Andrew convention, in which are men coming from churches employing all varieties of ritual, one sees evidences of the breadth of the Church in its ability to include everybody. The venerable worker among deaf mutes, the Rev. Dr. Gallaudet, of St. Ann's, New York, mentioned this breadth in his short talk on Wednesday morning, and approved it and rejoiced in it. Even if Brotherhood conventions do meet in halls, one sees here and there during the service of opening a bowing of the head at the Name of Jesus, or the sign of the cross at the Trinity. Not all exhibit these tendencies, but some do, and there is evidence of many ways joined in one. But in this Congress everything is severely plain. The other element in which Dr. Gallaudet rejoiced is lacking. If it were not for the cut of the clerical coats one might imagine himself at a Presbyterian gathering, or in a session of a Methodist Conference. A Congregational minister of Providence, dropping into the Congress on Wednesday, observed afterward that although Episcopal clergymen in Providence attend Monday Ministers' meetings with evangelical bodies, he was not quite prepared to see so little difference from denominational ways when clergy from New York, Boston, and other cities came together.

ANALYSIS AND SYNTHESIS IN RELIGION.

THE REV. CHARLES J. WOOD of York, Pa., formerly of Philadelphia, opened the reading by asserting that religion is a personal consciousness of life, and the object of the living. In every normal man there is an idea of a God. That idea is what we call religion. He pointed to the similarity of ideas concerning the Atonement, the Virgin birth, the forgiveness of sin, obtaining among widely separated peoples, who could not have borrowed the ideas from each other. All religion depends upon a wish. All races are worshipping God, but the structure of religion is no sooner erected and made objective than it is assailed, criticized, and analyzed. Synthetic teaching in theology is quite as necessary as analytic. He showed the Roman Catholic notion of the Holy Communion, and also the extreme Protestant one, and said that the middle view of the Anglican Church is the result of both analysis and synthesis.

THE REV. C. W. E. BODY, D.D.—The terms Analysis and Synthesis may perhaps call for some preliminary attempt at definition. Analysis of course implies the dissolution of a concept, whether it



REV. C. W. E. BODY, D.D.

be real, as in the case of a material substance, or hypothetical, as in the case of a mental proposition or conception, into its elements or chain of logical consequences; Synthesis being the inverse process of putting together that which has been previously analysed, usually for the purpose of verification. Thus all analysis presupposes a known complex on which to work and all verifying synthesis implies the results of previous analysis.

By this analysis one may be unable to detect all the elements; thus the recent discovery of an unexpected element in common air has shown that by the combination of gases into which air had been previously analysed, we obtained, not air, but something like it, while

our sense perceptions were unable to detect the difference. There is thus a limitation to the possibility of analysis, and we therefore become liable to serious error when we proceed to apply our results as a final expression of the thing itself.

From an application of analytical reasoning merely to selected aspects of a complex whole, the transition is easy, to taking the component part for the whole as the object of our thought, whilst ignoring for the time being the wider connection in which alone the isolated part actually exists. Here our conclusions will be accurate so long as we confine ourselves merely to matters lying within the

circle of our self-chosen view point, unless indeed the wider relations exercise a modifying influence within this circle itself.

To sum up then: We may conceive of analysis as a method of resolving a complex whole into its parts, whether this whole be a complex substance or a complex mental conception; or with a slight modification, as the resolving of a proposition into its consequences with the view of thus testing its truth. Or we may apply the above process, not to a concept considered in its totality, but to a limited and partial aspect of it, or to one of its component parts regarded as isolated from the wider relations in which alone as a matter of fact it really exists; the limited or partial standpoint being taken for the sake of adapting it better to our powers of reasoning or observation.

Our object then is to examine how far these processes are applicable to the subject matter of Religion, and in so far as this is the case how we may guard ourselves from the dangers which flow from their illegitimate application.

Now shortly we may say that the Christian religion has for its object, to restore to their original perfection the relations which are essential and of Divine constitution, between God, man, and the world. These three ultimate realities therefore, God, Man, and Nature, are the three primary conceptions with which Religion has to do. The knowledge of these in the ultimate relations with which Religion has to do, comes to us only through the historic revelation of the Lord as it includes and fulfils the preparatory unveilings of the older covenant. By gracious acts of Self-revelation, God has been pleased to restore to us the ultimate knowledge of Himself, of ourselves, and of Nature, just so far as is necessary for the realization of their essential relations; that is, for right action in the fullest sense. It by no means follows that our knowledge is more complete than this. To venture therefore to apply to the historic facts of revelation the method of analytical logical deduction, in order to obtain thereby fresh knowledge, is, from the nature of the case, perilous and inapplicable. The primary fault in Scholasticism was its attempt by means of logical reasoning based on analysis, to gain fresh knowledge in regard to the fundamental religious realities. Where it avoided this fault its distinctions are of lasting value. The modern Roman idea that by theological speculation we may enlarge the substance of the Faith and confront the world with an ever growing number of Articles of the Creed, is but a slightly different application of the same principle.

The fundamental relation of the totality implied in the idea of self to the absolute synthesis contained in the conception of God which Philosophy postulates as the basis of rational thought, Religion demands in the conscious realization of life. It is at once the starting point and the goal of the highest and therefore the truest life. The blessed facts contained in the second and third divisions of the Apostles' Creed concerning the work of God the Son and God the Holy Ghost, these redemptive facts of our Faith, alone make possible true human living in the deepest sense; just as the first Article concerning God the Father, Creator and Fount of all things, is the ultimate postulate of thought and being. Thus the true consecration of a human soul, the living faith which appropriates the great watchwords, Christ for us, Christ in us, embodies in life the same unifying relation of the two totalities. Self and God, which is the necessary postulate of thought.

This unifying relation expresses itself characteristically in Prayer and Worship. The Christian Sacraments are the channels through which the relation is Divinely given and sustained; whilst the Christian life finds its highest manifestation in love, that most complete synthesis of our being, focussing as it does upon its object the sum of all our powers.

Thus the great eternal facts of the Catholic Faith are seen to be necessarily unchanging and immutable, the laws of Christian life which rest upon them absolute and universal, because they render possible or embody in ever growing measure that one supreme relation which has its roots deep down alike in the constitution of our minds and in the capacities of our being. The absoluteness of the Faith, which receives its most characteristic expression in the great Vincentian rule "*Quod semper, quod ubique, quod ab omnibus,*" has its counterpart in the absoluteness of the relation of the soul to Christ, which is the foundation of all true joy and peace in believing. The same shortsightedness which in the sphere of thought blinds men so largely to this ultimate Godward relation, is the cause which operates also so harmfully in the sphere of life. The same fatal tendency to stop short in relative synthesis and identify them with absolute ones, which exposes men to such grievous errors in thought applied to life, produces the myriad forms of irreligion and moral evil.

Yet, while the ultimate facts of Christianity are thus pre-eminently absolute and synthetical, they are still given to us, under different aspects or moments, to which we can and often must separately direct our gaze. Thus, as Bishop Westcott so well says, "When Faith has done her work, the work of Reason begins." Whilst our deepest knowledge, whether of God or of each other, rests back on the absolute synthesis of faith, sympathy, and love, these same relations become the subject of intellectual cognition only when this deepest synthetic knowledge is brought into vital relation with that derived through the contemplation of their detailed aspects. Of course, our danger here, which we only escape by being fore-

armed against it, is to resolve the distinctions which are the necessary accommodation to our finite being, into absolute differences, thus furnishing us with a standing point from which completely to invert the offices of Faith and Reason above noted. Once popular theories of the Atonement which set the justice of God the Father over against the mercy of God the Son as rival qualities, instead of regarding them as absolutely inter-related attributes of each of the Persons of the Undivided Trinity, exemplify a very crude but none the less, for centuries, a very potent form of this error. The peril is a subtle one and often presses upon us in unexpected ways. Such tendencies, which strive from either side to set in antagonism what God has for ever joined together, should for that very reason be at once instinctively detected by the instructed Christian conscience, however specious the guise under which they present themselves. The necessary concentration demanded by the special task of any School or any generation becomes sinful the moment it involves the depreciation of those things which others have rightly upheld in the past or are rightly maintaining, even if disproportionately, in the present. To enthrone agreement in the *minutiae* of some aspect of religion which is thus temporarily prominent in that supreme position which alone belongs to the faithful acceptance of the Catholic Faith and the laws of Christian life in the Catholic Church, is a form of idolatry which has in all ages been a fruitful mother of sinful disunion and schism. St. Thomas of Aquin became the author of misfortunes to the Latin Communion not yet exhausted by the lapse of some seven centuries, when following the lead of St. Peter Lombard, he took Jurisdiction as the essential gift of Orders, and ignored the higher side of Grace.

There is still a greater danger of actually substituting for the absolute syntheses which are the objects of faith, those limited counterparts of them which for any cause appeal most to our own predilections. This was illustrated by the Jews who searched the Scriptures but failed to find the Messiah.

Thus men are apt to replace the absolute Christian synthesis of the "Holy Catholic Church" which the authoritative Faith calls upon us to accept as supreme, by our own limited or local substitutes for it, whether they assume the guise of Parochialism, Diocesanism, or even Ecclesiastical Nationalism. We cannot believe effectually in the Holy Catholic Church so long as we confine our sympathy and effort within our own Parish or Diocese, or to the sphere of Domestic as distinct from Foreign Missions. By so doing we show that we are practically replacing that Article of the Creed as an object of Faith by another expressing our own limited and partial synthesis.

Again, we cannot substitute for the synthesis of that humanity which the Lord took once for all to Himself, any lesser ideals of our own. The fanciful, often erroneous, use of Scripture obtained by considering special passages or symbolic expressions in a way alien to their context or to the general spirit of Scripture, the tendency to make ideals valid under special circumstances and vocations into universal Christian laws, or the desire to read into authoritative formulae of faith, meanings which in the light of their actual historical synthesis are seen to be partial or misleading exemplify one and the same tendency.

It remains only to consider that vast field of theological speculation, disputed biblical interpretation and the like, which lies outside the sphere of the Faith itself and is concerned with its relation in various ways to other branches of human knowledge and thought, physical, psychological, archaeological, racial, and the like. Here surely we may freely and rightly use all the methods of Analysis and Synthesis wherewith Almighty God has endowed our reason for their approximate solution, if only we keep constantly before us the necessary subjection of any conclusion thus arrived at to the positive syntheses of that unchanging Catholic Faith, Discipline, and Order, which abides ever the bond of the Church's unity and the guardian of her practical efficiency. It seems almost unnecessary to add to this the essential condition of all religious service, that such investigation be exercised in real and sincere dependence upon the illumination of that Eternal Spirit whose it is to harmonize our human effort with the absolute synthesis of Truth, or to insist on the peril of allowing any place to that arrogance which would be treated as it deserves in any other branch of investigation, the arrogance of neglecting the historical aspects of the subject and ignoring the work of others, particularly of experts like the Saints and Doctors of the Church, whether in the present or the past. In a word, the Investigator must satisfy the essential conditions of any really good student. "He must combine a real reverence for truth with a real passion for accuracy."

So guarded against misuse, analytical reasoning in these spheres will only make our hold of the fundamental syntheses ever deeper and stronger. So may we realize that combination of unity, power, and freedom which is our priceless heritage as Anglo Catholic Christians. Our greatest practical need amid the unrivalled opportunities of the opening century which everywhere engirt us, is so to embody it.

THE REV. DR. J. LEWIS PARKS, rector of Calvary Church, New York, preferred criticism and reconstruction to analysis and synthesis, although he admitted they are not identical. Religion is a complexity—belief, sacraments, customs, and is the foundation of an ethical system. Religion comes in at the dawn of history. The ordinary mind has an unreasoned religion. It is not especially concerned with the Why. Rome is not desirous that its minds be concerned with the Why. It says to let thought alone and guarantees

that the dying will be all right. All faiths are subject to criticism. The negative faith becomes formal. A man's whim becomes religious opinion, doctrine, and then dogma. This is a fair description of the evolution in India. It will also do fairly well for a history of religious development in the Middle Ages. By and by it was found that the vitality of religion had vanished. The world had advanced, and had left a gulf between it and religious concepts. Then there came an awakening. The world won't sit still, and so every now and then it awakens the Church. Finances come in and play their part. It was found expensive business to maintain three or four Popes at a time, and so the notion grew, not far enough to throw the Pope overboard, but far enough to inculcate the belief that although the Pope was the head he was not the whole body of the Church. But it would not go farther, and for this reason there was no such thing as reformation within the Roman Church. So there had to come the awful reformation of Protestantism.

All great men are great because they have great souls and the ability to construct. Beginning with Origen he mentioned a score of Innocents, Gregorys, Athanasius, Calvin, Luther, Wesley, and Brooks. Concerning the latter, he said Trinity's great-rector was able to meet and hold his own against the mental giants of Boston Unitarianism, because they had no truth which he could not claim, all of it, and so he cut the ground from under them, and stemmed the tide; he hoped permanently, but of that he could not be certain.

One of the best addresses of the Congress to this time, made by one of the younger men, was from the Rev. EDGAR G. MURPHY of Montgomery, Ala. He spoke briefly but effectively, and although his topic was one requiring close reasoning, he held his audience. His chief point was that the Protestant Reformation not only saved a soul religion, but saved to the Latins any religion at all. The Rev. DR. GALLAUDET reduced the word *religion* to its Latin origin, mentioning the breadth of the Church and the necessity of keeping Christ in His true place in it, and was followed by the Rev. DR. GREER of New York, who quoted a German writer who observed that the present tendency is one away from negation to re-affirmation, and Carlyle, who used the phrase "through everlasting nay to everlasting yea." This movement is going on. Who is here who has not in his own consciousness realized changes wrought in his own conception of truth? Truth is ever the same. It stays. We are never the same. We move. What is true of us is true of Christendom at large. Christendom has not added to truth, but it has added to its conception and apprehension of truth. We need three kinds of synthesis: A larger one with the life of the past. Calvinism was good in its way. Celibacy and monasticisms had their good points. We do not go back, but journey forward, keeping on our shoulders all the good but as little as possible of the error of the past. We need a larger synthesis with the religious life of the present. The day of excessive competition has gone and the day of judicious combination has come. And thirdly, we need a larger synthesis of all life, and to realize that the secular and the religious are one.

WEDNESDAY EVENING.

The people of Providence seemed to enjoy the sessions of the Congress, and especially the evening ones, one of the local papers saying they were having a treat not often open to them. Wednesday evening the auditorium was again filled to the doors. One of the doors insisted upon letting in a lot of Rhode Island cold, compelling the cautious to turn up collars and get out handkerchiefs. During the evening, when BISHOP McVICKAR remarked wittily that the organ did what it ought not to do and left undone some things, because the organist had reported to him a defect in the pump, somebody asked why the wind in the auditorium could not be shunted into the organ, and everybody laughed. The topic was "Material Prosperity in Relation to Morality," and for a wonder it failed to bring out either a rank pessimist or optimist. The most hopeful speaker was Bishop Lawrence and the most despondent one the Rev. Dr. Prall of Albany, but both were well within bounds, and the general opinion was, when the meeting closed, that we were all going to get rich in spite of ourselves, that hearts could beat warm without ragged coats, and that the Church was ample to be depended upon to rear up men who could stand against the temptations of big bank accounts. The Bishop of Massachusetts opened the paper, reading, with one of the best arguments heard during the Congress.

MATERIAL PROSPERITY IN RELATION TO MORALITY.

THE BISHOP OF MASSACHUSETTS.—There is a certain distrust on the part of our people as to the effect of material prosperity on their morality. History supports us in our distrust and we remember the fallen splendor of Tyre and Sidon, Babylon and Rome. Experience adds its support and we remember that from the ranks of the poor, the leaders of the people have always risen. The Bible sustains the same note and we remember the words of warning uttered against the deceitfulness of riches by the peasant Jesus, who Himself had no place to lay His head. The Church has through the centuries upheld poverty as one of the surest paths to Heaven. It has been a mark of the saint.

With all this, men have gone on making money and hailing with

joy each age of material prosperity. The chief statistician of our Census says that the present Census will show that the visible material wealth in this country now has a value of ninety billion dollars,



THE RT. REV. WM. LAWRENCE, D.D.

Bishop of Massachusetts.

which is an addition since 1890 of twenty-five billion dollars. If we reason from history, experience, and the Bible, it may be said that we are in for national orgies and a subsequent downfall, to which the fall of Rome is a very tame incident. Might it not be well to revise our inferences, however, from history, experience, and the Bible?

History shows that while riches have been an indirect cause of national decay, other conditions also have entered in. Leaders have, it is true, sprung from the ranks of the poor, but there have been other conditions that made them leaders. The Bible is indeed quoted truly against the rich, but the parables of our Lord on the stewardship of wealth, His

association with the wealthy, strike another and complementary note. His thought was not of material conditions, but of the higher life, the character rising out of the conditions.

Now we are in a position to affirm that neither history, experience, nor the Bible, necessarily sustain the common distrust of the effect of material wealth on morality. Man, when he is strong, will conquer nature and open up her resources. In the long run it is only to the man of morality that wealth comes. We do indeed, like the Psalmist, occasionally see the wicked prosper, but only occasionally. Put ten thousand immoral men to live and work in one fertile valley, and ten thousand moral men to work and live in the next valley, and one would soon see that Godliness is in league with riches.

Now we return with an easier mind and clearer conscience to the problem of our twenty-five billion dollars in a decade. Who has prospered? Who has got the money?

As I was beginning to write this paper, an Irishman with his horse and wagon drew up at my back door. Twenty years ago that Irishman landed in Boston, illiterate and penniless. He got a job, he discovered that he had his chance, he bought a suit of clothes and gained self-respect, he got a job to drive a horse, he put his savings in the bank, he went to evening school, he married a thrifty wife, and to-day he owns his house, stable, horse, wagon, and bicycle; has a good sum at the bank, supports five children, and has half a dozen men working under him. He is a capitalist, and his yearly earnings represent the income of \$30,000.

The savings in this country are in the hands of hundred of thousands of just such men as these and of scores of thousands of men whose incomes have increased within the past ten years. The multi-millionaires therefore, have only a fraction of the national wealth to distribute among them. Of this they can spend only a small fraction on their own pleasure and luxury, and the bulk must be re-invested and become the means by which thousands earn their wages. Property is in continual movement. In the long run therefore, by all means I say, the material prosperity of this nation is favorable to the morality of the people.

The reasons that it is favorable include these: It gives a man a chance to make his own living. It develops his self-respect and ambition. It develops the power of self-mastery. There are indeed a certain fraction who will wilt under the strain, take to drink, to lust, to laziness. These are the stragglers behind the great army. The normal progress is from rags to clothes; from filth to cleanliness; from disease to health; from bare walls to pictures; from ignorance to education; from narrow and petty talk to books and music and art; from superstition to a more rational religion; from crudity to refinement; from self-centralization to the conception of a social unity.

It may be answered that these are the commonplaces of life. True, but they are also the fundamentals of character and of morality, and material prosperity has helped the spread of those fundamentals. I have in mind now a man of wealth, and there are many like him, who lives handsomely and entertains. His life and his whole wealth are consecrated to the service of Christ as truly as were the lives of St. Paul and St. Francis of Assisi. As we think of the voluntary and glad service given without stint, of those who serve without pay, upon directories and boards of all sorts, of the free service of doctors and of lawyers for their poorer clients, we are amazed at the magnitude of unpaid service, which is now taken for granted.

There are of course shadows, one of which is the spirit of Commercialism, which crops up everywhere. It was shown in England by the report of a Commission under Lord Shaftesbury, enumerating the horrible condition of miners. That was a phase of the modern industrialism, the result of neglect and of forgetfulness,

rather than of deliberate cruelty. Again, the small tradesman has driven away the little counter where a widow earned her living, the large tradesman has displaced the smaller tradesman, and the department store is now finishing off some of the large tradesmen. This is a part of the great economic movement of to-day.

There is deceit, hardness, materialism, and vulgarity in the commercial world; and to me the vilest of all is not the diamond-studded operator, but the horde of mothers crushing each other around the bargain counter in their endeavor to get something, and that so small, for nothing. The worst of commercialism is that it does not stop at the office, but enters the home, taints the marriage vow, and poisons social life at its springs.

Even more dangerous is the relation of concentrated masses of wealth to the public service. Just at this time, and because of our great industrial development and prosperity, a horde of ignorant voters waiting to be moulded by any strong leader, have come to this shore. The wide distribution of wealth has driven merchants and mechanics, widows, and trustees of orphans, doctors and ministers, to invest their savings in great enterprises, corporations, and trusts, which, to succeed, must be directed by a few men. We have therefore this situation:—a few men responsible for the safekeeping and development of enormous properties, dependent upon legislation; and a great mass of voters, many of them ignorant, represented by their own kind in City or State Government, strongly organized by a leader who is in it for what he can get out of it, and who is ever alert with his legislative cohorts to "strike" the great corporations. The people believe that the officers of great corporations so manage that they can get what they want, call it by assessment, bribery, ransom, or what you will, and they brand those otherwise respectable men as cowards and traitors to public liberty. The question then comes to the heads of great corporations: Shall they jeopardize the income of women and children, merchants and mechanics, and perhaps drive them into poverty? Or shall they accept the situation, yield to the threat, and trust to the authorities to seize the robber, or through an aroused public opinion to so vote, act, and legislate as to change the law and stop this modern brigandage? That some of the promoters and managers of great corporations are unscrupulous is undoubtedly true. The jail is none too good for them, if only the law would touch them. Nor have we a word of apology or justification for any man who yields to or encourages blackmail. The difficulty, however, is not a simple one. It concerns more than the directors and the politicians; it relates to the rights and liberties of the people. I do not have so much fear of the rich man in office, as I do of the poor but weak man in office and the rich man outside. Through the interplay of aroused public opinion, better legislation, and intelligent action, the relief will come. A younger generation, with its eye keen upon that danger-point, is coming to the front.

The people have their eye upon the public service. An Administration may pay political debts by pushing ignorant and unworthy men into the lower offices, but when it comes to filling positions of great responsibility, the President could not, and would not if he could, appoint men less worthy than Wood in Cuba, Allen in Porto Rico, and Taft in the Philippines, men of force, intelligence, and character. Collegiate education does not insure character, but it does sift men and insure intelligence; and, as President Pritchett pointed out the other day in his inaugural address, though less than one per cent. of our population are college men; yet from this very small fraction a majority of the legislative, executive, and judicial places of the General Government which have to do in any large way with shaping the policy and determining the character of the Government, are chosen.

Responsibility sobers men and nations.

We have learned how to win wealth; we are learning now to use and spend it. Every year marks a long step in advance in material prosperity, and character must march in step. Without wealth, character is liable to narrow and harden. Without character, wealth will destroy. Wealth is upon us, increasing wealth. The call of to-day is, then, for the uplift of character,—the support of industry, education, art, and every means of culture; the encouragement of the higher life; and, above all, the deepening of the religious faith of the people; the rekindling of the spirit, that, clothed with her material forces, the great personality of this Nation may fulfil her divine destiny.

Rather heavy for a general audience, yet able and convincing, was the paper of the Rev. DR. CHARLES H. BABCOCK. He made the following points:

We ought to remind ourselves that money—the symbol of prosperity—has no moral character. Money is neither good nor bad. Money is a counter, or ticket, which shows that some one, some time, somewhere, has done a certain amount of work which the money represents. The work which it represents may be good or bad, but the money itself does not partake of the character of the labor which it represents. It is merely a mute witness that work has been done. Money is not conduct, and does not take the color of conduct, only in so far as it shows that human beings have conducted themselves laboriously.

Material prosperity influences the development of morality, and morality conserves the permanency of material prosperity, and thus the relation between them may be described as a relation of action and reaction. The practical interest this conclusion possesses for the

Church Congress is in the bearing it has upon the duty of the Christian Church in the premises. The great object for which the Church exists is the formation of character free from sin in God's great family on earth. She addresses ambition by revealing the undeveloped capacities of humanity; she presents the perfect man as the model and the stimulus for moral endeavor, and thus shows the reasonableness of the supreme law of life, which is "Be ye perfect."

If the Church would meet with the largest success in educating the children of men to obey the law of perfection, she must abandon some traditional positions that she may advance to other positions more commanding. She must not instruct her learners that poverty is a desirable condition or one helpful to salvation. She should strive to make men understand that the material affords ground, so to speak, for the moral to stand upon for its upward leap; while the moral by this employment of the material rescues it from all base appropriations and uses.

The Church should say that material prosperity is good as all things are good—in their use and not in their abuse; and if while saying this, the Church can so widen her reach as to be able to teach men how to become prosperous, she may thus earn additional gratitude from the ages by quickening the march of civilization in its progress through the world.

The Rev. Dr. PRALL, the first speaker, began as if he would call a halt on all the complacency that had been exhibited, but as he progressed he seemed to come into a better frame of mind. For example, note a part of his earlier observations, and also his conclusion:

It is said on authority that seven-eighths of the wealth of this land, speaking by the census of 1890, is held by one-eighth of the people, and that 1 per cent. of the families of the United States possessed larger wealth than the remaining 99 per cent. It is useless that the increase of wealth in the last 10 years has not been in the hands of the many. The increase of wealth in the last 10 years has been in hands of the few. The rich have grown richer and the poor poorer. If the common wealth of this country were so distributed that the poor would be raised up above the line of want and misery, and the rich would be reduced in their holdings to such a sum of money as would be necessary for the leading of a decent life, for the culture of themselves and their families, I think that prosperity would be a good thing.



REV. WM. PRALL, D.D.

I do not think that adversity is a good thing in itself, philosophers to the contrary notwithstanding. Lord Bacon said that fortitude is the virtue of adversity and temperance of prosperity. And fortitude, he said, is the more honorable virtue in morals. I do not agree with him. Temperance is the Christian virtue as we see again and again exemplified in the life of our Lord.

The question comes back to the individual. Does the prosperity of a man or woman conduce to their morality? President Hadley said—and I am surprised—that a man can spend his money on luxury if it does no harm, and on productions wherein there is no greater waste of land and labor than is proportionate to the enjoyment furnished to himself and others. What he should have said is this: That a man may spend his money on luxuries if he does no harm to others; and that a man may spend his money on productions, even if there be some waste of land and labor, if the result is a rational and Christian enjoyment according to our moral ways of life.

Great wealth has often times a deleterious effect upon character. The reason that religion languishes and declines at the present day is that the prosperous man and woman very seldom has the opportunity to exhibit in his or her life the fundamental virtue of self-sacrifice. The rich man gives out of his abundance and does it vicariously. He is robbed of that personal interest in the people for whom he does good. I have known millionaires who thought they were not made of the same good red clay you and I are made of. I do not believe that a man who has exercised temperance in the pursuit of wealth necessarily deteriorates in character, but I do see very often the effect in the second and third generations. How often do we see the children of the very wealthy become puppets on the stage of life.

Let us charge those who are rich in this world that they be not highminded, that they do good, that they be rich in good works, that they be ready to enact and ready to distribute.

One of the most interesting of all addresses at the Congress thus far was made by HAMILTON W. MABIE, editor and critic, not because it was telling for or against the subject, but because it was filled

with pretty figures of speech, incidents borrowed from readings, and seemed purposely to be filled with the entertaining character. Speaking throughout with a smile on his face, and maintaining a manner that seemed to invite enjoyment, it was no wonder he got the applause of the evening. Here are some of the bright things—but not all of them:

The apparent antagonism between two great forces in life, which has broken the soul of man into parts, set art in one place and science in another and religion in another—this great fallacy and heresy dates back to the earliest times. There have always been two views of life in the world. The view that a man must strip himself of his possessions if he is to save his soul, and the view that that is not an answer to the problem of life, but an evasion of it, and that the only spiritual solution of the problem is one that provides for the full expression of all the powers that are in a man and the full uses of all the sources of life. If we cannot meet a problem with all its factors we shall never solve it by escaping or evading them.

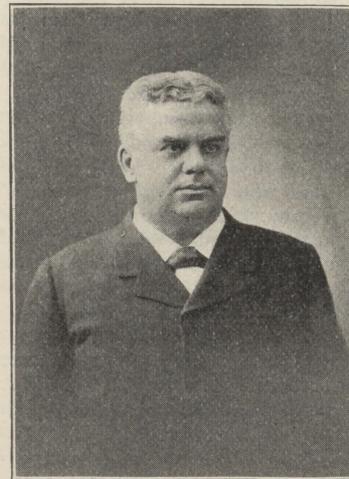
Man being what he is and world what it is, man is bound to be rich or to commit suicide: that is the only alternative. What does the tremendous increase in the wealth of this country mean? It means that two great new forces have come into our practical life. First is the discernment of what can be accomplished by combination and coöperation. The second and most important is the appearance of science in the business of the world. That great fact means that sources of wealth are to be uncovered that heretofore have been unsuspected. If you want to stop the production of prosperity close your colleges, stop your chemists, kill off your biologists, send your physicists somewhere else. So long as science is sending its forces and resources into the great markets of the world we are going to coin money in fabulous amounts. In a few centuries the world is going to become incredibly rich.

The test of man comes not when he has to work from 8 to 6, but when he has built his home and filled his larder and has his wardrobe, then the world finds out what he knows about life and what he is going to do with it.

It is idle to talk about the perils of prosperity, as if these perils could be avoided by avoiding prosperity. They cannot be avoided. The only thing that remains for us to do is to brace man to meet it. Poverty has perils as well as prosperity. It has the perils of meanness and sordidness and hardness and brutality and selfishness. Has not prosperity its obvious blessings as well as its obvious perils? Prosperity means the opportunities for generosity, such as the world has never seen. Last year one-half of 1 per cent. of the entire vast accumulations of wealth in the country was given by private persons to Education.

And yet there is a peril and a great one. Wealth has its problems and perplexities. But God has saved the world so many times when men have despaired that I have ceased to be troubled about the future. We may restrict the accumulation of wealth and individual fortunes, but the production of wealth itself can never be restricted. Therefore the real problem of the hour is essentially the problem of the Church. It is to brace the man to live equal to his opportunities. The problem is after all not to keep the man poor, but to make the man great.

DR. CANFIELD, Librarian of Columbia University but not long ago President of Ohio State University, made the closing address, although the Rev. Dr. Joseph N. Blanchard, late of St. James, Philadelphia, rose just at the end to make the point that one cannot serve humanity unless one has something with which to serve it. Dr. Canfield's remarks were, like Mr. Mabie's, absorbingly interesting, but truth to tell they were not very applicable to the subject. A man among men of large affairs, he related how different successful men had won their wealth, his point at the end of each incident being that these particular men, having served others in the making of property, and that property often held by poor people in the shape of stocks, deserved to have a few thousands or a few millions as the case might be on his own account.



DR. J. H. CANFIELD.

WEDNESDAY AFTERNOON.

On Wednesday afternoon, in the chapel of Grace Church, the Rev. Dr. Greer of New York addressed a large gathering, many of them his former parishioners. Among other things he said:

Expand, but don't expand too much. Don't water your stock, but do big things for Jesus Christ.

Dear old Grace Church! I want you to do something of this kind of work here. There is a great past behind you, but there is a greater future before you. Your rector is your leader, and with

work of this kind you will reach a class that you do not now reach—men who never go to church. They will see the kind of work that you are doing and will aid you. They have done this in New York. Make the life of your church permeated with the life of Christ.

ELECTIONS.

At a meeting of such members of the general committee of the Congress as were present on Wednesday, the old officers were re-elected, Dr. James H. Canfield and Mr. Hamilton W. Mabie were put upon the executive committee, and the following added to the general committee: the Rev. Dr. E. S. Lines, New Haven; the Rev. Charles J. Wood, York; the Rev. Dr. C. W. E. Body, New York; the Rev. E. H. Eckel, Williamsport, and the Rev. Dr. A. H. Vinton, Worcester.

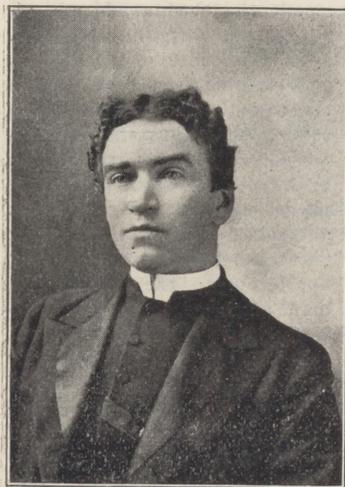
FOREIGN MISSIONS AND SOCIAL PROGRESS.

Thursday morning's session of the Congress had a phase of Foreign Missions as the topic. It proved a veritable missionary meeting. There was interest depicted everywhere, and the session reached high water mark to date. Social Progress was the phase of Missions set down on the programme and to their credit, every speaker and reader kept well to it. When speakers on Missions are treated with cries of "Go on! Go on!" and scowl at the man who has tapped the time bell, somebody must be interested. That happened to Dr. Lloyd, to Mr. Grant, and to Bishop Partridge, who closed the list of regular speakers, and in the case of the Bishop the audience did not propose to give up. The Rev. EVERETT P. SMITH, of Lewiston, Idaho, the first writer, spoke from service in the field, and covered many different peoples with his points. Among other things he said: "Civilization minus Christianity is a danger to the people; it leaves them open to new temptations. Native authority is weakened by the foreigner's contempt for it. But the object of Christian missions is not social, but spiritual, progress.

"But let us go to some of the lands where our missionaries are at work and review some of the work they are doing, remembering that degrees of social progress increase in difficulty of measurement." Mr. Smith considered first, conditions in China, where the chief characteristics of the people had been said to be deceit and conceit. Christian regard for human life had built there hospitals, and in more than the schools was the character of native converts to Christianity recognized. Honesty and uprightness in business and purity in personal living were some of the elements of social progress achieved in China through Christian missions. Through the same agency the 'one man and one woman' doctrine had become widely known in Japan. Japanese women educated by missionaries had become themselves in turn teachers of the women of their race. Christianity and that alone was able to combat untruth, which was another great defect in Japanese character. Those who were inclined to doubt the results of missions might learn from many a Japanese Buddhist, who, unable to accept Christianity for themselves, still urged it for the nation.

The Rev. PERCY S. GRANT, of the Ascension, New York, confined himself to matters personal to his recent travels or to what he had heard during them from first sources. The missionary will

do well, Mr. Grant thinks, not to go into philosophy in an argument with a Buddhist or Mohammedan. There the Asiatic is at home. Mysticism is the Eastern man's meat and drink, and if you tell him one miracle he will tell you two, and if you attempt two he will give you a hundred. It is idle to swap miracle stories with a man who wears a brown or a yellow skin. A missionary and a Mohammedan who were traveling together fell into conversation on Religion. The former related the story of Samson, and was asked where are now the gates. The missionary replied he did not know. "Well, there's the mountain," instantly replied the disciple of Mahomet. A Mohammedan, in another argument, declared he



REV. PERCY S. GRANT.

could not understand the miraculous birth of Christ. "You say—" he began. "No, I don't say," put in the missionary. "God says." The Mohammedan was satisfied. That was another matter.

Mr. Grant told of personal investigations of Oxford men at Calcutta and Cambridge men at Delhi, where the best thought of England is sent to influence and raise if possible the best thought of India, and how the experiment is comparatively a failure. Social progress is only to be looked for, he declared, as a result of Christian missions. The thing to do is not to throw philosophy at a philosopher, but to send a medical missionary to heal his wife. The power of the gospel is in good works. He was rarely so impressed by the reality of the love of God as when he came to

know of the nuns who daily and for years visit the outside of the Peking walls early in the morning, to see if they can find among the babes thrown out there any who haply are not yet dead, even if their unparental fathers think they are. That human beings can have that for a life task, and stand up under it, is proof that Christ-love is strong. He spoke of the family relations in Japan, pointing out the vast need for social progress, and of the lack of diversified industries in India, and said the teeming millions seemed to be waiting for jobs. Trade does not follow the flag half so much as it follows the missionary. The missionary goes to a town in mountainous Japan and a sewing machine follows soon after; to a jungle village in India, and a patent babies' food goes next.

GENERAL SECRETARY LLOYD, whose address was among the most thoughtful and yet the most practical of the whole Congress, began by saying that it is the business of the human family to make progress. Whatever builds up should be encouraged; broadly speaking, whatever does not should not be. Social progress means that every person shall have a chance, and Christian missions must help afford this chance to those who have it not or be ruled out of court. If Christianity cannot help social progress it must go the way of other religions that have been found wanting. Christian missions must prove that there can be no such thing as a complete society without the Church. Behind everything is the ideal, and who furnishes the ideal but God? Somewhere back of all great movements there has been raised up a man to take the place of a God in so far as holding up the ideal. Rome's ruin was in its ideal. Abraham was driven out of his first home by his ideal. Moses followed an ideal which God furnished him. The difference between Christ and other men is that He shows what man is when God touches him; what a man is like when God lives in him. When Christ came He did not upset Moses' institutions, because Moses had builded upon an ideal provided by the same Father. China has a lot of virtues. Its ideals are wrong. Wherever the idea of God is degraded, man becomes a slave. The trouble with pagan civilization was that Jupiter could be bought, and the security of Christianity is that it has a God who cannot be. Therefore social progress is man finding himself, and at the same time finding God within himself.

BISHOP PARTRIDGE of Kyoto selected as his illustration a boy in the Wuchang Mission School, in China. He proved the superiority of the mission school over the government school by saying the teachers in the former taught the heart as well as the head. The first, beginning in his career, has first to be taught confidence. He supposes that everybody lies, those over him among the rest. When he gains this he is taken to a play room—yes, missionaries go to China to play, when there is a distinct social progress point to be gained. It is as legitimate to put forward Christian progress by the kick of a foot ball as by the handing out of a tract, first making sure the kick is the right thing at the right time. The boys, as they progress, begin to found societies for mutual improvement. They take care of their room. Next they write letters to other boys. Chinese don't use posts much, not because they have poor ones, but because they don't want to; and he told the incident of a Chinese friend who didn't want his wife to learn to write, because, next thing he knew, she'd be writing him a letter.

When boys get a little older, and go back home, the chances are they take a crow bar and smash a hole in the front wall of the house, and put a window in; for Chinese houses that have not sent boys to school look like prisons; like dead houses. Next the boy hangs out a light, not a poor one; but a first class street lamp. Then he seeks to pave the street, and then he wants the government offices to look as well as the rest of the houses, and finally, growing higher in the scale of progress, he asks that war ships be used for war ships, and not to be hung with cabbages, and the bores of the guns used for storing bad cheese. Last of all, when the baby comes to the household, he does not wait till it contracts small pox and then go and pray in the temple, but he promptly has the baby vaccinated. The Bishop reached this point in an intensely interesting progress, when the bell sounded. He stopped, but cries from all parts of the hall came for him to proceed; that he had three minutes to his credit, etc. He did not come back, however, very much to his hearers' regret.

A change, or one might say a reminder of the fact that there are other ecclesiastical worlds than the one most in evidence at the Church Congress, came when FATHER OSBORNE, of St. John the Evangelist, Boston, wearing his cassock, reached the platform,—a volunteer speaker. He illustrated his points on social progress by a series of very short stories of South Africa missionary experience. Praising the *Spirit of Missions*, he urged his hearers to get the November and the August issues and place two pictures therein contained, side by side for examination. One would know the pictures because both are about Africa. He was called to settle a family difference. The man asked if he ought not to expect his wife to have for him at least one clean handkerchief, seeing he owned twenty-four? The man's father was a black heathen Kaffir; and he owned two dozen handkerchiefs. "That's progress," said the Father through his spectacles, and everybody applauded by laughing.

A servant fell asleep in his room, leaving the candle burning.

A light in a room late at night attracted the Father's attention and took him to the room. By the side of the bed was a spelling book which the man had dropped when his hand went weary. "An American boy might read in bed and fall asleep," observed the Father, again peering through his spectacles, "but his tutor would probably find on the floor a dime novel."

He visited a man who had a square house. That was progress, because most Kaffirs have round ones, a house for a wife, and sometimes as many as forty wives and forty round huts. This man had, in his square house, a chair and a stool. He occupied the chair and the Father the stool. The wife sat on the ground in the mud. Father Osborne protested and offered his stool to the woman. The man interfered. A year later, visiting the man again, he found him with a larger square house. Being invited to eat, he was given a chair at table, and in other chairs at the same table were the man, his wife, and three children. That's social progress, said the Father once more.

CLUBS AND CLAMS.

On Thursday afternoon, the Churchman's Club entertained members of the Congress to the number of above one hundred. They went by trolleys to the splendid Squantum Club grounds, and enjoyed a clam dinner—some said it was a bake, but the menu card did not so assert. Col. Goddard presided.

WAR FROM THE CHRISTIAN POINT OF VIEW.

The field night of the entire Congress was Thursday, when "War from the Christian Point of View" was the topic. There was just the faintest suggestion of the political, and some men seemed to line themselves up along so-called "Imperialism." The speakers were Captain A. T. Mahan of the United States Navy and member of the Peace Congress at the Hague last year, the Rev. L. H. Schwab of the Intercession, New York, Mr. Ernest Crosby, the son of his Presbyterian father of prominence in his day, the Rev. St. Clair Hester, of the Messiah, Brooklyn, who said in his address that he was born along the line of Sherman's march to the sea and just about the time the march reached the sea, the Rev. Dr. S. D. McConnell of Holy Trinity, Brooklyn, and the Rev. Dr. G. R. Van de Water, of St. Andrew's, New York, who was a chaplain in the Spanish War and served in Cuba.

In opening the debate, for it proved one, with an audience for judges which filled the hall and cheered all of the many opportunities, CAPTAIN MAHAN read a scholarly paper in which he mentioned at the opening the uneasy feeling which many Christians have, that war cannot be reconciled with the gospel. He pointed out the small anti-war party in England, but added on his own account that while he had no sympathy with war, and deprecated it as much as any person could, yet he thought that in our period of the world's history, war is necessary and is justified as an element of human progress.

Christianity deprecates war as an evil; it does not, as exemplified by its highest exponents, reject it as necessarily evil. The most conspicuous apostles of the extreme position in condemning war are not now Christian believers. In illustration of this remark I would cite on the one hand Herbert Spencer, Frederic Harrison, and John Morley; on the other, the present Bishop of Durham, whose position in deprecation of war appears to me as advanced as is consistent and conservative recognition of Christian authorities.

This feeling that war is irreconcilable with Christianity, if it becomes conviction, rejects implicitly the proposition that war is remedial: for so far as this proposition is true, viz.: That war is a remedy for greater evils, especially moral evils, war is justified. War in short, is justified as an element of human progress, necessitated by a condition of mankind obviously far removed from Christian perfection, and, because of this imperfection, susceptible of remedy.

War is an evil, but it is not itself evil—a very different thing; amputation is an evil, but not evil. I admit that were the universal world living a life of Christian perfection, war would be unnecessary and wrong; and finally as the world is doubtless progressive, I gladly concede the duty of minimizing the frequency.

Shall the nation do right and suffer, or do wrong and suffer? What would be the answer of Him who commanded not to fear the destruction of the body, as compared with that of the soul? Is militarism really more deadening to the spirit than commercialism?

As regards the utterances of our Lord, which apparently discourage the use of force, they have doubtless had upon the minds of men an effect that is in direction just, but misproportioned. The close of our Lord's career on earth introduced into the energizing of the Christian dispensation changes of a momentous character. We are less apt to remark, but it bears strongly on the subject of war from the Christian standpoint, the strictly analogous utterance, "Now he that hath no sword, let him sell his cloak and buy one, for the things concerning me have an end." The spiritual things concerning Him ended not then nor since, but unless the sword was to be bought for ornament, not for use, the use of it in the approaching stage of His dispensation is recognized, nay, authorized. As regards the words "My kingdom is not of this world," they are, if rightly understood, as true now as ever. St. Paul, after

the Lord's departure, reaffirmed, "The weapons of our warfare are not carnal." In physical correction of evil the sword acts within its sphere; it has no power over intellect or moral assent. Attention, however, fails to observe that our Lord's consecutive expression accepts without implication of rebuke the probable course of an earthly state, confined, in redressing evil, to earthly weapons.

We have our natural faculties; we have the revelation of God's will in the Bible; and we have the Holy Ghost for guidance. We have further the sword committed to us for a present distress which, in the recent light of Armenia, of Cuba, and of China, it is not too much to affirm, has not yet passed away. These are our leading data upon which, as to action, Conscience must reach its decision and issue its mandates. If I am asked what are we to think when two consciences, both presumably equally honest and Christian, reach opposed conclusions as to right and wrong, it is sufficient to recognize the facts upon which turns all St. Peter's arguments, in Romans xiv. "To him who accounteth anything to be unclean, to him it is unclean." Such an one, individual or nation, must obey his conscience. To this dilemma of Conscience as to War, Peace presents a close analogy of its own. In the providence of God or through the weakness of man the most successful Government is that carried on by communities of free men, of which it is a commonplace that a healthy opposition, the clash of parties, conscientiously differing, is an indispensable feature. The case is precisely analogous to that of two nations warring for a principle; of which our own history furnishes an illustration in the war between the North and the South. Honest collision is evidently a law of progress, however we explain its origin; whether that be in the ordinance of God or in the imperfection of man.

From the conclusion of Captain Mahan's careful paper for fully an hour there was a tide of argument, some of it bordering on the sensational, against war, and at times holding up the Christian Church to scorn for its alleged shameless league with wars past and present. Christian ministers were charged with favoring war, some of them at least, and it was pointed out by Mr. CROSBY that the anti-war party in England was made up of Herbert Spencer, John Morley, Frederic Harrison, and others, all infidels and at least not Christian, while the whole English House of Bishops was arrayed on the side of war. The severe statements of the last named, and to some extent the flowery generalities of the Brooklyn rector, brought to the front, as volunteer speakers, the Rev. Drs. MCCONNELL and VAN DE WATER, the former to say that he rose to set good Christian people right in their minds if possible, and the latter to protest that the young speakers, while not intending to do so, had done harm, and had put the Church and Christians generally in false positions.

REV. L. H. SCHWAB.—"That it may please Thee to give to all nations unity, peace and concord."

So we pray. From our earliest childhood we have been led to think of peace as the greatest blessing. Our highest ideals have been associated with peace. We have believed that the best sense of mankind has always been for peace. Even the heathen poets sung the glories of peace and the horrors of war. But a new doctrine is abroad and we are startled and amazed to be told that too much peace is bad and war is good. The man within is challenged. What shall we say to this challenge? Shall we, the proud heirs of 18 centuries of Christianity, shall we now say that the dream of humanity was an ignoble dream? That the ideal that through all these ages has filled the hearts and efforts of the past has been an unworthy ideal? Shall we say that we have been mistaken?

A new teaching has come to us in two different forms. The premise is that war has been the means by which civilization has lifted to higher levels. The power of Assyria and Egypt was the higher religion. The sword of the Greek Alexander and the Roman Scipio were factors in the cause of civilization. God has doubtless used war as one of the means of raising man to higher levels of life. So far we agree with the apostles of the new religion. But here we part—on this premise that man should use war as a means of progress. The contention that we should fight in order to civilize is illogical and unchristian. Nevertheless, it has a fascination for certain minds. They are dazzled by the great achievements of past times, the high deeds of mighty conquerors, the Alfred, the Charlemagne, the Alexander, the Caesar—the names come thronging into the mind of those who, by the sword, have cut their way upward for the people and for mankind, and who, though warriors, have left the memory of benefactors.

I now turn to the other aspect of our subject—the claim that we need war as a correction for the progressive degeneration of the race. It is to be noticed that this claim is commonly made by those who are prone to confuse manliness with bumptiousness. You will therefore rarely hear it put forth by the professional fighter, for the American officer, who has so often proved himself terrible in battle, is of all men the least bumptious, the most gentle and unassuming. The apostles, whatever their ideas of manliness may be, tell that prolonged peace causes a loss of physical courage and that a nation whose physical courage is impaired is incapacitated for self-defence and will go to the wall.

The public life of democracy depends upon nothing so much as upon the existence of the sense of responsibility and of moral

courage, and it cannot be enough insisted upon that these virtues have no relation to physical courage. Policemen are undoubtedly brave men and if the claim in behalf of physical courage be true, policemen ought to be the very ideal of civic virtue. This may be so in Providence, but we who live in New York, have our doubts.

We need a more strenuous life, but the strenuousness we need is the strenuousness of high thinking, of strong convictions, of honest dealing, and above all, we need strenuousness and backbone in the politician. But these things war will not bring. War appeals strongly to a certain instinct of our nature. A halo rests upon the daring deed, the bold achievement, the sudden triumph. There is a nobility, and a glory in war, but it is the war which is forced upon people, when a nation, stung to the quick by intolerable oppression, rises against a haughty foe and shakes off its yoke, and when the clash of arms comes as the culmination of impressive conflict between right and wrong, and when a people rises in the strength of its moral convictions to wipe out in blood the stain which has too long sullied its fair name.

I have often assisted at a ceremony which seems to me in pathos to surpass almost any that I know. It is when the children of our public schools salute the flag. To them it is but a perfunctory performance, but I see the parents of those children and I know what the flag means to them. Many came to our shores from foreign lands, and they love the Stars and Stripes because it means to them freedom from the oppressions and burdens of nations whose traditions are all of war. It means the equal opportunities which come to all in the land which loves peace and whose genius is for peaceful development. I believe to-day the Church is called to speak in no uncertain tones of the question of war from the Christian point of view.

The audience here joined vigorously in singing "The Son of God goes forth to war," after which Mr. Crosby spoke.

MR. ERNEST CROSBY.—Do you recall the wave of horror that passed over the whole world at the news of the burning of the Hamburg-American ships at Hoboken? The report of the death and agony of the imprisoned victims was so frightful that one could hardly read it through. Again we were startled at the account of the explosion on Warren street, New York. We are horrified at these things. And yet we Christians are taking an active and voluntary part in the production of explosions and conflagrations precisely like these.

The Church has thanked God for that and two Christian Admirals have tried to wrest from each other the responsibility for that hideous sin—the destruction of the Spanish fleet. Suppose Jesus had really said: "Blessed are the war makers," "Hate your enemies," what better way could His followers find for carrying out His injunctions? And yet these things are but the outward signs of an inward and spiritual horror.

War means hate. We read in the account of battles how soldiers have insisted upon being taken back to wreak vengeance upon the enemy. We have the testimony of Gen. Howard, a true type of the Christian soldier, who tells us of the Christian soldier who told him these words: "I cannot bear to go into the presence of God so angry as I always become in battle." Of course it is so. And what are we to think of the distinguished English Colonel, a favorite in English society, a commander of one of the crack regiments in South Africa, who, while lying wounded on the battlefield, shouted to his soldiers to "exterminate the vermin?" And of Baden-Powell, who says in his recent book on scouting, that man-hunting is a better game than football. The ordinary word in the English language for a bayonet charge now is "pig sticking." Here is a letter from an English officer printed in the *London Times*, which says: "After the enemy were driven out our squadron pursued, and some excellent pig sticking ensued for about 20 minutes, being about 60." And the *London Times* has not one word of comment to make upon the letter! What does Rudyard Kipling say in his poem about the torpedo? He speaks about "the hate that moves the hand that sends it upon its mission of destruction." This is not the mere abuse of war, but the essential spirit of war. There could be no war without it.

One of our volunteer Colonels at Santiago summed up the whole business. He told his men in one of his skirmishes to "Give the Spaniards hell,"—and they did. These are words that a Bishop might have used under the circumstances. We, as Christians, have no business to sanction such circumstances. Gen. Sherman told us long ago that war was hell. If you want to talk against war all you have to do is to make a string of quotations from the writings of the great warriors.

War is hell because it transforms men upon the battlefield into devils. Isn't it strange how the terminology of hell fits into the description of war?

War is hate; Christianity is love. On which side should the Church be ranged? War is hell. The Church is, or ought to be, the kingdom of heaven. What possible truce can there be between them? And yet I am sorry that Capt. Mahan is right, and that the Church does favor war. I venture to say that none of us before to-night has ever heard a sermon against war. There has been a crusade against war in England for the last year or two, but the influence of great men has been used on the side of bloodshed. How is it in France? The Church unanimously supporting the military

conspiracy against Dreyfuss, and leaving it to the free thinker Zola to say, "What would Jesus do?"

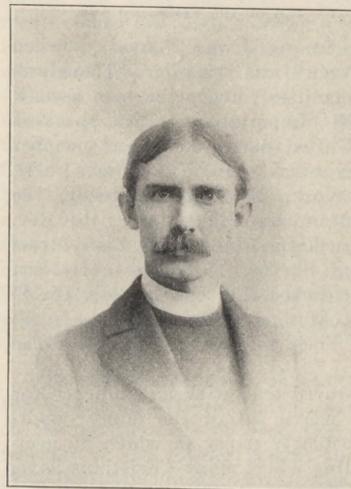
In our own country there has been a serious attempt made against war as war. Has not the vast preponderance of the Church been cast against that movement? Has there been a single religious newspaper in favor of peace? I have spoken in audiences of the common people on this subject of peace, and they have cheered my sentiments to the echo. I have spoken to audiences of educated Christians, and have always found them cold. The only time I have had an audience unanimously against me was when I was invited to address a meeting of Presbyterian ministers.

Is it strange that outsiders criticize the Church? How better may we help foreign missions than to compel our government to carry out the Christian principles held by a majority of its people? Is the Church, this Church of ours, is it at the head of the abolition movement? Garrison and Phillips were not Churchmen. The world is going to condemn war. What is the Church going to do? Is it going to let God use it, or is it going to imagine that the love for which it is supposed to stand can be represented fittingly by a bombshell?

It took the REV. ST. CLAIR HESTER some moments to get started, but he showed when he did, some of the qualities which doubtless helped to lead the Messiah congregation to put him, young as he is,

at the head of so great parish, and in succession to a man of so much prominence in the Diocese. He began by telling the incident of the introduction of military drill into St. John's College, Shanghai, only to find the Chinese parents objecting, and saying they did not propose to have their boys taught the occupation of criminals. War has made many a man bad. Why not use it to make bad men good? Why not learn from the Chinese, as probably we can, to make war remedial, and confine soldiers to the criminal class?

When the Czar of Russia issued an invitation to the nations of the world to cooperate with him in an endeavor to lighten the burdens of war, Mr. Kipling said that the Czar



REV. ST. CLAIR HESTER.

was a bear that was trying to look like a man in order to catch the unwary traveler. Mr. Mead of Boston said it was better for a bear to look like a man than for a man to look like a bear.

The Christian viewpoint is higher up, far above that of any trade centre, parade ground, or stock exchange. The Christian viewpoint is a viewpoint of Jesus Christ, and the sweep of His vision is from world's end to world's end. Following Jesus as our guide, how does this activity of war impress itself upon the reason, the intelligence, the conscience of the Christian man?

Here lies a beautiful land. Suddenly upon the horizon of this fair domain arises a cloud, small at first, but which spreads so rapidly that the fleetest runner cannot leave it behind. Under its influence father turns against son, neighbor against neighbor, and they beat and cut each other to pieces. Blood flows like water, the carnage is awful, heart-rending, terror-striking. This is war. It stains, blights, and destroys everything. The land once fertile and smiling becomes a barren waste. That is the result of war.

Let us scorn and reject the silly notion that killing one another is the only method of settling differences. The only way to judge aright in this matter is to ascend to the high moral attitude of Jesus Christ. If the dominant activities of a nation be military, the result is barbarism; if pacific, the result is civilization. If there is a commingling of the two, the result is a sort of compromise such as we have in England.

What are the offsprings of war? Jealousy, brutality, dishonesty, despotism. War depreciates values, decreases exports, stifles industry and trade, piles up debts, and squanders the means wherewith to pay them. There is no money in it, but a vast deal is lost by it. It is the greatest of evils.

Yet war has its advocates, even among the duly accredited ministers of the Prince of Peace. They claim that it stimulates courage. What was the most splendid instance of courage in the late war with Spain? Was it Dewey sailing into Manila Bay, or Sampson pounding Cervera's squadron to pieces? No, Capt. Phillips standing on the deck of the Texas before the smoke of battle had cleared was saying: "I believe in God the Father Almighty, comrades, uncover and thank Him for what He has done."

I believe there is a new era coming as a result of the conference at The Hague, when war will no longer be tolerated. The struggle for life is to be succeeded by the struggle for the life of others. The sign of the times is written on the horizon of man's thoughts and desires in letters of fire.

[Continued on page 151.]

Diocesan Conventions.

ALBANY DIOCESAN CONVENTION.

THE thirty-second annual convention of the Diocese of Albany brought to the city on Tuesday, Nov. 13th, many clergymen and lay members. At 7 o'clock there was a first celebration of the Holy Communion at All Saints' Cathedral. Matins were said at 10 o'clock and the second celebration of Holy Communion was at 10:30. The Introit was "O Saving Victim, Slain for Man," by Gounod, and the choir also sang the *Kyries*, *Gloria Tibi*, and *Credo*, from the *Messe des Orpheonistes*, by Gounod, the full, rich tones of the organ and voices penetrating to every corner of the Cathedral. Bishop Doane then delivered his address, from which we made selections last week.

The convention in the afternoon, sitting in Graduates' Hall, listened to reports from the several committees. The Standing Committee reported only routine business. The diocesan branch of the Woman's Auxiliary to the Board of Missions showed expenditures for the year past to have been \$9,316.97, used in the purchase and placing of 140 missionary boxes within and without the Diocese. This sum also represents other contributions.

Two amendments to the constitution of the Diocese were adopted, the first to give the Bishop and the Standing Committee the right to postpone the date of the meeting of the convention for good cause, and the second to change the date of the meeting of the convention from the Tuesday after the tenth day of November to the Wednesday after the tenth day of November.

In the diocesan fund there was a balance on hand last year of \$529.92. The receipts during the year were \$2,949.21, making a total of \$3,479.13; expenditures, \$2,766.11; balance on hand, \$1,013.62. For the fund for theological education there was received \$365.66; for the clergy reserve fund, \$50.04.

The Bible and Common Prayer Book Society reported that during the year there had been distributed, free of cost, 159 Bibles, 2,533 Prayer Books, 26 Greek Testaments, 1,460 Hymnals, 40 Psalters, and 177 other books. This was at a cost to the Society of \$967.46. The total receipts were \$1,475.06; expenditures for all purposes, \$1,083.86; balance on hand, \$391.20.

There were received for the aged and infirm clergymen \$1,919.85, and the disbursements amounted to \$1,350, leaving a balance of \$569.85. For the fund for the widows and orphans of clergymen at Cooperstown, the total receipts were \$968.49; disbursements, \$800; balance on hand, \$68.49.

The treasurer of the Orphan House of the Holy Saviour at Cooperstown reported receipts \$16,608.16, disbursements \$16,409.70, leaving a balance of \$217.46. There has been an average of 90 children taken care of at this institution during the past year.

The convention took a recess at 5:30 o'clock for evensong. A missionary service was held at the Cathedral at 8. After the service, the Rev. F. M. Cookson of Gloversville read the report of the Board of Missions, showing that 61 missionaries are at work in 112 stations. Colonel William G. Rice, the treasurer of the Board of Missions, reported the receipts for the past year to have been \$16,959.18; the disbursements \$16,926.78, leaving a balance on hand of \$32.40. The diocesan missionary, the Rev. J. N. Marvin, gave the details of the services held in the different places in the Diocese. The Rev. Dr. Prall of St. Paul's Church, Albany, presented the report of the committee on diocesan missionaries. The Rt. Rev. Cleland K. Nelson, Bishop of Georgia, then delivered a scholarly address on foreign mission work.

SECOND DAY.

The convention came to a close in Graduates' Hall Wednesday afternoon. A highly complimentary resolution was adopted, setting forth the Bishop's recent part in the service in St. Paul's, London, and commenting on the close ties between the Church here and the Church of Great Britain. The resolution reads:

"WHEREAS, His Grace, the Archbishop of Canterbury, honored the Bishop of this Diocese of Albany last spring by extending to him an invitation to preach the sermon in St. Paul's Cathedral at the opening service in commemoration of the founding of the venerable Society for the Propagation of the Gospel in Foreign Parts, through whose agencies the Church in this land received long nursing and fostering care; be it

"Resolved, That we, the members of this convention, tender our thanks to the beloved Bishop of our Diocese for his ready acceptance of the invitation and the distinguished manner in which he performed the important duties assigned him on that great occasion by which the bands between our Church and the Church in Great Britain have been made stronger. In the singing out of the head of our Diocese for such a task we feel that it was a just recognition of his eminent abilities, of his success in his episcopate and his far-famed missionary zeal. Not only so, but this Diocese and the whole American Church have been honored in the selection made by the Archbishop. We also congratulate our Bishop on the new honor bestowed on him in the degree of Doctor of Divinity given him recently during his visit abroad by the eminent institution of learning, Trinity College, Dublin.

"Resolved, That the Bishop be requested to furnish a copy of the sermon preached before the venerable Society and also a copy of the form

of words by which the degree from Trinity was conferred on him for publication and permanent preservation in the journal of this convention."

The following committees and deputies to the General Convention were elected:

Standing Committee: The Rev. Messrs. Wilford L. Robbins, Fenwick M. Cookson, James Caird, J. Philip B. Pendleton; Messrs. Norman B. Squires, John I. Thompson, John H. Van Antwerp, Robert C. Pruyn.

Deputies to the General Convention: The Rev. Messrs. W. W. Battershall, D.D.; Joseph Carey, D.D.; Edgar A. Enos, D.D.; R. M. Kirby, D.D.; Messrs. Leslie Pell-Clarke, Spencer Trask, John I. Thompson, Louis Hasbrouck.

Provisional Deputies to the General Convention: The Rev. Messrs. G. D. Silliman, Richmond Shreve, Sheldon M. Griswold, C. M. Nickerson; Messrs. G. Pomeroy Keese, Francis N. Mann, John D. Henderson, William G. Rice.

Members of the Missionary Council: The Rev. J. Philip B. Pendleton, D.D., and Mr. Louis Hasbrouck.

Trustees of the episcopal fund: Messrs. J. H. Van Antwerp, W. Bayard Van Rensselaer, Charles W. Tillinghast, 2nd; Dean Sage, Robert C. Pruyn.

Trustees of the fund for aged and infirm clergymen: Messrs. Norman B. Squires, Lewis R. Parker, and Walter A. Wood.

Trustees of the fund for widows and orphans of deceased clergymen: Messrs. C. W. Tillinghast, Amasa J. Parker, and Andrew B. Jones.

Trustees of the Orphan House of the Holy Saviour at Cooperstown until convention, 1902: The Rev. W. W. Battershall, the Rev. Charles Temple, Mr. G. P. Keese.

Trustees of the Diocese until convention, 1903: The Rev. Joseph Carey, S.T.D., Mr. John Hudson Peck.

Board of Missions: Archdeaconry of Albany, the Rev. W. W. Battershall, D.D., Mr. J. H. Van Antwerp; Archdeaconry of Troy, the Rev. Charles M. Nickerson, D.D., Mr. George A. Wells; Archdeaconry of the Susquehanna, the Rev. James E. Hall, Mr. James Stewart; Archdeaconry of Ogdensburg, the Rev. Walter H. Larom, Mr. Louis Hasbrouck; Diocese at large, the Rev. Fenwick M. Cookson, Mr. William Kemp.

The Rt. Rev. President appointed as the board of diocesan examiners in religious knowledge, with himself, the Rev. Messrs. George G. Carter, S.T.D.; Charles M. Nickerson, D.D.; Frederick H. T. Horsfield, Thomas B. Fulcher, Alonzo C. Stewart, and Mr. James Russell Parsons.

The commission on Church Work among the Deaf and Dumb was the first to report this morning. Upwards of 700 deaf and dumb persons come under its observation. The past year was most encouraging in the amount of offerings and in the number of services. The treasurer's report showed this condition of finances: Offerings received, \$402.44; disbursements, \$323. The total receipts, including balance on hand, is \$567.45.

The committee on the episcopal fund reported that the receipts and disbursements were \$2,737.97.

The committee on amendments to the constitution of the General Convention said it concurred especially in the alterations for the establishment of provinces and courts of appeals.

The Bishop of Georgia was honored with a seat next to Bishop Doane's in the convention, and a vote of thanks was given the former for his able address at the missionary service last night.

MICHIGAN CONVENTION.

THE Diocesan Convention of Michigan was preceded by a Missionary Day on Tuesday, Nov. 13th, at which there was a celebration of the Holy Communion with sermon by the Rev. J. C. H. Mockridge, and discussions of various phases of Missions in the afternoon, by the Bishop of Marquette, Mr. John W. Wood, and others. Next day the convention proper opened with the Holy Communion, the preacher being the Rev. C. H. I. Channer of Adrian, who spoke from the text, "Why stand ye here all the day idle?" After the service, organization was effected by the re-election of the Rev. S. W. Frisbie for the twenty-second time. The Bishop also delivered his annual address.

On motion of the Rev. Dr. R. W. Clark, resolutions of greeting were ordered sent the officers of the S. P. G. in London. The support of the mission work of the Church in the new dependencies of the United States was introduced by the Rev. C. L. Arnold, and a committee appointed to consider how the Diocese might assist in that work. In the evening a missionary session was addressed by the Rev. W. S. Sayres and others.

MISSION BOARD REPORT.

Mr. Howarth read the financial report of the Board, showing the receipts and disbursements. Heretofore, it has been the custom to receive pledges from the different churches both for the missionary work and the diocesan expenses, but it has not proved satisfactory for various reasons. In view of this a resolution which had been prepared was adopted, providing that hereafter the money raised annually for these purposes shall be assessed on the parishes and the organized missions in order that each shall bear a just share. The committee having the matter in charge, prepared a graduated scale, the basis being derived from the amount of the current expenses of the various parishes.

The amount needed for diocesan purposes was estimated at about

\$3,000 and for missionary purposes at \$8,000 and the apportionment was made between the various churches.

SECOND DAY.

Next day there was a report presented by the Rev. Wm. Gardam on behalf of the Sunday School Commission of the Diocese, in which it was suggested that men should give more attention to Church and Sunday School work, and that one day in October be devoted especially to Sunday School matters, on which special speakers should be assigned to every Sunday School in the Diocese.

In the afternoon there were suggestions of various minor changes in the Canons, the principal of which referred to the establishment of new missions, in which an attempt to effect a change was defeated. Various reports showed the Diocese to be in a prosperous condition, though attention was called to the fact that for some years no additions have been made to the principal of the episcopal fund of the Diocese.

At the election of the present members of the Standing Committee, the treasurer, and the registrar, were all re-elected. For General Convention were chosen: the Rev. R. W. Clark, D.D., Rev. Henry Tatlock, Rev. John McCarroll, M.D., Rev. W. O. Waters, Theodore H. Eaton, W. H. Withington, S. D. Miller, and H. P. Baldwin. The provisional deputies were selected as follows: Rev. R. E. Macduff, Rev. R. B. Balcom, Rev. S. W. Frisbie, Rev. W. D. Maxon, D.D., Thomas Cranage, J. C. Smith, Jr., Samuel Post, and William C. Maybury.

It was ordered that the next session of convention be held at the Church of the Messiah, Detroit.

CHURCH CLUB BANQUET.

On that evening, after the adjournment of the Convention, the banquet hall of the Wayne Hotel was filled by members and invited guests of the Church Club, the latter comprising all the members of the Convention. Among the after dinner speakers were Dr. R. M. Wenley, Professor at the University of Michigan, the Rev. Dr. Jones, President of Hobart College, the Rev. Frank Du Moulin of Chicago, and the Rev. Charles E. Woodcock, of Detroit.

MICHIGAN CITY COUNCIL.

The second annual Council of the Diocese of Michigan City has just completed its sessions, and in reply to your request I beg leave to enclose herewith a brief statement of what has transpired in connection with this meeting. It is the custom in our Diocese to have the annual meeting of the Woman's Auxiliary on the day preceding the assembling of the Council itself, and in accordance with that custom the Auxiliary assembled on Tuesday, November 13th, at 2:30 p. m. for its business session. While the attendance of delegates from the various parishes was not as large as it is hoped it may be, still it was so largely in advance of the meeting of last year that it was most gratifying to all concerned. Reports of the work done during the year were made by the President, Secretary, and Treasurer, and an outline presented of what it is hoped to accomplish during the coming year. The specific business having been finished, the Auxiliary listened to a most interesting and instructive address by Mrs. John Henry Hopkins, President of the Chicago Branch of the Woman's Auxiliary, who by invitation of the Michigan City Branch, was present as their guest. At the close of Mrs. Hopkins' address, the Bishop of the Diocese laid before the Auxiliary a review of the present condition and needs of the Diocese of Michigan City, and requested so far as possible the earnest coöperation of the Auxiliary in accomplishing the work of the year. The afternoon's meeting closed with pledges for the coming year, the money so pledged to be appropriated by the officers of the Diocesan branch.

In the evening the annual sermon before the Auxiliary was delivered in the Cathedral by the Rev. James S. Stone, D.D., Rector of St. James' Church, Chicago. Divine service was said by the Rev. W. S. Howard, Dean of the Cathedral. Dr. Stone's sermon was a most earnest and eloquent plea for the energetic conduct of the Church's missionary work built upon absolute faith in its necessity, value, and importance, as well as in the obligation laid by God upon man to do this work.

Wednesday morning, November 14th, there was an early celebration of the Holy Communion for the Auxiliary at 7 a. m., the Rev. Edward W. Averill of Peru being the Celebrant. The Council of the Diocese assembled at 10:30 a. m. with a celebration of the Holy Communion, the Rt. Rev., the Bishop of the Diocese being Celebrant, the Rev. A. W. Seabrease, Gospeller, the Rev. George P. Torrence, Epistoler. The Council's sermon was delivered by the Rev. John Henry Hopkins, Rector of Epiphany Church, Chicago. The preliminary organization of the Council was had and a recess taken for lunch, after which the organization was completed by the election of the Rev. Walter Lockton as Secretary. The Bishop then delivered his annual address, which contained a review of the work of the Diocese, and made special mention of the munificent gift to the Diocese of an Episcopal residence by Mr. John H. Barker of the Cathedral parish. This residence has already been begun. The foundation is in and it is hoped that the work will

progress rapidly and be completed in the early spring. Bishop White's address dealt largely with the routine work of the Diocese.

He concluded his address by paying a high compliment to the work of the Woman's Auxiliary during the year past. The usual amount of routine business followed the address.

The elections resulted as follows:

Secretary—Rev. Walter J. Lockton.

Treasurer—Mr. Walter Vail.

Registrar—Mr. H. B. Morris.

Chancellor—Mr. Stuart McKibben.

Financial Secretary—Rev. L. W. Applegate.

Standing Committee—The Rev. Messrs. A. W. Seabrease, J. H. McKenzie, W. W. Raymond, E. W. Averill, F. M. Banfil.

Committee on Funds and Finance—The Rt. Rev. the Bishop of the Diocese, *ex officio*; the Chancellor of the Diocese, *ex officio*; the Treasurer of the Diocese, *ex officio*; Hon. John H. Barker, Mr. Robert H. Carnahan, Mr. Edmund Morris.

Examining Chaplains—The Rev. Messrs. J. H. McKenzie, Wm. Galpin, W. S. Howard.

Trustees of Kenyon College—Rt. Rev. John Hazen White, D.D., Mr. J. G. Mott.

Clerical Deputies to the General Convention—The Rev. Messrs. J. H. McKenzie, A. W. Seabrease, E. W. Averill, W. S. Howard.

Alternates—The Rev. Messrs. E. L. Roland, W. J. Lockton, L. W. Applegate, W. W. Raymond.

Lay Delegates—Messrs. Robt. H. Carnahan, Stuart McKibben, Walter Vail, and Hon. Jas. S. Dodge, Jr.

Alternates—Judge John Mitchell, Messrs. C. D. Gorham, Edmond Morris, Chas. E. Truesdell.

The Constitution and Canons which have been in the process of construction for a year past were tentatively adopted until the meeting of the next Diocesan Council. With the completion of other routine work, with great harmony prevailing throughout the Diocese and great zeal for its work actuating its clergy and laity, the Council adjourned after prayers with the benediction by the President.

A BLESSED MARTYRDOM.

"A BLESSED MARTYR," such was Cromwell exhorted to be. Blessed in soul if torn in body has many a Protestant and Roman Catholic missionary and native convert been during the past three months. One of these latter, participating in a prayer meeting just before starting back to a vilillage near Tien Tsin, where he knew he would be courting death by the Boxers, prayed, "O Lord, we rejoice in persecution, as Thou hast taught us, and as Thou knowest it is harder to live a martyr life than to die a martyr death grant us grace to offer this smaller service acceptably when Thou shalt call upon us. Should any, like Peter, deny Thee in the hour of trial, O Lord, wilt Thou turn and look upon him as Thou didst upon Peter, and by that look call him into the life of witness with that power with which Thy disciple of old was called." A few weeks later this man, with sixty other Chinese bearing the name of Christ, was killed by the Boxers.—*The Congregationalist*.

IT SOMETIMES pays for a learned counsel to be up in matters of literature as well as of the law. The *London Morning Post* relates that in a recent Bow Street case in which a bookseller was being tried for selling an English translation of the celebrated "Heptameron" of the Queen of Navarre, the defendant's counsel suddenly asked the police witness whether he regarded "Tom Jones" as an improper book. The witness had read it, and unhesitatingly answered "I do." "Are you aware," said the Socratic counsel again, "that the novel in question was written by a former chief magistrate of this court?" This reminiscence of the long-forgotten fact that Fielding—who had studied law at the University of Leyden—was once justice of the peace for the county of Middlesex, settled the question of the standing of "Tom Jones" and "The Heptameron," and the jury promptly acquitted the bookseller.

WHAT then can we say to our golfer? Suppose you are a communicant, or a worshipper in one of our Churches—for that is the only one we now have in mind. To begin with, let nothing rob you of your Sunday worship—the early celebration if there be one—the forenoon service and the evening service, if you can manage it. Do something, too, if you can to brighten another with a visit or a kind deed. If Sunday visitors come have it understood that you are not "at home" during church-going hours, though welcoming them to go with you or to release you for the time. Then when the question of Sunday games comes up decide conscientiously for yourself whether you find it lawful for you to engage in them. Then think a little further of the general looseness of Sunday observance and the effect of your example as a Church member or a leader, and remembering that what is lawful is not always expedient—take our advice and DON'T.—*Pacific Churchman*.

RUSKIN once said: "Do not think of other's faults. In every person who comes near you look for what is good and strong; honor that, rejoice in it, and, as you can, try to imitate it."

THERE is no victory possible without humility and magnanimity, and no magnanimity or humility possible without an ideal.

NEW YORK LETTER.

BISHOP POTTER'S PROTEST.

THE Diocesan Convention, at its meeting in September, asked Bishop Potter to investigate reports of flagrant vice on the East Side, and if the facts warranted, to make a protest to the Mayor of the city. The Bishop made his investigations, but withheld them pending the general election, fearing that political significance might be thought to be in part his aim. He has now sent the protest to Mayor Van Wyck. He begins by stating the existence of the Church's work on Stanton Street, as "of a missionary, educational, and social character." He states that:

"It is not only a center for the ministrations of religion, but also for training in various arts and handicrafts, for a free library, gymnasium, cooking, sewing, and other schools, etc., and as such, for those whose lives are often hard and narrow, and whose pleasures and privileges are few, it has been recognized as an important factor in promoting the virtue and good order of the communities to which it ministers."

He states his desire to bring to the notice of the Mayor a "vulgar and brutal absence" of "decency and good morals," in connection with his own representative. The Bishop continues:

"The personal element, so far as he is or I am concerned, is of the very smallest consequence. But the thing that is of consequence, sir, is that when a minister of religion, and a resident in a particular neighborhood, whose calling and character, experience and truthfulness are all alike widely and abundantly recognized, goes to the headquarters of the police in his district to appeal to them for the protection of the young, the innocent, and the defenseless against the leprous harpies who are hired as runners and touters for the lowest and most infamous dens of vice, he is met not only with contempt and derision, but with the coarsest insult and obloquy."

The Bishop then enumerates the specific insults offered to the Rev. R. L. Paddock, which are already known to the public. He adds:

"I affirm that such a virtual safeguarding of vice in the city of New York is a burning shame to any decent and civilized community and an intolerable outrage upon those whom it especially and pre-eminently concerns. I am not, I beg to say, unmindful of the fact that the existence of vice in a great city is practically an inevitable condition of the life of such a community. I am not demanding that vice shall be 'stamped out' by the police or any other civil authority. That is a task which would demand for its achievement a race of angels, and not of men.

"But I approach you, sir, to protest with all my power against a condition of things in which vice is not only tolerated, but shielded and encouraged by those whose sworn duty it is to repress and discourage it, and, in the name of unsullied youth and innocence, of young girls and their mothers who, though living under conditions often of privation and the hard struggle for a livelihood, have in them every instinct of virtue and purity that are the ornaments of any so-called gentlewoman in the land. I know those of whom I speak; their homes and their lives, their toil and their aspirations. Their sensibility to insult or outrage is as keen as theirs who are in your household or mine; and before God and in the face of the citizens of New York I protest, as my people have charged me to do, against the habitual insult, the persistent menace, the unutterably defiling contacts to which day by day, because of the base complicity of the police of New York with the lowest forms of vice and crime, they are subjected. And, in the name of these little ones, these weak and defenseless ones, Christian and Hebrew alike, of many races and tongues, but of homes in which God is feared, and His law revered, and virtue and decency honored and exemplified, I call upon you, sir, to save these people, who are in a very real way committed to your charge, from a living hell, defiling, deadly, damning, to which the criminal supineness of the constituted authorities, set for the defense of decency and good order, threatens to doom them."

The Bishop suggests no methods to be pursued, nor individuals for rebuke, but leaves those details to the Mayor. He declares that he has been instructed by his diocesan convention to make this protest. He says:

"Months have passed since the incidents occurred to which I have alluded in this communication. But in all these months the condition of things in whole neighborhoods has not improved, but rather grown worse. Vice not only flaunts in the most open and ribald forms, but hard-working fathers and mothers find it harder than ever to-day to defend their households from a rapacious licentiousness which stops at no outrage and spares no tenderest victim. Such a state of things cries to God for vengeance, and calls no less loudly to you and me for redress."

In ending, he declares his confidence that the Mayor will "recognize in it a great duty—a duty which you will set yourself to discharge, no matter how great the cost. I do not forget what has

come to be too often expected in our day from those who hold office, when those who are their partisan associates are involved in wrongdoing. But I cannot believe that in such a case as this you will hesitate as to your duty, no matter where the doing of it may compel you to strike."

The reply of the Mayor follows:

CITY OF NEW YORK, OFFICE OF MAYOR, Nov. 16, 1900.

Right Rev. Henry C. Potter, Bishop of New York:

RIGHT REVEREND SIR: I am in receipt this day of your letter of the 15th inst., relative to the conduct of members of the police force of this city towards your representatives connected with the Pro-Cathedral, in Stanton Street, and to the public violation of law in that neighborhood.

I enclose to you herewith a copy of a communication which I have this day sent to the Board of Police Commissioners with respect to these matters.

I have also sent a copy of your letter to the District Attorney of New York County, with the request that he assist and cooperate with you and with the Police Department.

I wish here to assure you that I will exert every power which the law has given me to right the wrongs and do away with the conditions of which you complain, and to secure a hearty and efficient cooperation by the Police Department with all who are working to do away with public violations of law and decency.

I stand ready at all times to assist and cooperate with you in this matter.

Respectfully yours,

ROBERT A. VAN WYCK, Mayor.

BURIAL OF DR. BROWN.

Those who took part in the services over the remains of the Rev. Dr. John Wesley Brown, held in St. Thomas' Church on the 15th inst. were the Bishop of the Diocese, the Rev. Dr. Huntington, the Rev. Dr. Grosvenor, the Rev. Dr. Vibbert, and the curates, the Rev. John Huske and the Rev. D. L. Pelton. In the chancel there were also Bishop Worthington, Bishop Scarborough, the Rev. Dr. Cole, Warden of St. Stephen's; Dean Hoffman, of the Seminary; and the Rev. Nathan A. Seagle of St. Stephen's, and formerly curate of St. Thomas'. In the congregation were Bishop Coleman, the Rev. Drs. Lubeck, Morgan, Dunnell, Mottet, Hughes, Olmsted, Kimber, Nelson, Rainsford, Warren, Oberly, Greer, Houghton, and the Rev. Messrs. Hulse, Judge, Reynolds, Kinsolving, Rich, Smith, Sill, Johnson, and Kimber.

The honorary pall-bearers were the wardens and vestry. After the service there was held a meeting to draft suitable resolutions, over which Archdeacon Van Kleeck presided. The interment was in Woodlawn. The Rev. John Huske has been placed in charge of the parish, that action having been taken by the vestry some time before the rector's death. Various Bishops of the Church are the Sunday morning preachers.

PROPOSED MARRIAGE CANONS.

Much interest has been aroused in the city by the proposed Canons of Marriage and Divorce (printed in another column). Most of the clergymen in New York approve the proposed canons, although some feel that it is unwise to discuss them before their presentation to the Convention. There is a general sentiment here, however, that it will not be easy to get the Convention to adopt them, and the fact is pointed to, that similar endeavors in the past to get the Church to make more rigid rules on the subject of Marriage and Divorce, have failed. Dr. Dix, the chairman of the committee, in an interview, says:

"There is no doubt that very considerable opposition will be directed against the proposed laws. But we hope that they will be adopted. The committee has devoted itself for three years to this question, and their report was decided upon unanimously. Therefore, as I have said, we hope to see the canons adopted, but whether or not the general feeling of the Church runs in the same direction is something that cannot be determined until the General Convention meets in October."

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS.

THE Board of Managers met at the Church Missions House on Tuesday, November 13th, 1900. As the Bishop of Albany was at that time presiding over the Convention of his Diocese, the Bishop of New Jersey was called to the chair. There were present nine Bishops, eleven Presbyters, and eight laymen.

Immediately that the Board was called to order an announcement was made of the death of the Rev. Dr. John Wesley Brown, at his residence in this city on the 10th instant, and the

Board determined to attend his funeral in a body. The Chairman offered suitable prayers. The Rev. Dr. Brown was elected a member of the Board of Managers March 9th, 1887. He had previously been on the former Board of Missions from October, 1871, until it was superseded in 1877.

The acceptance of his election to membership by Mr. Rathbone Gardner and the declination of the Rev. Dr. Rufus W. Clark were presented.

A full report of the Proceedings of the Missionary Council was made, and in those matters requiring consideration by the Board of Managers, action was initiated.

The General Secretary was empowered for the time being to make appointments of speakers in the various Dioceses to represent the Society.

Certain complimentary resolutions of thanks to the Board of Managers from the Niobrara Deanery of South Dakota were presented.

The following delegates were appointed to attend the Eighth Conference of Officers and Representatives of Foreign Missionary Boards and Societies, to be held in New York from January 16th to 18th: The Bishop of Pennsylvania, the Rev. Drs. Alsop and Applegate, Capt. Mahan and Mr. Chauncey.

A letter was reported from the Bishop of Spokane showing the need of aid for St. Paul's School, Walla Walla, an institution of 28 years' standing. Whereupon by resolution the Board endorsed the appeal of the Bishop of Spokane and commended to the Church Miss Miriam Tannatt as its accredited representative.

Thirteen of the Bishops having missionary work under their jurisdiction communicated with the Board with regard to appointments, etc., and in the necessary instances the Board took favorable action. Under the Woman's Auxiliary United Offering of 1898 provision was made for the training of Miss Anna P. Campbell in the Deaconess House at St. Paul preparatory to entering upon missionary work in the Diocese of Minnesota; Dr. Catharine P. Hayden was appointed as Directress of Nurses at St. Agnes' Hospital, Raleigh, N. C., and Miss Celia Rivett was appointed as a worker among the Indians in the Missionary District of Sacramento. Provision was also made for the training of Miss Harriet Rearden in the Philadelphia Deaconess House with a view to her appointment later to the Missionary District of Kyoto.

ALASKA.

Letters were at hand from the Bishop of Alaska down to September 23d. The last letter was dated on board of a steamer on the Yukon River on his way to Tanana, where he expected to winter. In the event of the steamer being caught by the ice he would have to make a trip of 500 miles on snow shoes. Dwells upon the great need for a helper for Miss Sabine, who is almost prostrated by reason of the work which came to her because of the extensive epidemic among the Indians. She will be given vacation next summer. Mr. A. R. Hoare, a candidate for Orders, has been appointed to assist Mr. Chapman at Anvik. Mr. Chapman reports that great hindrances have come to the work at Anvik from insufficient help, but that the prospect for the future is bright. The boarding-school, always efficient, has been more so this past year than ever before. Four of the pupils were confirmed. The whole expenses of the school were \$2,163. The number of scholarships was not enough to meet this amount and Mr. Chapman finds himself under the necessity of not admitting other pupils without an explicit guarantee of funds adequate to their support and possibility of reducing the number which they already maintain until any deficiency which may have accrued is met. This is a strong appeal for more scholarships at \$100 each, and even this does not cover the full expense on account of the great rise in freight rates this last year. Two or three families from the States have settled there, making a small community of whites. Reports four baptisms, two marriages, and eight burials. The Rev. Mr. Prevost, who has now arrived in New York, expecting to return with his wife at the opening of the season, reports the church structure at Valdez sufficiently completed to hold service in. It is estimated to be worth about \$600, all contributed by the people in labor, material, or money, with the exception of \$75, for which he hopes to receive a Special. He is very anxious, as is the Bishop, for a missionary for this point. No one has so far offered in response to the Board's announcement. Miss Agnes Edmond, who has been so nobly maintaining the work at St. Agnes' Mission, Ketchikan, writes that she regrets that it

is so hard to find a good man to go there. She thinks that the right kind of a clergyman would do wonders. She is much pleased with her success in the Sunday School for the white people. By resolution of the Board the Rev. Jules L. Prevost was authorized, in accordance with the Bishop of Alaska's letter upon the subject, "to appeal for funds to defray old debts and procure money for new work, provided in each case it be stated for what purpose the money is asked."

NEW FIELDS.

Information was before the Board from Porto Rico and the Philippines. The Rev. George B. Pratt of San Juan emphasizes the great need of Spanish work in that city and the real necessity that some man who speaks that tongue go down with Bishop Moreland on his prospective journey. He adds: "Evangelization throughout the internal districts of the Island would be the keynote of success for its real reformation."

The Rev. James L. Smiley, missionary in Manila, is on his way home under physician's orders because of malarial fever. He probably will be absent from his work six months.

AFRICA.

The Bishop of Cape Palmas writes that Prince Momolu Massaquoi, who has been at the head of St. John's School, Cape Mount, for some time, has entirely given up the work there, and further information is to the effect that his health and his plans for his people compel him to go abroad. He is exceedingly missed. John Payne Gibson, teacher at the Orphan Asylum, Cape Palmas, died on August 30th, in the 44th year of his age. With money contributed for the purpose the Bishop has ordered a boat to be built, which will be propelled by a kerosene engine or by sails, in which he will be able to reach the coastwise stations and also to sail up the St. Paul's river. The expenses of maintaining the boat will be considerable and the Board made some provision for these, but not as much as the Bishop estimated was required. At St. John's Station in October the Bishop baptized eleven of the School children. In connection with this visit he dwells once more upon the unfinished condition of the Irving Memorial Church, upon hearing which the Board adopted the following preamble and resolution:

"WHEREAS, The church at St. John's Station, Cape Mount, erected through Mrs. Irving's efforts as a memorial of her late husband, the Rev. Theodore L. Irving, D.D., because of her death remains in an unfinished condition with great danger of its deteriorating from its exposure to the weather, therefore

"Resolved, That the Corresponding Secretary be requested to issue in *The Spirit of Missions* an appeal for \$1,500 to complete the structure."

CHINA.

Bishop Graves writes that the native clergy from up the river are anxious to get back to their stations, but he considered the future as entirely uncertain as yet, so that no scheme of work could be framed. St. John's College at Shanghai, however, had re-opened with 145 students and St. Mary's Hall with 45 pupils, which shows that the Chinese in the neighborhood are not disturbed by the presence of foreign troops, but on the contrary feel safer. This is as the Bishop has thought it would be all along. The Rev. D. T. Huntington and Miss Crummer are both on the way home, the former because of a recent severe illness and the latter on vacation. The Bishop trusts that Miss Crummer may have every opportunity to present the cause of the mission, which she can do effectively while in this country. Takes occasion to thank all Church people for the interest and prayers that they have been bestowing upon the Mission; the missionaries feel helped by it and united to all at home. They are all deeply thankful to Almighty God for the security they have been permitted to enjoy in the midst of so many and great dangers. The Rev. Arthur M. Sherman, because of Mr. Huntington's illness, has been temporarily transferred to Hankow. He remarks that it had been due to the course of the Viceroy's at Wuchang and Nanking that the missionaries' lives and property had been safe during the summer. In September one of the officials asked the London Mission to open their chapel. This Mr. Sherman regards as favorable and thinks that it indicates that our own up-river work may be opened sooner than we had expected. Bishop Graves' appointment of Mr. Giles B. Palmer as teacher in St. John's College, Shanghai, was formally approved and the necessary appropriations made.

The Auditing Committee reported that they had examined the Treasurer's accounts to the first instant and had certified the same to be correct.

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.

CHEAP SCHOOLS.

To the Editor of *The Living Church*:

YOUR Newark Correspondent changes from the consideration of facts to that of theories. He criticised our Church schools because the charges were too high. My experience has been that a low charge made the school an object of criticism and endangered its usefulness.

Grafton Hall could not offer school advantages and home comforts exceeding those of our \$600 Eastern schools at the very low charge of \$300 if it had not been the recipient of generous gifts aggregating, the past five years, \$100,000. In that I agree with your correspondent; our Church schools should be endowed.

But endowed or un-endowed, should the charge be low? My experience is that people prefer to pay a fair living charge. Our endowed colleges do not reduce the living charges. Harvard with all its endowments is so conditioned that a student finds it is very difficult indeed to get through a year on less than \$800.

The State University charges no Tuition, but to my knowledge economical students find that their expenses easily go to five or six hundred dollars for the year.

In England with its class distinctions the boarding schools are divided into the lower, middle, and high class schools. We certainly do not wish those distinctions. But the charge of the middle class schools—\$500—is none too high for good educational advantages and home comforts and training. Parents will tell you that a lower charge endangers their children by making them liable to be surrounded with children from cheap, uncultured families. If a low charge for school advantages is desirable or necessary in some cases, rather let the endowments go toward scholarships which may be assigned for meritorious credentials.

B. T. ROGERS.

[There is no real difference between our two correspondents, both of whom admit that there ought to be (comparatively) expensive schools, where luxuries both of education and of home comfort may be obtained. But it is yet a fact as Mr. Rogers intimates and as Mr. Scratchley, in other terms, asserts, that there are myriads of "children from cheap, uncultured families" that are not now in our schools, are not wanted there (as Mr. Rogers shows), and yet who have both intellects to be trained and souls to be saved, both of which ends might be reached if the Church had cheap grammar schools or even kindergartens in every city or large town.

But while this contention of Mr. Scratchley strikes us as eminently true, he yet failed to tell how, under present conditions, these schools are to be erected and maintained; and certainly for our part we do not know. To our mind the lack is one of the penalties we have to pay for the divided state of Christendom, and can only be healed by ecclesiastical unity. We are sure, however, that the fact that this lack exists, does not interfere with the good work done among other classes by such existing foundations as that of Grafton Hall and our other excellent schools, and that these ought by all means to be sustained.—EDITOR L. C.]

THE REAL PRESENCE.

To the Editor of *The Living Church*:

IHAVE read with deep interest the Article of Rev. C. W. Turner in *THE LIVING CHURCH* of Oct. 6th, which touches some questions which may well command the consideration of those who attempt to reason about the manner of our Lord's Presence in the Blessed Sacrament. We are dealing with a Mystery. There are two parts to it, the Bread and Wine, and the Lord's Body and Blood; both are present in the Sacrament; but what the nature of the union between them is we can never tell, and if we attempt to define it, we shall hardly fail to fall into error; and the error will very probably be what that of Rome, and of those who teach like her is—the denial of one part of the Mystery altogether, eliminating what we cannot explain, the presence of the Bread and Wine, and affirming that these outward signs have themselves become the Lord's Body and Blood.

Because we cannot define the Mystery, we are not therefore driven to deny either part of it; in fact, we can only hold it truly when we accept both parts.

I have not seen the "Declaration" of the E. C. U. I wish I knew where it was to be found, that I might see it. But if it

affirms its conclusions as "logical consequences" of our Lord's words, then that of itself would almost be a reason for its condemnation; for the history of doctrine in the Christian Church has shown plainly enough that human logic is altogether misdirected, when it is applied to the Mysteries of God. The absolutely sovereign Will of God; the will of man, certainly free; are two facts which confront us. Calvinism attempted to explain these facts. I remember the saying of a scholarly priest and professor, that President Edwards' treatise in which he denies man's free will altogether, was one of the most logical books that ever was written; yet, despite the logic which proves that man has no free-will, the two facts remain as before, existing together, but unexplained; and the attempt to explain them led to all the horrors of Calvinism.

What the attempt to explain the Mystery of the Sacrament of Christ's Body and Blood may, and it would seem logically must lead to, is stated by your correspondent in his quotation from the *English Church Review*, that "our Lord Jesus Christ, His Body and Blood, His Soul and Divinity, lie in the Tabernacle, as once He lay in the Manger, as once He hung upon the Cross."

In other words, when our Lord says, "This is My Body," because in His One Person, His Body and Soul are united, therefore we must (such is the logical necessity) understand His Words to declare also, what they do not express—"This is My Soul."

We are not fighting a phantom when we say this; for such teaching is really given. Our Lord's Body and Soul were once separated, though they are now forever re-united. It is denying no Catholic verity therefore to believe that when He says, "This is My Body," and "This is My Blood," He means what He says, nothing less, and nothing more; and we have no right—driven by logical consequences—to say that He cannot from Himself, give us these—His Flesh and Blood—without giving us what He does not say. And when we set ourselves to reason about His mysterious words, and draw logical conclusions from them, we are sure to stumble into falsehood; into that, at least, which is not true.

Mr. Turner notes that our Lord does not say, "This bread is My Body," but "*This* is My Body." It may be observed as bearing upon this, that when He, or His Apostle, changes the form of expression, and says, "*This Cup*," instead of simply, "This," He does not say, "This Cup is My Blood"; but, "This Cup is the *new Covenant in My Blood*" (St. Luke xxii. 20). And so when St. Paul uses a similar expression, and changes the subject, he changes also the predicate. When he says, "The cup of blessing which we bless," he does not say, "Is it not the Blood of Christ?" but, "Is it not the Communion?"—*κοινωνία*—participation, partaking—"of the Blood of Christ?" "And the bread which we break is it not the Communion of the Body of Christ?" (1 Cor. x. 16.)

This may seem hypercritical; but it confirms Mr. Turner's interpretation; and inasmuch as it occurs three times in the brief accounts given us of the Mystery of the Sacrament in the New Testament, we cannot consider it accidental.

Church Home, Jonestown, Pa. ALFRED M. ABEL.

[The Declaration of the E. C. U. was published in *THE LIVING CHURCH* for September 1, and is as follows, being followed by copious references:

"We, the members of the English Church Union, holding fast to the faith and teaching of the One, Holy, Catholic, and Apostolic Church—that in the Sacrament of the Lord's Supper, the bread and wine, through the operation of the Holy Ghost, become, in and by consecration, according to our Lord's Institution, verily and indeed the Body and Blood of Christ, and that Christ our Lord, present in the same most holy Sacrament of the Altar under the form of bread and wine, is to be worshipped and adored—desire, in view of present circumstances, to re-affirm, in accordance with the teaching of the Church, our belief in this verity of the Christian faith, and to declare that we shall abide by all such teaching and practice as follows from this doctrine of the whole Catholic Church of Christ."—EDITOR L. C.]

NEW TESTAMENT INTERPRETATION AT THE CAMBRIDGE DIVINITY SCHOOL.

To the Editor of *The Living Church*:

WILL you permit me, through your columns, to make an enquiry, and in a public way?

I noticed in your issue of two weeks ago, in the diocesan news lists, under the head of "Massachusetts," that at the matriculation exercises of the Episcopal Theological School at Cambridge, the Rev. Dean made announcement to the assembled congregation of the appointment of the Rev. J. H. Thayer (Unitarian) as Instructor in New Testament Exegesis, during

the illness of the Rev. Professor Nash. The information startled me. Here certainly was a novelty sufficient to disturb the peace of mind of all loyal Churchmen,—well nigh a cyclone in the suddenness of its sweeping novelty.

I made inquiry of a discreet friend living in Boston, to assure myself if this could be true. I felt assured it must be untrue.

The information comes to me today that it is mainly true, partly untrue. I am advised the matter was so published, and that the Rev. Mr. Thayer, as announced, is engaged to take this important chair during the interim, as specified. But I am also advised, this gentleman, while the regular Professor of New Testament Exegesis in the Harvard Divinity School (the Divinity School attached to Harvard University and under Unitarian influences), is not himself an openly avowed Unitarian. He is a Congregationalist, but of the extreme "liberal" type, so-called. Hence his official and regular connection with this well-known Divinity School of Harvard University, because so "liberal."

If all this is correct, Mr. Editor, it seems to me the fact should be widely known. Many of us think, and I am to be numbered with them, that the theological distinction between a "Unitarian" and a "liberal Congregationalist" is only a distinction in outward terms, not a distinction in essence or in fact; a distinction much like that "twixt tweedledum and tweedledee"; only a very slight phonetic distinction, and no more.

My enquiry is two-fold. First, Where does lie the responsibility for this remarkable action? Are there no clergymen of the Church in that intellectual locality capable of doing this important work, that recourse has to be to a "liberal Congregationalist," and a Professor borrowed from a neighboring Divinity School nominally non-sectarian, but practically, as every one well knows, under Unitarian control?

And secondly:—Has not the time arrived, rapidly impelled by such an occurrence as this, when our General Convention should assume some directive control over all the Theological Institutions of this Church; so that there shall be some guarantee as to the integrity of teaching, theological, exegetical, and otherwise, emanating from our many seminaries?

Milwaukee, Nov. 17, 1900.

ISAAC L. NICHOLSON.

THE CONSECRATION AT FOND DU LAC.

To the Editor of *The Living Church*:

THE account of "Bishop Weller's Consecration" in the last issue of this paper, reads as very extraordinary, not only to old Churchmen as the writer, but to the Church generally. This is conceded: "Seldom—perhaps never—has our communion in this country witnessed so magnificent a function." The Editor supplements the contributor of the account, with the enthusiastic, "Oh for a statesmanship in this Church broad enough to rise above petty considerations and to mould the official functions of the whole Church on these lines which our Catholic heritage would suggest as appropriate!"

The ready thought as we read the ceremonial, and look on the pictorial presentation, the Bishops with their mitres and gorgeous robes; is, Is such a service published and commented on by the press throughout the land, likely to establish this Church in the confidence of the American people, and give it prestige as "the Church of the future"? Even the dictum of the Russian Bishop will not protect the consecration at Fond du Lac from the popular impression, that it "aped Rome."

But there is an even graver matter to be considered. By whose authority was this "function" ordered? The Church has set forth "The Form of Ordaining or Consecrating a Bishop," which it is supposed is to be strictly followed. Has any Bishop the right to alter (for addition, especially of ceremonies unknown to the Church, is very decided alteration) this Form, even if the Bishop-elect is to be his Coadjutor? Have the Bishops, though present and acting by appointment of the Presiding Bishop, the right? The consecration at Fond du Lac was with "the Bishop-elect anointed with oil, the altar censed, the Bishops each in turn; then the priests," at each of the three strokes of the Sanctus Bell incense was used, as also at the *Benedictus*, the Communion, and the festival *Te Deum*, the mitre was placed upon the head of the newly consecrated Bishop, he passed down the full length of the nave, blessing the people of the congregation, who fell upon their knees as he passed." What will a consecration be in another section of the country where advanced Ritualism has no standing, if all this was canonical

and loyal? Who shall dispute the right of the consecrators to arrange "the Form" according to their sympathies and ideas, omitting parts, for the right to omit is just as strong as the right to add?

If the Church has left her old moorings, and launched out on the sea of official individualism, her Prayer Book, a mere *Vade Mecum* for her Bishops and other clergy, and its rubrics suggestions that, coming down from past ages, have lost their force; let us know it, for probably all of us who minister in holy things would like more liberty in some things. But if we are a Church of law and order, and our Prayer Book is meant to take in charge and direct all the offices of religion, and to substitute the imperative for the optional; let us hope that what has taken place at Fond du Lac may not have more than an editorial suggestion, "to have the opening service of General Convention at San Francisco modelled on the lines of this service," though "it will have great weight with the Holy Synod of Russia." We prefer great weight with the Church in the United States of America.

GEO. D. GILLESPIE.

ALASKAN MISSIONS.

To the Editor of *The Living Church*:

WE should be greatly obliged if you would allow us to inform your readers that the Rev. Jules L. Prevost, of the Alaska Mission, is now in New York for a brief furlough, and is prepared to accept appointments to speak about Alaska. His work on the Yukon has been of great interest and usefulness. Early in the year, at the request of Bishop Rowe, Mr. Prevost left his work on the river and tramped a thousand miles overland through the midst of the Alaskan winter to Cape Nome, in order that he might reach Nome City before navigation opened and be prepared to give the ministrations of the Church to the many thousand men who were planning to enter the new gold fields. He made the trip safely, secured property and had begun the erection of a church when Bishop Rowe reached Cape Nome early in July.

Those who wish to make appointments with Mr. Prevost may address the undersigned. Very truly yours,

JOHN W. WOOD,

Corresponding Secretary.

THE PROPOSED CHURCH CENSUS IN BALTIMORE.

IT MAY be of interest to some to know that St. Mary's Church, Roland Avenue, in part anticipated this action about a year ago, and has nearly completed a census of that portion of the city west of Charles St. and north of Thirty-First Street, which is probably a considerably larger territory than will fall to the lot of any one church in the present effort.

And while the result has on the whole been helpful it has been by no means a complete success.

It has however enabled us to learn of many families that have moved into the neighborhood without making their presence known to the rector, as well as made all who were taking the census acquainted with these new families, and by giving them at the same time a taste of a few of the difficulties a rector has to contend with, has made them more sympathetic.

It also enabled him by another method to have some of the neighbors of these new families call upon them, and do what they could to interest them in the church and its work.

Then too we learned of many who were connected with no church and were placed in a position to bring pleasant influences to bear upon them.

But while the above suggests a few of the gains it must be admitted that in many cases families have been reported as belonging to other churches when as a matter of fact several members were communicants of our own.

At other times when the rector has called at houses reported as "Episcopalian" the inmates have received him with unfeigned surprise, but finally admitted that they did attend the Episcopal Church several years ago, but that since then, when they did go to church, which was not often, they generally went to the meeting house of the Holy Shouters.

Then again it certainly is not an agreeable task for an over sensitive nature to undertake, as he must be prepared to be told in answer to the question, "What church do you attend?" "It is none of your business," as well as sometimes to have the door slammed in his face.

Finally in a parish like this, a census taken one year would be of very little value the next, on account of the frequent re-

movals—for instance one family has moved five times in ten months.

It must be admitted though, that the 60 Baptisms and the 72 Confirmations during the year as well as the increase from 140 communicants a year ago to over 400 to-day, indicate a growth due in a measure, and perhaps a large measure, to discoveries made while the census was being taken.

It would seem therefore of considerable value and use in some parishes and of almost none in others, but in all it is likely to be a hard and perhaps disagreeable task that is really never done, for to be at all accurate the ground must be repeatedly gone over.

“Who shall I get to do this?” “How shall I persuade them to do it?” “What instructions shall I give them?” “For what data shall I ask?” “What use shall I make of it?” and “How can it be kept up to date?” are a few of the questions a rector must ask and answer for himself.

F. W. D.

HELPS ON THE Sunday School Lessons

JOINT DIOCESAN SERIES.

SUBJECT,—The words of the Lord Jesus as found in the Gospels of St. Matthew and St. John.

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

THE LORD JESUS COMES TO BAPTISM AND ANNOUNCES HIS KINGDOM.

FOR THE FIRST SUNDAY IN ADVENT.

Catechism, Q. 1 and 2. Text: St. Matt. iv. 17. Scripture: St. Matt. iii. 13 to iv. 11, and verses 17 and 23.

FOR the half year, from Advent, 1900, to Whitsunday, 1901, the general subject of the Joint Diocesan Lessons is: “The Words of the Lord Jesus as found in the Gospels of St. Matthew and St. John.” The series begins with the choice of three connected topics, for the First Sunday in Advent: The Baptism, The Conflict, and The Kingdom.

I. THE BAPTISM. The question raised by our reading of St. Matt. iii. 13-17, is: Why did our Lord, the Sinless One, come to “John’s Baptism, the Baptism of Repentance” (Acts xix. 4)? Three distinct answers may be given.

1. *To fulfil all righteousness.* This is our Lord’s own answer to the remonstrance of John Baptist: “It becometh us to fulfil all righteousness” (v. 15).

Our Lord’s reception of this Baptism was approved by the Father: “My beloved Son, in whom I am well pleased” (v. 17). It showed how He came to do the whole will of God, in relation to His human nature and office (Ps. xl. 8-10). In this sense, it was a fulfilment of righteousness. In His Baptism, as in His sufferings, He who knew no sin was made to be sin for us (II. Cor. v. 21). Mankind, which needed repentance, was baptized in Christ’s Baptism (St. Athanasius). His Baptism, next to His Death, was the greatest instance of His submission to the will of His Father. He separated not Himself from our humanity. As any other Israelite, He came and received a sinner’s Baptism.

2. *To disclose His Messiahship.* It had been made known to John Baptist how he should recognize the One greater than himself (St. John i. 33); and it was the Father’s will that the disclosure should be made at the Baptism (vv. 16 and 17).

Appropriately then, for at His Baptism Jesus received the anointing to His mediatorial office. The priests under the Law were consecrated by washing (Ex. xxix. 4; xl. 12-13). The heavens, which had been shut by the sin of Adam, were opened by the obedience of Christ at His Baptism. Jesus was anointed for His mediatorial and priestly office. The Word (St. John i.) was not anointed by the Spirit, but our flesh which He had assumed was. So signal this event, that it was also a prelude to the revelation of the doctrine of the Ever Blessed Trinity in whose Name the whole world was to be baptized (St. Matt. xxviii. 19); for the Three were there, as distinct persons, yet One God: the Father, who spake from heaven; the Beloved Son, who was baptized; and the Holy Ghost, “descending from heaven like a dove.”

3. *To “sanctify water to the mystical washing away of*

sin.” Read the first prayer of the Baptismal Office. We may well reflect upon this testimony of the Church, as of the Fathers, to the effect of Christ’s Baptism upon the element of water. By His Baptism in the river Jordan He sanctified water to the mystical washing away of sin. He baptized water, by being baptized in it.

II. THE CONFLICT. Having fulfilled righteousness by His Baptism, having been anointed with the Spirit for His mediatorial work and office, *immediately* (St. Mark i. 10) “was Jesus led up of the Spirit into the wilderness to be tempted of the devil.” It was a real occurrence, an actual temptation of our Lord by the devil as a person.

Christ fasted, was without food, forty days; as Moses (Ex. xxxiv. 28), and as Elijah (I. Kings xix. 8). The forty days were a portion of the temptation (St. Mark i. 13), but were preliminary to the final conflict.

The final conflict was three-fold. Christ had been anointed for His ministry of sacrifice, and now temptations came to Him, which are best understood as bearing upon what was to follow: namely, the founding of His Kingdom, announced immediately thereafter. His ministry lay before Him, and its purpose, the Kingdom. The devil came, tempting Him:—

1. *To distrust.* “He was an hungred” (v. 2). His personal need suggested perhaps the needs, the distresses, the vicissitudes, of His Kingdom, through long ages. Was the Father’s help sufficient, and to be relied upon? It was a temptation to distrust, as though the tempter said: Cease your reliance upon the Father; take the matter into your own hands; act independently; command stones to be made bread (v. 3). Our Lord’s answer, in words of Holy Scripture (Deut. viii. 3), sealed forever the trust of the Son in the Father, in “every word that proceedeth out of the mouth of God;” and it is interesting to note that the words quoted by Him are a part of the record of that providential occurrence, the feeding of the fathers with manna in the wilderness.

2. *To presumption.* The devil takes Christ to a pinnacle of the Temple (v. 5), and suggests that He draw attention to Himself and advance His Kingdom, by an exercise of supernatural power for the purpose of display, casting Himself down, in the very spirit of that trustfulness which He claimed in His first temptation. The weapon previously used by Christ is turned against Himself, for the devil adroitly quotes a passage of Scripture, the promise of Ps. xci. 11-12. But our Lord will not consent to presume upon the Father’s power and protection, even to advance the interests of His Kingdom. He repels temptation again by saying, “It is written,” and quotes the words of Deut. vi. 16.

3. *To expediency.* The devil now asks Christ to do evil that good may come; to sacrifice principle; to take the short cut to the accomplishment of a holy purpose; to fall down and worship “the prince of this world” (St. John xii. 31), in return for which He might have for His Kingdom “all the kingdoms of the world and the glory of them” (vvi 8-10). We need not consider whether the devil had power to give what he promised. The purpose of the temptation, at least, is clear; but Christ refuses to win the world by other than spiritual methods. He will be true to principle. He rejects the suggestion of expediency. He welcomes the path of duty and of self-denial. He drives the tempter away with the words of triumph: “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve” (Deut. vi. 13 and x. 20).

III. THE KINGDOM. Anointed with the Spirit and victorious in the great conflict, Christ goes forth into the world to establish His Kingdom. Other facts are recorded elsewhere; but, in the verses appointed for our present study, these facts concerning the Kingdom are made very plain:

1. *Its universal call to repentance.* Study verse 17; and compare St. Matt. iii. 1; Acts ii. 38, and xvii. 30.

2. *Its power.* Study verse 23; and compare St. Mark i. 34. The Gospel of the Kingdom came with power. Its ability to heal disease of the body, was a pledge of its ability to heal sin, which is a disease of the entire man (St. Mark xvi. 17-18).

From this lesson we may draw these among other practical reflections:

If it became Christ to receive the Baptism of a servant, how much more does it become us, His servants, to receive the Baptism of our Master.

Our Baptism does not remove temptation from us, but bestows a sufficient grace to resist temptation. We receive arms from God’s armory, not that we shall flee, but fight.

Editorials and Comments

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THE CHURCH CONGRESS.

IT is always a question whether the intellectual and spiritual balance sheet of the Church Congress closes at the end of a session with a balance on the credit or on the debit side. It might easily be so arranged as to show regularly a definite credit. In England the Congresses have long been endorsed by pretty much everybody. They are attended by representative men of all schools, who gladly participate in them.

That they should have the support of *representative* men in the Church among each of the several schools of thought, is a *sine qua non* for the usefulness of the organization. The American Church Congresses of the past few years have suffered from the fact, that the policy some years ago was apparently to gather together and place on exhibition a museum of ecclesiastical and intellectual freaks, instead of to bring in serious conference, the recognized leaders of the more important schools of thought. A conference of the latter could never fail to be attended with good results. The participants would be men of recognized ability, whose right to be considered representative of considerable bodies of their confreres would be beyond question. Such men would never be without the sense of responsibility for their utterances. Their mutual brushing with each other would tend to draw them together rather than to magnify their differences.

The Church Congresses of latter years have suffered from the mistakes of former managements. When men are given conspicuous places on the programme for no other reason than that their self-advertised eccentricities on some peculiar tenet or belief have singled them out as in opposition to the general consensus of belief on the same subject, they are of all men, the least appropriate to be engaged as speakers for the Church Congress; yet these have been the most conspicuous on the programme at a considerable number of sessions.

The rule of the Church Congress, if we mistake not, is that only communicants of this Church shall be entitled to speak during the sessions. This inevitably suggests the restriction of topics to internal rather than external questions. It effectually prevents, except from disloyal Churchmen, any sufficient presentation of the case for the opposition on any external question. Consequently, the only questions which may be intelligently and profitably considered, are those in which there are at least two opposed opinions prevalent in the Church, each opinion being held by some considerable section of our people and each side being compatible with loyalty to the Church.

The subject of Christian Science is one which may be cited as wholly inappropriate to such debates; and we cite it merely as an example, with the further explanation that its discussion at this Congress was at least harmless, and that the speakers on the subject handled it extremely well.

It is inappropriate because it is an external question, in which the affirmative side does not represent the belief of any body of representative men in the Church. It was only by an evasion of the rules that that side could be presented at all. Mr. Seward, who acted as advocate for Christian Science, was until a very few years past, a Congregational minister. He was afterward received into the Church, and more recently seems to have "swallowed" the whole of Christian Science—theology, philosophy, healing, and all. It is difficult, then, to look upon him as a Churchman. Certainly he was in no sense a representative Churchman when at the Church Congress he defended a system which, whatever may be said in its favor, is certainly and beyond question alien to this Church. Consequently the subject was not one that can be considered appropriate for discussion among avowedly internal questions of this Church. If such subjects are to be discussed, the rule restricting debate to communicants ought in all fairness to be repealed.

This example—itself a harmless one—is an excellent illustration of why conservative Churchmen generally, though by no means invariably, hold themselves aloof from the Church Congress. The choice of subjects and especially of speakers has not resulted in bringing together the representative men on both sides of internal questions which from time to time agitate the Church. Such representative men are repelled by the fact that the most conspicuously unrepresentative men in the Church—men of pronounced individualism—have so often been pushed to the front in the discussions. The Church Congress has thus, no doubt entirely contrary to the wishes of its promoters, assumed a distinctly partisan character. The most friendly suggestion we can offer to the management is that a recess of at least five years be taken, and that a new attempt be then made to insure a representative gathering of representative men, to discuss the "live" questions that may at that time be agitated within the American Church, in which neither side shall be incompatible with loyalty to the Church.

THANKSGIVING DAY.

WHAT an irony of fate is it to find Thanksgiving Day and Christmas Day twin sisters among the Red Letter Days of the American people! One thinks of those sturdy Pilgrims who took themselves and all their environments so seriously, and wonders at the strange absence of a saving sense of humor, not to say of religion, which could have condemned the feast of Christmas because indeed the "popish" Church of England celebrated it as a joyous day, with all those traditional elements of mirth which Seventeenth Century England had not forgotten. And yet forsooth, the sturdy Pilgrim father must find a day on which to make merry in his serious way, and to offer thanks to Almighty God with all the benign condescension of which only the fathers of the *Mayflower* were capable. And in doing so, how sublimely ignorant he seems to have been, that "Popish" Churchmen in England had for centuries been doing the same thing in their happy Harvest Home festivals, of which New England's Thanksgiving was an unconscious inheritance!

How uncomfortable would good old Governor Bradford have been, could he have foreseen that so far from moving out Christmas Day from the kalendar and substituting Thanksgiving in its place, he had only made two days of merry-making on good old-fashioned English lines, instead of abolishing the one! How ungrateful would he have thought his blue-blooded descendants—they of our nobility, whose unquestioned claim to social superiority rests on their descent from the planters of pure democracy in America—could he have seen them gathered around the Thanksgiving board, discussing plans for keeping the still greater festival of Christmas, only a month later!

Dear old Pilgrim Fathers, what utter failures they were when they butted against the Church of their fathers! And

yet what a noble social and civic structure they reared, in those colonies of New England which were destined to play such a part in the history of the continent.

Yet it was not New England Puritanism, as such, that built the United States of America. The narrowness of the Connecticut fathers could never have reared the structure which has shown the world a triumphant Democracy, of which the democracy of Bradford was but little more than a parody. Not until the robust, pure, religious, stern, narrow New England type was brought into contact and coöperation with the Dutch and Englishman of New York living side by side; with the Quaker, the Swede, and the Churchman living together in harmony in Pennsylvania, New Jersey, and Delaware; with Romanist and Churchman in Maryland; with the Cavalier of Virginia and the staunch pioneer of the Carolinas; not until the stress of a common impulse and a common desire brought all these elements into harmony together, was it possible to conceive of a Western nation in which many diverse types should unite to form an homogeneous American people.

It seems more than a mere chance that President Lincoln should have been the man who nationalized the New England festival of Thanksgiving. It was Lincoln who was the father of the newly made nation which emerged from the shadows of Appomattox. Justly did Lord Rosebery say of him only the other day in Edinburgh, as he introduced our Ambassador, Mr. Choate, to deliver a lecture on Lincoln:

"Abraham Lincoln was one of the great figures of the Nineteenth Century; to me he seems to be a second founder of the great American republic."

But the combination of Thanksgiving with Christmas in the affections of the American people is an illustration of the homogeneity which has been built up throughout our land. Thanksgiving without Christmas would have denoted New England supremacy, Puritan domination, Protestant radicalism, the triumph of one factor alone in American life. Christmas without Thanksgiving would have meant the supremacy of the civilization planted in the Middle and Southern colonies, Erastianism impressed upon Churchmanship, a modified feudalism as a national characteristic.

How better can the American people show their true unity, their loyalty to the diverse factors which brought the nation into being, their revolt from sectionalism as well as from religious narrowness and intolerance, than by making the holiday of Thanksgiving and the holy day of Christmas, both national as well as religious days of united celebration?

WE cannot pass by without notice, the letter of the Bishop of Milwaukee printed in this issue under the head of Correspondence, though we shall not presume to answer his questions authoritatively, leaving the explanation to those close to the divinity school in question, as alone competent to reply; and no doubt their reply will in due time be made public. In the meantime it should be remembered that by a strange arrangement made permanent by the constitution of the Episcopal Theological School, no Bishop or other clergyman may ever be eligible to membership in the Board of Trustees of the institution. The Bishop of Massachusetts stands to the school only in the relation of "Visitor"—a title which carries no presumption of authority with it. Consequently it would be unfair to charge this remarkable action to the Bishop, who in a difficult position has more than once evinced his conservatism and loyalty to the Church. Neither would it be fair hastily to charge the action against the reverend gentlemen of the faculty—much less against the Dean, who is most unlikely to have acted *in loco parentis* to the unhappy scheme. The chief lesson to be drawn from the incident is the absurdity—to put it mildly—of vesting the management of a theological seminary exclusively in lay hands, without the slightest provision to insure theological competency, where a blunder of this character, however well meant, is bound to re-act against the seminary and the whole Church.

For the fact is incontestable, that one finding himself with the theological convictions of Dr. Thayer, when placed in such a position, has open to him but three possible policies which can be pursued. He must either teach, in the realm of New Testament Interpretation, his own convictions, which must in very many cases be directly opposed to those of the ecclesiastical body in which the students expect to be ordained ministers; or he must conform to Church doctrine and teach as fact that which he does not himself believe; or he must evade everything that pertains to definite dogma—to all Christology, the Incarna-

tion, the Atonement, the Church, the Sacraments—in which case his lectures would seem to involve a waste of time both for himself and for the students.

As a man of integrity—and we have no reason to doubt that Dr. Thayer is such—the first two policies can hardly be considered open to him; though with shame we must admit that a notable precedent exists in New York wherein one of these is pursued. We can only assume, then, that there must be a lapse of time, perhaps of very considerable duration, in which the unfortunate students can receive no definite instruction whatever in the most essential of all the studies of the theological seminary. This cannot but be unjust to them, as it is also unfortunate for the repute of the seminary. Certainly Dr. Thayer's unquestioned superiority as a Greek scholar can hardly be esteemed a sufficient recompense for the ensuing lack of definite teaching on the *doctrine* as contrasted with the text of the New Testament.

And beyond this, the greatest injury perhaps of all, is the indirect harm done to the whole Church by the suggestion—it will not everywhere be known that it emanates only from not over-instructed laymen—that a liberal Congregationalist is not *ipso facto* disqualified from teaching New Testament theology to postulants for our own ministry. There cannot fail to be the inevitable inference that there can be no vital or essential difference between the doctrine of Dr. Thayer and the doctrine of this Church. This inference is one which the Church in general, and of all places, the Church in Massachusetts in particular, cannot permit to go uncontradicted. We trust therefore that we shall not look in vain for some official and unmistakable repudiation of this action from Massachusetts itself.

NEITHER can we pass over the very courteous letter of the Bishop of Western Michigan, in which he alludes to the function reported in these pages last week in connection with the consecration of Bishop Weller. We understand that the Bishop raises two objections, or perhaps questions, in regard to the function, especially in regard to our suggestion that it be made the basis for the opening service for General Convention at San Francisco next year.

First let us express our regret that the Bishop of Western Michigan might not have found it convenient to be present at the service. We feel very sure that if he might have witnessed the reverent function itself instead of being dependent on the reports that have been published, it would have struck him in a different light.

While very likely there has never been in the American Church a function in which a Bishop was consecrated with quite the wealth of ceremonial adjunct which obtained at Fond du Lac, yet the ceremonial itself was based on the same rules of Catholic precedent which are followed in hundreds of our parish churches in every metropolitan Diocese in the land at least, and to some extent in the smaller parishes as well. The very fact that in Western Michigan, for instance, the Roman sequence of colors is used, at least in connection with the altar cloth, is, as surely the Bishop will perceive, defensible or indefensible on precisely the same lines as was the ceremonial which prevailed at Fond du Lac. If the former is legal, so is the latter. Shall we then drape our altars in black at Christmas, because Rome uses white? Or on the other hand, shall we make an attempt in matters of ceremonial to follow precedent, rather than make an attempt to evolve something for ourselves, which would possess the sole merit of being different from anything that had ever previously obtained, in the worship of heaven as divinely revealed or in that of the earth beneath?

Let us remind the Bishop that there never has been quite such a rage against anything else in this Church as there was a half century ago in connection with the use of the surplice. Looking back calmly over the century that has now almost passed into history, would the Bishop have had the surplice surrendered to the cry of No Popery, and the black gown remain the emblem of authority for the priesthood of the Anglican Communion? Is it not a fact that the surplice is more distinctively Roman in origin and use than any other vestment that was worn at Fond du Lac? Is it not a fact that the use of the surplice rests on precisely the same legal basis as does the use of the cope? Is there any reason why the fear of Romanism in connection with the cope and mitre, is more dangerous today than was the greater fear, which was expressed with an intensity altogether beyond any Romophobia of today, in connection with the use of the surplice fifty years ago?

The question of interpolations is, we grant, more difficult.

The Bishop can quote that eminent ritualist and liturgical scholar, Mr. T. A. Lacey, on his side, as maintaining that any interpolation of words in the Prayer Book forms, is absolutely disloyal in this Church. There is indeed much to say for such a position, and if it were possible to maintain it to the end without binding us to a degree that would be most harmful, we would gladly so maintain.

But the question is practical rather than liturgical. We ask this of the Bishop: Can he mention one single parish in this whole land in which during the past twenty-five years, there has not been some interpolated prayer, collect, announcement, or other form of words used in connection with some Prayer Book service? The Bishop will recall that the sentence "All things come of Thee, O Lord," etc., was used so widely before it was authorized at the last revision, that it may be said to have been a general practice in this Church. Yet its use was precisely on a par with the introduction of the Gradual, the Sequence, and the *Benedictus*, in the function at Fond du Lac. Clearly we must take one of two distinct positions in this matter. Either the text of the Prayer Book shall under no circumstances whatever receive expansion—a position which that rigidly strict-constructionist, the present Archbishop of Canterbury, has distinctly refused to admit—or else it must be admitted that a Bishop may in his own Diocese permit such additions to the Prayer Book text as may seem to him to be consistent with the service to be rendered, and loyal to the American Church and to its offices. He alone is the judge as to the consistency and loyalty of the interpolations which he may authorize, except of course that he must be responsible to the House of Bishops for the legality of his action.

Whether or not interpolations of any character are permissible, certainly the Bishop will not maintain that the addition of words not appearing in a Prayer Book Office is on a par in any respect with the deliberate omission of words required to be used. The latter would undoubtedly constitute disloyalty, for it is the distinct, intentional disobedience to the requirements of the Church. Certainly it cannot be maintained that addition *per se* is thus disobedient.

There is just one way by which the services of the American Church can be stereotyped into one uniform standard of ceremonial, or even by which a *maximum* and a *minimum* can be established; that is to say, by the constitution of a congregation of rites and ceremonies in this Church analogous to that which sits in Rome, with powers to decree and enforce a uniform ceremonial in connection with every service authorized by the Church. There is something to be said for such a standard of ceremonial authority, but in our opinion there is more to be said against it; and however may be the case with others, we trust that a larger freedom of ceremonial usage may be maintained in this Church for all time than that which is considered compatible with the services of the Church of Rome in connection with their congregation of rites. We submit, however, that it is beyond question, that unless such a ceremonial standard be constituted by legitimate authority of this Church, it cannot logically be maintained that any historic ceremonial which may be arranged in connection with the services of the Book of Common Prayer, so long as those services be carried out to the letter as far as the requirements of the American Prayer Book are concerned, and so long as the ceremonial be in the nature of expansion of the authorized rite, can be illegal.

WHEN, a few weeks since, The Young Churchman Co. published the recent work by Mrs. F. Burge Griswold entitled *Old Wickford: the Venice of America*, which has attracted so much attention among those who have visited and loved the old Rhode Island village, they did not know they were issuing her memorial volume, as now appears. Mrs. Griswold died at the residence of her sister in Wickford on the 11th inst., after a sudden attack of angina pectoris. She was a Churchwoman whose heart was in the Church, as is shown by the chapters relating to the history of St. Paul's parish in her recent book. She was also a woman of public spirit, who appreciated the value of local history and had learned to write it in sympathetic style. She had been engaged in literary work for many years, first as Mrs. F. Burge Smith, the name of her first husband, and afterward under her present name. In earlier years she was best known in connection with her books for children, the best known being *The Bishop and Nannette*, and *Sister Eleanor's Brood*, the latter being one of Lothrop's Young People's Library. *Old Wickford* was her thirty-third book. She was also a poet of no little excellence, and had for many years been a contributor to THE LIVING CHURCH, several of her poems being

included in the collection of *Lyrics of The Living Church*. It will be the devout and fervent prayer of many, that she may rest in peace.

THIS week, in anticipation of the First Sunday in Advent, the first paper in the new series of Helps on the Sunday School Lessons, by the Rev. Edward W. Worthington, Rector of Grace Church, Cleveland, Ohio, is presented. The series of Helps is one that will be found valuable by teachers in schools where the Joint Diocesan Lessons—those published in *The Young Churchman*, *St. Andrew's Cross*, and the various editions of Leaflets—are used. The general subject from Advent to Whitsunday is "The Words of the Lord Jesus as found in the Gospels of St. Matthew and St. John."

WE congratulate the committee which has had under consideration for so long, the subject of a canon on Marriage and Divorce, on the happy result of their deliberations. The subject is one that bristles with difficulties, and the fact that the committee was able to agree unanimously on a course of procedure—nine members being present and only two absent—is both most creditable to them and also a happy augury for success in General Convention. While the canon is indeed not wholly ideal, it is yet in the main very satisfactory. It will be observed that the "innocent party" in a divorce for adultery may no longer be married by any of the clergy under the proposed canon, while yet no discipline is provided for such a party who may be married outside the Church; the intention being to show that the Church will not celebrate such marriages, but does not absolutely refuse the sacraments to those thus joined together. Reserving details for further consideration, we gladly express our satisfaction at the general result.

As to the probabilities of the passage of the canons, we should say—notwithstanding the opinion expressed by our New York correspondent—they are bright. It was only by a majority of one, if we are rightly informed, that a similar canon failed in the House of Bishops in 1898, and it is known that changes in the position of several Bishops regarding the subject have in the meantime taken place. The Bishop of New York may be thanked for rendering help in bringing public opinion to a more healthy point of view. There is every reason to believe that the time is ripe for this reform.

ANSWERS TO CORRESPONDENTS.

R.—(1.) The succession of Bishops from Apostles is not proven from the Bible but from history. It rests on the authority of the Church, which was given authority for that purpose: "To whom also He shewed Himself alive . . . being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts i. 3). "Go ye therefore and teach all nations . . . teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (St. Matt. xxviii. 20). "When He, the Spirit of Truth, is come, He will guide you into all truth" (St. John xvi. 13). The Church speaks authoritatively by virtue of this command and this promise; and the apostolic succession is a matter of history.

(2.) Neither corruption of doctrine nor immorality in life affect the validity of the succession, any more than either would affect the validity of acts of a Judge or a Governor. Misbelief or immorality are personal matters, while the transmission of orders, like a Judge's sentence or reprieve, is an official act.

(3.) The Invocation of Saints is not "sanctioned" by the Anglican Church, though the only condemnation ever pronounced against it is in connection with what is termed the "Romish Doctrine" (Art. xxii.), which was a Sixteenth Century corruption, assuming that the saints were directly able to hear and answer prayer. The older doctrine was that saints might be asked to pray for us, and that God would make known such petitions to them. That practice is neither enjoined nor forbidden by the Anglican Communion, and our theologians differ as to its value.

WHEN I speak of the Sunday School I mean a school, and not a place of amusement. The Church expects her children to be instructed in the principles of religion and in the ways of the Church, and no amount of picturesque entertainment, even when based on Scriptural scenes and characters, will satisfy this demand. The Sunday School is the place above all others where we are tempted to sacrifice duty for popularity; honest, careful training for increase in numbers. And there is no place where the yielding to this temptation is attended by such fatal consequences. Childhood is the time of strong impressions, of lasting influences, and a small Sunday School, well taught and carefully trained in the system of the Church, means more for the future generation than the gathering in of a multitude of children who can tell the story of Lazarus or Goliath, and describe the geography of Palestine, but who cannot intelligently recite the principles of the Christian faith. A properly conducted Sunday School will create its own teachers, for when teachers are incompetent it is usually because they themselves have had to attend Sunday Schools where entertainment and not instruction was the fashion.—From the Convention Address of the Bishop of Tennessee.

CHURCH CONGRESS.

[Continued from page 140.]

In beginning his protest the REV. DR. MCCONNELL said he had never heard anybody argue for war. Let us get rid of all this cant. Everybody agrees that war is the sum of all evil, the quintessence of all horrors. The question before us really is this: Can a Christian man or a Christian nation ever under any conceivable circumstances, for the removal of any conceivable wrong or the demand of any conceivable right, ever make an appeal to force. There are but two answers, yes or no.

Every time you invoke the law under any circumstances your appeal is to force. That is war. The principle is the same from beginning to end.

The unfounded charges against the Church in this matter have worked serious harm. If the Christian man appeal to force at all, there is only one further issue to settle, and that is, Is the appeal a just one? If it is, then the force is justifiable.

The REV. DR. VAN DE WATER made a short but very telling address. I came here to-night, he said, in sympathy with the advocates of peace; but when I heard the remarks of those advocates I felt that I could not go away without saying something in reply. Not one single argument in the carefully prepared paper of Capt. Mahan has been answered.

Stop and think before you leave here to-night and carry away wrong impressions. With all the horrors of the Civil War spoken of here to-night, wasn't it better that we should be a united people than that the war should not have occurred?

I never heard of a clergyman—and I know four on this platform who have been to war, and three of them in battle—who ever said that war was a good thing. It is perfectly absurd to cite those things against our Christian ministers. You have done so to our injury. Perhaps you did not mean it, but you have. I am here to correct it.

He told of having baptized, using a canteen for a font, the very correspondent who had written one of the lurid newspaper statements read by Mr. Crosby. The writer was not all bad, but in large part good, doing the best possible thing under the circumstances, that God's sway might follow. He thought the Spanish war far better than reconcentrado starvation, some of which he had seen, and the audience seemed to agree with him.

For the closing of the debate, for such it was, BISHOP HALL of Vermont, in a situation that had assumed something of the dramatic, formally asked Mr. Crosby if Wendell Phillips and William Lloyd Garrison did not strive hard to bring on the Civil War to the end that what they considered the greater evil of human slavery might be terminated. Concluding, the audience sang Hymn 196, "Our Fathers' God, to Thee."

THE ECCLESIASTICAL INDEPENDENCE OF THE PROTESTANT EPISCOPAL CHURCH.

Very large audiences attended both sessions of Friday, the afternoon and closing one quite equalling the evening gatherings. Bishop McViekar presided as he did at all sessions, and the topic was "The Ecclesiastical Independence of the Protestant Episcopal Church." The papers were by Archdeacon Tiffany of New York, and Mr. George Zabriskie, who is a member of the Standing Committee of New York, and the speakers, appointed and volunteer, were the Bishop of Albany, the Bishop of Vermont, the Rev. Dr. S. D. McConnell of Brooklyn, and the Rev. Edwin A. White of the Newark Diocese.

REV. C. C. TIFFANY, D.D.—In days when men's minds turn to unity it may savor of ungraciousness to speak of independence, and yet a proper independence may secure a deeper unity in the end. Ecclesiastical independence does not make against but for Church unity; the unity of agreement, though not of absorption. Independence is of rule; not of essential constitution. It is ecclesiastical, pertaining to discipline; not theological, pertaining to dogma.

Two distinctions which are fundamental in constituting independence are race and nationality. Along this line this Church claims such independence and asserts it as necessarily included in the Declaration of Independence of the American States. In asserting that independence the Church no more attempted to alter the old truth or the old life than the civil government attempted to make new those essential features of former and later political life alike, as trial by jury, constitutional restraint, etc.

The nature of this claim of independence is manifest in the action of this American Church. The lay element was provided for in a House of Deputies, both clerical and lay. This recognized the old spirit of the Church of England, in which the sovereign Parliament constituted the lay element in legislation; but in a new form. A new constitution was adopted; but yet the fathers could and did claim that they "did not depart from the Church of England in any essential point of discipline or farther than local circumstances required."

This cannot rightly be construed as though this Church is not ecclesiastically independent of the Church of England. It did not commit the Church to future subjection to decisions of English courts hereafter made. The Church was not meant to be constantly looking across the seas to Canterbury or York, or to the Privy Council or the Court of Arches, to find out what it might be allowed to say or do. The American Church showed its independ-

ence in the department of doctrine by ejecting the Athanasian Creed, while yet the doctrine of the Trinity was retained; in the realm of discipline by omitting from the Prayer Book the authorization of auricular confession, in the Visitation of the Sick, while yet retaining the public form of confession and absolution; in the department of ritual by failing to accept the Ornaments Rubric.

These three illustrations taken from the realms of doctrine, discipline, and worship, indicate the nature of the ecclesiastical independence claimed by the fathers of our Church. That spirit is shown again in the treatment of the Thirty-nine Articles which were "established" in 1801, the intention being, in the language of Bishop White, "to adopt their leading sense, not exacting entire uniformity of sentiment." Again in 1814 the identity of the Protestant Episcopal Church with the Church of England was declared by General Convention, but with the explanation that "it would be contrary to the fact were any one to infer that the discipline exercised in this Church or that any proceedings therein are at all dependent on the will of the civil or of the ecclesiastical authority of any foreign country."

Thus we are not bound by decisions of English ecclesiastical courts or of Archbishops. While personally approving the recent opinions and decisions of the Archbishops of Canterbury and York on the subjects of Incense and Reservation, I hold that they have no force of law for us. The Act of Conformity upon which they are based has never been binding upon us. If the decision had been reversed it would not have legalized those practices among us.

The indication of this ecclesiastical independence might seem needless, did there not crop up from time to time such an ecclesiastical Anglomania as would seek to bring back to us even the earliest reformed English Prayer Book as an authoritative guide in custom and language. Mr. Gladstone had maintained that no English Prayer prior to that of 1662 was of more authority after the latter had been revised than was the Sarum use or other earlier Prayer Books. A preamble passed by the House of Bishops in 1871, which did not pass the lower house because the resolutions appended to it failed of concurrence, though no objection seems to have been raised to the preamble, asserted that "this Church, holding fast its liberty, in Christ its head, recognizes no other law of Ritual than such as it shall have accepted or provided, meaning thereby in no wise to prejudice or arraign the different rites, usages, customs or laws of other branches of the Church of Christ."

MR. GEORGE ZABRISKIE of New York.—Prior to the Revolution clergymen of the Church of England were sent to America as missionaries. The Virginia Company sought the aid of Bishop King of London in the selection of these men, and by that act grew later the personal interest and episcopal care of the Bishop of London, and finally the jurisdiction of the same. But when the colonies became independent, his jurisdiction terminated. There are certain rules, not of doctrine, for those the Church cannot make, but of practice, which are common, such as the Holy Eucharist and the necessity of a priest to celebrate it, and the celebration of Sunday instead of Saturday as the Lord's day. But the judgments of ecclesiastical courts in England are not only destitute of authority here upon questions of ritual and worship, but they are not even to be regarded as relevant arguments. He cited the arguments recently made by the Archbishop of Canterbury upon the prohibition for the ritual use of incense and processional lights and said that the whole of them are inapplicable to the American Church. The act of Parliament clearly has no force here.

Speaking of the proposition made by the Lambeth Conference that there should be formed a sort of international arbitration, which might be used in ecclesiastical matters if both sides were willing to accept its decision, and which proposition created such a stir at Washington as to lead the Bishop of Albany in this Church Congress to say it was a bull to a red rag, purposely inverting the phrase, Mr. Zabriskie asked, Is it desirable that we should surrender any portion of our independence in order to effect an international organization of all the Anglican part of the Catholic Church? The Bishops at the Lambeth Conference, after hearing the Bishops of Albany, thought not. In the general principles which underlay the primitive organization of the Church, the lines of nations and provinces were the recognized boundaries of ecclesiastical association; early precedent is against it. We see also the disastrous result of an international organization in subordination to the Roman see! schism between East and West, ecclesiastical despotism, error and novelty of doctrine, in the Roman communion; division of Western Christendom into numerous and widely separated mutually hostile bodies, many of them hating one another. American Churchmen may well decline, at least for the present, to place themselves under an ecclesiastical authority whose decisions are of necessity controlled in greater or less degree by Acts of Parliament. In the enjoyment of our Catholic liberty we may well thank God and be content."

The BISHOP OF ALBANY, the first of the speakers, said he supposed there was meant by the word Independence a relative term, because he had never known an independent person, and only one independent Church, and Rome, by being independent of reason, history, Revelation, and almost everything else, had placed itself outside consideration in such a connection. Observing that he preferred the spelling *Saviour* to that of *Savior*, and quoting from the Prayer Book the words "divine providence," and saying he was

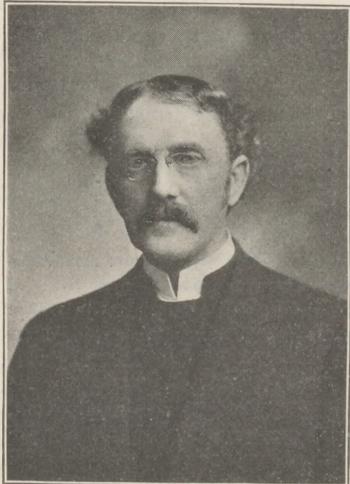
glad it did not say, like the Declaration of Independence, "human events," the Bishop pointed out how it is said that the Protestant Episcopal Church bears no stamp of either England or Italy; and yet in so far as this Church grew out of the Churches of those nations there is and must be some stamp of the Churches of those nations. I like the words *Catholic independence* better than the word *independence* as applied to the Church. It seems to me the people of America are afflicted with two diseases, Anglophobia and Anglomania. Two years and a half ago at Washington there was an intense fear of an ultramarine papacy, which affords one of the best illustrations of Anglophobia I recall. I hope that when the Church meets in 1901 this bugaboo will be laid low, a bugaboo which is never dreamed of on the other side of the water.

This Church has no more power than any Church has to legislate on questions of doctrine. But when on any question of discipline we have not legislated and the Church of England has, we are, I believe, bound by the latter's legislation. To take an illustration, the Church of England has not changed its ancient stand on the question of Divorce, holding that a dissolution of the bonds does not constitute a separation, a *vinculo* without limitation, and that neither party shall marry again during the lifetime of the other, and while we have, I am sorry to say departed from that idea, I think we are getting back to our old idea, and I am glad to see it.

Something that had astonished him, he said, was the fact that the controversy in England had no effect here. He was gratified that it had not, and yet, after the Lambeth Conference proposition and its reception in Washington two and a half years ago, he could hardly understand the good fortune. When Kensit got well started as Inquisitor General in England he did not feel sure that some Kensit would not arise here. There had not been, though, a ripple, so far as he had heard.

The REV. DR. MCCONNELL denied flatly that there is either common law in civil or religious affairs in America. In certain of the States there is a modicum of common law, but even then, not until action by the legislative power of the State. It is a waste of time, I think, for us to consider our canonical and ecclesiastical independence of the Church of England. The name of the bogey which frightened the Bishop of Albany at Washington, is not anglomania, but common sense.

The instant that independence of Church or State is achieved it passes under another law by which it must be governed, a law known as international law. What and where are the ecclesiastical



REV. S. D. MCCONNELL, D.D.

states with which we have to do? Our Church for 40 or 50 years has been looking everywhere for counsel and comfort, everywhere except where it ought to look. Our interdependence is ecclesiastical, and the Churches with which it is interdependent are the Protestant Churches, and for God's sake let's call them Churches and avoid that waste of time which comes from calling them over and over again "other ecclesiastical bodies," which we find side by side with us in this country. All I insist on is that they are ecclesiastical states and the ones with which we have to do. Upon coöperation with them the very preservation of the Church of Christ in this country depends. We are approaching a time when we

will be driven into relations with those Churches which are working side by side with us, whose communicants are our husbands and wives, whose aims are our aims, and ends our ends, and I cannot help hoping this question of the independence of the Protestant Episcopal Church of the Church of England will be laid aside for at least one generation until we have settled the vital question which is before us.

The REV. EDWIN A. WHITE of Bloomfield, N. J., is the legal mind among the clergy of the Newark Diocese, and was chairman of the joint commission of the two Dioceses in New Jersey on the preparation of the State law as affecting Episcopal affairs. I cannot agree, he said as one of the speakers, with those who would sever the ties that bind us to our Mother Church, and deny us our rightful inheritance in that great body of ecclesiastical common law, and treat the American Church as the creation of a few clergy and laity in 1789. I lay it down: First, That the English ecclesiastical law was of force over the colonial Church, except where it was expressly or necessarily inapplicable; and Second: The identity of the Church in the colonies with the Church of England is perfectly well established. She called herself and all men knew her as the Church of England in the colonies.

Nor was that identity broken by the Declaration of Independence. That was independence of the mother country; not of the mother Church. With her the Church in the colonies had no quarrel and

resorted to no revolution against her. Her priests and laity, among the latter of whom were the Commander-in-Chief and many officers and soldiers of the American army, still remained loyal to her, still named her as the Church of England, and still continued the worship of God in the words of the Church of England Book of Common Prayer. The General Convention of 1814 has so clearly and explicitly stated the continuing identity of our Church with the Church of England that it ought, in my judgment, to settle the matter forever.

There is an admitted principle of jurisprudence that laws once in force over an organization must remain in force so long as its identity continues, unless they expire by limitation, or are repealed by the law-making power. It will be admitted that the English ecclesiastical law was once in force over the Church of England in the colonies. We have seen the identity of that organization continued, and that she continued in all essential features under the name Protestant Episcopal. The law has not expired by limitation, and nobody will claim that it has been repealed. The conclusion of necessity follows that the American Church, being identical and continuous with the Church of England, therefore the law of that Church having once been in force over her, and having never been repealed by the law-making power, took its place and continues to be, so far as it is adapted to our conditions and circumstances, the common law of the Protestant Episcopal Church in America to-day.

BISHOP HALL asked for the indulgence of the Congress as an Anglo-American, Anglo by accident of birth, and American by choice. He pleaded for the voluntary confessional as the right and privilege of the laity, reading rubrics in favor of his stand, and arguing that it is a wise provision of the American Church.

THE REALIZATION OF THE COMMUNION OF SAINTS.

There was an air of expectancy and yet of sadness in the afternoon gathering. The topic was "The Realization of the Communion of Saints." The anticipation came because all the former meetings had been regarded generally as treats, and the slight gloom because everything was so soon to end.

BISHOP RANDOLPH of Southern Virginia gave the first paper, beginning with a definition of the word *saint*, and saying it is difficult to restore a word to its original meaning, it having once lost the same. In his Epistles St. Paul meant to address all members of the missions which he named. All were saints, not because they were all perfect, but because they were making efforts to be perfect. We look at God's love for us, not at ours for Him. We press forward because we have ideals, and we grow in grace because these ideals expand. The New Testament writers are Christian saints because they had Christian ideals. The communion of saints is found in the Spirit; Christ the Head and the Church the body; these figures of speech and of thought are expressed in a great variety of form.

The progress of Christianity is not due to a communion of the saints. Christ is the vital force in His religion. Some profess to think that ideas and truths are the Christian's legacy, and that evolution has kept the Church moving forward. Christ planted the ideas of God's Fatherhood and man's brotherhood, for example, but did He think these ideas would live if He died? That would be, to say so, a blank denial of His meaning. God in Christ and Christ in God, have never been absent from the world, and they never will be. What would have been the fate of Christ's revelations had they been left alone? Would civilization have taken care of them? Has civilization yet produced and put into effect a maxim that puts duties first and rights afterward? Where are we to look for the hope of the world but to Christ?

The common sense of mankind recognizes the catholicity of the heart. There are controversies over the definitions of the sacraments. Here the Bishop described the Roman and the ultra-Protestant conceptions of the Holy Eucharist. Then he spoke of the middle and yet the broad position of the Church, and added that Christ forgets our differences, and in a realization of that fact there is a realization of the communion of saints. Theological differences have now lost most of their power to alienate; good men are more willing to differ than they used to be. Intellectual error is not now thought to be a sin, but pompous self-sufficiency is so considered. May we not hope, he concluded, that the Church which we inherited and enjoy, will more and more be the instrument in Christ's hands to increase the realization we are trying this afternoon to describe?

The REV. CHARLES H. BRENT of St. Stephen's, Boston, began by showing some of the things which a communion of saints accomplishes, and said that purists are those who want to separate the chaff from the wheat before the harvest time. The phrase which forms part of our topic was incorporated into the Creed in the Sixth Century and is a product of Western Christianity, which fact insures its practical character. The history of the phrase indicates that the mystical has some conception of the practical. As saints whose names we employ in naming our churches and our remembered dates of the calendar, the Apostles are typical, but not the only saints. It is right that the American Church dropped the English local saints, but the vacancies in our thinly peopled calendar should be filled.

Speaking of prayers for the dead he thought it would be a good

day for the Church when it had those that are less abstract and vague than it now has. He spoke not of the effect of the prayers upon the dead, but of the reflex action or effect upon the living. We



REV. CHAS. H. BRENT.

ought to have a conception of the dead that is later than the one we had of our friends as living. Passing to the schools of thought in the Church he declared them to be complementary to each other; sources of strength rather than weakness; and to be taken pride in rather than to be considered a reflection because we do not all see things in the same way. He suggested guilds formed of persons unlike each other. It is easy to work with one's affinities. There will be more real communion of saints, and the saints will be better, when opposites flock together. He did not advocate any flabby spirit of compromise, and thought controversy was sometimes too complacent. He used the phrase "splintered Christendom," and contrasted favorably our Church with its breadth and together, rather than opinionated narrowness and ecclesiastically apart.

For a more perfect communion, one Christian with another, Mr. Brent suggested the selection for advance of people whom we might think below us in what we are pleased to call station, or the assumption in proper times of titles less high than perhaps we are permitted. On the latter point he mentioned Christ's clinging to the title "Son of Man" even to the last, when man had so cruelly treated Him. He kept the degraded title to the end. The minority of men are fitted for work in the Brotherhood of St. Andrew, and as for him, he liked to see a plain Christian, who simply held his place in the home and in civil society, when that was the only place he was fitted to hold. Even pawns are important in their places, and serve their purpose as well as larger men. A layman ought to lean his whole spiritual life upon the rector, and a clergyman ought not to be the only man in the congregation, but merely the leader. Many a prodigal son had returned to find the congregation cold.

REV. PERCY BROWNE (Boston):—The Apostles' Creed is a lifeless thing in itself. Its efficiency comes when it gets into a human life. The best sword is useless unless held in a living hand. The Creed was framed at one time and is fixed in its language. The mind of man constantly changes. He pointed out the divergent views which different men may have of the same thing, the opening sentence of the Creed, for example, and pictured conditions where he could and could not have communion with St. Francis of Assisi, St. Athanasius, and others. If he was to try to do a personal thing which it is said St. Francis, for instance, did, he could have no communion, but if he were to consider St. Francis as having broad sympathies with his fellow men and high aspirations after God, then he could have communion with him. The way to be a saint is to try to be a saint. How do you describe a student or a soldier? Surely not by the perfection of his later life, his perfect profession, but you begin by describing his weak beginning. He thanked Bishop Randolph for coining the phrase "catholicity of the heart," and that it would help along Christian unity if used and practised.

BISHOP HALL began the closing address of the topic and of the Congress by expressing profound thankfulness that this topic and others during the sessions had been kept free from controversy. All the clauses in the third part of our Creed belong to the Holy Ghost, just as in the second part everything is about Jesus Christ. The communion of saints does not mean something about dead folk, although he feared many people thought of such folk when they came to the phrase in the recitation. The fellowship of the saints is here on earth, and yet it is not wholly here. Should people be asked to pray for the dead? Why, my friend, do you use the Lord's Prayer? And is it right to limit your petitions? He read from Bishop Seabury's catechism, which he said was not Rome or Canterbury, but Connecticut questions and answers, one of the latter of which was to the effect that the condition of the dead is imperfect, and that they should be prayed for that they may worthily meet the judgment which is before them. He made four points—Primitive practice, praying for and with, but not to, the departed; Mediaeval exaggerations, or the parceling off of the dead into two distinct places, the saints in heaven and the souls in purgatory; the Reformation reaction, which wiped away all commemoration of the departed; and modern vagaries which resulted in Universalism and Spiritualism. The time has come when the world should be given a reasonable tenet, and who so competent to give it as a Catholicism which commends itself to the conscience and shows its authority? He thought the next Prayer Book revision should include this.

The formal addresses being over, the REV. DR. TIFFANY, as chair-

man of the General Committee of the Congress, thanked everybody, as is usual, only that here the thanking was not perfunctory; and in reply BISHOP McVICKAR said it was rather the people of Providence who had need to thank the Congress for the splendid treat it had afforded. The Archdeacon had mentioned the fact that the Bishop was born with the Congress, and responding, the Bishop said he thought he had seen somewhere, perhaps it was in the family record, he was not quite sure where it was, that he was older than twenty-five. Still he was not sorry to lose some years.

The Congress, as a whole, was voted by all the best ever held, and not a little of this best was due to the large attendance. In the attendance were not only Churchmen and Churchwomen of Providence, but a large number of members of other religious bodies.

LETTERS FROM A PARSON LAID ON THE SHELF.

I WAS reading lately an account of the burial of a poor hopeless woman by her poor hopeless husband, and at the funeral they played sonatas of Beethoven for comfort, and passed resolutions that there was no God and no hereafter. As I read, I thought of all the souls then being pushed steadily on by the invisible hand of God nearer and nearer to the end, shrieking all the time, "There is no God, there is no Hell, there is no Heaven. I will not go to any place."

It seemed to me very like a man embarking against his will on a railway train for New York, and shouting out, "There is no New York, there is no car, there are no rails, there is no storm;" and all the while the wheels spin around and nearer and nearer he draws to the place whither he must go. Since go he must, how much less like an idiot to make the best journey that he could, enjoy all the scenery that comes in his way, put up philosophically with what he could not help, and do everything to prepare for his arrival.

I am speaking to believers in a Judge of men, and since whether we will or not, we are on our way to Him, is it not the part of wisdom so to arrange the journey and so to travel, that when we get to the end of this stage of the way, we shall have something with which to go forward? Of course you understand by the words "journey" and "travel," I mean discharging the duties of our station from day to day. These duties are as different as there are different men. One carries a hod and another wields a sword. One stands behind a counter and another sits on a throne; and every one's present and future happiness must consist in his doing as well as his frailties will permit, the work which, as far as he can tell, God has set before him.

When I say that, I do not mean that because a man at twenty-one years of age finds himself a clerk in a corner grocery, with desires and capabilities far above it, that he shall consider it against the will of God to try to get out of it and go up higher. I only mean that our lawful calling and business, sometimes one thing and sometimes another, is a proper and true way for us to be traveling on toward the future.

Some people do their work just to get a living and they take pains to do it well that they may get a better living. Let us thank God that we do not know how much of the finest work in the world is done solely from that motive.

Others do their work, not only to get a living, but for the sake of excelling; and unless a man has that sort of ambition in his composition he will not amount to much in the world. Unless a clerk has the ambition to become a partner he will not be much of a clerk. These others work because they must. You will often hear people called very industrious, when they could not be idle if they tried to. Idleness is a vulture ever darting at their heart and they only preserve themselves by exertion.

Then a higher motive than any of them is duty. Oh, blessed motive that it is! Men sell goods, or visit patients, or saw wood. Women keep house or do washing, not simply to make a living, nor to keep out of idleness, but because a high and noble sense of duty possesses them. They say, "This thing is mine to do and I mean to do it well, because I ought to."

Higher than all there is the motive, "I am sent by God. I am living under His guidance. I am going to Him and must give Him an account of my pilgrimage." This glorifies the lowest duties and lifts them up into a clearer atmosphere. This gives what painters call "tone" in their pictures. This alters the temper of the life. You meet men with just the same gifts, and yet so different, but you can no more define the difference than you can define tone. They do not neglect every day duties, or forget common enterprises; but with all these things there has come an invisible, elevating influence coming from their recognition that they come from God and are going to God.

CLINTON LOCKE.

Literary

Theological Books.

The Book of Private Prayer. For use twice daily, together with the Order for the Administration of the Lord's Supper or Holy Communion. Revised and enlarged Edition. Prepared by a Committee of the Upper House of the Convocation of Canterbury, and published by them with the permission of that House. New York: Longmans, Green & Co.

This book has a quasi-authoritative character, published as it is with the permission of the Upper House of the Convocation of Canterbury. It contains forms of morning and evening prayer for each day of the week, prayers in preparation for Holy Communion, the English Communion office, and a variety of intercessory prayers, many of them of rare beauty. The whole is well arranged and printed, and the English, while here and there open to criticism, is certainly far beyond what one finds in many of our devotional manuals. The references to the original sources from which the prayers, purporting to be translations, have been taken, are very vague, so that it is a difficult matter to verify them. A number of them are marked "Oriental," which may mean anything. One prayer (p. 193) containing a clause from the *Libera nos*, is marked "Roman!" It might with equal accuracy have been marked anything else, for as it stands, we are quite sure it cannot be found in any Latin office book. The well known collect for Corpus Christi found in the missal and attributed to St. Thomas Aquinas is here (p. 170) credited to the *Paradisus!* The beautiful prayer of St. Thomas in preparation for Communion is mangled so as scarcely to be recognizable and marked "Walford!" (p. 180) without a hint of its original source. Inaccuracies of this kind show either a lamentable ignorance of liturgical literature, or else perhaps, an anxiety that Mr. Kensit should not know the dark sources to which this committee of Convocation had been resorting for prayers. Many of the prayers have been so altered, in the effort to tone them down theologically, that the heart has gone out of them; with the result that one misses the fervor so characteristic of both the old Evangelical books of piety and the later Tractarian manuals. From beginning to end the book is characterised by theological timidity. One looks in vain for any explicit prayer for the departed; the book is not for the bereaved. Every word has been excluded which would clearly make for the Catholic doctrine of the Real Presence. For example the prayer of a Kempis in preparation for Communion, has been carefully watered down (p. 180). Even a prayer drawn up by the English Reformers is too strong meat for the editors. As this prayer stands in the *Primer* of 1559 (Parker Soc. ed., p. 86) it reads:

"Our Saviour and Redeemer, which . . . didst deliver (consecrate, in 1545) thy blessed body and blood under the form of bread and wine; grant," etc.

It will be remembered that this is also the language of the Homily. But in the book before us (p. 108) the phrase "under the form of bread and wine" has been expunged, and the prayer made to read:

"O Lord Jesu Christ, our Saviour and Redeemer, who . . . didst consecrate bread and wine to be, to the faithful, thy blessed body and blood; grant," etc.

The phrase *under the form of bread and wine*, is the technical formula used by the Church of England as well as by the Roman Church to express the reality of Christ's presence in the Eucharist. It is a form of expression which no virtualist could use. Calvin allowed a Real Presence, but he was vehement against the doctrine of a Presence "under the form of bread and wine." There is therefore no mistaking the animus which suggested so serious an alteration as the exclusion of this technical formula, especially at a time when its significance has been brought forward by the recent Declaration of the English Church Union. We can come to no other conclusion than that, either the Bishops, who formed this committee of Convocation, were very careless in examining the book (drawn up as we suppose, in the first place by one of their number), and so the matter escaped their attention; or else they were fully cognisant of the expurging of the words "under the form of bread and wine," and so must be held as rejecting an authoritative formula of the Church of England.

WM. MCGARVEY.

The Things Beyond the Tomb in a Catholic Light. By the Rev. T. H. Passmore, M.A. London, New York, and Bombay: Longmans, Green & Co., 1900.

We have here what is designed to be a popular treatise, great care being taken to reach the understanding of the simplest. The writer has been quite successful in his effort to be clear and has produced a useful book.

There are some blemishes. Now and then the style is too obviously condescending. We think that Mr. Passmore underestimates in his Preface the amount of instruction that has been given in our generation on the subjects of which he treats. On page 22, the view seems to be implied that the good works done in obedience to the so called counsels of perfection are over and above those necessary for salvation, as if the works necessary for salvation could be measured or bounded by a mechanical rule. The argument in favor of prayers for the departed, pp. 29, 30, is weakened by the use of doubtful proofs. It is precarious to base an argument for our Lord's sanction of the practice upon His silence in the Gospels. The practice referred to is too well grounded to require such special pleading. The sentence on p. 48—"Do you think, then, that there is any atom of your frame that is lost from those Almighty Eyes?"—implies a view of our resurrection which is both unnecessary and inconsistent with Mr. Passmore's other language. The doctrine of the resurrection is on the whole well stated. But the exploded story touching the sprouting of seeds taken from an Egyptian mummy is repeated on page 52.

On page 78 it is stated that Christ "had emptied Himself of His Glory, and had put the knowledge away from His human Nature" [i. e. of the day and hour]. It is added, "How wonderful, that the All-wise God could put knowledge out of Himself!" It would indeed be wonderful if true, but it would deprive us of our God. As Mr. Passmore has just said in the same passage, "As God He knew all," he is inconsistent. God cannot put knowledge out of Himself, for a being who is not omniscient is not God. Moreover, it is quite erroneous to speak of Christ putting knowledge away from His human nature. What He did was to refrain from imparting the knowledge in question to His human mind.

It will be observed that the book needs correction in details. None the less, it is likely to prove very useful.

FRANCIS J. HALL.

The Church Past and Present. Edited by H. M. Gwatkin. New York: Thomas Whittaker.

There are thirteen papers—an unlucky number—in this volume, by ten different writers, the editor contributing four. The editor in the broad, hazy language of the preface declares that the contributors "write not as advocates of this or that party in Church or State, but as students who are persuaded that history as well as science is the message of the Spirit to our own time." But most of the papers in the volume are not worthy of being described as history in any true sense. Several of them are most glaringly unhistorical and most offensively partisan, containing statements so arrogant and illogical that one who has even a rudimentary acquaintance with the subjects under consideration recognizes the unfairness of the presentation.

As is not strange the different writers contradict one another on fundamental points and the result of combining the positive and negative statements is *nil*. One writer, for instance, denies that "Episcopacy has any exclusive divine authority," and declares after examining the evidence, that "the right conclusion would seem to be that Episcopacy is like monarchy, an ancient and godly form of government, which we may well be content to live under and loyally to serve." Another contributor speaks in most decided language as to the necessity of the three-fold Ministry for the existence of the Church. One writer tells us that from the Reformation "three main forms of Protestantism emerged—Lutheranism, Calvinism, and the Church of England;" while the counter statement is found in another paper to the effect that there was radical difference between the Continental and the English Reformation, the former being a "radical reconstruction" while the latter had for its aim "not to make anything new but rather to protect and invigorate what was really old."

There are two really valuable papers in the series—and only two. That by Prof. Collins on "England before the Reformation," and the Church Congress paper on "The Reformation" by the Bishop of London, are written, it is needless to say, with a true sense of "historical perspective," and are terse and well-put recapitulations of the periods dealt with, and in

perfect accord with the position of the Church of England as Catholics. It is a pity they cannot be printed separately without being bound up with the other contents of the volume which must inevitably find a very small circle of readers, and fewer still, we hope, who will set any value upon their utterances. It is perfectly clear to the reader that Prof. Collins and Bishop Creighton have a definite and Catholic conception of the Church of Christ which accounts for their style of treatment of any subject dealing with the Church; while on the other hand the definition laid down by the first contributor that "the Church at its beginning was a fellowship of men and women who gathered round the Twelve," accounts equally for the low conception of most of the other writers. A series of papers, starting from fundamentally different definitions, is doomed from the outset to result in a *fiasco*.

A. W. JENKS.

Outline History of the Life of Christ for Boys' Bible Classes. By W. H. Davis. New York: International Committee of Young Men's Christian Associations (paper, 24 pages).

Studies in Faith and Conduct. For Beginners in Bible Study. Same publishers (paper, 93 pages).

Studies in God's Methods of Training Workers. By Howard A. Johnston. Same publishers (cloth, 171 pages).

These three books belong to a series of graded instruction to be used in Y. M. C. A. Bible work in schools and colleges. The words "Bible Classes" in the title of the first book are misleading. It is a book for classes of boys from ten to twelve. The good and bad of the book are well shown in the following paragraph: "Do not go into details; the teacher will be tempted to do this. The public schools are not supposed to teach all that is known about geography and history in the lowest grades. Only the main outlines are taught, leaving the details, and the study of underlying principles for the higher grades. Do not, for example, go into all the particulars of the 'Talk with Nicodemus'; the boys will easily remember that Jesus met an educated man at Jerusalem at night and taught him the necessity of being converted."

That is false theology. It contains a few other specimens. The method of the booklet, however, is excellent, and in the hands of a well-informed Churchman some of its suggestions would prove helpful.

The second named is another Bible-school text book, and like the former is valuable mainly for its method and suggestiveness. It is non-denominational, which means that it is non-committal in almost everything that belongs to faith and doctrine. Its instruction is "biblical." It teaches that the Bible came from God, but is silent as to how it came to man. The New Testament books were collected by the "Church," but from whom we are not told. It teaches that Nicodemus was instructed about regeneration (not conversion), but "What the new birth is" is to be found in texts that teach of the subjective life only. The outlines are pedagogically correct, and often very suggestive—on the side of conduct. The historic faith and definite doctrine must be supplied by the teacher.

The third of these is much the most valuable book of the three. It presents a scheme of daily Bible readings which covers the main truths of the Old and New Testaments, as seen in the lives of God's workers. Each page is devoted to one day. First the passage of Scripture to be read is named. Then follows a "Study," consisting of a series of pithy and pointed questions which generally go to the root-meaning of the Biblical passage. Then follows a "Meditation," often largely interrogative in form, which makes a personal application of the Scripture truths in a manner that tends to honest self-examination and renewed Christian faithfulness. Then follows a "Prayer," generally a devotional seed-thought of three or four lines. By far the larger number of the daily topics are biographical. The work is well done, unusually well done. It is neither mechanical, nor sentimental. It is a manly book, thoroughly healthy, and it cannot but prove mentally stimulating and spiritually helpful to any man who will faithfully use it.

Of course much is omitted which a Churchman would have put in, but we noted only one unworthy page in the book—that on "Christian Communion" (page 112). Yet even here the waywardness is in the "study"; the "meditation" even contradicts the partisan parts of the "study."

ALFORD A. BUTLER.

Faiths of Famous Men. In their own words. By John Kenyon Kilbourn, D.D. Philadelphia: Henry T. Coates & Co. Price, \$2.00.

This is a book which deserves to be in the libraries of

professional men, and especially of the clergy, for it is a volume of great value and usefulness. We are all hero-worshippers, and desire to know what our great men believe. Oftentimes the clergy are asked, "What did Gladstone, Grant, etc., believe about this?" And it is often impossible to answer because of the difficulty of finding an authentic statement. Dr. Kilbourn in his *Faiths of Famous Men* has undertaken to remedy this by carefully gathering together what well-known men have believed about the great doctrines of religion, more especially of Christianity. The volume is cyclopædic in character, and must have involved a tremendous amount of work, and a wide knowledge of books. In it he has arranged in alphabetic order the opinions of those whom he considers famous. While the editor is not responsible for the beliefs of the famous men, one would like to know on what principle the witnesses were chosen. Some may be well-known in certain quarters, but scarcely "famous." The witnesses are summoned from every land, from every age, and are of every faith. Theologian, scientist, historian, statesman, etc., declare their belief about God, Creation, the Bible, Christ, etc. Dr. Kilbourn says his book is published in the interest of Truth; and it is a striking and encouraging fact to see the long list of well-known men declaring their unalterable belief in God. In many a case the witness is commonly looked upon as an unbeliever. The Bible also comes in for universal commendation—though one wonders why the Book of Mormon is quoted under the head of Bible. The witnesses to Christ testify to His moral greatness, His power, and love. Of course, in such a collection we are not surprised to find stress laid on the Humanity of our Lord.

The testimony to the Intermediate State brings out much crudity of belief, and an almost complete misunderstanding, if not misrepresentation of the Church's doctrine. In the list of witnesses only a few are recognized as Churchmen, and these are not always representative of the Church's position. There is a wide diversity of belief concerning the Resurrection; and some strange remarks are quoted from the late Dean Stanley.

In a second edition, it would be well to give more exact references to the sources whence the beliefs are drawn; for it is the great value of the book that these beliefs are given in the very words of the witnesses. JAMES E. WILKINSON.

Essays, Practical and Speculative. By S. D. McConnell, D.D., D.C.L. New York: Thomas Whittaker.

Dr. McConnell is a man who seems never to write a dull line, as we are sure everyone will say who reads these essays. Many will trenchantly disagree with his opinions and the conclusions that he draws from them. Unlike Robert Stephen Hawker who kept his opinions to himself, our essayist persistently presents them; and he makes his presentations, we are forced to add, in a very cogent way, thoroughly good humored, and with the most painstaking fairness. Most of us remember the "thousand dollars and a house" essay that appeared in *The Churchman*, and whatever its demerits anent logic or truthfulness of application, it brought out some of the *olla podrida* characteristics of our Protestant Episcopal Church. The remedy, suggested by many,—that of a celibate or temporarily celibate clergy,—we are sure made many a prudent vestryman's heart dance with joy at the economy which would be entailed were such a system brought to pass.

We have moralized thus far on one essay. However, we would recommend a reading of all, especially "The morals of sex" and the one about theological seminaries. Throughout the series the writer does not always talk to us as heart to heart. THE LIVING CHURCH believes in a cohesive Church, Dr. McConnell is not always quite sure that he does. But he is a good thinker, and does not scruple to tell us everything he thinks. Such essays are more than valuable in that they show us clearly in our own minds what we do not believe and think; and their contrarieties are calculated to awaken an agreeable, or at any rate beneficial effervescence in some of us, which may serve to throw out moribund humors, and make our spiritual eyes clear to discern the truth. R.

The Truth of Christianity. By Major W. H. Turton. London: Jarrold & Sons.

In this volume of 500 pages the author seems to have given all the popular objections against Theism and Christianity and to have met each with an apt and concise reply. His arrangement of the whole subject is admirable, and besides a full index at the end of the book, each chapter is carefully epitomized. He does not hesitate to use an argument or analogy because it is old, and by careful definitions of terms used, in no case has he been

guilty of concluding more than is warranted by his premises. For instance, here is his definition of the term "Creator":

"We call this Single Supernatural Cause which originated the universe its Creator. . . . And if it be objected . . . that the universe may have had no origin owing to some Free Force having been eternally acting on it, such a Force must also be single and supernatural and therefore may equally well be called its creator."

This volume, written by a layman from the standpoint of an English Churchman, commends itself not only to the clergy but also to the laity as well. The careful Churchman can here find within a small compass unanswerable arguments for the truths of his creed, which are so necessary if he is to escape the influence of the trend of the modern mind toward doubt and unbelief. We see no reason why this volume should not find place as a text book in our seminaries and Church colleges.

H. E. CHASE.

The Social Teaching of the Lord's Prayer. Four Sermons preached before the University of Oxford. By Charles William Stubbs, D.D., Dean of Ely. New York: Thomas Whittaker.

The Golden Gate of Prayer. By J. R. Miller, D.D. New York: Thomas Y. Crowell & Co.

Possibly the first of these volumes might as aptly be entitled the "Social Teaching of Maurice and Kingsley." It seems to us somewhat unfortunate that these opinions are not left to maintain themselves upon their own merits. To claim for them the supreme authority of the Lord's Prayer itself is, perhaps, a little unfair to other schools of Christian thinkers. Our Lord Himself distinctly stated that His Prayer was meant for the "closet," and seeing that the original author thus went out of His way to warn us that it was not concerned with public questions, it appears hazardous to insist on forcing them a place within the limits of its teaching.

The second volume is far more satisfactory. We have read the treatment of some of the more difficult expressions, such as, "Lead us not into temptation," and found it sound and helpful. The writer has failed to notice, in his arrangement of the Prayer, the division into seven petitions, which is not only analogous to the use of the same number elsewhere in the Bible, but throws a flood of light on the proper interpretation.

M. O. SMITH.

PAMPHLETS.

The Christian Ministry, by the Rt. Rev. Thomas U. Dudley, D.D., Bishop of Kentucky, consists of a course of lectures delivered on the Reinicker Foundation at the Virginia Theological Seminary. On the whole they are to be commended; although the views propounded seem to us hardly adequate in some respects. The good Bishop seems at times to labor under the common mistake that men are likely to be won to the Church by our glossing over certain very sharp differences between dissenters and ourselves. It is only because they recognize the Church to be unlike the dissenting bodies, that men of thoughtful piety are led to consider its claims to their allegiance.

The Doctrine of the Real Presence. A Letter About the Recent Declaration of the English Church Union and Its Appended Notes. Reprinted from the *Times* of June 21, 1900, with Additional Remarks by William Ince, D.D. London, New York, and Bombay: Longmans, Green & Co., 1900.

Dr. Ince mistakenly dates the doctrine of the Real Presence from the Lateran Council of 1215, evidently confusing it with the theory of Transubstantiation then adopted. He criticises the references appended to the E. C. U. Declaration on the assumption that the authors referred to are claimed as agreeing with the doctrine contained in the Declaration, whereas they are referred to merely to illustrate the use of certain isolated phrases. We think this fact might have been made more clear than it was. Brevity may be carried too far in a document of this sort. But Dr. Ince would not have been satisfied in any case. His ignorance touching what the E. C. U. is contending for seems invincible.

Miscellaneous.

The Trusts: What Can We Do With Them? What Can They Do For Us? By William Miller Collier. New York: The Baker & Taylor Co. Price, cloth, \$1.25; paper, 50 cts.

Mr. Collier, who is a New York State Civil Service Commissioner, and the author of a book on Bankruptcy, has here treated an important and intricate problem in a judicial manner. The trust, in his judgment, is a necessary fact. It is a

condition which is compelled partly by the enormous expense of competition and partly by the tremendous proportions of modern industrial operations. To meet it with abuse or with prohibitive legislation is to issue a bull against a comet. The thing is bound to go on. It is rooted in the elemental forces which lie beneath our modern life.

The first needs to be watched and properly limited and kept within safe bounds; that is what Mr. Collier says. It is injurious to our interests only when it becomes a monopoly, crushing out all competition and raising prices. The American Ice Company, for example, is both a trust and a monopoly, and ought to be stopped, for the common good. Mr. Collier maintains that in order to keep the trust from becoming a monopoly two things are eminently needed. One is the abolition of special privileges, "such as public franchises, railroad discrimination, unequal taxation, and other forces of partiality." One such special privilege which he would take away is the tariff, which he would have removed whenever any American article establishes an export trade. The other need is publicity. Upon this the writer dwells at length and with emphasis. If there are high prices and big profits, that fact must be made known to the public. The books must be open to inspection. No monopoly can endure the light of day.

This is the line of Mr. Collier's argument, and he conducts it with great moderation and fairness, dealing with the matter with a business man's sagacity and good sense, and at the same time with that wider outlook over the tendency of things and the interest of whole communities which is essential in any just understanding.

GEORGE HODGES.

Reynolds: A Collection of Pictures with Introduction and Interpretation. By Estelle M. Hurl. Boston and New York: Houghton, Mifflin & Co. Price, 75 cts.

The publishers have just gotten out a beautiful volume on Sir Joshua Reynolds, containing fifteen photogravures of the artist's more famous paintings, with an introduction and interpretation of the pictures by Estelle M. Hurl. The introduction makes the book valuable as an art reference book, as it contains a good sketch of the artist's life; a section on Reynolds Bibliography; an historical directory of his pictures, and a table of his contemporaries. The pictures, which are beautifully clear in soft brown tints, are such familiar ones as the Angel-heads, Penelope Boothby, Lady Cockburn and her children, and others—a collection of fifteen in all.

In the "interpretations," the author betrays an immaturity of mind or expression which is rather disappointing after the excellent introduction. Nevertheless, the book is one which deserves a large circulation, and at the popular price quoted above, it will undoubtedly meet a wide-spread demand for inexpensive art books.

Pietro Vannucci Called Perugino. By George C. Williamson, Litt.D. New York: The Macmillan Co. Price, \$1.75.

This full account of the life and works of Pietro Vannucci, called Perugino from the name of his adopted town, is the only one published in English. It is based upon a careful examination of almost every one of his works to be found in Europe, and upon a critical study of their characteristics. There are nearly three pages of bibliography, a chronological list of pictures, and a complete catalogue of the works of Perugino. The account of the artist's early days, his environment, both personal and artistic, is interesting and shows a care to be accurate. The book is attractively bound in green linen, with a cover design in gold. About forty full-page and double page illustrations add to its value. It is suitable alike for the serious art student and for the library of the amateur.

Heroines of the Bible in Art. By Clara Erskine Clement. Boston: L. C. Page & Co.

Especially to be commended to students of sacred art is this addition to the admirable Art Lovers' Series. There are thirty-three illustrations from celebrated paintings by the great masters. The first chapter is given to Eve. The "Head of Eve," by Jackson, forms the frontispiece of the volume. Chapter second deals with heroines of the Patriarchal Era; chapters three and four, with those of the Hebrew nation. Two chapters are devoted to women playing the most important parts in the New Testament Era. The seventh and last chapter includes heroines of the Apocrypha, those found in famous European galleries. Altogether, the book, with its admirable treatment of the subject in text and illustration, is a suitable gift for those interested even slightly in the theme.

Fiction.

Onesimus: Christ's Freedman. By Charles Edward Corwin. Chicago, New York, Toronto: Fleming H. Revell Co. Price, \$1.25.

It is an unfortunate coincidence when two writers choose practically the same subject for a novel. Inevitably there will be comparisons, and "Comparisons are odious." Oftentimes injustice will follow, because a book good by itself must suffer in the comparison. It is so with *Onesimus* by Edward Corwin. In his *Darkness and Dawn*, Archdeacon Farrar has already made Onesimus, the Phrygian slave, one of his principal characters, and has treated his subject brilliantly, and in absorbingly interesting manner. Mr. Corwin's book, however, deals largely with the earlier life of Onesimus, and paints the character of the members of the household of Philemon, whose slave he was. His description of Ephesus, its life and religion, is exceptionally well done. We are made to feel that we know Tyrannus the Sophist, in whose school Archippus, Nymphas, and Epaphras were students, and in whose hall St. Paul expounded the Doctrine of Christ. Dealing with philosophical principles, he is naturally interested in the teaching of St. Paul; and reaches that condition where he is "almost persuaded." Worldly advantages, however, prevent him from declaring himself. The author keeps well within the information given in the New Testament, and shows great ability in dovetailing various conversations and teachings of the Great Apostle. He startles us sometimes when he makes the service of the Christians take the form of a Methodist class meeting under St. Paul's leadership! Archippus, Nymphas, and Epaphras, who with their slaves become Christians, are well drawn. Onesimus is depicted as a slave given to "wine and women," and altogether a dissolute person. Having been engaged in a plot against St. Paul, he runs away from Philemon, and makes his way to Rome. His life there is portrayed with considerable skill, and shows him sinking lower and lower, until as a wounded gladiator he is bought by the companions of St. Paul, then a prisoner in Rome. Having been at last brought to a knowledge of Christ, he is returned by St. Paul to Philemon, his former owner. The book is attractively gotten up, and will be widely read.

Edward Blake: College Student. By Charles M. Sheldon. Chicago: Advance Publishing Co. Cloth, 75 cts.; Paper, 25 cts.

Mr. Sheldon's new story, which will doubtless be seized upon eagerly by the many thousands of readers who have admired his other works, is largely a medium for the author's opinions on some of the leading topics of the day.

It is a thoroughly American story; nowhere else but in America could the conditions be fulfilled that make the setting of the tale. Edward Blake, the hero, is a poor but ambitious farm lad, undertakes to work his way through one of the Western co-educational colleges. The boy has many fine qualities, but Mr. Sheldon paints him as no paragon, and very far from a saint. In fact, he almost rouses our repugnance at the particular form of vice which touches the hero's vulnerable point.

Edward Blake is a type of many young men found in our country districts, where the religious connections of former generations have filtered down to moral uprightness in the young man of the day, with all religion left out of the count. Through his sturdy honesty and strict sense of justice, Edward Blake wins for himself an honorable place in his community; but he misses many fine points which the knowledge of the first and great commandment would have brought to him.

Through Edward Blake, Mr. Sheldon discusses some of the great educational problems, notably the responsibility of the teacher for the development of soul and body, as well as brain in the student. His ideas on College Athletics are sound and good, and there seems no reason why they should not be popular.

The minor characters in the book are wanting in interest, and seem to have been brought in as pegs to hang discussions upon; as, for instance, the boy who went to the War. We fail to take any special interest in a lad whose strongest point is his moral weakness, and we cannot but suspect that Mr. Sheldon created him that there might be a reason for discoursing on Imperialism, and War in general.

For Edward Blake in his sturdy honesty and dogged perseverance we feel a degree of interest and admiration; and for that reason, we lay down the book with a disappointed feeling that he has not gotten anywhere, nor realized our expectations.

Fresh Air. By Anna B. Warner. New York: American Tract Society. Price, 75 cts.

Mulberry Street, where "bread is dear and flesh and blood so cheap"; Mulberry Street, where hunger pinches the bodies and life stretches the minds—forms the setting for the first scene of the story. Two homeless waifs, brother and sister, are taken by the good Mission people on a Fresh Air Excursion into the country. Their two weeks on the farm, with the kindly country man and his wife, the consequent revelations alike to guests and entertainers, are amusingly yet pathetically set forth in this story. It is a book to give away before Christmas, that its lesson may be learned in time to bring Christmas joy and plenty to other sad little recruits in the fierce battle of life.

The Weird Orient; Nine Mystic Tales. By Henry Ilowizi. Philadelphia: Henry T. Coates & Co. Price, \$1.50.

These Eastern Tales gathered by this author during a protracted residence in the Orient, are full of the dreamy lustre of the East. There is a new version of the story of the Wandering Jew, from Arabic sources. Rabbi Ilowizi is a Hebrew of pure lineage. He was educated at Frankfort-on-the-Main, Berlin, and Breslau. At the latter university he qualified for the ministry. He then studied six years in Germany and four more years in London and Paris, perfecting his knowledge of Arabic and Hebrew. He was in Morocco for several years engaged in educational work. It is here that he gathered his material in myth and legend for the nine tales here published. His style is essentially Oriental, flowing, mystical; he writes as he thinks, in the language of the children of the only race that seems eternal. Lofty, majestic, and beautiful strains in the tone of the Song of Solomon fall as naturally from his pen as music from the great organ. These tales are a notable addition to literature.

Penelope's English Experiences. By Kate Douglas Wiggin; with 53 Illustrations by Charles E. Brock. Boston and New York: Houghton, Mifflin & Co.

Penelope's Progress. By Kate Douglas Wiggin. Being Such Extracts from the Commonplace Book of Penelope Hamilton as Relate to Her Experiences in Scotland. With 55 Illustrations by Charles E. Brock. Boston and New York: Houghton, Mifflin & Co.

To the friends of "Salem, Francesca, and I," these two volumes will appeal with fresh interest, dressed in such fitting garb. Olive and gold when combined as happily as here make beautiful covers; especially when the gold is wrought into the Scotch thistle and the English rose, and goes to make a beautiful border laid on the olive.

Mr. Brock has been happy in his illustrations, and might have accompanied the party all the time so far as we can discover, snapping shots.

Again, Miss Wilkins' art makes the work of the illustrator easy, so carefully and clearly does she paint her characters, scenes, and situations with that clever pen of hers. To those few who have not had the pleasure of reading this *chef d'oeuvre* of Miss Wilkins, their pleasure will be doubled, by accompanying the dear, bright witch, Penelope, through that humorous journey of hers, clothed in such dainty fashion. Both eye and mind are rested in the companionship of beautiful thoughts printed on beautiful paper, with type and pictures and cover equally fine.

THE ARCHBISHOP OF RUPERT'S LAND, in a letter to the S.P.C.K., says of his Diocese: "I do not believe that there ever was any portion of the Colonial Church in which there has been a more healthy rising to self-support. It was but the other day since the Province of Manitoba was established. For a farming district, it has begun in difficult times . . . from the low price of produce and the long haul chiefly by railway to the ocean." He goes on to point out that the Church population of his Diocese, some 40,000, is not equal to that of the town of Cambridge, in England. Yet it has twenty-two self-supporting rectories, forty three missions for settlers under clergymen, and sixteen other missions under theological students in the summer. Since April, 1899, six new rectories have been established. There are still about 150 congregations with no regular church in which to worship. Some of these congregations, of course, are extremely small.—*Church Record.*

WE KNOW little what will become of our knowledge; we do know what will become of our power. One thing only never faileth; the charity which seeks the good of all to whom it can do good, the charity which detects good wherever it is to be found or to be advanced.—*Dean Church.*

Eve's Paradise

By Mrs. Bray.

CHAPTER XXV.

HOME SICKNESS.

"Oft in the stilly night,
Ere slumber's chain has bound me,
Fond memory brings the light
Of other days around me."

—MOORE.

AFTER a few days Eve was able to come downstairs, but she was pale and listless, and crept about as though she hardly knew what she was doing.

The complete change had come almost too suddenly for her. It was as if an earthquake had come into her life and destroyed all her surroundings, everything was so entirely different from that to which she was accustomed.

Above all, how she missed Margaret; she had been so completely carried away by Elsie's impetuosity that she had not been able to realize what life would be without her. Though her powers of imagination had increased, still she had not been able to put herself in an entirely different situation, and imagine what she should feel. She lived completely in the present; she had never learned to look forward to the future, and it was more or less a dim mystery to her which she was afraid to attempt to fathom.

Elsie's love could not make up for Margaret's; it was too excitable and impetuous. She missed the repose, and the sense of comfort and protection which she felt whenever she was with Margaret.

Deering, too, was sadly missed. Eve had never been accustomed to do much for herself, and even the daily dressing and undressing was a difficulty to her. It is true that Elsie helped her as much as she could, but the long hair was a trial to both of them. When it was finished, she never felt quite complete, and longed for Deering's deft fingers.

Even the change from her home to that of Elsie's was very great; without realizing what it was, she missed the luxuries to which she had been accustomed.

Nothing was too good for Eve at Moina, the finest linen, the softest carpets, the most luxurious fare.

She had never known or even heard of anything else. She was like one of those dainty birds who can live upon nothing but fruits, and who pine and die upon any coarser food.

The living at Dunmore was good and wholesome, but it was plainest of the plain, and there was no attempt at luxuries.

Happily for Eve's comfort, her bed, which had been Mrs. Stuart's, was a spring one, but the sheets were of thick twilled cotton, causing her great discomfort.

All the little luxuries which Mrs. Stuart had gathered round her had vanished long ago. Priscilla seemed to despise all such things as weaknesses of the flesh.

The room was as bare as it could be; the carpet, which had once done duty in the drawing-room, was quite threadbare. The bed was a four-post one, with faded chintz hangings, very different to Eve's, and she felt quite lost in it.

There were a few poor engravings in black frames on the walls, which Eve got to hate with an intense loathing.

The food also was so new and strange she did not know how to eat it. "Good and wholesome" it certainly was, as Aunt Priscilla said, but very different to the fare at Moina.

Everything there was served up with almost reckless extravagance; Sir Jasper would not even allow a joint to be seen, because he considered it unsightly.

Probably the plain fare provided was much more suitable for children, but Eve turned from it with disgust.

The first time she saw a leg of mutton, she wondered what it could be, and when a large underdone slice, cut by Priscilla's liberal hand, was put before her, she did not know what to do with it.

After a mouthful or two, she laid down her knife and fork, and could not eat any more.

"Why do you not eat your dinner?" asked Priscilla.

"I do not like it," said Eve, who might have been brought up in the palace of truth, from the outspoken way in which she expressed herself. She had not yet learned the courtesy which

avoids hurting other people's feelings, and she always said just what she thought, like a child.

"Why, what is the matter with it?" asked Priscilla, not unkindly, and Elsie looked on in astonishment. She would never have dared to have found fault with her food.

"It is so nasty," said Eve, "and I do not know what it is."

"Not know a good leg of mutton when you see it. Why, what on earth did they give you to eat?"

"Chickens, fish, all sorts of things; but they did not look like that."

"I am afraid Eve has been used to rather *recherché* fare, aunt," said Owen.

"I wish I had the bringing-up of the child," she said; "she would not have been the white-faced thing she is. Look at Elsie, and see what good Scotch porridge and mutton have done."

True enough, but it was not possible all at once to change Eve's whole nature.

Priscilla took away the obnoxious plate and sent for an egg, which Eve ate very contentedly, and not appearing to mind in the least that every one was waiting for her.

"I wonder you dared to say that," said Elsie to her afterwards.

"What do you mean?"

"Why, about the mutton at dinner. I know I should not have dared; why, it would be as much as my life is worth for me to find fault with anything. I was quite frightened when I heard you say it was nasty, and really Aunt Priscilla did not seem to care much."

"I did not know I ought not to say it."

"Why, it is not thought good manners to find fault with things in other people's houses."

"But what could I say? She asked me why I did not eat it, and you know you have told me that it is very wicked to tell stories."

Elsie did not feel quite capable of explaining to Eve how it is possible to tell the truth and yet to avoid giving pain. Besides, she thought it rather fun to hear Eve say these outspoken things to Aunt Priscilla, so she let the conversation drop.

Another thing that Eve missed was her violin. Although she had not played on it so much since Elsie had been with her, it was always there; she could take it out whenever she liked, and there was never a single day that passed that she did not play on it some time.

It was a part of her life, her friend whom she could make speak to her whenever she chose. It was no inanimate object, but a real living companion to her.

Now Eve tried to be cheerful and run about with Elsie, but a deadly home-sickness was creeping over her. She was unable to read letters herself, and she could not write, so that she did not even have the consolation which letters would have afforded.

Day after day she seemed to flag more, and her step grew more listless; her face, if possible, thinner and whiter.

It was also an intense trial to her to see visitors. Priscilla could not resist letting her friends see her. She did not, or would not, understand that Eve had only seen a few strangers in her life, and that her dread of being called down to see a visitor was so great that sometimes she would go out into the garden and hide when she heard the front-door bell.

Every one in the place had heard the story, and of course each one wanted to see her. Nothing for the time being was spoken of but her, and the consequence was that she grew so frightened and sensitive at last that she was scarcely able to speak. Most people came to the conclusion that she was more or less wanting, for she did not understand half what they said; indeed, many of the words they used were quite incomprehensible to her.

Mrs. Dawson was one of the first to call.

"I have been so anxious to make your acquaintance, my dear child," she said. "I have heard so much about you."

She would like to have kissed Eve, but as she was a very little woman, and Eve was quite a head taller, she was not able to succeed in her desire as Eve did not show the smallest sign of bending down, nor did she, as a matter of fact, know in the least what was expected of her.

"This must be a most delightful change for you," continued Mrs. Dawson, seating herself on the sofa, and drawing Eve to her side. "Come and sit by me, my dear, and tell me all about it."

"All about what?" said Eve stiffly.

"Why, about your being shut up at Moina."

"I was never shut up," answered Eve. "I used to go out just as I pleased."

"Oh, of course. I did not mean that you were shut up in the house; but I believe I am right in saying that you were kept a prisoner on the island."

"I do not know what a prisoner is."

"Not know what a prisoner is? How very funny! Oh, I remember! You were not allowed to learn anything, so you cannot know. A prisoner is——" Here Mrs. Dawson came to a full stop, for Elsie drew near, and she had had some experience of the power of Elsie's tongue, and was somewhat afraid of her.

There was nothing which Elsie enjoyed more than a wordy warfare with Mrs. Dawson; besides, she had not yet forgiven her for the things she had said against Margaret. That it had been Elsie's own words which had been the cause of them, only seemed to make matters worse in her eyes.

"What is that about prisoners?" she asked.

"Oh, I was only just explaining some things to your friend. She does not seem to know much."

"Mrs. Dawson said I was a prisoner, and she was going to tell me what a prisoner is."

"I will leave it to Elsie to explain to you, now she is here."

"A prisoner," proceeded Elsie in a shrill voice, "is a person who has done something wicked, and then he is shut up in a little room called a cell and fed on bread and water, and guarded by keepers so that he cannot escape, and sometimes they are shut up in dark places called dungeons underground." Elsie looked defiantly at Mrs. Dawson as she said this.

"Then I cannot understand," said Eve slowly, "why she called me a prisoner; I have not done anything wicked, have I? and nobody shut me up and fed me on bread and water."

"Elsie has purposely given quite a different meaning to my words. I did not mean a prisoner like that, I meant—I meant——" here a brilliant idea seemed to strike her, "you were a prisoner like Napoleon Bonaparte, who was always kept on an island and never allowed to go away."

"What had he done?" asked Eve.

"He was a very wicked man, and had fought a great many battles, and at last he was obliged to be shut up."

"Just like Eve," said Elsie contemptuously. "I am afraid your explanation of a prisoner is no better than mine."

"You are a very rude little girl, Elsie, you know quite well what I mean, and it was you yourself who said that Eve was kept on the island and not allowed to learn anything; and if that is not being a prisoner, I do not know what is."

Elsie grew red, and felt she was getting the worst of it; she could not bear to be reminded of her foolish words.

Mrs. Dawson tried to follow up her victory, which was a mistake on her part.

Eve was listening with a puzzled face hardly able to follow all that was said. The next words were, however, quite intelligible to her.

"And then that Mrs. Vernon, I've no patience with her, keeping you like a baby and not teaching you anything."

"Are you speaking of Margaret?" said Eve.

"Is that her name, that woman who had charge of you? Yes, I am speaking about her. You are lucky to have escaped from her, she must have been a bad woman indeed."

Eve's face grew quite crimson; this she understood thoroughly. Mrs. Dawson was saying things against Margaret, her dear beautiful Margaret, whom she was longing for with all her little heart.

Love quickened her faculties. Two months ago she did not know right from wrong, now some one was calling Margaret bad. The full meaning of the word burst upon her. She rose up with every pulse beating. "I think you must be a bad woman to say such things, and I do not ever want to speak to you again. Tell her to go, Elsie, and never come here any more."

Mrs. Dawson rose quite speechless with indignation. She did not understand that it was Eve's very want of knowledge of the world which made her express herself so forcibly.

"I am certainly going," she said, "and it will be a long time before I come here again to be insulted as I have been in this house."

And stamp thee His alone,
Thus outwardly and visibly
We seal thee for His own;
And may the brow that wears His cross
Hereafter share His crown."

ONE trial Owen saved Eve from, though he had to go against his aunt's wishes, and fall under the ban of her displeasure. He entirely refused to allow Eve to go to church.

Priscilla was most anxious to take her the first Sunday.

"She is not fit for it, aunt; she would understand nothing.

You must recollect that it is only within the last few weeks that she has even known that there is a God."

"So much more reason to bring her to His house."

"She would not understand that it is His house; just imagine how it would puzzle her. Remember she is like a very little child in some things, and we must let her learn like a child; if we attempt to force her, we shall do infinite harm."

"Well, you must take the responsibility if you, a clergyman, deprive her of precious privileges."

Sunday came, and Eve was much excited at even hearing the bells, and knowing that Elsie was going to church. Owen rather wondered at this, not realizing how much Elsie had talked to her about it, and how it had become associated in her mind with being baptized. Elsie had often told her that she would have to go to church then; indeed, so much had been said about it, that poor little Eve believed herself to be nothing but a heathen, a word which she had heard spoken of with bated breath and as something very dreadful, though she did not know what it was.

Up to this time Owen had told her nothing of that service long ago. He wanted her to understand more first, and did not know how the desire lay like a weight on the child's heart.

Early in the evening Elsie whispered to him that Eve wanted to go to church and be christened.

Then Owen determined to wait no longer. "Tell her I will talk to her about it to-morrow," he said.

"And you will let her be? You will not wait to ask Sir Jasper?"

"I will promise you that she shall be quite happy to-morrow, and we will not wait for any one."

Eve went to bed contentedly, for Elsie had said that when Uncle Owen promised anything he never broke his word. "Perhaps he is going to take you to church to-morrow," she said, and the two children waited all the morning in great expectancy, but nothing came of it.

What Eve expected it is difficult to say. She did not know enough to understand what the Sacrament fully meant, and it was only because Elsie had talked so much of the importance of it, that she had a sort of feeling that nothing could be right in her life, or that she would not be pleasing God, to whom she had learned to pray, until she had obeyed the command.

In the afternoon Owen called the children, and said that they should go for a walk with him.

"To church?" cried Elsie eagerly.

"No, not to church," he said smiling, "to the woods."

"You know you promised," she said, a little reproachfully.

"I have not forgotten my promise," he answered gravely, and Elsie, who remembered how once she had doubted him, was silent.

He did not go far, for Eve was easily tired. A very short walk took them into the woods, and, spreading a rug on the ground, he made Eve lie down, whilst he sat near with Elsie.

"I have got a story to tell you," he said.

"Oh, Uncle Owen, I am glad; it is such a long time since you have told me one, and I do not believe Eve has ever heard you tell one at all. Do begin just as you used to when I was a very little girl."

"Once upon a time," began her uncle, and Elsie's face brightened—she knew it was going to be a real story—"there was a young clergyman. He had been working hard in London, so that at last he was very tired, and was obliged to take a holiday."

Elsie listened attentively, for she knew something interesting would be sure to come, but Eve lay picking the grass and flowers within her reach, for, though Owen chose as simple words as possible, and told the story as if he were speaking to quite little ones, it was hardly possible for her to understand much of what he said. Later her interest began to be roused.

"Well, he went to stay with a friend whom he had known for a great many years in a very lovely place."

"As lovely as this?" broke in Elsie.

"It was not so wild; there was no heather or mountains, but

CHAPTER XXVI.

EVANGELINE.

"In token that thou shalt not fear
Christ crucified to own,
We print the cross upon thee here,

in a different sort of way I think it was quite as lovely. This friend told him a curious story, how he had got the charge of a little girl, and he was going to bring her up."

"Just like you and Sir Jasper," whispered Elsie to Eve, who sat up and listened with more interest.

"He was going to bring her up in a way which this clergyman thought very wrong; she was not to be taught anything, she was to have no religion, no one was to tell her anything about God, and she was not to be baptized."

A strange wondering look came into Eve's face as Owen paused to give her time to take in his words, and a sort of faint glimmer came over her that he was speaking about herself.

Elsie would have spoken, but her uncle silenced her with a touch.

"This made the clergyman very unhappy. He thought it was very wrong and very wicked, and he told his friend so. He begged and begged him not to do such a thing, but his friend would not listen.

"The child was only three years old, and was such a bright, merry little thing."

"What was she like?" said Eve, the first question she had asked, but anything about children always interested her. "Did you ever see her?"

"Yes, Eve; I saw her, and she had very blue eyes like yours, and bright golden curls, and a little laughing face."

"Had she any name?"

"Yes; but I will tell you what that was later."

"I guess, I guess," whispered Elsie to herself.

"That afternoon the clergyman was sitting out in the garden, and the little child came to him, and wanted him to go and have tea with her in the woods.

"All that long afternoon they spent together, they had tea, they played together till the child was tired, and then he carried her on and on till they came to a rippling stream. Here they sat down, and at last the little one fell asleep with her head resting on his knee.

"They were quite alone, and there was no sound except the water running over the stones and the birds singing in the trees.

"He looked at the sleeping child, and he felt so sorry for her—so sorry that she might not be baptized and given to Christ.

"Then in that stillness it seemed as if a voice spoke to him. It did not say anything aloud, but in his heart it whispered, 'See, here is water; what doth hinder that she should not be baptized?'"

Elsie laid her hand on his knee, and listened breathlessly; even Eve seemed to feel that something was coming.

"They were not in a church, Elsie, but he knew quite well that God's Church is everywhere, that the blue sky overhead was the arch of His tabernacle, that the trees round were like the pillars in the Temple.

"Can you guess what happened?" he went on softly. "There, in the solitude of the woods, alone with God, he dedicated that child to Christ, and baptized her in the running water, even as our Lord was baptized long ago in the river of Jordan."

"And I thought you did not care, O Uncle Owen, Uncle Owen!" Elsie's tears were running down.

"Tell me what it means," said Eve, and her hands were trembling with agitation as she half comprehended his meaning.

"It means, my dear child, that you were baptized long ago."

"Do you mean that little child was me?"

"Yes, yes!" cried Elsie. "And only think how lovely; it was Uncle Owen who christened you."

Eve sat very quiet, the color coming and going in her face.

"Did Sir Jasper know?" asked Elsie.

"No! I kept it a secret from every one, until I told your aunt that first evening when I came home after you had gone to bed."

"I cannot think how you could ever forgive me," said Elsie.

"I ought to have known that you might misunderstand me," said her uncle; "but knowing all about it myself, it never struck me that you would think I did not care. We will never talk about that time again, little Elsie."

"Then no one has known it all this time."

"No one."

"How strange it seems—to think that Eve has been baptized all this time, and has never known it."

"There is one question you have not asked me," said Owen. "Do you not want to know what name I gave her?"

"Oh, uncle, did you give her a new name?"

"Yes, Elsie; I felt as if I could not call her 'Eve.' I knew Eve must fall, in her garden of Eden. I knew that temptations must come to her in the paradise where Sir Jasper was going to place her, and I wanted to give her a new name."

"And so?" questioned Elsie.

"And so I called her Evangeline."

"Evangeline, Evangeline!" repeated Eve, as if she liked it. "Is that my new name?"

"Yes, dear."

"Can I be called by it?"

"Certainly you can."

"Yes, I should like to be. Then I should feel that I was a new little girl, not Eve any more."

From that day she would never allow any stranger to call her anything but Evangeline, only to her old friends she remained Eve.

(To be continued.)

The Family Fireside

GOD IMMANENT.

A LIFELESS world—outworn, heart-chilled—through space
The earth shall roll, of all that in her course,
Unchanging law, and unremitting force,
And man's right hand, have wrought the burial place.

Man has no choice of honor or disgrace;
Heroic deed or cowardly recourse,
High aim nor purpose base in him has source;
And all he is must fade in death's embrace.

He who would comprehend by sense alone
All things, within, without, anear, or far—
Such fatal word may read, and deem it true;
But to the keener eye of Faith 'tis shown
That God, abiding in all things that are,
Forevermore createth all things new.

THE SILENCES.

BY THE REV. CYRUS MENDENHALL.

IT is possible to overlook the beauty, power, and pathos, of simple silence. We talk too much; we are deceived by noise and clamor. Some one has said, "We are religiously fussy"; and perhaps we are. Of course, speech has its place, and even noise isn't always objectionable; but it is well to remember that in all our hustle and bustle, it is profitable to meditate.

Sometimes silence is much more eloquent than speech. Frequently it is far more devotional than sound. If we are noisy, demonstrative, and talkative, we fail to benefit others, and shut out possibilities for ourselves.

There are voices coming out of the silences that have their lessons for us, but we must listen.

Sweet chimes from afar are lost to those whose environment is confusion.

Noise is not positive evidence of depth and power, indeed it most likely is quite the reverse. Hence, old proverbs found among all people, tell us that "A babbling stream is a shallow one," and "An empty cart always rattles."

The man with the best lungs may not be the wisest teacher, nor the best of saints. Some of the purest and noblest souls I have ever known, were not "gifted" in public prayer, song, or speech.

Silence is a factor in worship which the most spiritual have always recognized. Martineau says: "Men in deep reverence do not talk to one another, but remain with hushed mind side by side."

Kersey in his treatise tells us: "No formal acts without the spirit can constitute divine worship; . . . this we believe may be done without the aid of the human voice."

We live in a noisy, busy, showy age, and perhaps mistake all this for the only indication of life; labor and progress. These may be well, in their way, but may we not be reminded, that the silent, unseen, undemonstrative things must not be despised? Have you ever enjoyed some such experience as this writer notes?

" . . . But at other times you do not take up a theme for study, but you sit down in your easy-chair and light your evening lamp; the wind is howling outside, and the rain is beating upon the

window pane, and you are sure that you are going to have that night no interruption; and you take your Browning, or your Shakespeare, or your Carlyle, or your Tennyson, or your Whittier, and you do not study, you simply let your favorite author talk to you; and after he has spoken to you for ten or fifteen minutes the book drops into your lap and you begin to think his thoughts. These hours in which we simply listen to what the men of genius have to say to us, are they not the most fruitful hours of our life? Have we not received more in those hours than we received when our dictionary and our grammar and our treatise were before us, and we were digging for wisdom as for hid treasure?"

So is it in religious matters. We may, if "swift to hear," receive impressions that shall equip us for actual work and war. A listening attitude is a good one.

Meditation, silence, a little restful quiet, gathers us up for renewed effort and more fitting speech.

"Be still and know that I am God," would indicate that the profound things of Jehovah come not from our unrest but are born out of the stillness and the silence.

The budding leaves, the singing birds, the warmth of sunshine, the quiet, irresistible forces holding stars in space and moving worlds so silently, all speak in a wordless eloquence of power.

Silence prevailed before creation, and quietly the earth and the heaven came. Christ was born at night, and though there has been no power like His among the children of men, "He did not strive nor cry, neither was His voice heard in the streets." He was no noisy declaimer, no abusive howler, but ever "swift to hear" the faintest cry of suffering, and to help and heal the penitent men and women of that day, and this.

You may remember that before the Sanhedrim, "He opened not His mouth." This was eloquence, pathetic and powerful. Doubtless His mind was stayed by the memory of quiet days in the home at Galilee, and echoes of the gentle murmurings of the lake came into His soul.

In sight of the tragedy so near, and the glory just ahead, and the bitterness all around, speech was useless. So He stood, meekly, calmly, with far more dignity and persuasiveness than a torrent of speech could give.

That the dead speak, we know; for is it not written of one of old, "He being dead yet speaketh?"

One out of a grief-stricken heart wrote, some years ago:

" Over every new-made grave there is another voice trying to make itself heard; a gentle, loving, but firm voice summoning to the days and the duties to come. It does not say to me, Grief is weakness, a broken heart is a shame; it does not say to me, Separation is the inevitable, the end has come, shut the door upon the past and begin all over again; it says, Consecrate thyself anew to high and noble causes, do what thou canst with thy little powers in the service of truth and of mankind, but do it as in an ever near spiritual presence closer to thee than thy thought, and moulding as never before, the innermost impulses of thy life. There are times when we need the voice of the prophet, there are times when the stern brow, and the firm muscle seem to indicate the coming of the hour and the man, but more persistent, more heavenly is the still, small voice and the quiet, all pervasive influence of a serene and harmonious character. See to it that death tightens rather than loosens the cords that bind thee to that and all the new duties as they come, and the old duties as they return, shall be more worthily performed."

There was "silence in heaven for the space of half an hour," and the incense of prayer went up as redemption and glory came. Let us pray that we "may pass our time in rest and quietness," thus gaining strength for renewed struggle and better service.

SOME HOUSEHOLD BENEFITS CONFERRED DURING THE PAST FIFTY YEARS.

BY THE REV. GEO. H. HUNT.

WE ARE wont, at this day, frequently to compare the benefits and advantages of the present with those of the past, so far as railroads, steam-vessels, telegraphs, telephones, electric lights and street-cars are concerned; but the many other benefits which affect our private and domestic comfort and convenience far more nearly than do these grander achievements of the age, are not often, if at all, taken into the account and reckoned among the blessings which we now enjoy, but of which our great-grandparents knew nothing—blessings which the present generation is disposed simply to accept as a matter of course, without once realizing their true value or at all considering how our forefathers managed without them.

Having been led to recall a number of these which have been introduced within my own recollection, and which have

greatly altered our domestic economy and largely improved the condition of all classes; I cannot but think that the consideration of some of these may be both interesting and profitable, at once to the old and the young—the elders being pleased thus to revive the memories of the past and its, perhaps forgotten, experiences; while the younger may learn something more of the inner daily life of a generation which is now passing away so rapidly.

FRICITION MATCHES.

The means of obtaining fire or procuring a light had advanced but little beyond the primitive mode of the fire-stick, until about fifty years ago, when Friction Matches were introduced and soon came generally into use.

I can remember seeing an old tinder-box with its flint and steel, but cannot recall any occasion of its use. Indeed, it was far too slow and tedious a process to be resorted to except when no other means were available; and so every effort was made to keep fire alight by smothering it with ashes, or to have a night-light burning; and even when these failed, resort was first had to the neighbors for a burning brand or a lighted candle, before having recourse to the tinder-box, when it required some skill to be able to strike a shower of sparks and to direct them into the box and among the tinder; while, even then, the tinder may have gotten too damp to ignite readily and much time and effort be expended ere a spark would catch, so that a match might be lighted and a fire obtained. The old flint-lock rifle, or gun, would often be resorted to in preference to the tinder-box; when, with a bit of dry punk placed in the pan instead of the usual priming of powder, the gun would be cocked and snapped until the punk should ignite and a match could be lighted from it.

Matches were in use in those days, but they were of domestic manufacture, nor would they light themselves, but required at least a spark of fire to start them into flame. As a boy, I was often called upon to cut from soft pine or cedar wood suitable splints of four or five inches in length, to be converted into matches by being dipped at both ends into melted brimstone. With one of these matches in hand, a single spark to be found among the coals on the hearth, or the tinder in the box, would suffice to kindle it into a flame and so create a fire.

When, subsequently, matches were offered which would light themselves, upon being rubbed, they were eagerly accepted although they were sold at twenty-five cents a box (such a box as can now be had for a single cent), and required to be carefully drawn between a fold of sandpaper so as to create sufficient friction for their ignition. This was not only a great convenience, it was a positive relief and one which every housekeeper, at least, would fully appreciate and most gladly welcome.

For a long time, however, these matches were not used for such ordinary purposes as lighting a candle or a cigar; they were far too precious to waste in that way; besides, everyone was already accustomed to resort to the kitchen-fire, for a live coal, which was blown into a flame for a candle, or put into the pipe or applied to the cigar when such were to be lighted. A single box of matches might thus be made to last for months in a household, where now it would be exhausted, perhaps with one day. It was not only that friction matches then cost so much more than now; but, being something new and scarce, while yet often so indispensable, they long maintained a value beyond their cost, and were regarded as a treasure to be reserved for emergencies only. People had first to realize that their supply could always be replenished, before they would venture to use them as freely as now, when we strike a match upon the slightest occasion and without the smallest compunction.

Only those who lived before the introduction of friction matches and experienced the continual need of such ready means of obtaining fire; perhaps standing of a cold winter's morning, it might be, still undressed, long vainly endeavoring with numb fingers and shivering frame to strike sparks from a steel and flint into obstinate tinder, when a single scratch would suffice to bring light and fire from such a match—only those can adequately appreciate their worth or realize their inestimable value. My dear mother never ceased to be profoundly thankful for this as one of the greatest of all the gifts of modern science; and yet our children now accept it merely as a matter of course, and never consider what it would be to be deprived of this necessity of our daily life.

The first match was soon improved upon, so that drawing it over a rough surface would suffice to kindle it, and its cost was greatly reduced; while it was put up in various styles, in boxes of paper, of wood or metal, and simply in blocks where each

match was partially sawn out but still attached, and to be broken off for use. Each manufacturer would give his match an appropriate name to distinguish it; and thus we had "Lucifer" (i.e., light-bearing) matches, "Loco-foco" (in-place-of-the-fire-hearth) matches, etc.

Curiously enough, this last name came to be transferred in 1844 to the Democratic party, it is said by reason of a casual incident occurring in the city of New York. It seems that an impromptu meeting was one evening proposed to be held in Tammany Hall; when, it being objected that the hall was dark and unprepared, the reply came promptly, "Oh, we can easily strike a *Loco-foco* match and light it up!" Whether this was the true explanation of the term as applied to the Democrats, or not, certain it was, that the whigs then called them very generally, "*Loco-focos*," and this appellation continued in use for many years.

BETTY, THE STRIKER'S WIFE.

BY EMILIE FOSTER.

Poor Betty Parsons was scrubbing her floor one Saturday afternoon. It had been a hard week, for her husband was out of work, owing to a strike, and that necessitated constant effort on the young wife's part to keep up *his* spirits, to the great depletion of her own. Then her baby's sickness meant sleepless nights for her and unceasing care by day.

Just now Betty's cup had brimmed over, as she sometimes let it do when no one was near. She had kept up a steady fight through the long night-watches and all through the weary day, to be her cheerful self, and as just now her John, sitting by the baby's cradle in the next room, with sullen brow and hard thoughts of his employer and bitter feelings toward those who had ordered the strike, as he heard her humming a hymn and could not detect the tears in her voice, seemed irritated.

"Betty is a good soul, Betty is," he muttered, "but she's sort of an innocent and can't seem to sense the seriousness of the matter, nor will she as long as she knows I still have a week's wages in my pocket. How she can have the heart to sing is more than I can understand."

Ah! hadn't Betty "sensed" it? How she had been striving in the small hours of the night, when John's cares were lost in oblivion, to make the last ten dollars do the work of twenty-five. She had been reckoned "sharp at mathematics," but, after deducting rent, baby's milk, and the cost of the most meagre supply of food, from a given sum, she could not produce a remainder for possible, nay probable, emergencies.

Betty was a religious woman, one whose religion stayed by and helped her all the week, and just now she was longing for the help of the morning Eucharist,—

"The Food that weary pilgrims love."

O what a comfort could she but then cry out, "Lord, have mercy, Christ have mercy," and know her Helper near! But even that would be denied her, for her parish church was a long way off and she could not leave her suffering child.

Then Betty sang her favorite verse:

"He who daily feeds the sparrows,
He who clothes the lilies bright,
More than birds and flowers holds thee
Precious in His sight."

And as she tried to continue:

"On the heart that careth for thee,
Rest thou there from sorrow free,
For of all most tender fathers,
None so good as He."

Then, as an overwhelming sense of "the blest compassion, infinitely kind," took possession of her heart, Betty gave up vain attempts at self-repression and yielded to the luxury of tears.

Suddenly her quick ear discerned the unwonted sound of a carriage stopping in front of the house, and looking out, she saw a portly lady, generously arrayed in silk and jets, descending from it, by the aid of her liveried footman, and then Betty resumed her scrubbing. Presently a knock sounded on her own door and Mrs. Seywood, wife of John's late employer, stood before her, puffing and blowing, and, as the astonished little woman hastily produced a chair, gasped out:

"My good woman, why in the name of common sense do you choose the top of this sky-scraper for a home?"

Betty could not give voice to her thought that had John's employer paid his workmen more generous wages she would not have been forced to take such undesirable rooms.

Then Mrs. Seywood noticed the dark shadows under the

young mother's sweet, sad eyes, and the reddened lids lowered now as if their owner would fain hide the hurt look, as my lady took a critical survey of the scant furnishings and carefully drew her rich skirt from the damp floor.

She had not meant to seem unkind, but this was to her an unusual experience. Hitherto she had always *sent* her alms; never *brought* them; but just now her deputy almoner was sick, and yesterday their rector had told of John's troubles and their child's serious illness, and she had determined for once to dispense her own charities.

Just then came a wail from the next room. Ah! that note of anguish came to her mother heart like an echo through the corridors of the past, and she remembered the sense of utter poverty she had a few years ago experienced when she had lost her only little one. Unbidden she followed the mother into the room and she, too, knelt by the baby's cradle and as she saw its fevered cheek and glassy eye, and heard its labored breathing, her heart filled with a sense of motherhood she had thought forever quenched. God grant she might help to spare another mother the empty arms, the anguish of her desolation!

"Poor, poor little baby," she whispered, and softly stroked the heated brow; and all the hurt feeling went out of Betty's heart, and all the sullenness vanished from John's brow as a tear dropped from her eye upon the baby breast. In a few moments the visitor recovered herself, and going to the window, blew a little silver whistle hanging from her chatelaine, and a moment later the footman appeared.

"Put down that basket here, Rochet," she said, "and go at once to Dr. Coles' and bring him here as quickly as possible," then, opening the basket, she produced some refreshing cordial and bade the weary mother,

"Take a little; it will be sure to brace you, for you will need a deal of strength, poor child, to go through what is before you"; but she could not realize how far better a tonic were the words and tone of sympathy to the weary, discouraged woman, and John, too, felt their influence and the bitterness which the sight of the basket of alms had revived, now passed away as he saw the fine lady all oblivious of the signs of poverty about, tenderly soothing his little one as if it were her own.

What a weight of responsibility was lifted off the young parents when good, kindly Dr. Coles appeared and Mrs. Seywood bade him "take the case and do his best to save the precious little life," and the rich woman descended the long stairs, entirely unconscious of their discomfort as she realized she had left some light in that shadowed home; and as she drove along the street, exclaimed:

"One lesson I have learned, I am but a steward of God's bounty, and henceforth I will *take*—not *send*—the gifts He bids me share."

The best kind of starch to use for stiffening laces, handkerchiefs, washing silks or any other thin fabric is made with gum arabic. Put an ounce of gum arabic into a bottle and pour over it a cup of cold water and place it over the fire until the gum is dissolved; then strain it through a fine sieve or a piece of cheese cloth into another bottle. When it is cold add to it half a gill of alcohol, and it will be ready for use when needed. For dainty laces half a teaspoonful of the starch mixed with a half cupful of water will give ample stiffness. Larger amounts should be added according to the nature of the different fabrics.

Mattresses are a source of vexation to many housewives who cannot afford to send them every year or two to the upholsterer to be renovated. The thrifty German woman, who never considers any kind of housework too laborious to be undertaken by herself or daughters, empties the mattresses to be cleaned; sees that every part of the hair filling is picked apart and shaken free of dust. Then, after washing in strong soap suds and rinsing in lukewarm water, the filling is squeezed as dry as possible and then hung up to dry in the sun and air in large bags made of mosquito netting. In the meanwhile the ticking has been washed or a new one substituted, and she is ready with her long strong needle and twine to sew together again as well as any upholsterer.

ONE of the most quaint little churches in the Vale of Glamorgan is now undergoing restoration—the parish church of Eglwys Brewis. It is, perhaps, the smallest in the county, it being 24 feet long. On the north side of the chancel-arch is a 15th century opening, now walled up, presumably intended for an entrance to a rood-loft. The church is said to derive its name from William de Breuse, Bishop of Llandaff, A. D. 1265. Its restoration is being carried out under the auspices of the Society for the Protection of Ancient Buildings, who have appointed an architect for the work. The cost is estimated at £500, of which half has been promised.—*Canadian Churchman*.

Church Calendar.



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.)
 " 25—Sunday next before Advent. (Green.)
 " 29—Thursday. Thanksgiving Day. (White.) (Red at Evensong.)
 " 30—Friday. St. Andrew, Apostle. (Red.) Fast.

Personal Mention.

THE REV. CORNELIUS S. ABBOTT, Jr., of Alberton, Md., has taken charge of St. James' Church, Westernport, Md., and should be so addressed.

THE REV. JOHN EVANS has been placed by Bishop Edsall in charge of St. Thomas' Church, Bathgate, N. D. Address accordingly.

THE REV. A. K. FENTON has changed his address from Lorentz to Clarksburg, W. Va., having accepted charge of the missionary work in that neighborhood.

THE REV. ANDREW J. GRAHAM, rector of Christ Church, Indianapolis, will enter upon the rectorship of Christ Church, New York, on the 26th day of December.

THE REV. ANDREW GRAY, D.D., requests that till further notice, all communications for him be addressed to Mattoon, Ill.

THE REV. D. C. HINTON, having accepted a curacy at the Church of the Advent, should be addressed at 30 Brimmer St., Boston, Mass.

THE REV. ARNOLD H. HORD of Emmanuel Church, Holmesburg, Pa., has accepted the call to the rectorship of St. Michael's Church, Germantown, Philadelphia.

THE REV. ALFRED EVAN JOHNSON has been appointed one of the assistant clergy of St. Paul's Pro-cathedral, Los Angeles, and should be addressed at the Hotel California, in that city.

THE address of the Rev. Dr. J. S. LEMON, while abroad is, Union Bank of London, 2 Princess St., London E. C., England.

THE REV. E. T. MATHISON, of West Ansonia, Conn., has accepted the charge of St. Michael's Church, Brattleboro, Vt., and expects to begin his work there very soon.

THE REV. W. D. MANROSS of Onondaga, N. Y., has changed his address to St. Mary's School, Rosebud, S. D.

THE REV. R. HEBER MURPHY is now in charge of Western Run Parish and St. Luke's Chapel, Harrisonville, both in Baltimore Co., Md. His address is Glyndon, Md.

THE address of the BISHOP OF SACRAMENTO is now 2019 M St., Sacramento, Calif.

THE REV. W. C. SHEPPARD has changed his address from Cleveland, Ohio, to Middlesborough, Ky.

THE REV. W. W. WAY has accepted the rectorship of Grace Church, Cortland, N. Y., and enters upon the work on the First Sunday in Advent.

THE REV. E. LIVINGSTON WELLS, of Salem, Ohio, has accepted the charge of the Church of the Good Shepherd, Oriskany Falls, N. Y.

THE address of the Rev. ALBERT B. WHITCOMBE has been changed from Jacksonville, Fla., to 1142 S. Hamlin Ave., Chicago, Ill.

ORDINATIONS.

DEACONS.

TEXAS.—At All Saints' Chapel, Austin, as elsewhere described, JOHN WILLIAM JONES, by the Bishop of the Diocese.

PRIESTS.

FOND DU LAC.—On Saturday, Nov. 11th, at the Church of the Holy Apostles, Oneida, the

Rev. LEOPOLD KROLL, Jr., was advanced to the priesthood by the Bishop Coadjutor, being Bishop Weller's first ordination.

MEMORIAL.

THE REV. JOHN WESLEY BROWN, D.D.

To live so that when we come to die we are missed, is to have learned one of the profoundest secrets of life.

Judged by this rule, JOHN WESLEY BROWN, Doctor of Divinity, lately rector of St. Thomas' Church, New York, knew well what it is to live.

Many households and single souls in many places are already missing him sadly. They miss his manly presence, his animated and inspiring face and voice, his earnest gaze of disinterested sympathy, his godly counsel, his stirring call to duty, his indignant rebuke of wrong, his reverence for holy things.

As kinsman, friend, and pastor, he found his way directly to the confidence and love of all; and out of demoralizing influences and depressing bereavements, he helped many a soul to righteousness and hopefulness.

Only they who knew him well could realize his intense desire and endeavor to serve faithfully his Master and the people committed to his care, the devout anxiety for their eternal welfare that marked his every day.

What wonder, therefore, if he be greatly missed in a world so full of selfishness?

His going away was in peace and gentleness, and a sweet remembrance to those who so tenderly served him. It is because we have Christian hope that we do not sorrow for him; and it is no unmeaning prayer to the God of all grace when we say: May our last end be like his!

L. C.

WANTED.

POSITIONS OFFERED.

VOCAL TEACHER.—In a Church School for Girls, a good vocal teacher, capable of instructing choir and individuals. Must reside in the school. Address X. Y., care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

PARISH.—Rector of an important Southern City, Oxford M.A., would accept Rectorship in New York State, or would take Sunday duty in or near New York City or Buffalo. Address OXFORD, care THE LIVING CHURCH, Milwaukee.

NURSE.—Churchwoman desires position as infant's or invalid's nurse. Address Chicago Office, THE LIVING CHURCH, 153 La Salle St.

ORGANIST.—A position is wanted by a young man as organist and choirmaster in the Missionary District of Olympia. Address, W. care THE LIVING CHURCH, Milwaukee, Wis.

WARNING.

OSGOOD.—The Rev. J. A. M. Richey, Rector of Trinity Church, Janesville, Wis., suggests caution to those coming in contact with THOMAS OSGOOD, who appears to be acquainted with many of our prominent clergy. Information may be obtained from Mr. Richey.

PAYNE.—The Rev. W. C. Richardson, Rector of Trinity Church, Chicago, suggests caution to Church people in general and members of the Guild of St. Barnabas in particular, with regard to a trained nurse, MRS. ELIZABETH PAYNE, who is said to have solicited contributions for the sick fund of St. Barnabas' Guild and for the Trinity Diet Kitchen for Infants. Information may be obtained from the Rev. W. C. Richardson, 2714 Michigan Ave., Chicago.

FOR SALE,

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

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 cooperation 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*.

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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.

HARPER & BROTHERS.

The Road to Nowhere. A Story for Children. By Livingston B. Morse. Illustrated by Edna Morse. Price, \$1.50.

Rafnaland. The Strange Story of John Heath Howard. By William Huntington Wilson. Illustrated. Price, \$1.50.

Mother Goose For Grown-ups. By Guy Wetmore Carryl. With Illustrations by Peter Newell and Gustave Verbeek. Price, \$1.50.

EDWIN S. GORHAM (Through The Young Churchman Co.).

For Quiet Moments. Devotional Readings from the Published and Unpublished Writing of the Rt. Rev. G. H. Wilkinson, D.D., Bishop of St. Andrews. Price, \$1.00.

The Cathedral Library of Devotional Reading for All People:—

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MINDS & NOBLE.

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FLEMING H REVELL COMPANY.

Chinese Mother Goose Rhymes. Translated and Illustrated by Isaac Taylor Headland of Peking University. Price, \$1.25.

THE YOUNG CHURCHMAN CO.

The Churchman's Ready Reference. By the Rev. Alexander C. Haverstick. With Introduction by the Rt. Rev. Leighton Coleman, D.D., LL.D., Bishop of Delaware. Price, \$1.00 net.

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

The House Behind the Cedars. By Charles W. Chesnutt.

Friend or Foe. A Tale of Connecticut during the War of 1812. By Frank Samuel Child. Price, \$1.50.

A White Guard to Satan. Being an Account of Mine Own Adventure and Observation in the Time of the Trouble in Virginia now called Bacon's Rebellion, which same did take place in the Year of Grace 1676. By Mistress Elizabeth Godstowe. Recovered by A. M. Ewell. Price, \$1.25.

CHARLES SCRIBNER'S SONS.

A Garden of Simples. By Martha Bockée Flint. Price, \$1.50.

The American Slave Trade. An account of its Origin, Growth and Suppression. By John R. Spears. Illustrated by Walter Appleton Clark. Price, \$2.50.

Mooswa and Others of the Boundaries. By W. A. Fraser. Illustrated by Arthur Heming. Price, \$2.00.

DOUBLEDAY, PAGE & CO.

Church Folks. Being Practical Studies in Congregational Life. By Ian Maclaren (Dr. John Watson), Author of *Beside the Bonnie Brier Bush*, etc. Price, \$1.25.

E. & J. B. YOUNG & CO.

A Church History. The First Seven Centuries to the Close of the Sixth General Council. By Milo Mahan, D.D. With an Introduction by Thomas Richey, M.A., D.D., Prof. of Ecclesiastical History in the General Theological Seminary, New York. Fifth Edition.

LITTLE, BROWN, & COMPANY.

In and Around the Grand Canyon. By George Wharton James. Illustrated with thirty full-page plates and seventy pictures in text. Price, \$3.00.

THOMAS NELSON & SONS.

A Little Ray of Sunshine. By Jennie Chappell. Price, 50 cents.

The Romance of the South Pole. By G. Barnett Smith. Price, 80 cts.

My Lady Marcia. A Story of the French Revolution. By Eliza F. Pollard, Author of *A Daughter of France*, etc. With Illustrations. Price, \$1.50.

E. P. DUTTON & CO.

Lullabies and Baby Songs. A Posy for Mothers. Collected by Adelaide L. J. Gosset. With Illustrations by Eva Roos. Price, \$1.50.

England's Hero Prince. A Story of the Black Prince. By Gordon Stables, M.D., C.M. Price, \$1.50.

The Essays or Counsels, Civill and Morall, of Francis Bacon, Lo: Verulam, Viscount St. Alban.

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Heirs of Yesterday. By Emma Wolf, Author of *Other Things Being Equal*, etc. Price, \$1.00.

PAMPHLETS.

Everywhere, Everywhere Christmas To-Night. Phillips Brooks' Last Christmas Carol. Music by Lewis H. Redner, Composer of the music to Phillips Brooks' first Christmas Carol, *O Little Town of Bethlehem*. Price, 5 cts. \$4.00 per hundred. Philadelphia: George W. Jacobs & Co.

English Spelling. A Paper read before the Chicago Society of Proofreaders, by George D. Broomell. Price, 10 cts. Chicago: The Ben Franklin Co.

Society for the Preservation of Scenic and Historic Places and Objects. Annual Report to the Legislature of the State of New York, 1900. Edward H. Hall, Sec., Tribune Building, New York.

Missionary District of Asheville. Annual Report of Rev. Thos. C. Wetmore, General Missionary, Arden, N. C., 1900.

The Girls' Calendar, 1901. Published for the Girls' Friendly Society in America. Price, 15 cts. \$1.50 per dozen. Milwaukee: The Young Churchman Co.

The Church at Work

PROPOSED CANONS OF MARRIAGE AND DIVORCE.

THE General Convention of 1898, it will be remembered, appointed a committee of twelve, six clergymen and six laymen, to consider the questions of Marriage and Divorce and to recommend some action to the Convention which is to meet next year. The committee met a year ago and after spending considerable time in discussion were unable to agree on any recommendation and therefore adjourned. It met again in New York last Wednesday and after an all day session adopted three canons which will be recommended for adoption.

The text of the proposed Canons is as follows:

CANON 1.

Holy Matrimony and Impediments Thereto.

§ i. [1]. Holy Matrimony is an estate of life which, for the purposes of this Canon, is sufficiently defined in the form appointed for the Solemnization of Matrimony in the Book of Common Prayer.

[2]. The Solemnization of Holy Matrimony in this Church is a service in which the mutual consent of the parties is given in the presence of a Minister who, having pronounced them, in the Name of the Holy Trinity, to be man and wife, invokes the Divine blessing upon their union.

§ ii. [1]. The following marriages are prohibited by God's Word on the ground of the Impediment of Consanguinity:

A man with his mother (Lev. xviii. 7).

A man with his daughter (Lev. xviii. 7).

A man with his sister of the whole or half blood (Lev. xviii. 9; xx. 17; Deut. xxvii. 22).

A man with his son's daughter or his daughter's daughter (Lev. xviii. 10).

A man with his father's sister or his mother's sister (Lev. xviii. 12-14; xx. 19).

[2]. The following marriages are prohibited by God's Word on the ground of the Impediment of Affinity:

A man with his wife's mother (Lev. xviii. 17; xx. 14; Deut. xxvii. 23).

A man with his son's wife (Lev. xvii. 15; xx. 12).

A man with his father's wife (Lev. xviii. 8; xx. 11).

A man with his wife's daughter (Lev. xviii. 17).

A man with his wife's son's daughter or her daughter's daughter (Lev. xviii. 17).

A man with his brother's widow (Lev. xviii. 16; xx. 21).

A man with his uncle's wife (Lev. xviii. 14; xx. 20).

CANON 2.

Of the Solemnization of Holy Matrimony.

§ i. It is the duty of the Ministers of this Church to conform to the law of the civil authority relating to Marriage.

§ ii. Every Minister who shall solemnize a marriage shall without delay make such record of the same as may be required by the law of this Church and of the civil authority.

§ iii. No Minister shall solemnize a marriage without the presence of witnesses, nor without

witnesses to whom the parties are personally known, except in a case in which it is impossible for such witnesses to be secured.

§ iv. No Minister shall solemnize a marriage between any two persons unless nor until by inquiry he shall have satisfied himself that neither person has been, or is, the husband or the wife of any other person then living; unless the former marriage was annulled by a decree of some civil court of competent jurisdiction for cause existing before such former marriage.

CANON 3.

Of the Discipline of Divorced Persons.

§ i. No person divorced for cause arising after marriage, and marrying again during the lifetime of the other party to the divorce, shall be admitted to Baptism or Confirmation, or received to the Holy Communion—except when penitent and separated from the other party to the subsequent marriage—or when penitent and in immediate danger of death; but this Canon shall not apply to the innocent party to a divorce for the cause of adultery.

§ ii. No person shall be denied Baptism or Confirmation or the Holy Communion under this Canon until after the Minister shall have given to the person due and sufficient notice of such intended denial, and of the right of appeal therefrom as hereinafter permitted.

§ iii. Any person repelled from Baptism or Confirmation or the Holy Communion under Section i. of this Canon, may appeal to the Bishop of the Diocese or of the Missionary District, and if, in the opinion of the Bishop, further proceedings should be had under the appeal, he shall call

to his assistance any two Bishops of Dioceses or Missionary Districts adjoining his own, and if, after hearing the appeal as they may deem proper, they shall agree with him that there is sufficient reason to dispense with any of the provisions of Section i. of this Canon, the Bishop to whom the appeal was taken shall have power to grant the dispensation and such other relief as may be appropriate.

The committee was unanimous in recommending these canons and after the meeting several of them expressed themselves as being confident that they would be adopted by the General Convention. The meeting was held in Trinity Chapel and the Rev. Dr. Morgan Dix presided. Other members of the committee present were, the Rev. Dr. E. A. Hoffman, Dean of the General Theological Seminary, the Rev. Dr. Cameron Mann of Kansas City, the Rev. Dr. John Fulton of Philadelphia, the Rev. Dr. J. H. Eccleston of Baltimore, Mr. F. A. Lewis of Philadelphia, Mr. Francis L. Stetson of New York, Mr. Charles H. Stanley of Washington, and Mr. E. G. Bradford of Wilmington. The Rev. Dr. Davenport of Memphis, and Mr. W. H. Lightner of St. Paul, were absent. The twelfth member was the Rev. Dr. Lobdell, deceased.

PAROCHIAL MISSIONS SOCIETY.

THERE ARE missions being held under the auspices of the Parochial Missions Society at Newport News, Va., conducted by the Rev. Mercer P. Logan, D.D.; at St. Joseph's, Queens, L. I., by the Rev. Henry Bedinger; at South Amboy, N. J., by the General Secretary of the Society. A number of other missions are being arranged for in several other Dioceses. The Society has more requests for missions than it can supply missionaries for. The Executive Committee venture to hope that the old friends of the Society will continue their support financially and otherwise as there seems to be in these days of materialism and laxness in devotion a need for this Society by sending missionaries throughout the Church to preach the simple Gospel in its integrity. All communications should be addressed to the office of the Society, Church Missions House, New York City.

CHURCH CLUBS.

THE NINTH annual conference of Church Clubs is to be held in Philadelphia on Wednesday, February 13th.

CHICAGO.

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

The Bishop's twenty-fifth Anniversary—Home for Boys.

IT HAS BEEN DECIDED by the Committees appointed at a general meeting, held October 22nd, in regard to Bishop McLaren's Anniversary Celebration, that "All the Clergy of the Diocese are requested to remember the Bishop at the Altar on Sunday, Dec. 9th, and on that day to preach a sermon on the Diocese and its progress during the last quarter century;" that "On Saturday, December 8th, there will be a Celebration in the Cathedral at 10 a. m., which all the Clergy of the Diocese are urged to attend, and also to ask the attendance of their parishioners, especially those who remember our Bishop's Consecration, and those who are active in the work of the Church. Immediately after this service, a luncheon will be served in the Clergy House for the visiting Bishops and Clergy only;" that "On Monday at the Auditorium Hotel, between the hours of 4 and 7 p. m., the Laymen of the Diocese will tender the Bishop a Reception, and the Clergy are asked to invite their parishioners, both men and women, to attend and offer their congratulations to the Bishop."

THE BISHOP has received on behalf of the Diocese, the gift of a house and lot on West Adams St., to be used as a home for homeless

boys, to be known as the William Raymond Champlin Home for Boys. Mrs. Abbey Champlin is the donor.

CONNECTICUT.

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

Woman's Auxiliary—Norwich.

THE ANNUAL MEETING of the Woman's Auxiliary of Connecticut was held Thursday, Nov. 8, at St. John's Church, Stamford. Holy Communion was celebrated at 9 o'clock by the Bishop of the Diocese. At 10:30, after reports had been read and officers for the new year elected, stirring addresses were made by Bishops Partridge, and Leonard of Utah. In the afternoon, owing to a failure to make the requisite railway connection, Bishop Nelson who was expected to deliver an address, was not present, but his place was taken by Bishop Holly who spoke at length of the many and pressing needs of Haiti. The attendance at the sessions, both morning and afternoon, was the largest in the history of the organization.

THE PLAN which was entertained at one time of consolidating Christ and Trinity parishes, Norwich, has been abandoned. This speaks well for the common sense of both churches. Norwich is a thriving, growing city of over twenty-five thousand inhabitants; and it would seem that if Churchmen residing there were as alive as they should be, expansion rather than contraction should be the order of the day.

INDIANA.

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

Postponement of the Mission at Richmond.

WE LEARN with much regret that the Bishop has been called to Philadelphia by the serious illness of his aged mother. This fact has necessitated the postponement of a mission which he had arranged to conduct at St. Paul's Church, Richmond, beginning Thursday evening, Nov. 15th, and ending Saturday evening, November 25th. The mission is now postponed until Lent.

IOWA.

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

Deanery Meeting at Muscatine.

THE USUAL half yearly meeting of the Southeastern Deanery was held at Muscatine on the 12th and 13th instant. Evening Prayer was said on Monday evening in Trinity Church, when a telling and scholarly sermon was preached to a large congregation by the Rev. Dr. W. K. Berry of Fort Madison whose theme was "Underneath:—a word of comfort and counsel to clergy and laity." The Holy Communion was celebrated early on Tuesday morning by the rector, the Rev. F. F. Beckerman, and matins, later, was followed by a meeting of the chapter, when the clergy made informal reports as to their several parishes and the state of the Church in the Deanery was discussed. In the afternoon able and interesting papers were read on the general topic of "China"; Rev. C. H. Bohn of Mt. Pleasant discussing "The land and the people," and the Rev. F. F. Beckerman taking for his subject "Native Religions." Dr. Berry held a vesper service and gave an address at All Saints' Chapel on the East Hill. In the evening a very successful missionary meeting was held in the parish church, the Dean speaking at length on the condition of the several missions in the Deanery. Dr. Berry followed and struck a note of congratulation on the marked improvement of the missionary work of the Diocese at large and of hope for still further progress in the near future if the Churchmen of Iowa will only rise to their splendid opportunities. The Rev. C. H. Bohn spoke on the state of affairs at Mt. Pleasant in a very cheerful vein. The rector, Mr. Beckerman, who has only just entered on

his charge at Muscatine, closed with a few appropriate and well chosen words. The Deanery meeting was a great success.

LOS ANGELES.

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

Consecration of a Church.

THE CONSECRATION of All Saints' Church, Montecito Valley, was appointed for Thursday, November 22nd, at 11 o'clock. The Bishop of the Diocese was to officiate and the Ven. Archdeacon Trew was to be the preacher. The offerings were to be applied to the purchase of pews. The priest in charge is the Rev. M. M. Moore, to whom much credit is due for the erection and payment of the church edifice.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Convocation at Franklin—Work in New Orleans.

CONVOCATION met in St. Mary's Church, Franklin, on Nov. 14th, 15th, and 16th. Among the subjects discussed were "The Duty of Society towards the young man" and "Why should the Fourth Commandment be practically eliminated from the Decalogue?" The Bishop, the Rev. W. S. Slack, Prof. Dillard of Tulane University, New Orleans, and Judge A. C. Allen of Franklin, took part in the discussions.

THE REV. BYRON HOLLY has introduced a "Question Box" at Grace Church, New Orleans. Questions on the Bible and the Church placed in the box are answered by Mr. Holly at the evening services.

SOME OF THE devoted workers at Christ Cathedral have decided upon inaugurating work in the seventh district of this city in the neighborhood of Carrollton. For the past five years the tide of population has steadily flowed away from the down town portion of the city towards Carrollton, and this work will receive immediate support and encouragement from the large number of residents in this locality.

A MISSION SUNDAY SCHOOL has been started by the Rector of St. Anna's, New Orleans, in the third district. The work of this church is exclusively among the poor. The church itself is surrounded by French Roman Catholics and its attendants at services and at Sunday School are gathered from distant neighborhoods and are made up of the poor of almost every religious training.

MARYLAND.

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

Baltimore Charities—Religious Census—Improvements at Hancock—Archdeanry at Hagerstown—Woman's Auxiliary—Churchmen's Club—Archdeanry at Catonsville—Mr. Powell's Anniversary.

THE SUMMER work was completed last week of the Maryland Fruit and Flower Guild, which holds its meetings in the parish house of Grace Church, Baltimore. Although contributions are always received by the president, Mrs. Andrew B. Cross, the chief work of the guild is done from May to November, when flowers and fruit are in abundance. During the season just closed 1,300 bouquets were distributed to invalids, together with quantities of lemons, bananas, oranges, and jellies, pears, peaches, plums, and grapes. Patients have been grateful to receive these tokens, particularly the flowers, in the city hospitals, the Home of the Friendless, the Church Home, and the Home for Incurables.

A CHORAL EVENSING, with full choir and organ recital, was given Thursday, November 8, at 5 o'clock, at old St. Paul's, under the direction of Mr. Miles Farrow, the organist and choirmaster. It was the first of a series of monthly musical services to be given at the church.

A CHURCH CENSUS of Baltimore, is about to be taken by volunteer enumerators, with a view to discovering the denominational affiliation or preference of every resident of the city. The initiation has been taken by the Young Men's Christian Association. At its first meeting an executive committee was appointed, consisting of one minister and one layman of every religious body represented at the meeting, to take the matter in charge. Our representatives appointed at this meeting, but not by the authorities of the Diocese, are the Rev. Arthur Chilton Powell, rector of Grace Church, and Mr. Joseph Packard. It is not intended to give this undertaking the formal authority of any religious body.

DURING the past six months, the interior of St. Thomas' Church, Hancock, has undergone many improvements. An excellent opportunity was given the decorator to display his skill, owing to the proportions of the church. The walls are finished in light green, the upper panels along the sides are of terracotta, and a beautiful frieze around the edifice, with specimens of scroll work above the windows and upon the ceiling—which is of a delicate blue. The side walls of the chancel are of dark blue shading to a sky blue ceiling, with a rich gold and bronze border. The Church has also been fitted with elegant medium antique oak pews, and a memorial window in memory of the late Miss Susan Creager will soon be added, which, when completed, will give a very pleasing effect to this old edifice. The members have shown considerable zeal in the accomplishment of these results. A large proportion of the necessary funds was given by old members in distant towns.

A MISSIONARY SERVICE was held in St. John's Church, Hagerstown, Monday evening, Nov. 12th, at which Bishop Paret presided and a sermon was preached by the Archdeacon of Washington, the Rev. Dr. Mackay-Smith. Addresses were made by the Bishop and the Rev. Osborn Ingle of Frederick, on Missions in foreign lands, more particularly in China. The Rev. Alex. C. Haverstick of Frostburg, spoke on Diocesan Missions. The offertory was for mission work in Maryland.

THE ARCHDEACONRY of Cumberland met in St. John's Church, Hagerstown, Tuesday morning, November 13th. Holy Communion was administered by the Bishop. The business session was confined chiefly to the study of missions. Reports of the mission work were received. The Rev. F. B. Howden of Cumberland was appointed Archdeacon.

A PERMANENT MEMORIAL, the form of which has not yet been decided, is to be placed in St. Thomas' Church, Garrison Forest, to the late Charles Morton Stewart.

THE ANNUAL MEETING of the Maryland Branch of the Woman's Auxiliary was held Wednesday, Nov. 14th. The morning session was held at Grace Church, where Bishop Paret made an interesting address on Missions. At noon a lunch was served, where the afternoon session was also held. Addresses were made by the Rev. Dr. H. Clinton Collins, late of Ichang, China; the Rev. Jules L. Prevost, of Alaska, and Miss Julia Emery, general secretary. The officers of the state branch are as follows: President, Mrs. Albert Sioussat; vice presidents, Mrs. Hugh Lee, Mrs. Wm. Gartner, Mrs. Jackson Pfeiffer, and Mrs. Beverly Randolph; recording secretary, Mrs. M. P. Weatherell; corresponding secretary, Miss Rebecca Davis, and treasurer, Mrs. John T. Marr. More than 250 ladies attended the sessions.

THE ANNUAL BANQUET of the Churchman's Club of the Diocese of Maryland was held at the Lyceum parlors November 15th. Before the banquet a business meeting was held. Mr. Walter A. Wyckoff, author of *The Workers*, was the principal speaker. His subject was "The Social Mission of the Church." The burden of his remarks was that both labor

and capital are becoming more highly organized each year and that a splendid opportunity is afforded the Church to promote the peace and welfare of both by inculcating the broad truths of the oneness of humanity and the love of God for all, which lie at the bottom of the Christian religion.

Dr. Fred H. Wines, one of the directors of the United States Census, and at one time president of the Board of Charities of Illinois, also spoke, his subject being "Charity and the Church."

Mr. Skipwith Wilmer, President, presided.

THE SEMI-ANNUAL MEETING of the Archdeaconry of Towson, opened Thursday, November 15th in St. Timothy's Church, Catonsville (the Rev. P. F. Hall, rector).

At the first day's session three meetings were held. One was for business, one for discussion of problems of parish life and missionary work, and at night for the arousing of more general and intelligent interest in Church work. The evening service was held in the church and was largely attended, while the business meetings were held in the parish hall adjoining.

Bishop Paret opened the meeting with prayer, followed by an address on "The Need of Earnest Work." The Bishop also presided over the business meetings, and the Rev. W. F. Calhoun, of Churchville, was secretary. The evening service was followed by addresses. "Our Work," was the subject discussed and was divided into three parts as follows: "The Archdeaconry," by the Rev. W. B. McPherson; "The Diocese," by Archdeacon Helfenstein; and "Ways and Means," by the Rev. J. C. Gray. Work was concluded on Friday, when the Archdeaconry adjourned.

SATURDAY, November 17th, was the twelfth anniversary of the Rev. Arthur Chilton Powell's institution as rector of Grace Church. No special commemoration was observed, save that the music on Sunday was of a festal character, especially in the afternoon, when the choir rendered the anthem from Mendelssohn's "Hymn of Praise." At this service Bishop Holly, of Haiti, gave an account of the Church work in Haiti.

MASSACHUSETTS.

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

Temperance Work—Endowment for Roslindale—New Altar at St. John the Evangelist.

THE ANNUAL MEETING of the New England department of the Church Temperance Society in Trinity Chapel on November 18 was well attended. The report of the secretary, the Rev. S. H. Hilliard, was read. It showed the character of the work carried on in the coffee rooms and among boys. The society is engaged in many efforts to make the best features of its rescue and preventive work, stand out against the attractions of the saloon. It has been largely successful in this particular, and deserves the hearty coöperation of all Churchmen. Miss Fannie C. Appleton read the annual report of the Woman Associates, and the work on Northampton Street in the interests of girls. Bishop Lawrence made an address and indicated in many ways, how the society was pursuing a wise course in its preventive work, and alluded to a remark made by the police who have commented upon the improved behavior of the young men, who are in the neighborhood of the coffee rooms. Dean Hodges described the nature of temperance work in Cambridge, and its victory over the saloon. Local option he considered a means towards the desired end. The Rev. Dr. J. Lewis Parks of New York pleaded for the Church's ideals in this kind of reform and advocated their retention. He dwelt upon the Race question, and its relation to temperance, and urged the spirit of coöperation. The Rev. Dr. Chambre of Lowell drew a distinction between the methods of the society, and other societies, and showed their superiority.

THE CHURCH Total Abstinence League met in the Diocesan House Nov. 12. The Rev. Edward A. Rand presided, and the Rev. James Yeames acted as secretary.

THE CHURCH OF OUR SAVIOUR, Roslindale, has received an endowment of \$7,000 from Robert Codman of Boston. The late Rev. Archibald Codman was the first rector of this parish, and the son of the donor of this fund.

A NEW ALTAR designed by Mr. Henry Vaughan will soon be placed in St. John the Evangelist's, Boston. The colored work of this parish has grown so well under the charge of Father Fields that a mission known as St. Martin's has been started in addition to the work of St. Augustine's.

MINNESOTA.

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

Dr. Wright's Accident—End of St. Bonifacius Mission.

THE REV. DR. WRIGHT, rector of St. Paul's Church, St. Paul, is resting comfortably at St. Luke's Hospital. He has so far recovered from the effects of the railway accident as to be able to receive visitors. Dr. Benepe, one of his churchwardens, hopes to have him well enough so as to be able to conduct the service at the church on Thanksgiving day. His escape from immediate death was almost miraculous. He was on his way to celebrate the wedding of an intimate friend and was within twenty miles of his journey's end, when the train left the track. The coach which he was in, telescoped, throwing the passengers in every direction. Dr. Wright was badly cut about the face, received some internal injuries, and a slight concussion of the brain which rendered him wholly unconscious for 48 hours. The shock to the system was severe. Rest and quiet will restore him to his normal condition. He had just returned from a trip around a large portion of the globe without receiving injury of any kind, only to get mixed up in a railway wreck near home. The news of his accident came like a shock to the people in St. Paul, where he is so widely known and greatly esteemed by all classes.

THE WORK amongst the Germans has ceased. St. Bonifacius' Mission therefore has passed into history. This phase of Church work has been a thorn in the flesh of the board of city missions. They have never had satisfactory returns for the yearly appropriations allowed to carry on the work. One great drawback was discernible; the moment the Germans became Anglicised they passed over into English speaking congregations and in many instances were lost to the Church. There was no period in its history when it was strong enough to become self-sustaining,

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for the past year or more it has been rapidly declining. The end was not at all unexpected. The building occupied by the mission was originally built for the Baptist denomination. It is in a fair way now of becoming the property of St. Philip's (African) Mission. A committee was appointed with this end in view. St. Philip's Mission have something like \$1,200 banked for just such an opportunity as this affords if the deal can be consummated. The building is well adapted for their needs for many years to come.

ON THURSDAY EVENING, Nov. 15, Christ Church choir, St. Paul, rendered before a well filled church in a very acceptable manner Gaul's "Holy City." Both chorus and solo work ran smoothly.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Parochial Mission at South Amboy.

THE REV. CHARLES MARTIN NILES, D.D., has begun a ten days' parochial mission in Christ Church, South Amboy, N. J. The missioner will be assisted by the Rev. Dr. D. Parker Morgan, the Rev. H. H. Oberly, D.D., and the Rev. Jos. N. Blanchard, D.D.

NEW YORK.

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

Conference of Religion—St. Ignatius' to be removed—Address at St. Paul's Chapel and the Heavenly Rest—General Seminary—Anniversary of St. Clement's.

THE "New York State Conference of Religion" is to be held in New York City November 20th to 22d, opening in the Church of the Holy Communion at 7:45 p. m. on the first date mentioned. Among the clergy of this Church whose names appear in connection with the programme for the several days, are the Rev. R. Heber Newton, D.D., the Rev. Prof. Henry S. Nash, the Rev. Percy S. Grant, and the Rev. A. S. Crapsey, D.D. Others of special prominence are the Rev. W. C. Gannett of Rochester, President Raymond of Wesleyan University, President Gates of Iowa College, President Schurman of Cornell University, President Taylor of Vassar, President G. Stanley Hall of Clark University, Prof. Thomas C. Hall of Union Theological Seminary, Drs. Washington Gladden, Lyman Abbott, Chas. F. Dole, Josiah Strong, and the Hon. Bird S. Coler of New York. The day sessions will be held in the hall of the United Charities' Building, while the session of Tuesday evening will be in the Church of the Holy Communion, Wednesday evening in All Souls' Church, and Thursday evening in the Brick Presbyterian Church.

THE STANDING COMMITTEE has formally approved of the application of St. Ignatius' parish (the Rev. Arthur Ritchie, rector) for leave to remove its church from Fortieth street near Sixth avenue to Sixty-ninth street, west of Amsterdam avenue. Its new site adjoins the property of Corpus Christi Church, and the parishes are to be consolidated. The church will not move before next spring. It will build a new church, parish house, and clergy house. The present St. Ignatius property is to be sold for \$205,000.

THE BISHOP of New York will deliver an address in St. Paul's Chapel (Trinity parish), Broadway and Fulton St. (Rev. W. M. Greer, rector), at the Friday noon service Nov. 23d under the auspices of the Noon Hour Guild of the chapel. Subject, "God and the City."

THE REV. CHARLES MARTIN NILES, D.D., of St. Paul's Church, Sing Sing, N. Y., will preach a course of special sermons on Eschatology in Church of the Heavenly Rest, New York, on Sunday afternoons during Advent at four o'clock.

ON LAST THURSDAY evening occurred the annual reception of the Senior Class of the

General Theological Seminary in honor of the Junior Class. The reception was held in the new Refectory Hall which was beautifully decorated with greens and bunting.

The incoming or Junior Class is rather a large one numbering thirty-three, and has an unusually large proportion of college graduates. And the programme which was so ably carried forth showed the warmth and cordiality with which the students and Faculty welcome them to the Seminary.

The Master of Ceremonies was Mr. Ralph Pomeroy of the Senior Class. After a very witty address Mr. Pomeroy called on Rev. Mr. Shephard of the Faculty, Mr. Moor of the Senior Class, and Mr. Beers of the Junior Class. The programme was made even more enjoyable by a Shakespearian recitation by the Rev. Dr. Russell and a number of musical selections from students of the Seminary.

The programme was closed by the most touching speech of the Very Rev. Eugene A. Hoffman, Dean of the Seminary. The Dean spoke of the life in early days and the hardships the older students had to put up with, of the benefactors of the Seminary, many of whose portraits hang on the walls of the handsome new dining hall, and finally the Dean spoke of his own relation to the Seminary and its students.

The programme being closed, all betook themselves to the enjoyment of refreshments and sociability.

When the evening came to a close all wished that this pleasant meeting of the students together and students with the Faculty might be oftener than once a year and the Juniors left the hall assured of the cordial welcome extended them by the whole Seminary.

ST. CLEMENT'S PARISH (Rev. E. H. Van Winkle, rector), will celebrate the seventieth anniversary of its organization beginning on St. Clement's Day, Friday, Nov. 23d, on which day there will be celebrations at 7:30 and 11:00, and evensong at 8:00; and also on the following Sunday when at the high celebration there will be an historical address; and on Monday evening when a reception will be given by the parish guild in the guild room, to which all friends of St. Clement's are invited.

PENNSYLVANIA.

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

Another attempt to burn St. Paul's Church—Festival at St. Elisabeth's—City Items—Bishop's Pastoral.

FOR THE THIRD time within less than a fortnight, an unsuccessful effort was made to destroy St. Paul's Church, Chestnut Hill, Philadelphia, by fire. Early on Saturday morning, 10th inst., a pile of fagots and a quantity of leaves, saturated with kerosene, were found by the police under a shed in the rear of the church.

SUNDAY, 11th inst., was the (black letter) Feast of St. Martin, and was observed as such at the Church of St. Martin-in-the-Fields, Wissahickon Heights, by special services. In the morning, the rector, Rev. Jacob Le Roy, preached; and in the afternoon, the Rev. Dr. H. L. Duhring addressed the Sunday School.

SPECIAL and imposing ceremonies marked the observance of the patronal feast of the parish of St. Elisabeth, Philadelphia, on Sunday, 11th inst. The feast fell on Monday, but the principal services were reserved for the Sunday within the octave. At 7:30 a. m., at the first celebration of the Holy Eucharist, special blessings were pronounced upon the communicants, that they might have health and happiness during the year. There was a choral celebration at 9 a. m., when the Rev. Father Hayward, C.S.S.S., preached the sermon; and at 10:30 a. m., preceded by a procession, there was a solemn high celebration,

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the Rev. Fr. Lobdell, celebrant, assisted by the Rev. Fathers Hayward and Cowl, all of the C.S.S.S. The sermon was preached by the rector, the Rev. Wm. McGarvey, Superior of the Order, from the text "To what purpose is this waste?" (St. Matt. xxvi. 8) and his subject was the reason why the Church used pictures, incense, candles, etc., at the service. "All the show of painting, and lights, and



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ELGIN, ILL.

music, and vestments are offerings to God." At evensong, there was also a solemn procession; the sermon being delivered by the Rev. J. R. Oliver of St. Mark's parish.

AT THE MEMORIAL Church of the Advocate, Philadelphia (Rev. Dr. W. W. Silvester, rector), Mr. Rowland Evans, treasurer of the diocesan board of Missions, addressed the congregation on "Diocesan Missions," on Sunday morning, 11th inst.

THERE WAS a special missionary service held on Sunday evening, 11th inst., at Christ Church, Germantown, Philadelphia (Rev. C. H. Arndt, rector), at which the Rt. Rev. Dr. Leonard, Bishop of Salt Lake, was the preacher.

BISHOP PETERKIN of West Virginia has been in town for several days. He preached on Sunday morning, 11th inst., in St. Paul's Church, Cheltenham (Rev. J. T. Cole, rector); and, in the evening of the same day, delivered the second sermon of the course before the parish chapter of the Brotherhood of St. Andrew of the Church of the Holy Apostles, Philadelphia (Rev. N. S. Thomas, rector).

PROFESSOR R. G. MOULTON, of Chicago, lectured at the Church of the Saviour, West Philadelphia (Rev. Dr. W. B. Bodine, rector), on Sunday evening, 11th inst., his subject being the "Book of the Revelation."

THE NEEDLEWORK GUILD OF AMERICA is a separate organization from the original society in England, which was established under the auspices of Lady Wolverton. Its object is to provide garments for hospitals, homes and other charities. Section No. 85 held their annual meeting on Saturday, 10th inst., and decided that their stock of newly made garments shall be sent to the House of St. Michael and All Angels for colored crippled children, West Philadelphia. The Bryn Mawr branch met in that borough on Tuesday, 13th inst. The president, Mrs. Theodore N. Ely, reported that there were 1,000 new garments ready for distribution. This branch looks after the requirements of the Hospital of the Good Shepherd, Rosemont, the Bryn Mawr hospital, etc.

A MEETING under the auspices of the Church Association for the Advancement of the Interests of Labor (C. A. I. L.) was held on Thursday evening, 15th inst., in the parish house at St. Barnabas' Church, Kensington, Philadelphia (Rev. E. L. Ogilby, rector), which was largely attended. Addresses were made by the Rev. Dr. F. W. Tomkins and Miss H. Keyser of New York.

IN THE WILL of Thomas R. Gill, for many years rector's warden of St. Matthias' Church, Philadelphia (Rev. Henry Anstice, rector), he directs that in case his family shall cease to occupy his pews in that church, the title thereto shall be vested in the corporation of the church.

BISHOP WHITAKER has issued a pastoral letter on behalf of the Board of Managers of the Episcopal Hospital appealing for funds to pay its current expenses, which last year were \$30,000 more than its receipts. Although the hospital has received many gifts and legacies in trust, only the income can be used. No patients have ever been excluded for want of funds during its 48 years of existence. Only one hospital in the world exceeds it in the number of cases treated yearly.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Improvements at Butler.

A STONE and frame tower is being added to the church at Butler (Rev. T. B. Barlow, rector), in order to complete the structure which was left incomplete at its original erection by reason of lack of funds. The improvements will cost some \$5,000.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Improvements at Georgetown and Camden—Columbia—Greenville.

THE VESTRY of the old and historic church of Prince George, Winyah, Georgetown (Rev. Geo. H. Johnston, rector), is planning repairs and improvements to the church. These will include the repairing of the tower, the placing of wire screens in the belfry to keep out the birds which have been in the habit of roosting there, the putting of the clock into running order, the cutting of a ventilator in the gallery over the organ loft, and the opening of a door from the vestry-room into the body of the church, so that the clergy may enter and retire without passing through the chancel. During the last year, a chapter of St. Andrew's Brotherhood, and one of the Daughters of the King have been founded and are doing good work. A wide field of usefulness is opened up before this parish by the recent large influx of new inhabitants caused by the establishment of the Atlantic Coast Lumber Company's immense mills in Georgetown.

A NEW Sunday School building has been completed at Camden (Rev. W. B. Gordon, rector), which the ladies of the parish have been working for for more than two years. The young girls have provided a fine chapel organ. The building will also be used for the week-day services.

THE WORK of enlarging St. Timothy's Chapel, Columbia, has been satisfactorily completed. The boys' club-room has been neatly fitted up, and the boys enjoy their evenings playing games and reading.

THE NEW MISSION in the West End of Greenville—St. Andrew's—has been greatly blessed. For the present, services are held in an "upper room" every Sunday night, with large congregations. There is an early celebration the first Sunday in the month. The Sunday School is held in the afternoon, and both teachers and pupils show the greatest interest in the work. A Woman's Guild has been organized to minister to the poor and sick in the mission and for other Church work. The Guild hopes very soon to start an industrial school to be held every Saturday. At this school, the young girls of the Sunday School and the mission will be taught to sew, and will make garments for the poor. A stove and fuel have been given to the mission by kind friends of Christ Church.

There is now in bank nearly \$100 for the purpose of building a chapel at West End. It is hoped that all the Church people in the Diocese will help in this work. The Junior Auxiliary of Christ Church are busy making up a Christmas box for a mission-school in the mountains of North Carolina.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

C. R. HALE, D.D., LL.D., Bp. Coadj.

Death of Rev. Dr. Dresser.

THE DEATH of the Rev. David W. Dresser, D.D., rector of Emmanuel Church, Champaign, and the senior priest of the Diocese, occurred on Sunday, Nov. 18th, at his home in that city. Dr. Dresser's whole clerical life has been spent in that part of Illinois now comprising the Diocese of Springfield, and his father before him, the Rev. Charles Dresser, was for twenty years rector of St. Paul's, now the pro-Cathedral at Springfield. Dr. Dresser was born in Virginia and was educated at Jubilee College in Illinois, from which he took the degree of B.A. in 1851, receiving also the honorary degree of D.D. from Racine College in 1886. He was ordained to the diaconate in 1855 and to the priesthood in 1858, both by Bishop Whitehouse of Illinois. The first twenty years of his ministry were spent at Waverly, after

which he went to Carlinville in charge of St. Paul's, where he remained until 1882. From that year until the time of his death he was rector of Emmanuel Church, Champaign. The respect and regard of his Bishop and brethren of the Diocese is shown in the fact that at the time of his death he was President of the Standing Committee, Rural Dean of Bloomington, Secretary of the Board of Missions, Examining Chaplain of the Diocese, and a deputy to General Convention and to the Missionary Council. He was also Grand Prelate of the Knights of the Red Cross of Illinois.

He died of bronchitis at the age of 66. The funeral service was appointed to be held at Springfield on Wednesday.

TEXAS.

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

Chapel opened at Austin.

ON THURSDAY, Nov. 8th, Bishop Kinsolving held the opening services of All Saints' Memorial Chapel, Austin, and ordained to the

SENSIBLE TEMPERANCE.

A WORD TO TEMPERANCE LADIES.

It is universally admitted that temperance women work for their cause with a desire to make life happier; that is, intemperance in drink causes an immense amount of misery in human life, and the temperance movement is an effort to replace this misery with happiness, peace, and comfort.

Many temperance women make the mistake of going at the subject hammer and tongs and proposing to force people to believe their way. It is far better to exercise a broad charity and take the position that one's own peace of mind and happiness, not only of the individual, but of the family and friends, depends upon sensible habits of life.

A very much greater foe to human happiness, than whiskey, exists, and it will startle many an honest temperance worker when the name of that foe is given. It is spelled c-o-f-f-e-e. "I don't believe it," some ardent temperance worker says, who is really a slave herself to the coffee cup.

Cast your thought among your sick friends, nervous, irritable, broken down women whose homes are anything but peaceful homes because of the irritation and friction brought about by their physical and mental condition. In ninety-five cases out of a hundred, the nervousness, irritability, dyspepsia, kidney trouble, female troubles, and various diseases which such people are subject to, come directly from a broken down nervous system, brought about by the daily use of coffee. Careful chemical analysis proves this statement to be absolutely true and personal experiment will prove the same to any one who cares to make it.

You may have a few friends who are made miserable by whiskey, but you have scores of friends whose lives are made miserable, as well as the lives of their families, by the use of coffee. Hard to believe, isn't it? Many of the most profound truths are not accepted by humanity when first brought to humanity's attention, but they are truths, nevertheless.

Try for yourself, reader. Leave off coffee altogether and start in with Postum Food Coffee, which can be obtained at any first-class grocery store. You will find within ten days an improvement in the sum total of happiness for yourself and for your friends about you. Life will take on a new aspect; strength, vigor, and vitality will begin to come back for your use. You can do things that you have heretofore been unequal to. You can accomplish something in this world, and you can quietly and without ostentation become a most efficient worker in securing to humanity that peace, content, and happiness that we are all seeking.

diaconate Mr. John William Jones, its future chaplain. The service was full choral—plain-song being used throughout, with Gregorian tones to the Canticles and Psalms. The Rev. T. W. Jones of Marshall, father of the candidate, preached the sermon and made the presentation.

The chapel, a building of pure white limestone in the Pointed Style, with a handsome bell tower, and capable of seating some three or four hundred people, has been erected as a memorial to the late Bishop Gregg, "consecrated first Bishop of Texas, 1859."

The beautiful block in which the chapel is situated has also the Bishop's residence and Grace Hall, a Church Institute for young ladies in attendance upon the University of Texas. These buildings owe their existence to the untiring efforts and unchanging faith of the Bishop, and represent a large outlay of money. The purpose of the chapel is to furnish Church privileges to the inmates of Grace Hall, and to be a centre of Church influence among the students of a large and growing State University, which although not yet twenty years old, numbers above seven hundred students.

WEST MISSOURI.

E. R. ATWILL, D.D., Bishop.

Mission at Kansas City.

THE PARISHES of St. George's and St. Mark's, Kansas City, have arranged jointly for a two weeks' mission, beginning Dec. 3d, to be conducted by Archdeacon Webber of Milwaukee, assisted by the rectors of the two parishes. There will be three services every day in each church and a large chorus has been gathered to lead the music.

WESTERN NEW YORK.

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

Choir Festival at Buffalo.

THE SEATING CAPACITY of St. Paul's Church, Buffalo, was fully tested on Thursday evening, Nov. 15, the occasion being the fifth annual festival of the vested mixed choirs of Buffalo, under the direction of Mr. Evans, the choirmaster of St. Mark's. The choirs, composed of male and female voices, of the following parishes participated: All Saints', Grace, St. Bartholomew's, St. James', St. Jude's, St. Luke's, St. Mark's, St. Peter's, St. Philip's, St. Stephen's, St. Thomas', and St. Mark's, North Tonawanda, there being in the combined choirs 85 male and 171 female voices. The choirs entered in procession, each being led by its cross-bearer and attendant acolytes, the Rev. C. A. Ricksecker, rector of Grace Church, acting as master of ceremonies, and followed by the Rev. Messrs. J. C. Ward, M. H. Milne, E. M. Duff, C. M. Kimball, J. Brush, C. M. Pullen, W. North, L.H.D., G. S. Burrows, G. H. Gaviller, N. W. Stanton, Archdeacon Bragdon, J. A. Register, D.D., rector of St. Paul's, and Bishop Walker.

The girls and women were vested in the modified cotta and the trencher cap, except those of St. Thomas' choir, who wore a black garment having a very wide cape-collar, a garb that appeared in every way most suitable for female choristers. The choir of St. Philip's was composed of colored men and women, the sweet melody of their voices being quite apparent. The sexes sat apart after entering their assigned places.

The processional was Hymn 404 of the Hymnal, "I heard a sound of voices," the rendition of which was remarkable for the tempo so ably sustained through the long march from choir-room to chancel.

The office was that of Evensong (Tallis'), the Rev. Dr. North being cantor. The Psalter was sung antiphonally with good effect. The *Magnificat* and *Nunc Dimittis* were Stainer in B-flat. The hymn before the address was "The Strain upraise of joy and praise," and was so rendered, instrumentally

- ARMSTRONG & McKELVY } Pittsburgh.
- BEYMER-BAUMAN } Pittsburgh.
- DAVIS-CHAMBERS } Pittsburgh.
- FAHNESTOCK } Pittsburgh.
- ANCHOR } Cincinnati.
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- BRADLEY } New York.
- BROOKLYN } New York.
- JEWETT } New York.
- ULSTER } New York.
- UNION } New York.
- SOUTHERN } Chicago.
- SHIPMAN } Chicago.
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- MISSOURI } St. Louis.
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Weekly Papers For The Sunday School.

THE YOUNG CHURCHMAN.

An Illustrated Paper for the Family and the Sunday School.

Its purpose is to instruct in Churchmanship, and to please the reader.

A Sunday School Lesson is contained in each issue, according to the scheme of the Joint Diocesan League. The subject from Sept. 9, 1900, until Advent, is Twelve Lessons on The Church Catechism.

TERMS:

Single subscriptions, 80 cts. per year. In quantities, 54 cts. per copy per year, with a further DISCOUNT of 10 per cent. if paid for a full year in advance.

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THE SHEPHERD'S ARMS.

An Illustrated Paper for Little Children and for the Infant Class.

Edited by Miss Jennie Harrison. Printed on rose colored paper, well illustrated, very large type. Includes simple Lessons for Little Children, on the Life of our Lord, illustrated with outline pictures, prepared by Miss KATHARINE E. HAYES. The TEXT for each Sunday is *SET TO MUSIC*, and printed at the top of the fourth page. We think both these departments will be found exceptionally successful in Infant Class work. Samples may be obtained free.

TERMS:

Single Subscriptions, 40 cts. per year. In quantities, 30 cts. per copy per year, with a further DISCOUNT of 10 per cent. if paid for a full year in advance.

Monthly Papers For The Sunday School.

Note that the Subscription Prices of the Monthly Editions of *The Young Churchman* and *Shepherd's Arms* have been largely reduced.

The Monthly Edition of *The Young Churchman* consists of the matter contained in one issue in the month, of the weekly, with other matter in place of the S. S. Lessons and continued story.

The reduced terms are as follows:

Single subscriptions, 20 cts. per year. In quantities, 12½ cts. per copy per year with a further DISCOUNT of 10 per cent. if paid for a full year in advance.

Sample copies free on application.

The Monthly Edition of *The Shepherd's Arms* consists of one issue per month of the weekly, only the date being changed. It thus includes the musical text and the outline illustration with the Lesson.

The reduced terms are as follows:

Single subscriptions, 15 cts. per year. In quantities, 8 cts. per copy per year, with a further DISCOUNT of 10 per cent. if paid for a full year in advance.

Sample copies free on application.

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The YOUNG CHURCHMAN CO.,

Milwaukee, Wis.

and vocally, as to bring out its full meaning in a flood of harmony.

Bishop Walker was the preacher. After expressing his delight and satisfaction with what he had heard he turned the thoughts of the vast choir and congregation to the Institution Office of the Prayer Book as one of the "unnoticed" services of the Church, and, in that Office, to the prayer said by the Instituted Minister for himself kneeling at the Altar, in which he made supplication for God's Presence to be with him "in praises to heighten my love and gratitude." The Bishop drew a picture of that solemn moment, after reading the prayer in full, and then went on to make the application that while the best art should be used in the rendition of musical services, they should not be as an exhibition of art, but made to heighten the love and gratitude of the people, the voices like those of the herdsmen in the Alps who sang "Praise the Lord," ascending from one altitude to another and leading the love and gratitude of the congregation to God with them. The anthem was Stainer's "Awake, awake, put on thy strength O Zion," in which the instrumental parts were rendered with precision, the solos with feeling, and the choruses with well-balanced modulation and effect. It is only just to Mr. B. Forbes, the organist at St. Luke's, to say that he merits in large degree, commendation for the success of the Festival.

The Recessional was Hymn 510, "Go Forward Christian Soldier," by Edwards.

After the service refreshments were served at St. Paul's parish house, to the choirs.

CANADA.

News of the Dioceses.

Diocese of Montreal.

AT THE MEETING of the Executive Committee of the Diocese, held Nov. 13th, Principal Hackett of the Diocesan College, was appointed to fill the vacancy on the Committee caused by the withdrawal of Bishop Mills. Amongst other business the appointment of a permanent clergyman at St. Agatha, the rapidly growing health resort in the Laurentian Mountains, was approved. The next meeting of the Committee will be held in January. The musical recitals on the Crathern Memorial organ in St. George's Church, Montreal, which were conducted by Mr. Frederick Archer of Pittsburgh, Pa., Nov. 12th and 13th, were very fine. There was a good attendance at the annual meeting of the Sunday School Institute of the Deanery of Clarendon, held in the parish of Quigon, Nov. 1st.

Diocese of Ontario.

ARCHBISHOP LEWIS has sent in his resignation of the office of Metropolitan to the House of Bishops, to take effect Dec. 31st. Dr. Mills, Bishop of Kingston, began his episcopal labors by a visitation of the Deanery of Lennox and Addington.

Diocese of Huron.

ST. JAMES' CHURCH, Wardsville, was reopened by the Bishop Oct. 28th, after being closed all summer for repairs. It has been greatly improved. A beautiful solid oak communion table and reredos have been presented to the church by Miss Munroe of Detroit, in memory of members of her family for three generations, after one of whom, George Ward, the village was called.

Diocese of New Westminster.

A NEW CHURCH, St. George's, was opened by Bishop Dart at Longley, Oct. 21st, and one on the 28th at Vancouver, St. John the Evangelist. A new church was opened on the same day at Abbotsford by Archdeacon Pentreath of Columbia. It is the first church building of any kind in the municipality of Sumas.

Diocese of Quebec.

VERY EARNEST and enthusiastic services were held in the city churches, Quebec, Nov.

4th, to offer thanksgiving for the return of so many of the Canadian troops. No doubt a day of general thanksgiving will be appointed later.

AN OIL PAINTING of Dr. Heneker, for twenty years Chancellor of Bishop's College, Lennoxville, is to be placed in the college hall. The likeness is a good one. The picture will be presented by friends of the University.

Woman's Auxiliary.

A SPECIAL REQUEST has been made by the Dorcas Secretary, for Toronto Diocesan Board, that the Branches will send their bales of gifts to the various missions, so that they may reach their destination in good time for Christmas. A strong appeal has been made for the Ottawa Children's Hospital, and many of the W. A. country branches in the Diocese have promised to help by sending gifts of farm produce and other things necessary.

The Magazines

THE *Quarterly Review* for October opens with an able article on "Malaria and the Mosquito," which sums up the results of recent valuable experiments on the manner in which malaria is contracted. Certain species of mosquitoes communicate the virus of malaria by their warfare upon long suffering

Stockman's Fingers.

SAME ON BOTH HANDS.

W. E. Beckham, a corking heavyweight of Burton, Kan., is in the live stock business. He did not need to pay much attention to the food he ate, until about two years ago an attack of the grip left him partially paralyzed. His experience with food is well worth reading.

"The third and little finger on each hand became partially paralyzed, and my spine was affected just below the back of the neck. This came from a severe attack of the grip two years ago. I almost entirely lost the use of my hands.

"This condition continued several months, in spite of all kinds of baths and treatments. In the meantime my stomach, bowels, and digestive organs became affected and deranged. My liver seemed to have no more action than if I had no liver at all. No food of any kind tasted right, and I run down from 210 pounds to 160.

"One day the groceryman asked me if I had ever tried Grape-Nuts food. He told me that it was recommended as a brain and nerve food and that it was predigested.

"So I commenced the use of Grape-Nuts and carried some in my pocket. Now and then when I felt hungry would take some of the food into my mouth and allow it to melt before swallowing. The food has a delicious taste and I began to improve right away. In three days' time I was very much better.

"I continued the use of Grape-Nuts and continued to improve steadily. In a few weeks longer I was strong and had regained the use of my hands perfectly. In less than five months I was back to over 200 pounds, as you see me in the picture which I send. Am now 51 years old and never had better health in all my life. I passed a first-class medical examination about four months ago in a life insurance company.

"My recovery to good health is solely due to the use of Grape-Nuts food. As a brain and nerve food, there is nothing to equal it. You can use any part of this letter, and I hope it may lead some unfortunate invalid to health."

INTERESTING, IF TRUE.

YOU CAN TRY IT FOR YOURSELF AND PROVE IT.

One grain of the active principle in Stuart's Dyspepsia Tablets will digest 3,000 grains of meat, eggs or other wholesome food, and this claim has been proven by actual experiment which anyone can perform for himself in the following manner: Cut hard boiled eggs into very small pieces, as it would be if masticated, place the egg and two or three of the tablets in a bottle or jar containing warm water heated to 98 degrees (the temperature of the body) and keep it at this temperature for three and one-half hours, at the end of which time the egg will be as completely digested as it would have been in the healthy stomach of a hungry boy.

The point of this experiment is that what Stuart's Dyspepsia Tablets will do to the egg in the bottle it will do to the egg or meat in the stomach and nothing else will rest and invigorate the stomach so safely and effectually. Even a little child can take Stuart's Tablets with safety and benefit if its digestion is weak and the thousands of cures accomplished by their regular daily use are easily explained when it is understood that they are composed of vegetable essences, aseptic pepsin, diastase and Golden Seal, which mingles with the food and digest it thoroughly, giving the over-worked stomach a chance to recuperate.

Dieting never cures dyspepsia, neither do pills and cathartic medicines, which simply irritate and inflame the intestines.

When enough food is eaten and promptly digested there will be no constipation, nor in fact will there be disease of any kind because good digestion means good health in every organ.

The merit and success of Stuart's Dyspepsia Tablets are world wide and they are sold at the moderate price of 50 cts. for full sized package in every drug store in the United States and Canada, as well as in Europe.

For the information of those interested a little book will be mailed free by addressing F. A. Stuart Co., Marshall, Mich., giving briefly the symptoms of the various forms of stomach weakness, causes and cure.

THE NICKEL PLATE ROAD

will sell tickets within distances of 150 miles, November 28th and 29th, at rate of a fare and a third for the round trip, account of Thanksgiving Day. Return limit November 30th.

This road has three through trains daily to Ft. Wayne, Cleveland, Erie, Buffalo, New York, and Boston, carrying vestibuled sleeping cars and affording excellent dining car service, individual club meals being served, ranging in price from 35 cents to one dollar. Write John Y. Calahan, General Agent, 111 Adams St., Chicago, for reservation of sleeping car accommodations. Chicago Passenger Station, Van Buren St. and Pacific Ave., on the Elevated Loop. City Ticket Office, 111 Adams St.

The best natured child will become peevish and fretful through the physical discomfort occasioned by improper feeding; Mellin's Food children are happy and sweet tempered because the body and its organs are healthy and well developed.

Mother's Home Talks With Her Little Ones

BIBLE STORIES ON THE . . .
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humanity, and the writer suggests practical methods of exterminating the mosquito. There follows a discriminating but appreciative review of Charles Lamb's works, prompted by the recent new edition of them in twelve volumes. "Morocco, Past and Present," is a paper containing a rapid sketch of the political and dynastic history of that country, and considerable valuable information. The article on "Elizabethan Sport" is fresh and entertaining, and carries one back in thought to that "Merrie England" which has passed away, never to return. One of the best articles in this number is on "The Coming Presidential Election," presumably—we venture to say, evidently—written by an American. The character of the various political parties, especially of the two great parties, and the sentiments of the great body of the electors, are accurately gauged and closely described, and the results of the struggle have vindicated the political wisdom and foresight of the writer. It is a brilliant political article. An article on "The Chinese Crisis" is in the pessimistic tone common to nearly all recent English writers on Eastern affairs, and its author fears the partition of China, with consequent loss to England in trade and influence. The Russian in China has disturbed the equanimity of the English beyond remedy. As we are in accord with England on The Open Door policy in China, such a review of the existing situation as this article contains ought to be of great interest to Americans.

THE latest development in magazines is the entrance of the firm of John Wanamaker into the publishers' field. They will take over and publish, beginning with the December issue, *Everybody's Magazine*. "We have set ourselves the task of building up in character and circulation an illustrated magazine of our own and of the best type," says the announcement. So radical a departure seems to call for some explanation; the statements made that the Wanamaker Stores have become the largest sellers of books at retail in the country and that they deal with more readers directly than any other firm (the aggregate sales equalling or surpassing the sales of even the larger publishing houses) they think that a popular magazine belongs naturally to this organization. A highly attractive Christmas number is promised with contributions from James Whitcomb Riley, Miss Mary E. Wilkins, Charles Major, author of "When Knighthood was in Flower," Edwin Asa Dix of "Deacon Bradbury" fame, and a novel serial by a new Southern woman writer of whom much is expected.

THE December *Century* will abound in fiction, some of it with a distinctively holiday flavor. Besides Bertha Runkle's romance of old Paris and Hamlin Garland's tale of today, there will be a short story by Henry James called "Broken Wings"; "The Lace Camisole," by L. B. Walford, author of "The Baby's Grandmother"; "A Hired Girl," by Edwin Asa Dix, author of "Deacon Bradbury"; "Ghosts that Became Famous," a Christmas fantasy by Carolyn Wells, and "While the Automobile Ran Down," a Christmas extravaganza by Charles Battell Loomis. "In Lighter Vein" will include "The Village Store, Christmas Eve," in rhyming couplets, by Robert L. Dodd.

ONE of the features of the Christmas *St. Nicholas* will be a story by Bertha Runkle, the only short story ever published by the author of "The Helmet of Navarre." The scene is laid in England in the time of Henry V., and the title is "The Sorcery of Hal the Wheelwright." A true story of "Christmas on the Mayflower" is told by Elizabeth Cady Stanton.

AMERICAN BOYS SHOULD LEARN A TRADE.

Why is it that so many of our American boys are prejudiced against learning a handicraft or trade, asks P. W. Humphreys in the *American Boy*. It is said with a great deal of truth that such Americans as must work at the mechanical trades find themselves at a disadvantage when competing with trained foreigners. Americans lay the bricks, but the stonemasons are from Europe. There are native plasterers, but the ornamental work is nearly always intrusted to a German. There are American and English carpenters, but the fine joiner work in hardwoods, and the carving and other decorations are necessarily entrusted to the French technically trained workman. Americans paint houses, but for the frescoing and decorative work the Italian, French or German has the call. Our apprentice laws have fallen into disuse, and the trades unions have discriminated against lads who wish to become mechanics.

Then there are so many opportunities for making money in trade and speculation that ambitious young Americans are eager to enter the fields of commerce, to become politicians, to do anything, in fact, rather than confine themselves to the farm, the shop, or the factory. And so it comes about that when any work requiring technical skill is required foreigners have to be employed. It is true that machinery has supplanted manual labor in the manufacture of clothing material, but no inventor can take the place of the skilled workman. We have too many traders and speculators. An advertisement for a bookkeeper or a salesman is answered by a hundred boys and young men, while skilled and artistic workmen are so scarce that we are forced to import them from Europe.

A GIGANTIC SUNDAY-SCHOOL.

THE LARGEST AND ONE OF THE OLDEST OF ITS KIND.

"The Greatest Sunday School in the World" is the subject of an article in the *Woman's Home Companion* by Belle M. Brain, dealing with the famous school of Stockport, England. The following excerpt gives some idea of this immense institution:

"On a high hill, in the midst of the most thickly-populated portion of the city of Stockport, England, stands an immense four-story brick building, at once the pride of the town and the Mecca of Sunday School pilgrims from every quarter of the globe. This is the world-renowned Stockport Sunday School, famous alike for its gigantic size and its remarkable history, extending over a period of one hundred and sixteen years. With a present enrollment of over 5,000, and a total record of 6,085 teachers and 105,900 scholars trained within its walls, its achievements are without a parallel in the annals of Sunday School effort.

"Members of the school are now widely scattered in all parts of the world, and it is interesting to know that hundreds of them have crossed the Atlantic to make America their home. The most notable of the old pupils residing in this country is Mr. Thomas W. Weathered, a retired merchant of New York City, whose devotion to the school is so great that for thirty-one consecutive summers he has crossed the ocean to take part in the anniversary of the laying of its cornerstone.

"This famous institution dates back to 1784, four years after Robert Raikes began his notable experiment in Sooty Alley. It was originally established for the children of the laboring poor, whose condition was at that time pitiful in the extreme. In the early days teachers were employed at the rate of one shilling and sixpence a Sunday,

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and there were two sessions, lasting from 9 o'clock in the morning to 12, and from 1 o'clock to the hour of afternoon worship, when the pupils were conducted to either church or chapel, returning again to the school until 6 o'clock. The curriculum embraced not only Bible study, but reading, writing and spelling, arithmetic being added in the case of a few who distinguished themselves by diligence and good behavior."

SERMONS, WRITTEN OR EXTEMPORE.

The sermon was extempore, as usual according to the prevailing taste here. The preacher by pushing aside his sermon book, may gain in warmth, which we don't want, but lose in reason, which we do. If I were a defender of the Faith, I would issue an order to all priests and deacons to take the book again; weighing well before they uttered it, every word they proposed to say upon so great a subject as that of religion; and mistrusting that dangerous facility given by active jaws and a hot imagination. Reverend fathers have adopted this habit, and keep us for an hour listening to what might well be told in ten minutes. They are wondrously fluent, considering all things; and though I have heard many a sentence begun whereof the speaker did not evidently know the conclusion, yet somehow or other, he has always managed to get through the paragraph without any hiatus, except perhaps in the sense. And as far as I can remark, it is not calm, plain, downright preachers who preserve the extemporaneous system for the most part,



but pompous orators indulging in all the cheap graces of rhetoric—exaggerating words and feelings to make effect, and dealing in pious caricature. Churchgoers become excited by this loud talk and captivating manner, and can't go back afterwards to a sober discourse read out of a grave old sermon-book, appealing to the reason and the gentle feelings, instead of to the passions and the imagination. Beware of too much talk, O parsons! If a man is to give an account of every idle word he utters, for what a number of loud nothings, windy emphatic tropes and metaphors, spoken, not for God's glory, but the preacher's will many a cushion-thumper have to answer!—*Thackeray.*

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WATERY CITIES.

THE Philadelphia Times gives descriptions of three of the most noted of the cities located on the edge of the sea or in watery places in the following:

The city of Ghent, in Belgium, is built on twenty-six islands. These islands are connected with each other by eighty bridges. The city has three hundred streets and thirty public squares. It is noted for being the birthplace of Charles V. and of John of Gaunt, whom Shakespeare called "time-honored Lancaster;" and was the scene of the pacification of Ghent, November 8, 1576, and of several insurrections, sieges and executions of well-known personages. It is associated with American history by the treaty made there December 24, 1814, terminating the second war between England and the United States, known as the war of 1812.

Amsterdam, in Holland, is built on piles driven far below the water into the earth. The city is intersected by many canals, which are spanned by nearly three hundred bridges, and resembles Venice in the mingling of land and water, though it is considerably larger than that city. The canals divide the city, which is about ten miles in circumference, into ninety islands.

The city of Venice is built on eighty islets, which are connected by nearly four hundred bridges. Canals serve for streets in Venice, and boats, called gondolas, for carriages. The bridges are, as a rule, very steep, rising considerably in the middle, but have easy steps. The circumference of the city is about eight miles. The Venetians joined the Lombard league against the German emperor, and in 1177 gained a great victory, in defense of Pope Alexander III., over the fleet of war-vessels headed by Otto, son of Frederic Barbarossa. In gratitude for this victory the pope gave the doge Ziani a ring, and instituted the world-famous ceremony of "Venice marrying the Adriatic Sea." In this ceremony the doge, as the chief ruler of Venice used to be termed, with appropriate rites dropped a ring into the sea every year in recognition of the wealth and trade carried to Venice by the Adriatic.

IF WE COULD read the secret history of our enemies we should find in each man's life sorrow and suffering enough to disarm all hostility.—*Driftwood, Longfellow.*

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