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# The Living Church

VOL. XXIII.

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No. 19.

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**The Magazines**

THE August number of the *Atlantic* contains a short story, *The Foreigner*, by Sarah Orne Jewett; the concluding chapters of Mr. Howell's bright two-part story, *A Difficult Case*; an interesting account of *Submarine Signaling and Maritime Safety*, by Sylvester Baxter; and some descriptive and other papers, with four poems. The most striking, because the most timely, article however, is that entitled *Our Rights in China*, by Mark B. Dunnell, a clear statement of the existing relations between that country and other Powers, so far as they affect trade and the rights of foreign residents in that part of the far East; a hearty commendation of the initiative taken by Secretary Hay in the past, and a hopeful prophecy for the future of the diplomatic policy of the present administration.

THE *Nineteenth Century* for August is still pushing its proposed Association to study the Lessons of the War—meaning the Boer War; but if the members of this association do not get at their task soon, there seems likely to be a much larger field of study opened by the swift march of events in the far East. A curious and instructive article is that on "Missionaries in Egypt," by Arnold Ward, which shows with what enormous difficulties Christian missionary work in Mohammedan countries has to contend, and how few missionaries have the sense and special training necessary for it. "An American View of the Boer War," by Edward J. Hodgson, who hails from St. Paul, Minn., strikes us as being on the whole a fairly just account of the reasons why so much sympathy for the Boers has been expressed by the American populace, and by certain sections of the press. It is true that one political party has tried to make capital out of this unfortunate struggle, and true that but few Americans really know that the term Republic as applied to those South African States means something quite different from our understanding of it. But Mr. Hodgson expresses himself rather roughly at times, and his article would have been more telling if he had been somewhat more self-restrained in his style. "Some Unseen Stars" is an enjoyable article on binary stars, and especially in regard to the dark companions of luminous stars. A remarkable article on "The Chinese Revolt," by Frederick Greenwood, goes to the root of the present trouble in China, and warns England and the other powers that the Chinese Government itself is at the bottom of it all, and that it is not a government-and-rebel affair, as so many statesmen have appeared to believe. Happily, the policy of our State Department has been so carefully shaped that we are not committed to any such theory, but are able to act in accordance with the facts as they may be brought to light by the testimony of Minister Conger and others who are best qualified to speak on the subject.

THE DEAN OF LINCOLN gives some very attractive views of the late Mrs. Gladstone, as seen from near at hand, in an article which *The Living Age* for September 1 reprints from *Good Words*. New light is thrown on the perennial "Domestic Problem" in an article by Mrs. Major, an English authority, in the same magazine for September 8.

"CAN CHINA be Saved?" is the title of an exhaustive article by Talcott Williams in the *Review of Reviews* for September. Mr. Williams possesses a rare fund of information on Oriental subjects, and he has a definite programme to offer for the solution of the world-problem in China. Taking as a model the Imperial Customs Service, so long and ably administered by Sir Robert Hart, Mr. Wil-

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Hiams proposes to organize the Chinese Government in a system of commissions, under nominally Chinese control, but officered by Europeans, just as the customs service is now officered. The present Chinese civil service machine would be retained, because it is suited to the temper and needs of the people. In the same magazine is an able defense of the missionaries in China by the Rev. James S. Dennis, D.D., the author of "Christian Missions and Social Progress"; "Japan's Present Attitude Towards China" is the subject of a paper written in Japan as recently as July 24 by Mr. Joseph King Goodrich, an experienced observer of Japanese politics, and the Rev. William N. Brewster, an American Methodist missionary at Hinghua, writes from that point of view regarding the duty of the United States Government in the coming reconstruction of China. These four articles have been written within a few weeks, from four distinct points of view, by men long familiar with the conditions about which they write, and with direct reference to the present crisis.

THE *Nineteenth Century* and the *Westminster Review* for July present the usual number of readable articles. The former has an article by Henry Norman on England's Vacillation in China and its consequences, quite apropos to the present difficulties which beset the allied forces in that country. Mr. Robert Edward Dell replies to Mr. Wilfrid Ward's article in the last number, and exposes the dissension and weakness which really exist behind the smooth exterior of Roman Catholicism. Town Children in the Country is an amusing but at the same time rather sad article, and shows that the modern cramming methods of English Board Schools are lacking to a great degree in real educative power. The same may be said of similar American methods. The *Westminster* is as radical as ever in the tone of its articles, and like the parson who prayed for rain, seems always bound to overdo the matter. The South African war occupies three articles. There is a pleasant article on Bordighera: Past and Present, by W. Miller. Two good art papers are those upon The Art of Rembrandt, by Henry Bishop, and Aubrey Beardsley, by Henry Melancthon Strong.

### White and Black Under the Old Regime.

By VICTORIA V. CLAYTON, widow of the late Henry D. Clayton, Major General C.S.A., Judge of the Circuit Court of Alabama, President of the University of Alabama. With Introduction by FREDERIC COOK MOREHOUSE, Editor of THE LIVING CHURCH. Cloth, \$1.00, net.

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# The Living Church

VOL. XXIII.

MILWAUKEE AND CHICAGO, SEPTEMBER 8, 1900.

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## News and Notes



WE CANNOT say that the course of events in China is altogether satisfactory. The Russian government has communicated to each of the Powers her intention of ordering the withdrawal from Peking of both her minister to China and also the Russian troops, on the ground that the members of the Chinese government having fled from the capital, there is no longer the necessity for the accredited minister from Russia to remain. Apparently the intention is that the Russian troops shall remain at New Chwang or Tien Tsin, while it is stated that M. de Giers will shortly be transferred to Paris. This resolution of the Russian government is directly contrary to the expectation of the public generally, who had supposed that Russia in particular would be desirous of remaining at Peking until the last of the negotiations were completed. Some degree of satisfaction results from the emphatic declaration that Russia has no designs of territorial acquisition in China. At the same time, it creates another delicate complication to have the Russian government take this step regardless of the actions of the other Powers, and creates an embarrassing situation.

The United States has replied that it was the intention of this government to continue their troops at Peking so long as the Powers were unanimous in doing the same, but that if one Power withdraws, the American commander will be instructed to withdraw the American forces from Peking, after due conference with the military representatives of the other Powers as to the time and circumstance of such withdrawal. Japan and France seem likely to take practically the same ground, while Germany and Great Britain, though they have not definitely announced their intentions, are extremely averse to the Russian tactics, and it is said that the German answer will suggest that Russia retire from the field and leave the other Powers to continue their present policy; which of course would never receive the acquiescence of Russia. The purposes of the latter, however, remain an enigma. Germany desires the continuance of existing conditions until Count Von Waldersee may arrive and assume the chief command of the International forces, while England, always suspicious of Russia, is decidedly unwilling to enter into any negotiations with Li Hung Chang on behalf of the Chinese government, and wishes to continue the International occupation of the capital until satisfactory arrangements for the future can be made.

OUR own opinion is that the removal of the International forces from Peking at this stage will be a colossal blunder. It seems intolerable to us that the Empress Dowager, whose complicity in the events of the past three months is beyond doubt, should be quietly permitted and even invited by the Powers, to return to Peking and again administer the government. That native Chinese of intelligence fully believe that her responsibility is established, is clear from the following short extracts from several papers by native Chinese, printed in the August number of *St. John's Echo*, the collegiate paper of St. John's College, Shanghai. The extracts are from different articles in the number, but each of them is signed by a native:

"The most ridiculous and yet most sinister outcome of the crisis is the powerful sympathy of the Dowager-Empress and her bigoted reactionaries with the Boxer movement, which in the recent secret conclave with her advisers was almost unanimously believed to be an undertaking of loyalty and self-devotedness. What a blind policy! Never in the history of the world can one find a political blunder of such colossal nature."

"The nineteenth century has given the world two women rulers of entirely different types—one the greatest and the other the worst of sovereigns. One has elevated her nation to be the center of prosperity, wealth, and power, while the other has played a losing game with a four-thousand-year-old nation at stake."

"Churches have been burnt down and foreigners and Chinese converts massacred. Appeals of course have been sent to the government, but the Imperial forces were first lukewarm in the suppression of the rioters, and latterly they have helped the Boxers in fighting against foreigners. The Imperial mistress gave secret encouragement to the rioters at first, but very soon she ordered the soldiers to support them openly. She is just as anti-foreign and anti-Christian as the Boxers, but she is certainly more *boxerish*. She is pursuing a policy which some have called 'the suicidal policy,' because she and her adherents are, by their blind conceit, rushing hurriedly to destruction."

"The government of China cannot afford the slightest help, therefore we must turn our eyes to the people. The only thing the people can do is to be orderly and peaceful in mid and south China. If the trouble is confined only to the North, and the people in the Middle and South are doing their usual industrial work and keeping on good terms with foreigners, China perhaps may prolong her integrity. The Viceroys Chang Chih-tong and Liu Kung-yih are fully aware of this policy. They have even acted against the orders of the Empress in order to keep order and peace."

"The leading papers in the East say that the intention of foreigners is but to do humane work in overthrowing the Manchus, and that if Kwan Hsi is still alive he will be placed on the throne again. This news is certainly good, and we hope that the foreigners will fulfil their promise. Another feasible step for the future integrity of China is the removal of the capital from the north to mid-China—from Peking to Nankin. Peking is situated too near greedy Russia, and the continuance of it as the capital of the country will cause further trouble to break out.

"For the sake of humanity, for the sake of sympathy, for the sake of commerce, and to prevent further disputes, we, on behalf of the Chinese who are innocent of the murder of foreigners or of cherishing any anti-foreign spirit, appeal to the Powers to maintain the integrity of China, both for the happiness of the people of the vast empire and for the enlightened and glorious work they have undertaken in uplifting her."

IT BY no means follows that we must choose between the reign of the Empress Dowager on one hand, and the partition of China between the Powers on the other. So far as can be discovered, the reign of the present Emperor, if divested of the influence of the Empress Dowager, would be perfectly satisfactory both to natives and to foreigners. In his absence from the capital a temporary regency could be established under the administration of Prince Ching, or some other native Chinaman who is trusted by the Powers, with the protection of the International forces. This would give the nucleus for a reorganization of the Chinese government with territorial integrity preserved, without even disturbing the succession, but yet with every probability that the needed reforms would be made under Chinese initiative. Of course there would always be the difficulty that the sinister influence of the Empress Dowager would be exerted in opposition to the government. At the same time, this danger would not be averted but would be increased to the maximum, by deliberately restoring the influence of that wily woman who has played so atrocious a part in Chinese events.

IF THE Powers leave Peking, or even though two or three of them may continue the occupation while the others withdraw according to the Russian programme, it is difficult to see how

any positive control of events can be maintained. It is certain that if the Powers withdraw without inflicting the stern punishment demanded by every consideration of justice, upon the parties responsible for the murders and other atrocities which have been committed through the summer and spring, these Chinese are themselves victors in the conflict, and the eight Powers, of three continents, prove themselves unable to protect their combined interests against China. We cannot believe that the differences among the Powers will be permitted by the enlightened monarchs of the world to result in this unhappy condition. It is the stern duty of each of the civilized nations which is endowed with sufficient power to render the duty incumbent upon it, to remain in China until such punishment is actually administered, and until satisfaction is received by means of financial reimbursement, at least to some extent, for the outlay made necessary by this international occupation, and also as indemnity for the losses sustained by subjects and citizens of the Powers; as also until satisfactory guarantees are received for the future good conduct of whatever Chinese government is permitted to continue. It is said that the cost to the United States alone in moving her contingent of the International army is over fifteen million dollars, and the expenses of most of the other Powers must be much larger. This is altogether without considering the question of indemnity for the losses.

MR. CONGER announces in a dispatch to the State Department that the imperial palaces within the forbidden city, that section of Peking given up to the court, were entered by the International forces on Aug. 28th, and that a military promenade of all the nations through the palaces was made, after which they were closed and guarded.

This indicates that the other commanders followed the initiative of the Russian general in believing the occupation of this section of Peking necessary, and the incident is one that cannot fail to have an influence upon the Chinese people, who consider the forbidden city too sacred for the hated foreigners to enter. Mr. Conger adds that Prince Ching, whose attitude has been friendly to the Powers but who fled with the other members of the Chinese government at the approach of the army of the allies, is expected to return to Peking in a few days. Reinforcements from Russia, Germany, France, and Italy, are continually arriving, though the increase of forces of these nations is not believed to have serious import.

FROM German sources there are reports of a conspiracy to burn the city of Shanghai, with the statement that the European forces have been forbidden to leave the foreign settlements after nightfall, and the information that the situation in the Yangtze Valley is most critical. Also from German sources comes the information of the report of the torture and murder of the Roman Bishop of Hankow and two of his clergy. A report has been published that one of our own clergy at Hankow, the Rev. Logan H. Roots, was murdered at the same time, but this may be said to be improbable, since no information of the fact has been received at the Missions House, and it is certain that Bishop Graves would have reported it if it had been even probable. At this writing we are informed that no late reports from Bishop Graves have been received at the Missions House, and his own statement has been that friends may rest assured that no news from him is good news.

THE UNITED STATES Philippine Commission entered upon its administration Sept. 1st. In a general survey of the field, it is stated that though a majority of the islanders desire peace and a resumption of business under American rule, they are so cowed by a long series of murderous atrocities by armed Filipinos that they dare not express their sympathy. The insurgents keep up a reign of tyranny and punish with death, wherever possible, those natives who are suspected of adherence to the American rule. It cannot be doubted that the withdrawal of the United States from the islands would be followed by the massacre of all such. North Luzon is stated to be for the most part quiet, except that there have been recent outbreaks of the insurgents in two provinces. South Luzon is in a less satisfactory condition and encounters between the forces of the United States and the insurgents are of almost daily occurrence. Here, travel is said not to be safe. General Bates is in local command of the military forces of the United States, and has 18,000 troops in that district, of whom something more than one

third are sick. In the other islands of the group, conditions are for the most part tranquil. It is said that the first work of the Commission will be to organize municipal governments in the several provinces, after which the civil and criminal codes will be reformed, and attempts will be made to form a central civil government for the islands. It is said that at the present time the internal revenue collections are a third greater than those made by Spain, due to the greater honesty and impartiality in enforcement of the law, and that imports have been largely increased. The latter is of course accounted for principally by the needs of the American soldiers in the islands.

FROM LONDON comes the report that Lord Roberts has issued a proclamation annexing the South African Republic to the dominions of the British crown. The two Presidents are at Barberton, in the eastern Transvaal, and it is uncertain whether they are preparing for flight or for further military movements. There have of late been various encounters between the British and Boer forces, but none of large importance.

## LONDON LETTER.

LONDON, August 22, 1900.

THE Round Table Conference after all is not going to be a *fiasco*, as some predicted, but an accomplished fact. The *Record* claims to have official information that the Conference will be held at Fulham Palace (the Bishop of London's suburban residence on the Thames) on Thursday, Friday, and Saturday, October 11, 12, and 13; subject of discussion being, "The Doctrine of the Holy Communion and the Ritual which should accompany it." It is further understood that the proceedings thereof will be kept strictly secret until the Conference has reported to the Bishop of London.

Dr. Creighton's chief difficulty has not been, it seems, to find men willing to sit at his round table, but to make a judicious selection from among those who were willing. The *English Churchman* expresses regret that the Bishop of London should fail to see "the folly of persisting in a course which can have no good results," but said journalistic organ of English ultra-Protestantism is even more vexed that his Lordship should have found any "professed Evangelicals" to encourage him to convene the Conference.

The Westminster Canony, made vacant by the decease of Archdeacon Furse, has been promptly filled by the appointment (made by the Crown) of the Rev. Joseph Armitage Robinson, D.D., who is thus transferred from the canony to which is attached the rectory of St. Margaret's, Westminster (where Commoners usually attend) to a chapter stall without a parochial cure. The canony is worth £1,000 a year, with also a house. It was expected, so says Mr. Labouchere in *Truth*, that Canon Wilberforce, who, six years ago, succeeded the late Archdeacon in the stall to which is attached the rectory of St. John's, Westminster, would again succeed him in the vacated stall. The office of Archdeacon, which in connection with the Abbey is merely a Chapter office without duty or stipend, will be filled in due time by the Dean and Chapter.

Cabled intelligence has just come of the death of the Rev. R. Basil Westcott, M.A., of the Cambridge Mission to Delhi. The deceased young mission deacon, who was a graduate of Trinity College, Cambridge, and ordained in 1896, in which year he joined his University Mission, was one of the Bishop of Durham's four sons in the Indian Mission field.

The Chapter of St. Paul's have caused a carved inscription, commemorative of the Queen's visit to the Cathedral on Diamond Jubilee Day, to be placed at the foot of the Portico steps where Her Majesty's carriage stopped during the open air Thanksgiving service. The inscription reads as follows:

"Here Queen Victoria returned thanks to Almighty God for the Sixtieth anniversary of her reign, June 22, A. D. 1897."

It will be noticed that the stone mason has omitted an important punctuation mark, to which blunder attention has been promptly called by some scrutinizing individual in a letter to one of the evening journals.

The Chancellor of London is evidently an incorrigible official. Again and again he has sorely exercised the patience of English Catholics by the unmitigated Philistinism of his judicial decisions in relation to legal Church ornaments, but surely never more so than now in the Pinner Rood Faculty case. Dr. Tristram, like his professional brother, Lord Grimthorpe, may not be inaptly described as a surviving specimen of a fossilized

type of ecclesiastical lawyers, and he persists (notwithstanding the Catholic Revival) in reading his law-books with orange-colored spectacles, and in sitting in his Consistory Court apparently to administer, not the law ecclesiastical of England, but the utterly bad and discredited case-law of the sham court presided over by the late Lord Penzance, a tribunal purposely set up by Parliament, in 1874, in order to Protestantise worship in the English Church.

The facts laid before the Chancellor of London in the Pinner case were substantially these: An unopposed petition was filed by the proper parties in the Consistory Court of London for a faculty to authorize the erection of a wooden Chancel Rood Screen (gift of a parishioner and costing £450) in the newly-built Chapel-of-Ease of St. Anselm (without any district), in Pinner, which is a very pretty suburban village in Middlesex, and where still exist the ruins of a manor house once belonging to the Archbishops of Canterbury. The petitioner's counsel, in the course of his argument, reminded the Chancellor of the fact that Archbishop Temple, when Bishop of London, was pleased to authorize the erection of a stone Rood Screen in St. Peter's, Staines, which important statement, however, produced only the effect of drawing from Dr. Tristram the quick retort that *he* had not been consulted in reference to the Staines Rood.

The Chancellor, in rendering decision, said that he *must* follow the rule laid down by Lord Penzance in the Ridsdale case, also sustained on appeal by the Judicial Committee of the Privy Council, which forbade him to authorize the erection of the Pinner Rood, which must, therefore, come down. The Chancellor, like the Church Associationists, seems to labor under the hallucination that the beautifully pathetic figure of the Divine Jesus upon a cross necessarily tends to make Christians idolaters. Instead of the Pinner Rood being removed, Dr. Tristram himself ought to be removed from his Chancellorship by his ecclesiastical superior. It is almost impossible to conceive how the crucifix can be an illegal ornament in English churches, when it is expressly protected against church robbers by an *existing* Act of Parliament, passed in the first year of Mary's reign. Happily, this Rood case goes on appeal to the Court of Arches, which was revived last year (after suspension for a quarter of a century) by the appointment, in due form, of Sir Arthur Charles to be Dean of the Arches. Sir Arthur has recently been obliged to overrule the Chancellor of Exeter on a purely technical legal point, and it is not at all unlikely that he may also be obliged to overrule (as it is to be devoutly hoped he will) the Chancellor of London in his Protestant crusade against the venerable and hallowed Rood.

It was, of course, fairly within the region of possibilities, and even of probabilities, that the E. C. U. Declaration would give umbrage to many who are wont to regard the English Church Union as their *bête noir*, and it has, indeed, been violently attacked by the *Times* and other newspapers, and also, to say nothing about ultra-Protestants, by such a representative Moderate as Dr. Ince, the Oxford Canon and University Professor. But that the Declaration should encounter publicly displayed opposition from E. C. U. members themselves is, to say the least, a matter of disagreeable surprise. Such, however, is unhappily the case. A protest against the Declaration has been drawn up and is being widely circulated amongst E. C. U. members for signatures, which have now reached the number of 74, in order for final presentation to Lord Halifax.

Really, if ever there was an opposition simply and solely factitious, it is this one which has been fomented by a certain set of E. C. U. irreconcilables. It is many pities that Professor Moberly and Canon Gore should have joined the ranks of the Protesters. Canon Gore refused to sign, as he tells us in a letter to the *Pilot*, but from the tenor and tone of the letter, it is rather a matter of surprise that he did not become one of the signatories, who put out, as the *Pilot* trenchantly says, no Declaration themselves in defence of the Catholic doctrine of the Real Presence, but were "only concerned to raise objections to the solitary declaration which has been put out on the right side."

J. G. HALL.

VIGILANCE in watching opportunity; tact and daring in seizing upon opportunity; force and persistence in crowding opportunity to its utmost of possible achievement—these are the martial virtues which must command success.—*Austin Phelps*.

THERE was never a day that did not bring its own opportunity for doing good, that never could have been done before, and never can be again.—*W. H. Burleigh*.

## NEW YORK LETTER.

During the dull days at the seashore and mountain resorts this summer the New York clergy have had a good deal to say about assistance for Bishop Potter. Their sayings have gotten into the daily newspapers, and some of these have gone so far as to guess who the proposed Coadjutor may be. Bishop Potter has given no sign that he intends to ask, at the approaching convention of September 26, that assistance be afforded him, or that he desires any help. Some nearest him express the belief that within a short time, possibly this year, he will indicate such desire, while others, in just as good position to know his mind, declare he has no such thought.

There is no disposition on the part of anybody to go beyond proper bounds in discussing this question. The simple fact is that the work of the Diocese is great, and is annually becoming greater. It is recognized that no man, even a man physically so strong, and intellectually so great as the present Diocesan, can respond to all of the demands. There is a Church population here of 350,000, and the number of confirmations last year were 4,023, a number almost twice as great as the next largest Diocese, Pennsylvania. But confirmations are among the least time-consuming of the many duties devolving upon the Bishop of New York. Not to mention the new Cathedral, Church extension, the development of additional working parishes in down town districts, membership on general committees, such as that on Increased Responsibilities of the Church, there falls to the lot of the Bishop of New York a tremendous number of board, committee, and other partly Church, partly philanthropic, partly educational directorships, that consume a great deal of time and a great deal more thought.

Twenty-five years ago the number of Church communicants and the number of Presbyterians in New York was about equal. To-day there are in New York 86,000 Churchmen and Churchwomen, and 43,000 Presbyterians. So great growth speaks much for the able work of the Bishops during that time—the aged Long Island Diocesan along with the Potters, uncle and nephew. The clergy of New York Diocese are, most of them, opposed to a division of the Diocese, but in that, as in the matter of assistance, they are ready to defer to the judgment of Bishop Potter. If he asks for assistance at the approaching convention there will be every disposition to grant the same. If he does not, the feeling will be that in his opinion the time has not yet arrived for the Diocese to take up the important question.

The Rev. C. P. A. Burnett, late assistant at St. Mark's, Jersey City, has become assistant to the Rev. Arthur Ritchie at St. Ignatius'. It is stated that unless present plans are changed the proposed consolidation of St. Ignatius' and Corpus Christi, and the building of a large parish plant on 69th Street near Amsterdam Avenue, has been abandoned, the Standing Committee not seeing its way clear to the approval of the same.

The Rev. Chas. A. Hamilton, first curate at St. Agnes', Trinity parish, for some years, and for the last year rector of St. Clement's Brooklyn, began last Sunday at St. Margaret's, the new parish-to-be, located in the Bronx borough. While under the Lay Helpers' and in charge of Archdeacon Tiffany, the Sunday School has been at ten in the morning and there has been Evening Prayer at eight. Mr. Hamilton began at once with 11 a.m. and 8 p.m. services, and will have early celebration every Sunday morning. Although many are still absent, the church was filled at both services. During August it has been beautifully furnished and decorated. Twenty months ago there was nothing in the neighborhood, which is very large and growing. Now there is a complete parish foundation, ready to come into union with the Diocese as soon as details can be arranged. Bishop Potter has appointed October 19th as the day for the church's consecration, that being the anniversary of the death of Mrs. Margaret Johnson, in whose memory the church has been erected.

The Lay Helpers' Association is that part of the local Brotherhood of Saint Andrew organization which has for its special work the matter of Church Extension. A report lately issued shows that God has markedly blessed the efforts of the Brotherhood Helpers during the past year. One new Mission has been started, two began the previous year have been coupled with a third and greatly strengthened, preliminary work has been done on five new mission stations, forty-six persons belonging to missions started by the Helpers have been brought to Confirmation and eighty-six to Holy Baptism, one church has been built, and some funds have been raised toward the building of two more. Within three years, seven missions owe their

existence to the Helpers' initiative. Two of these have been turned over to ordained men, and were reported upon last year. For the remaining five the Helpers are responsible, and five new missions will probably be started before next Advent.

It should be explained that Brotherhood Helpers are laymen who are helping existing diocesan agencies to plant the Church in new neighborhoods within the Diocese. They serve without salaries, and in all things are directed by some rector or Archdeacon. For financial support they depend chiefly upon the people who attend the missions started by them, and upon themselves. They are glad to receive financial assistance for their missions, but ask that such assistance, whether money or articles for use in fitting up a mission room, pass through the regular missionary channels of the Diocese. All Helpers hold licenses from the Bishop as Lay Readers. They superintend the Sunday School, the chief work of the Mission, but as missions grow in attendance, they arrange services to follow the school session, and read the service and a sermon. Neighboring and other clergy help them at times. At most missions there are two Helpers; one of them acts as clerk of the rector or Archdeacon in charge, and keeps records of the mission in the prescribed form.

#### THE NEW RECTOR AT FRANKLIN, PA.

**T**HE Rev. Martin Aigner, who has accepted a call to St. John's Church, Franklin, Pa., is of German descent. He was educated in the Polytechnic Institute of Egg Harbor, N. J.,



REV. MARTIN AIGNER.

and the Central High School of Philadelphia, and received his theological training in the Philadelphia Divinity School, from which he was graduated in 1884. Was ordained deacon in his twenty-second year by Bishop Stevens, in St. James' Church, Philadelphia, on June 11th, 1884, and then became the assistant minister of St. Luke's Church, Philadelphia. On May 16th, 1886, he was ordained to the priesthood in St. Luke's Church by Bishop Stevens, and remained assistant at St. Luke's until February 15th, 1890, taking entire charge of that large and influential parish for nine months. On February 15th,

1890, Mr. Aigner became rector of Trinity Church, Mount Holly, N. J. In connection with this parish he commenced the service of the Church in Lumberton, N. J., in 1892, in a small cabin. This has grown into a well-appointed Sunday School building and a beautiful church.

In 1894 he began the services of the Church at Ocean City, N. J., in the public school house. Here, too, there is now a handsome church. He has shared also in the official life of the Diocese. Besides holding some minor offices, he is secretary of the Convocation of Burlington, and a member of its Executive Committee, and a supplementary delegate to the General Convention. He has represented the Diocese of New Jersey for years in the Joint Diocesan Sunday School Lesson Committee, and was elected last June President of the Alumni Association of the Philadelphia Divinity School.

#### ELECTION OF A BISHOP COADJUTOR.

**T**HE Ven. Reginald Heber Weller, Jr., Archdeacon, and Rector of the Church of the Intercession, Stevens Point, Wis., was elected Bishop Coadjutor of the Diocese of Fond du Lac, on August 30th.

The Special Council of the Diocese of Fond du Lac, called for the purpose of electing a Bishop Coadjutor, met in the Cathedral Church of St. Paul's, Fond du Lac, on Thursday, August 30, at 10:00 a.m. There were quite a number of early celebrations in the various chapels of the Cathedral, in Grafton Hall, and the Parish House, as is the custom of this Diocese, and a *Missa Cantata*, with simple hymns, was sung by the clergy, with the Bishop as Celebrant, at the appointed time during the Council.

Of course, on such an occasion, there was a large attendance of both clergy and laity. 32 of the clergy answered to their

names, and 60 of the laity, and in addition, a large number of the faithful were present from the various parishes and missions.

While waiting for the Secretary to prepare the list of the Lay Delegates, the Bishop read a short address.

#### BISHOP'S ADDRESS.

The Bishop mentioned the purpose for which the assemblage gathered was summoned, being that of seeking to know the Lord's will respecting a Coadjutor for the Diocese. He paid tribute in happily chosen language to the memory of the late Rev. Wm. T. Schepeler, Ph.D., who since the last gathering of the Council passed from his sphere of earthly service into the more immediate presence of his Master, speaking of him as "notably a very active, zealous, hard-working, and forceful preacher, who made everywhere a most excellent record and was well esteemed by his religious brethren. Not educated from infancy in the Church, he felt somewhat his limitations, but was ever reaching out after all the accumulated treasures of wisdom the Church had to give. He became a diligent student of Church history and dogmatic theology. He was a large-hearted, generous-minded man, full of zeal for souls and the increase of Christ's kingdom."

The Bishop next alluded to the policy of the Board of Managers of the Missionary Society in giving notice that the appropriations for missionary work in organized Dioceses would be gradually withdrawn, and declared that with many other Bishops he deemed the policy of the Board in this respect to be unwise and seemingly unjust. He believed that when a jurisdiction is organized as a Diocese and assumes the support of its own episcopate, it rather gives cause for increased aid than for a diminution of assistance from the general Church at large. He added, "The increasing centralizing of power of the Church in New York, where a comparatively small board controls the whole outgo of the Church's missionary funds, amounting to \$400,000 a year, demands watchfulness on the part of our intelligent Churchmen lest the evil of centralization which we see in the Roman system should become established amongst us."

Speaking of the election of a Bishop Coadjutor, the Bishop stated that he had already given notice that he personally relinquishes \$2,200 of the amount annually appropriated for his support by the Diocese, which amount was to go toward the support of the Bishop Coadjutor. He reminded the Diocese of the necessity for prompt payment of the salary of the Bishop Coadjutor, and of other diocesan dues, calling attention to the fact that at the present time the deficiency amounts to \$600. He stated that the Episcopal fund has been increased to the amount of about \$20,000, and expressed the hope that in time it might be further enlarged.

#### THE ELECTION.

After the necessary routine business had been transacted, the Council proceeded to the election of the Bishop Coadjutor.

The Reverend Reginald Heber Weller, Jr., Rector of the Church of the Intercession, Stevens Point, was nominated in a heartfelt speech by Mr. T. H. Hanna of his own parish. His nomination was seconded by Messrs. A. W. Sanborn, of St. Andrew's, Ashland, Thomas J. Anketell, of the Ascension, Merrill, A. J. Smith, of St. Olaf's, Amherst, F. F. Wheeler, of St. Mark's, Waupaca, and by the Rev. Messrs. A. George E. Jenner (Ashland), B. Talbot Rogers (Fond du Lac), and George H. S. Somerville (Waupun).

No other nominations were made, and only one ballot was taken.

The ballot of the clergy was:

The Rev. R. H. Weller, Jr.....	23
The Rev. James O. S. Huntington.....	8
The Rev. William Walter Webb, D.D.....	1

The ballot of the laity was:

The Rev. R. H. Weller, Jr.....	48
The Rev. James O. S. Huntington.....	9
The Rev. W. R. Gardner, D.D.....	2
The Rev. B. Talbot Rogers.....	1

The duties assigned to the Bishop Coadjutor by the Bishop of the Diocese are:

1. The appointment of all lay readers.
2. All duties connected with the reception of postulants and of Candidates for Holy Orders, together with their ordination as deacons.
3. The presidency of the Board of Missions, with the power to fill any vacancies that may therein arise, except those of the Archdeacons, together with the nomination of all the missionaries.
4. The disposition of the fund known as the Bishop's Fund.



5. The duty of the regular visitation of the Diocese and such other duties as I may hereafter surrender.

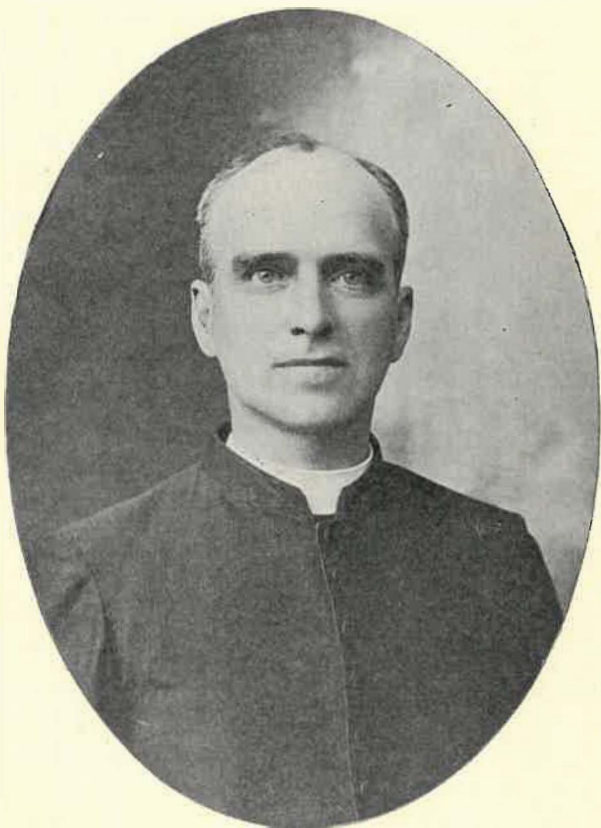
The Bishop adds:

"As Bishop of the Diocese, I reserve to myself the exclusive jurisdiction in the Cathedral, and in respect of the Institutions of Grafton Hall and the Cathedral Choir School, and the Sisterhood of the Holy Nativity, and all other duties and matters not designated, and the right to visit and perform episcopal functions in any part of the Diocese as may seem to be best."

After the Testimonial from the Diocese had been signed in open session, a solemn *Te Deum* was sung, with incense, with the Bishop and chaplains vested, and clergy vested and in the chancel.

#### THE BISHOP ELECT.

The Rev. Reginald Heber Weller, Jr., is the son of the Rev. Reginald Heber and Mrs. Emma Amanda Weller, and was born in Jefferson City, Mo., Nov. 6th, 1857. His father was for years the rector of St. John's Church, Jacksonville, Fla., and is



REV. REGINALD HEBER WELLER, JR.

still resident in that city with charge of St. Stephen's Church. Mr. Weller, Jr., was educated at St. John's Academy, Jacksonville, and at the University of the South, studying theology privately under his father. He was ordered deacon in St. John's Church, Jacksonville, by the Bishop of Florida, Dr. Young, May 9th, 1880, and served his diaconate in Ocala, Fla., and Providence, R. I. He was also graduated in 1884 with the degree of B.D. at Nashotah. He was advanced to the priesthood by Bishop Welles, of Milwaukee, Sept. 28th, 1884, and entered at once upon the rectorship of Christ Church, Eau Claire, Wis., which rectorship was terminated four years later. From the fall of 1888 to February, 1890, he was rector of St. Matthias' Church, Waukesha, Wis., and from 1890 to the present time was rector of the Church of the Intercession, Stevens Point, Wis., the latter being in the Diocese of Fond du Lac. He was a deputy to the General Conventions of 1892, 1895, and 1898, is a trustee of Nashotah and of Grafton Hall, Fond du Lac, and also Archdeacon of Stevens Point. He married Miss Bessie Brown, daughter of the late Dan Thair Brown, of Eau Claire, Wis., May 5th, 1886.

Mr. Weller is a man of marked personality and a remarkable preacher, generally speaking extempore, and one who has made many friends wherever his lot has been placed. Having been for ten years a priest of the Diocese of Fond du Lac, he is familiar with all the conditions of work in that cosmopolitan field, where probably more different kinds of Church work are performed than in any other Diocese of the same size in the country.

#### OUTLINE SERMON ON THE SUBJECT OF UNCTION.

FOR THE THIRTEENTH SUNDAY AFTER TRINITY.

BY THE REV. ARTHUR GORTER.

TEXT:—St. James v. 14, 15. (From the Second Lesson, Evening.)

INTRODUCTION:—The importance of all Holy Scripture. The meaning of this text, perverted and neglected, but plain.

#### ITS OBLIGATION.

If this passage of Scripture is to be taken literally, there ought to be other references in the Bible to its use. See, then, St. Mark vi. 13.

It ought to be referred to in History. See, then, its use in the ages past.

It ought to be in use in the Church to-day. So it is; see all other branches.

#### ITS DISUSE.

But, there is no reference to it in the Prayer Book. It was in the first English Book.

I have not seen it used or spoken of. I have heard it spoken against.

It was disused on account of the faithless Roman use without expectation of cure.

#### ITS NEED.

Sickness on every hand proves the need of healing.

The blessings granted to "Healers" of to-day show that such work has God's approval.

The Holy Catholic Church should be able to supply every want of man.

The danger is gone, the need remains, the Divine obligation to obey remains.

#### HOW USED TO-DAY.

The "Faithful" (Christians) send for "Elder" (Priest), who "Anoints" (with oil), with "Prayer of Faith" (expecting recovery), "In the Name of the Lord" (in obedience to the Scriptural command).

#### THE RESULTS.

Forgiveness of sins—if truly repented of.

Healing of body—if it be God's will.

Salvation of soul—if received in Faith.

#### EXHORTATION.

Study the text prayerfully, and history carefully; and when need arises, obey faithfully.

#### CHINESE TRAITS.

SUICIDE is appallingly common in China, says Mrs. J. F. Bishop, author of *The Yang-tsze Valley*. In Mukden a frequent mode of taking life, especially among young wives, is biting off the heads of lucifer matches, though the death from phosphorus poisoning is known to be an agonizing one. Swallowing gold leaf or chloride of magnesium, jumping down wells or into rapid rivers, taking lead, cutting the throat and stabbing the abdomen have been popular modes of self-destruction. But these are rapidly giving place to suicide by opium, owing to the facility with which it can be obtained, the easy death which results from it and the certainty of its operation in the absence of the foreign doctor, his emetic and his stomach-pump. Medical mission hospitals in China save the lives of hundreds of would-be suicides every year.

The Chinese are perhaps the most practical people on earth, and a curious system of moral bookkeeping adopted by many shows this feature of the national character in a very curious light. There are books inculcating the price of "virtue," and in these a regular debtor and creditor account is opened, in which an individual charges himself with all his bad acts and credits himself with all his good ones, and the balance between the two exhibits his moral position at any given time.

At one place in China, where there was no inn, I slept in a room with a coffin which had been unburied for five years, because the geomancers had not decided on a lucky site or date for the interment, and for the whole time incense had been burned before it morning and evening.

Outside the commercial pursuits an over-powering shadow of dullness rests on Chinese as upon much of oriental life. The lack of an enlightened native press and of anything deserving the name of contemporary literature; the grooviness of thought and action; the trammels of a rigid etiquette; the absence of athletics, and even of ordinary exercise; the paucity of recreations, other than the play and the restaurants, which are oftentimes associated with opium shops and vicious resorts, and the fact that the learned having committed the classics to memory, by which they have rendered themselves eligible for office, have no further motive for study—all make the blissful dreams and oblivion of the opium pipe greatly to be desired.

## SOME GOOD THEOLOGY.

BY THE REV. FRANCIS J. HALL, D.D.

THE list given below is substantially the same with that which was given to the Nebraska clergy during a Pre-Lenten Retreat and was afterward printed in *The Crozier*.

## GENERAL WORKS IN DOGMATIC THEOLOGY.

CHURTON, E. T.: *The Missioner's Foundation of Doctrine*. New York: Whittaker.

NORRIS, J. P.: *Rudiments of Theology*. New York: E. P. Dutton & Co. This should be filled out with DR. DIX'S *Sacramental System*. New York: Longmans.

It will be observed that certain well-known manuals are omitted. This, because they are either too speculative or non-sacramental, or too Roman in their provincial tone for Anglican works.

ST. THOMAS AQUINAS: *Summa Theologica*. In many editions (e.g. cr. 8vo. 8 vols.). The grandest Summa ever written. Its limitations those of mediæval scholasticism, but indispensable.

SCHOUPPE, F. X., S. J.: *Elementa Theologiæ Dogmaticæ*. (2 vols.). The best and most reasonable of modern Roman works. Latin very simple.

MACAIRE: *Theologie Dogmatique Orthodoxe*. French translation from the Russian, 2 vols. Paris, 1859. The standard in modern Eastern theology.

## THE CREEDS.

FORBES, A. P.: *Short Explanation of the Nicene Creed*. Oxford: Parker & Co. Quite the best theological commentary on the Creed. Clear cut and packed.

PEARSON, JOHN: *Exposition of the Apostles' Creed*. Burton's Edit., Oxford. An immortal work, full and scholarly. Faulty on Christ's descent into hell.

GOODWIN, H.: *The Foundation of the Creed*. New York: Dutton. Treats the Articles of the Creed apologetically. Very useful, but unsound on the resurrection of our flesh.

MACLEAR, G. F.: *An Introduction to the Creeds*. Macmillan. Elementary and somewhat along Pearson's lines. Gives a history of the three Creeds.

## THE THIRTY-NINE ARTICLES.

FORBES, A. P.: *An Explanation of the Thirty-Nine Articles*. Oxford: Parker & Co. Quite the best full explanation.

KIDD, B. J.: *The Thirty-Nine Articles*. (Oxford Church Text Books). Rivingtons. In 2 small shilling vols. The best small manual.

GREEN, E. T.: *The Thirty-Nine Articles and the Age of the Reformation*. London: Wells, Gardner. The fullest in documentary material. Sound on the whole.

Gibson's, 2 vols., is full of rich theology, but suspicious on Scripture and the Incarnation. Browne is worth consulting on some points, but too vague in many particulars. Burnett is wretched. Hardwick's History is valuable, although written from an evangelical standpoint.

## A CONNECTED SERIES IN DOGMA.

This series constitutes an English Summa Theologica, which can be read in connection with, and as an expansion of—  
HALL, F. J.: *Theological Outlines*, 3 small vols. Milwaukee: The Young Churchman Co.

1. LIDDON, H. P.: *Some Elements of Religion*. London: Longmans. Gives a true and rational starting point.

2. VINCENTIUS LIRINENSIS: For the Antiquity and Universality of the Catholic Faith. Latin and English. Oxford: Parker & Co. The classic exposition of the rule of Faith. Quite brief.

3. LEE, WM.: *The Inspiration of Holy Scripture*. Its Nature and Proof. New York: Whittaker.

WORDSWORTH, CHR.: *On the Inspiration of the Bible*. London: Rivingtons, 1884. Much briefer substitute for No. 3.

4. FLINT, ROBERT: *Theism*. New York: Scribners. The best all-round work on the subject.

ELLICOTT, C. J.: *Six Addresses on the Being of God*. London: S.P.C.K. A briefer substitute for Flint.

5. FORBES, A. P.: *Explan. of the Nicene Creed* (full title elsewhere), pp. 20-87. Should be read first on the Trinity.

6. JONES, WM.: *The Catholic Doctrine of the Trinity*. London: S.P.C.K. A splendid and compact exhibition of Scripture teaching.

7. NEWMAN, J. H.: *Arians of the Fourth Century*. Gives the early history of the doctrine and explains technicalities.

8. BIRKS, T. R.: *The Scripture Doctrine of Creation*. London: S.P.C.K.

9. MOEHLER, J. A.: *Symbolism or Exposition of the Doctrinal Differences Between Catholics and Protestants* (Part I.), with Roman earmarks and without understanding of our position, but, on the subject of man's primitive state and fall, the best work. New York: Longmans.

10. PULLAN, LEIGHTON: *Early Christian Doctrine*. Oxford Church Text Books. London: Rivingtons. A clear cut history of the Church's formulation of the Incarnation.

11. HOOKER, RICHARD: *Ecclesiastical Polity* (Book V., chap. li.-liv.). A classical resume of the Incarnation, but followed by unsound language on the Sacraments. The best editions are Walton's, Keble's, and Paget's.

12. LIDDON, H. P.: *The Divinity of Our Lord*. London: Longmans. The finest theological monograph of our time.

WILBERFORCE, ARCHD.: *The Doctrine of the Incarnation of our Lord Jesus Christ*. New York: Young. A close work to read, but a valuable treatment of some bearings. Useful as a supplement to Nos. 10, 11, 12.

13. HALL, F. J.: *The Kenotic Theory*. New York: Longmans. Designed to meet the current humanitarian errors touching the Person of Christ.

14. DALE, R. W.: *The Atonement*. London: Congreg. Union.

15. MILLIGAN, WM.: *The Resurrection of our Lord*. London: Macmillan's.

16. MILLIGAN, WM.: *The Ascension and Heavenly Priesthood of our Lord*. London: Macmillan's.

Nos. 14, 15, 16, are by dissenters, but show Catholic influence, and are well nigh indispensable.

17. HUTCHINGS, W. H.: *The Person and Work of the Holy Ghost*. London: Longmans.

18. PALMER, WM.: *A Treatise on the Church of Christ*, 2 vols. London, 1839. Second-hand copies abundant. No adequate substitute exists.

19. GORE, CHAS.: *The Ministry of the Christian Church*. New York: Pott.

20. STONE, DARWELL: *Holy Baptism*. New York: Longmans.

21. WILBERFORCE, ARCHD.: *The Doctrine of the Holy Eucharist*. New York: Young.

22. SADLER, M. F.: *The One Offering*. London: Bell. Nos. 21 and 22 complete each other.

23. CARTER, T. T.: *The Doctrine of Confession in the Church of England*. London: Longmans.

24. CARTER, T. T.: *The Doctrine of the Priesthood in the Church of England*. London: Longmans.

25. WATKINS, OSCAR D.: *Holy Matrimony*. Macmillan.

26. REDE, WYLLYS: *The Communion of Saints*. London: Longmans.

27. LUCKOCK, H. M.: *After Death*. New York: Whittaker. Gives patristic evidence touching prayers for, of, and to the departed. On the last topic consult Forbes on Art. XXII, a better guide.

28. PUSEY, E. B.: *What is of Faith as to Everlasting Punishment*. Oxford: Parker & Co.

## ROMAN CONTROVERSY.

PULLER, F. W.: *The Primitive Saints and the See of Rome*. London: Longmans. Combines searching scholarship and calm temper. A revised edition is soon to appear.

PUSEY, E. B.: *An Eirenicon*. 3 vols. London: W. Smith Innes. Discusses all our differences in the interests of peace.

DENNY, EDW.: *Anglican Orders and Jurisdiction*. London: S.P.C.K.

*The Bull of Leo XIII. on Anglican Ordinations*, by John Fulton, D.D. New York: Young. Contains the authorized English translation of the Bull.

*Answer of the Archbishops of England to the Apostolic Letter of Pope Leo XIII.*, etc. London: Longmans. These two pamphlets classic.

BUTLER, M. R.: *Rome's Tribute to Anglican Orders*. London: Church Defence Institution. A pamphlet.

## CONTROVERSY WITH DISSENT.

LITTLE, A. W.: *Reasons for Being a Churchman*. Milwaukee: The Young Churchman Co.

HAMMOND, JOS.: *The Christian Church; What is It?* Oxford: Mowbray & Co.

SADLER, M. F.: *Church Doctrine; Bible Truth*. New York: Young.

HALL, F. J.: *The Historical Position of the Episcopal Church*. Pamphlet. Milwaukee: The Young Churchman Co.

## MORAL PHILOSOPHY.

FLEMING, W.: *A Manual of Moral Philosophy*. London: Murray.

CALDERWOOD, H.: *Hand Book of Moral Philosophy*. London: Macmillan. The best, but rather tough.

## MORAL THEOLOGY.

WEBB, W. W.: *The Cure of Souls*. New York: Pott.

ELMENDORF, J. J.: *Elements of Moral Theology*. The fullest in English, but close reading.

## CASUISTRY.

WEBB, W. W.: *The Cure of Souls*. See above.

PUSEY, E. B.: *Advice for Those Who Exercise the Ministry of Reconciliation*, Being the Abbe Gaume's Manual. . . . Adapted, etc. London: Innes.

TAYLOR, JEREMY: *Doctor Dubitantium* (English). Very rich in illustrations, and sermon material.

## ASCETIC THEOLOGY.

TAYLOR, JEREMY: *Holy Living*. Many Editions.

McLAREN, W. E.: *The Practice of the Interior Life*. Milwaukee: The Young Churchman Co.

LAW, WM.: *A Serious Call to a Devout and Holy Life*. London: Griffith, Farran.

KEMPIS, ST. THOS.: *The Imitation of Christ*. Liddon's edition best. New York: Randolph. Some editions are mutilated.

SCARAMELLI: *Directorium Asceticum* (English trans.), 4 vols. New York: Benziger & Co. Very complete, but Roman.

## PRIESTLY LIFE.

McLAREN, W. E.: *The Holy Priest*. Milwaukee: The Young Churchman Co.

NEWBOLT, W. C. E.: *Speculum Sacerdotum*. London: Longmans.

NEWBOLT, W. C. E.: *Priestly Ideals*. London: Longmans.

ARVISNET: *Memoriale Vitae Sacerdotalis*. Forbes' trans.

MANNING, H. E.: *The Eternal Priesthood*. London: Burns & Oates. Inspiring, but Roman.

## THE FIELD IS THE WORLD.

THE Rev. J. B. Whiting, in the sermon preached by him at the consecration in Lambeth Palace of Dr. Johnson, a native priest, as assistant Bishop of Western Equatorial Africa, referring to the expression "The Field is the World," and to Africa as a particular part of the field, gave the following statement:

The field is the world—fifty millions of square miles. Today our thoughts concentrate on Africa. Africa is one-fourth part of this vast field. Three times as large as China, ten times as large as India. West Africa alone, omitting Liberia and the French Sudan, contains an area under British influence as large as India, extending 2,000 miles along the Atlantic coast. On the extreme northwest of this area is the Gambia, with large populations on both banks of the river. There is Sierra Leone with its extensive hinterland. There is Sherbro stretching into the interior, and probably covering the fountains of the Niger still undiscovered. There is the Gold Coast, with its undeveloped treasures of gold and silver, and iron and precious stones, and coal, embracing the whole country of Ashanti, with undefined limits up to some great mountain plateaus far away to the north. There is Yoruba Land, nearly half as large as France, bounded on the north by the Niger flowing from the northwest. Beyond that river lies the Great Central Sudan, divided into great empires as large as Germany, with a civilization approaching mediæval Europe, and containing great sovereign cities such as Sokoto, and Gando, and Borgu, and Bida, and great commercial centres as Kano and Yakoba. Here are from 15,000,000 to 20,000,000 of men, women, and children. On the east and southeast are two great countries nearing Lake Tchad, and still largely unexplored, such as Adamawa, and capital cities like Yola lying on the north and south banks of the Binue, the mighty affluent which flows some 1,500 miles from the east westward till it joins the Niger at Lokoja. Then there is the basin through which for 350 miles the "lordly Niger" flows to the Atlantic Ocean. From ten to twenty miles from its banks are towns containing 10,000 and 20,000 inhabitants—many in a state of nudity, with the worship of snakes and fetishes and horrible cannibal feasts, till we reach the Delta. The Delta contains countries like Benin on the northwest and

scarcely known tracts on the east, inhabited by ferocious cannibals. These last portions, the Hausa lands and the Niger Delta, now bear the comprehensive name of Nigeria.

Surveying these enormous regions, we cannot fail to see that there is abounding work to be done. We cannot stay long to speak of the degrading, demoralizing superstitions which pervade these enormous regions.

These great lands are all steeped with fetish-worship and agonizing cruelties, except that in the Central Sudan a debased Mohammedanism is the profession of the conquering Fulah tribes, and is rapidly extending. Fetish-worship is not identical in the various sections of West Africa, but has common features. The Yorubans have the more elevated ideas, if such an adjective may be applied to any grovelling superstition. In other lands of West Africa there are national gods, and tribal gods, and local gods. In Yoruba all the gods possessing any importance are known to and worshipped by all the Yoruba-speaking people. As we move westward and eastward we find the devolution of religious ideas has been rapid. None of these are book religions, yet they are systematized. There is a philosophy underlying them, and the missionary must learn the religions of these poor wretched fetish-worshippers. The ruling ideas of these dreadful forms of worship have debased the worshippers, and have led to all the cruel and foul customs which have shocked us at Ashanti and Benin.

The work of thoroughly understanding these varieties of fetish-worship remains to be accomplished. Very important investigations have indeed already been carried on, not only by missionaries, but by several able officers of the army. But some of these have approached the problem from an un-Christian stand-point. There is in this direction an enormous sphere of work which must engage the attention of highly cultured minds. We must know the principles which underlie religions, and trace their poisonous bearing on human character and conduct. We need to know this, that the missionaries of the future may be the better able to present—so as to gain their attention—to these poor creatures the ennobling principles of our most holy faith.

Here is a sphere in which the man of God has an abounding work to do, a work which has already occupied the mind of our African brother who is this day to be consecrated afresh to the work and service of our Lord and Saviour Jesus Christ.

He has already devoted his powers to the mastery of these problems in respect to his own native land of Yoruba, and has collected much of the folk lore and pithy proverbs circulating among the Yoruban tribes, who possess a language not only rich and copious, but also as liquid and soft as Italian. Now there is abounding work of like nature before him in Benin.

## FIRST PRAYER IN CONGRESS.

WE ARE, most of us, familiar with the well-known engraving entitled, "The First Prayer in Congress," but few persons have ever heard the prayer.

In *Thatcher's Military Journal*, under date of December, 1777, is found a note containing the identical first prayer in Congress, made by the Rev. David Buche, D.D., an Episcopal clergyman, at the time rector of Christ Church, Philadelphia. The subjoined is a copy of it:

"O Lord, our Heavenly Father, high and mighty King of kings and Lord of lords, who dost from Thy throne behold all the dwellers of the earth, and reignest with power supreme and uncontrollable over the kingdoms, empires, and governments; look down in mercy, we beseech Thee, on these American States, who have fled to Thee from the rod of the oppressor and thrown themselves on Thy gracious protection, desiring to be henceforth dependent only on Thee; to Thee have they appealed for righteousness of their cause; to Thee do they now look for countenance and support which Thou alone canst give. Take them, therefore, Heavenly Father, under Thy nurturing care; give them wisdom and valor in the field. Defeat the malicious designs of our adversaries; convince them of the unrighteousness of their cause; and, if they still persist in their sanguinary purpose, oh, let the voice of Thy unerring justice, sounding in their hearts, constrain them to drop the weapons of battle. Be Thou present, O God of Wisdom, and direct the councils of this honorable assemblage; enable them to settle things on the best and surest foundation, that the scene of blood may be speedily closed, that order, harmony, and peace may be restored, and truth and justice, religion and piety prevail and flourish among the people. Preserve the health of their bodies and the vigor of their minds; shower down on them and the millions they here represent, such temporal blessings as Thou seest expedient for them in this world and crown them with everlasting glory in the world to come. All this we ask in the name and through the merits of Jesus Christ, Thy Son, our Saviour. Amen."—A. C. S., in *Current Literature*.

## What Others Think

### NEGRO EDUCATION.

[Report of an address of Booker T. Washington at Charleston Meeting of N. E. A. Southern Educational Journal.]

In the present condition of our race it is a grave error to take a negro boy from a farming community and educate him in about everything in heaven and earth; educate him in about everything that has no bearing upon the life of the community to which he should return and out of sympathy with most that concerns agricultural life. The result of that process is that in too many cases the boy thus trained fails to return to his father's farm, but takes up his abode in the city and falls, in too many cases, into the temptation of trying to live by his wit, without honest, productive employment.

The real worth of a race, like an individual, is tested by the fact whether or not it is able to make itself of such value to the community in the activities of hand, head and heart that the presence of the race is indispensable. It should be the high ambition of every negro to make himself not a burden but a helper, not a receiver but a giver, not a destroyer but a producer. With the prodigious industrial development of the South let it be the aim to give the black man training, coupled with the highest intelligence, in agriculture, the trades, the domestic arts, as a foundation for citizenship. These will constitute the groundwork for higher and more important occupations. In all the history of government I do not believe that in any large degree a race has been permitted to share in the control of government till a large number of the individual members of the race have demonstrated beyond question their ability to succeed in controlling their own business affairs.

But we as black people and you as white people, should remember that mere material visible possessions, however important, will not alone solve our problem, and that education of both races will be a failure unless we keep constantly before us the fact that the final aim of all education, whether industrial or academic, is to produce goodness of heart, honesty of purpose and that generosity of soul which will make us seek the elevation and freedom of all men, regardless of class or race. The South will prosper in proportion as, with development in agriculture, in mines, domestic arts and manufacturing, there goes that education which brings respect for law, broadens the heart, sweetens the nature and makes us feel that we are our "brother's keeper," whether that brother was born in England, Italy, Africa or the islands of the seas.

### TROUBLES IN CHINA.

[The Standard (Bapt.)]

But the height of absurdity is reached when our newspapers attempt to criticize the action of Christian missionaries in temporarily leaving their posts in China during the present disturbances. We are told that the early missionaries—the Apostles—and their successors during the first centuries of our era did not run away from their posts of duty. They stayed and preached in spite of persecution, and met death gladly and bravely at the hands of their enemies. They did not send appeals to their consuls for gunboats. Now observe the sublime inconsistency, the hypocrisy, of such critics: one week they are loud in their denunciation of the missionary's folly in going to unsafe and uncivilized nations; he ought to know better, ought to stay in the white man's country, where life and property are secure, and not risk his neck by foolhardy attempts to live in inhospitable lands. The next week they are applauding the splendid courage of the professional traveler who crosses Tibet or penetrates central Africa to get material for a book or a course of stereopticon lectures. He is not foolhardy; oh, no; he is a hero—because his service to the aborigines is limited to familiarizing them with the firearms and the firewater of civilization. The week after that our omniscient newspaper man is belaboring the missionary, not for going into a dangerous place, but for leaving instead of staying to be slaughtered. Of course, the newspaper man is not sincere; he seldom is, when writing about missions. But the citation of the New Testament is unfortunate for his case. The gospels have not a little to say about persecution; but nowhere do they contain any support for the view that a Christian should seek martyrdom for martyrdom's sake. Nowhere do they require or permit the Christian to throw away his life in a spirit of reckless bravado.

### STATISTICAL REFORM.

[Eastern Connecticut Churchman.]

Among the "tinkering of the canons" which might well be worth the Church's while, is the whole subject of statistics. Statistics are of value only as they are accurate. And accuracy depends, in large measure, on uniformity of method. It is evident, for example, that the statistics of the Church at large depend upon those of the churches in particular, and that as long as each Diocese is al-

lowed to frame its own laws about statistics, without regard to another Diocese, or to the general Church, the statistics of the general Church must be faulty and inaccurate. The whole subject of communicants—their definition, how they shall be enrolled, reported, dismissed, transferred—needs the serious attention of the General Convention. It is well known that every parish register carries on its pages not only the names of persons who are unknown to present authorities, but also the names of many who have long since removed from the parish without taking a letter. Shall those names still be reported, or shall they be left on the roll and omitted from the annual report? Ought not the annual report to contain at least these items—"number of communicants enrolled," and "number actually resident in parish?" And ought not this distinction to be made in the triennial report of the whole Church? Then, as regards the admission of communicants, ought not the term to be defined by General Convention? Is it not perfectly possible, under our present system—or lack of system—for a communicant to be enrolled in two or three parishes at once? And if so, of what value are our statistics? It is of course essential that all communicants—if possible—should be recorded somewhere, and no clergyman should deem himself at liberty to erase a name at will. But ought there not to be a law which would compel a rector to make diligent enquiries about those who have removed from the parish, and so gradually to decrease his list of non-resident communicants? The whole subject is in dire need of a thorough exploitation at the hands of the general Church. At present the methods are many and varied and very deceptive. A recent investigation has disclosed the fact that a third of the communicants reported by a parish have removed. Yet, according to the law of the Diocese in which the parish is situated, they must still be reported as communicants, and the parish must stand forth in the eyes of the Church at large as having one-third more communicants than it actually has. Certainly, that comes perilously near to making figures lie, and the remedy—if remedy there be—should be a matter of concern to the whole Church.

### THE LEGEND OF ST. MARTIN.\*

BY ELIZABETH K. REYNOLDS.

When Christian faith was new:  
(Hast heard the legend old?)  
A soldier—Martinus—  
In trappings gorgeous strolled;  
Cold was the wintry air,  
Warm in his cloak was he,  
Brave was the soldier's heart—  
Christ's soldier † he would be.

His sword hung by his side,  
Its hilt shone in the sun;  
The keen and trusty blade  
Had many a battle won.  
Sadly a beggar stood—  
Pleading was in his eye,  
Asking an alm of him  
So gaily passing by.

The soldier paused awhile—  
No gold had he to give;  
(Gold in a soldier's purse  
Is water in a sieve.)  
Then with a cheerful smile  
Loosed he his ample cloak  
And from its trusty shield  
His gleaming weapon broke.

"Hold fast one side my cloak!"  
He to the beggar cried  
And firmly in his grasp  
He held the other side;  
Then with his lifted blade  
The cloak he clove in twain  
And left the beggar cold  
In warmth from cold and rain.

\* \* \* \* \*  
That night the soldier dreamed  
That heaven was opened wide;  
He saw the Saviour stand  
With angels by his side:  
And, lo! the Saviour wore  
That self-same riven cloak,  
And from the angel-band  
A storm of questions broke.

The soldier heard them ask:  
"Who gave Thy cloak to Thee?"  
"Ah, this," His Lord replied,  
"My Brother gave to Me!"  
With tears of rapture shed  
Him Martinus adored,  
And served through life away  
A soldier of the Lord.

\* This poem was published in THE LIVING CHURCH for June 9th, but by mistake the author's name was not appended. It is now again published, with many apologies for the previous omission.

† Martinus was at this time a catechumen but not yet baptized.

## Correspondence

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

### THE RIGHTS OF SAVAGES.

To the Editor of *The Living Church*:

ONE of our clergy is reported by the *Chicago Tribune* as saying in the course of his remarks upon Affairs in China: "No savage tribe or semi-civilized nation has the right to hold territory or shut off a portion of the earth for their own selfish enjoyment."

Now, without assuming that this speaker has been correctly reported, the principle here set forth is held by many and is practically being enforced at the present time by some of the so-called civilized nations. It is really a ground principle of the aggressive *commercialism* of the age falsely called progressive civilization. It is a part of the ethics of national power and greed.

Vice and crime may serve, under proper law, as a just ground for depriving men of their natural rights and liberties, but not their comparative ignorance or lack of so-called civilization. Instead of taking advantage of the latter to effect their dispossession or subjugation, superior power, intelligence, and advancement, are rather ethically bound to assist in protecting them against aggression and violence, if any intervention is needed or demanded.

We have declared, and correctly enough, that all men are entitled to "Life, liberty, and the pursuit of happiness." But these are impossible without "some portion of the earth" held in undisturbed possession, "shut off," so to speak, for the use of the nation, tribe, community, and even the individual. Any race or nation may hold and such have held for ages, under the ordering of Providence or the natural laws of being, possession of territory which is as really their own as any that is occupied and owned by the most civilized and enlightened nation on earth. By no law of ethics can it be justly deprived of this, except under its own intelligent and voluntary action; nor can a foreign civilization, however superior, be righteously forced upon it.

FRED'K S. JEWELL.

### THE "CHRISTIAN SCIENCE" MISTAKE.

To the Editor of *The Living Church*:

IT IS very wearisome to have again and again reiterated the piece of ignorance once more displayed by Miss Ricker in defense of her "Christian Science" notions. It is a gruesome comment on the paucity of the thinking quality which the boasted civilization of this Nineteenth Century has produced for us. Their argument is, that the Lord Jesus Christ, in sending out His disciples to proclaim the Gospel of Life, gave them commission to "heal the sick," and that therefore healing the sick is one of the valuable possessions of the Christian religion.

Now if Miss Ricker would only meditate to some purpose on her Bible, and not merely turn its sacred leaves for support of Mrs. Eddy's inane theories, she would, one would think, readily perceive that miracles are gathered in three constellations; those of Exodus, those of the time of Reformation in the days of Elijah and Elisha, and those which accompanied the first preaching of the Gospel. All these miracles are carefully termed "signs."

Now what is a sign? A visible demonstration which is made for a purpose—the purpose of conveying information.

The information invariably was, that the persons using the signs were accredited from the court of heaven; the "signs" were the credentials of the ambassadors. Our Lord promised the first preachers of His Gospel that "signs" should accompany them (Mark xvi. 17-20) to "confirm the Word."

St. Chrysostom in the Fourth Century commenting on that passage in the Epistle to the Corinthians about the gifts of the Spirit, amongst which is noted "the gift of healing," very aptly says: "The flower has gone because we have the fruit"—the witness that "the Gospel of Christ is the power of God unto Salvation" is now to be had in the altered lives of thousands of Christians. We no longer need extraordinary happenings to

convince us that the Gospel is "of God." But even now, where such "signs" are necessary, as in heathen communities, specially to confirm the Word, they are granted.

If Miss Ricker will read any volume of missionary adventure, she will find evidence of this.

The arrival of Mr. Ahok's baby boy at Foo-chow, on Oct. 19th, 1891, was every whit as "miraculous" as the birth of the Shunamite's son at the "effectual prayer" of Elisha.

Why does not Miss Ricker perceive that if her theory was correct, the pages of the Bible would be full of "healings"? The same power of salvation was present to save in 1900 B.C. as it is in 1900 A.D. There "is given no other Name under heaven whereby we may be saved." What belongs to God's people now, belonged to God's people then. And why, if Miss Ricker's theory be true, have sickness and death fallen upon every single child of God whom the heavenly Father has gathered to His home above? And lastly, why does not Miss Ricker perceive that her theory, to be correct, must be applicable to all sorts of diseases and bodily infirmities? I have seen too many sick people abandon "Christian Science" when it was found utterly powerless to stop the eroding of the cancer, or heal the decaying of the lungs, to believe for one moment that the theory has any truth in it whatever!

"Christian Science" heals that class of diseases, or some of them, which range themselves under the head of "nerval"; it does it by "hypnotic suggestion." The power of that mental force is used—though not with the mesmeric influence induced by the repetition of the senseless sentences of the "scientists'" text book—by the ordinary medical practitioner. It is not seldom that his patient gets well not by his medicines but by virtue of mental effort on his own behalf, induced and stimulated by the doctor's assurance that he will "pull him through."

Let Miss Ricker look up "*stigmata*" in the *Encyclopedia Britannica* and she will then be convinced that the power of mind over matter, directed by hypnotic suggestion, will cause, in the hands and feet and side of proper subjects, to appear the veritable wounds, as in the body of the crucified Lord, and some of them bled every Friday!! This is a greater wonder than anything "Christian Science" can claim.

We may lament that these people are so "taken by Satan at his will." Where are Repentance, Confession, and the consequent forgiveness of sin, even hinted at by Mrs. Eddy? Her followers have all their sins upon them. But whose fault is it that the delusion has made such headway? It is the fault of the ministers who no longer are "Ministers of the Word." The Bible is not taught and preached and the people do not know it; if they did they could never have the flimsy hold of it, disclosed by the letter of Miss Adeline T. Ricker—and such as she.

The Deanery, Denver.

H. MARTYN HART.

To the Editor of *The Living Church*:

THE defense of Christian Science so-called by Adeline T. Ricker, in your issue of Aug. 25th, is hardly less inconsistent than some of Mrs. Eddy's statements in her truly wonderful book.

How can this defender of Christian Science say that God is not the Creator of our mortal mind? Are we not mortals as well as immortals? And is not God the Author of our whole complex being? "All things were made by Him; and without Him was not anything made that was made." Why should our Christian Science friends deny the reality of the human body? Is it so bad in itself? Did not our blessed Lord condescend to become Man and wear that Human Body upon earth? And after His earthly life was finished, did He not take that same Body into heaven with Him?

And what can our defender mean when she assures us that, by Immortal Mind Mrs. Eddy meant "God and His Creation"? What does she mean by *Creation* here? Mrs. Eddy and her followers deny the reality of *matter*, animate or inanimate. But even if the reality of matter be granted, we cannot in truth say that what we call nature, or angels, or men, constitute Immortal Mind, or God. They are only the product of the Creative Energy of Immortal Mind.

Once again, our defender says that "healing and salvation cannot be separated. The one includes the other because each implies a spiritual regeneration." If only those who have been healed of bodily infirmities are to be saved eternally, then there will be found comparatively few in the Kingdom of Heaven above.

But what is more surprising still, is that this defender

admits that there is need of spiritual regeneration, and yet denies the necessity of Christian Baptism. I say *she*, because she defends Mrs. Eddy, and because all the Christian Scientists that I have known deny the need of the two Gospel Sacraments, Holy Baptism and the Holy Eucharist. And indeed, our defender herself makes this denial by implication. Why should she have mutilated, as she did, our Lord's command to His Apostles? Did He tell them that they were *only* to preach the Gospel and heal the sick? What He did say was this: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is *baptized* shall be saved; but he that believeth not shall be damned." What presumption, in the face of these words, to say that Christian Baptism is not necessary! If it was not necessary, why did our Lord say it was? And why did the Apostles, who were orally instructed by our Lord Himself, deem it necessary, and baptize all their converts?

Where did Mrs. Eddy get her revelations which contradict the teaching of our Blessed Lord? How can this cult claim to be *Christian Science* when its tenets are diametrically opposed to our Lord's teaching? Surely, Mrs. Eddy's revelations came not from heaven. For Christ our King, who reigns there, is not an inconsistent Christ; He would not give to His chosen witnesses, whom He chose while on earth, one doctrine, and then reveal to another witness, 1800 years afterwards, a contradictory doctrine. And hence we know that this strange doctrine of Christian Science is *not of God*. *His teaching* shall stand. "Heaven and earth shall pass away, but My words shall not pass away." "Jesus Christ the same yesterday, and to-day, and forever."

M. A. BARBER.

#### TEMPERANCE—TEXTS MISAPPLIED.

To the Editor of the Living Church:

**P**ERMIT me to call the attention of your readers to a serious homiletical blunder in a recent sermon preached by the Rev. E. Walpole Warren, D.D., of New York City, to the Church Temperance Legion, which is reported on page 7 of *Temperance* for August. The two texts of this sermon: "The Son of Man came eating and drinking" (St. Luke vii. 34), and "I will drink no more" (St. Luke xxii. 18), can not possibly be made to bear on the subject of Total Abstinence without the most violent misinterpretation.

In fact, the first of these, even places Jesus in direct contrast with St. John the Baptist: "For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of Man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners" (St. Luke vii. 33, 34). Having given the context, I need hardly add any comment. Had Dr. Warren carefully considered the passage in its entirety, he would hardly have chosen this text. The Man whom the Jews called "a winebibber" certainly was not a total abstainer.

The second text is still more unhappily chosen. In full, the passage reads: "I will not drink of the fruit of the vine until the Kingdom of God shall come." These words were spoken by our blessed Lord as He gave to His disciples the third cup of blessing, with which the Jewish Paschal supper was closed. Of this, as also of the two cups of blessing with which the supper was opened, our Lord, as Head of His family, certainly partook. In consideration of these facts, we must protest against the assertion, "He signs the pledge."

Temperance, i.e., moderation in drinking, and, indeed "in all things," is an excellent thing. Whether or not Total Abstinence is even a good thing remains yet to be proved, and is doubted by many good men, both laymen and clerics. However that may be, the clergy ought to be very careful to avoid misapplication and misinterpretation of Scripture passages when preaching on this topic.

Permit me to allude briefly to several other passages that are frequently pressed into the service of the temperance preacher. One of the most frequently quoted is generally given as, "Touch not the accursed thing." No such verse can be found in the Bible. It is probably a misquotation of Josh. vi. 18, "Keep yourselves from the accursed (or more properly devoted) thing." This "devoted thing" was the prey of Jericho which had been vowed unto God. A proper regard for the context and a proper understanding of the word *Herem*, will at once show the impropriety of using this verse as a "temperance text."

Another oft-misused passage is Hab. ii. 15, which is generally quoted as "Woe unto him that giveth his neighbor to drink." A reference to the context will at once show that the

reference is to those who make their neighbors drunk, with the attainment of an immoral purpose in view.

I want to mention only one other "text": "Touch not, taste not, handle not." This is violently torn out of its context in Col. ii. 20, 21, and is made to say practically the opposite of what St. Paul meant it to say, in order that it may serve the temperance lecturer. The passage reads in full: "Wherefore, if ye be dead with Christ from the rudiments of the world, are ye subject to ordinances, (Touch not, taste not, handle not; Which all are to perish with the using), after the commandments and doctrines of men?"

There certainly are exhortations to temperance in the Bible. The histories of Noah and Lot show very plainly the evil results of intemperance. The Book of Proverbs furnishes numerous passages of great force along the line even of total abstinence. Isaiah and Jeremiah inveigh against drunkards and drunkenness, and St. Paul enumerates the drunkard among such as shall not inherit the kingdom of heaven (I. Cor. v. 11). In the Nazarites, the Priests when ministering in the Temple, and the Rechabites, we have examples of total abstainers in the Old Testament; and St. John the Baptist, the last of the Nazarites, is an outstanding example in the New Testament.

I have been impelled to write this letter by the conviction that few things have hurt the cause of temperance more than the misapplication and misinterpretation of passages of Holy Writ to make them fit in with preconceived notions and ideals of temperate living. And it really is not a hopeful sign of the times to see so distinguished a preacher as Dr. Warren giving this practice the support of his weighty example. It is a great desideratum of modern preaching that preachers should confine themselves to the true significance of their texts, and that they should choose such as will, without misapplication and misinterpretation, bear upon their subjects. F. C. H. WENDEL.

Huntington, Conn., August 30, 1900.

#### TABLE OR ALTAR—WHICH?

To the Editor of the Living Church:

**I**N that modern interpretation of the Rev. Mr. Lewis of the passage: "We have an Altar," he says: "The Christian Church has no Altar." May I have space in *THE LIVING CHURCH* to call attention to some thoughts on this important subject, for such interpretations are liable to subvert the "faith once delivered?" If the reformers did take out the word *Altar* from the rubrics, they took good pains that the Communion Office itself should teach the truth. They knew that the teaching of Scripture and History must prevail. It was only to conciliate the obstinate and do the best under the circumstances. But experience teaches us that it never is good to compromise the truth.

What is that piece of Church furniture which is usually placed by the back wall of the chancel, around which we gather to receive the Holy Communion? In the rubrics of the Communion Office it is called "Holy Table." In those of the Institution Office, it is called the "Altar." I do not purpose to go into any question about the mooted point of any part of the Prayer Book not being really a part of that book, though it seems to me that if any one doubts it he should use all his power to get it out, lest it mislead the unwary and ignorant. I wish now to speak of what it is as taught by Scripture and the Communion Office itself.

In St. Mark v. 23, Christ is surely giving a command for all time. It is true He was speaking to Jews who were accustomed to the use of the Altar. But was He not speaking to the Jews in all His teaching? He came first to the Jews. If in this case He is not speaking for all time, will not the same principle destroy the greater part of our Gospels? Besides, shall we accuse Christ of "winking at" a wrong thing or a false teaching? How about the following: "When thou bring thy gift to the Altar . . . and rememberest . . . go," etc. But this only till My crucifixion? "Blessed," etc. But only till My crucifixion?

In the Old Testament there were other sacrifices than the Sin Offering. How about the "Free will offering," etc.? The idea of propitiation and forgiveness is not all. There was a thank offering, etc. So in the New Testament, the Christian Dispensation, there is The Offering for the sin of the whole world, and Material and Spiritual sacrifices. Material—gifts and self. Spiritual—praise, thanksgiving, and soul.

We are taught that Jesus Christ the Son of God made the Atoning sacrifice for the sins of the world once for all time. That sacrifice can never be offered again. We can commemor-

ate it. Christ instituted His Supper that we should keep it in remembrance of this Atonement. In this sense that on which the tokens of His broken Body and shed Blood are spread is a Table—indeed a “Holy Table.” But that is not all. We gather around to commemorate and to offer sacrifices.

We offer “our alms and oblations.” True, these are not burned. But that does not make it any the less a sacrifice. All the sacrifices of the Jews were not burned. We offer the “sacrifice of praise and thanksgiving.” Our worship is a sacrifice wafted, as the incense, to the skies. “Let the lifting up of our hands be an evening sacrifice.” Above all we give ourselves, “our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee.” We come in the highest act of our worship, and give ourselves to God, which is only our reasonable service.

In the Communion, then, there are offered sacrifices. And a sacrifice implies an Altar. Why not the Thank offering as well as the sin offering? Were there no sacrifices offered upon the Altar but the sin offering? Did Jacob and the Patriarchs offer only sin offerings when they set up Altars? Aye! for the family Altar. Perhaps it would put a little more reverence into our lives, and bring God a little nearer to us.

It is clear then, that those who think of the Communion only as a remembrance—a supper in remembrance—will think of the Table. Those who not only think of it as a remembrance, but of the sacrifices offered, and the blessings received, will think of it as an Altar. The sin offering on the Altar pointed forward to Christ's Atonement. We offer our sacrifices on the Altar as a remembrance, a pointing back, to the Atonement.

It is not, then, the way it is built that makes it an Altar, but the use. Things are what they are used for. A tree stands in the forest. The physician comes along and uses it and it is medicine. The fisherman uses it and it is a canoe. I take a big box and use it for a table on which to eat, and it is a table. The use, then, makes it the Table or the Altar. We need not trouble, then, about the way it is made. It might be well, though, to consider Catholic custom. The rude stone made for Jacob an Altar. Others have been of a more ornamented and suggestive order. Only let us give the best to God. If made with “four good, honest legs,” like most tables are made, it becomes by the use also an Altar, only it is not suggestive by its make, of those thoughts which are very necessary in offering ourselves a living sacrifice to God in remembrance of Christ's Atonement. The make need not disturb our devotions, then. If it is an Altar, it is the use and not the shape or construction. Let a man do as he is disposed in his heart.

HENRY WINGATE.

#### THE RELIGION OF THE AMERICAN INDIAN.

THE Indian has been wholly misunderstood, says Mr. H. E. Burgess, who has been a lifelong and close friend of the American aborigines, especially of the Pawnees. The Indian, he asserts, is the most religious of beings, and is constantly filled with a sense of the Divine immanence. Mr. Burgess, who writes in the *Anglo-American Magazine* (June), employs unconsciously the rhythmic flow of the Indian style of expression, and his article is said to be a portrayal of the Indian—the redman as seen from the native standpoint. Of the Pawnee “*Ti-ra-wa-hut*,” or “the Gods Aboriginal,” he writes:

“Where mammoth rocks rise toward infinity—a formidable barrier walling the West; where giant waterways flow toward the rising sun, and grassy plains extend in undulating reaches in seeming boundlessness—here, in the center of created things, *Ti-ra-wa-hut* placed the people. On Missouri's banks, or by the silver-shining Platte, or yet the Smoky Hill, or bending Arkansas, or by the great southern Rio Grande, now here, now there, now roving, again consolidating in their ephemeral abodes, creatures of circumstance, the people dwelt ever in the overruling care of the gracious gods—*Ti-ra-wa-hut*.”

“Great was the wisdom of *Ti-ra-wa-hut*, and great was their love for the people in giving them existence, and thus placing them upon a created portion at once so wonderful and grand. Here in comfort and delight they might dwell, privileged to roam at will and seek whatsoever they might desire. When thunders roar and vibrate through the heavens, then *Ti-ra-wa-hut* are holding council. The lightnings flash their mandates. The storm is but an expression of their power. When the storm is under way, the savage places twigs of fragrant cedar upon the burning coals of his rude hearth, and says smilingly to those assembled, ‘Thus will *Ti-ra-wa-hut* be pleased.’ Little savage children play out in the storm. No fear is in their hearts—the gods will rule. The warrior going into battle strips himself

to adorn his nude body with white clay; then, darkening his face with charred embers, and with tail feathers of the white-and-black-tailed eagle streaming from his hair, he mounts his painted horse, bids defiance to the fates, chants his savage anthem of praise to the gods, and singing, smiling, he plunges to his death. If he returns victorious, *Ti-ra-wa-hut* have preserved him.”

Besides the Aboriginal Gods, the Pawnee, like other Indian tribes, deify certain natural powers:

“The sun (*Sa-coo-ru*) is to a degree deified. The moon is addressed Mother (*A-tira*) in a sense of divinity. Powers reside in earth as well. When the redstone pipe is filled with aromatic sumac and tobacco, and lighted, the first puffs of smoke are blown skyward to *Ti-ra-wa-hut* with words of grace; then toward the earth and the four points upon the horizon—the region of cold, of the warm winds, of the rising, and of the setting sun. All wonders of creation are of divine origin, and are possessed, in a degree, of divinity. . . . The animals, God's creatures, have their due share of the Indian's devotion, religiously. To the *La-rhu-ra-hki* (animal kind) *Ti-ra-wa-hut* gave some secrets. The wolf warns his human brother of impending danger. Spirits of the slain reappear upon the battle-field to communicate with the living. Many men have foretold their death, and have prophesied events. This power comes from living in closer touch than the common person with *Ti-ra-wa-hut*. ‘Man Chief,’ the great chief of the Pawnees, heard his death announced in the thunders of the sky.”

Mr. Burgess makes some astonishing statements about the Indian's religious nature. “Out of the Western wilds,” he says, “God has chosen to place a people of whom it were but the solemn truth to say: ‘They are the most earnestly and naturally religious of the races.’” The writer continues:

“He is the most religious of beings, only it is his own natural religion, not borrowed nor learned from books. His instincts guide him. He has no formalities of written law nor stated times for worshipping. Divinity surrounds him, is ever present, ever manifest. With all his faults his life is one continuous prayer. This will be gainsaid; but go live his life, share his joys and sorrows, dear critic, ere you brush aside this statement—a continuous prayer. Even in his gaiety he sings of God—the gods (*Ti-ra-wa-hut*), the Father above. It is not all solemnity—and there is no hypocrisy in savage worship. In all the Indian's adversity, and in all the pressure of an aggressive civilization that has surrounded him for generations—forcing its evils upon him more gratuitously than its good examples—not withstanding our progressive Christianity that engulfs him, he clings to his simple faith, stands by his convictions, and proclaims to the world that he wants no better God than the Father of his people the beloved, *Ti-ra-wa-hut*; whom his forefathers trusted and who he believes are still in power.”

#### MORMON SETTLEMENT IN NORTHERN MEXICO.

THE Mormons have been quietly founding colonies in Northern Mexico during the past ten years, and have now eight colonies, with a combined population of nearly five thousand, and it is reported that these colonies are fed by a constant stream of immigrants from Utah. The Mormons are coming into Mexico as rapidly as farming lands can be secured for them. The proposal of the Mormons to settle in Northern Mexico met with encouragement on the part of the authorities of the Mexican government since they were known to be industrious and thrifty and well adapted to the work of developing the country, and especially because they were agriculturists. The enactment of laws by the United States making polygamy a felony induced the first emigrants to turn their faces toward Mexico, where they were not hampered by laws against the plurality of wives. The law of Mexico recognizes but one legal wife. The second or third wife has no legal status, and her children, in the eyes of the law, are not legitimate. After the first marriage the law has nothing to do with the matter of a Mormon's increasing the number of his wives, except that a second or third wife may not be taken unless the first wife gives her consent. But the Mormons are guided by their religion, not by the law, in the institution of marriage, and the “path of duty” is easily shown to the first wife, and Mormons in Mexico have as many wives as they desire.—*Cumberland Presbyterian*.

EVERY promise is built upon four pillars: God's justice, which will not suffer Him to deceive; His grace, which will not suffer Him to forget; His truth, which will not suffer Him to change; and His power, which makes Him able to accomplish.—*Salter*.

No SIN is small. It is a sin against an infinite God, and may have consequences immeasurable. No grain of sand is small in the mechanism of a watch.—*Jeremy Taylor*.

# Editorials and Comments

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### THE SUNDAY SCHOOL.

THE problem of the Sunday School is the particular form of vexation which usually distinguishes early September. The migrations of the summer and the lassitude caused by the summer heat among the less fortunate who remain at home, make it impracticable in a great many city parishes to continue sessions through the summer. In city and country alike the work is quite likely to ebb very decidedly during the hot months.

But September is almost invariably the month in which the Sunday School, with other forms of parish work, is revived. Indeed the attempt at reorganization must be made in early September even though there has been no break in the sessions. There are certain to be more available children in any community after the opening of the public schools than there were during the summer. There must everywhere be a September revival of work.

The Sunday School may be a failure, as some have declared; but again it need not be. It presents an opportunity—frequently the only opportunity—for instruction to be given by the rector or his assistant to the children of the parish. To bewail that an hour a week is shamefully little time to devote to religious instruction is useless. An hour a week is better than nothing a week; and until the Church resumes the instruction of her children in parish schools, which ought to be established throughout our land, an hour a week is likely to be the only time available for the purpose. The sensible way is to use the hour to the best advantage.

WHAT IS the best advantage to which the Sunday School hour—it can often be an hour and a half—can be put?

We differ decidedly with those who think the Sunday School should for the most part consist of a religious service—whether the Holy Communion or otherwise. The children should be trained to go to church *with their parents*. They should be in attendance at the main service of the day. If the habit is formed of attending only at a children's service at another hour, the habit of *not* attending at the main service is being formed as surely as is the habit of attending the children's service. As the child grows beyond the latter, he is not likely to begin to form a new habit for the other hour. The habit should be formed from childhood of attending the main service of the day, with the father and mother.

The Sunday School, then, is not the "children's church."

Its purpose is instruction. It should be in reality a school. There should be definite courses of instruction, and lessons should be *taught*.

Here again will be intruded an insufficient objection. Of course the teachers are relatively incompetent. But if care is taken to get the best available, they are not hopelessly incompetent. Only, they should be under the rigid supervision of the rector or superintendent. They must understand that no class in the school can be permitted to become a separate entity from the school. They must teach the lessons given them to teach; and the superintendent should see that they do it.

This supervision may most easily be exercised by means of stated examinations, conducted by the rector or superintendent. If there are ten classes or less, the superintendent can examine each class once in ten or twelve weeks, which is often enough. He can then discover whether the teacher is doing her duty, and whether the children are doing theirs. Indeed the knowledge that the examinations will be held gives the stimulus which the teachers need to impel them to their best work. At the examination the teacher is present, but the work is conducted by the superintendent. There are few cases where, under this stimulus, the teachers will fail to do their best each Sunday in the class room, and there will also be aroused in the children the ambition to excel in the examination.

The text books chosen should have regard to a definite plan. Children gathered in from outside sources, who are not likely to continue in attendance from year to year, should be grouped in separate classes from the children of the parish. They should be taught the main outlines of the Christian religion. Generally speaking, the lessons for such should be oral. They are unlikely to study at home, and accordingly should be taught in class. Such will only be repelled if home study be insisted upon. The round of the Christian year presents the best basis for the teaching of such children. Ignorant of everything connected with religion, the instruction must be of the simplest kind. Teach them at Michaelmas about the angels; at All Saints' about paradise and heaven; at Advent about the four last things; at Christmas about the Incarnation; and so through the year. Weave through it all the Lord's Prayer and the Ten Commandments. Learn the conditions of their lives, visit them in their homes, speak of the services to the mothers, bring them to Baptism and Confirmation. This is the nearest and perhaps the most important missionary field which the Church must occupy. In every community there are families innumerable which may easily be influenced through the children.

THE CHILDREN of the parish require somewhat different treatment. Most of them know something about the services of the Church, and are ready to learn more. It may be assumed that such children will continue in the Sunday School for several years. The course should be laid out with a view of not going repeatedly over the same ground. The drill in the learning of the catechism should be continued year after year, for only thus will it be thoroughly learned; but the recitation of the catechism should not comprise the whole lesson.

Yet the catechism presents the best basis for teaching Church doctrine—the Bible digested—and text books on the catechism, to be used with the catechism, present the best material for a year's work. Another year may be given to the Bible as a whole; but it should be remembered that the catechism or Church doctrine should not be contrasted with the Bible. Church doctrine is the Bible in essence. The study of doctrine is as truly Bible study as is the study of the Bible by works treating of it book by book, and is more practically helpful in this busy day.

The Church and her sacraments may present another course, and should in particular be carefully taught just prior to Confirmation. Indeed that is the course which should be followed by the Confirmation class; other courses in the catechism, the Bible, the Christian Year, and Church Doctrine, having preceded it. To present children for Confirmation without thoroughly grounding them in sacramental teaching, is little better than sacrilege. Confirmation is not a magic charm which is applied. It does bring a special grace to the soul; but it does not supplant the need for careful instruction. The course of



the Joint Diocesan series is always useful for pupils who are already grounded in the rudiments to be learned.

Teachers' classes should be held where practicable during the week; and in order to make them effective, there should be a harmony between the subjects studied by the several classes so that instruction to the teachers may cover the subjects which their classes are studying at the same time.

There have been of late years a number of expedients suggested to do away with Sunday Schools as at present understood, or to substitute instruction by the rector for teaching and class study. But these expedients start with the premise that the modern Sunday School is a failure; and this we strenuously deny.

It is a failure if the rector is a failure. It is not a machine which can be turned on and will run itself. It requires constant supervision and attention. But what is more important than teaching the children—feeding the lambs of the flock?

But too much should not be expected of the Sunday School. An hour a week is an exceedingly short period. No part of it should be wasted. It is not play. It is work. Failures among the teachers—particularly among those who will not conform to the requirements of the school—should be weeded out.

But the Sunday School should by all means be sustained.

#### THE ELECTION IN FOND DU LAC.

THE practical unanimity of the election of a Bishop Coadjutor in the Diocese of Fond du Lac, no less than the character of the Bishop-elect, is a matter for warm congratulation. The laity largely outnumbered the clergy in the council, there being 60 votes of the former cast, to only 32 of the clergy. Hence the laity could easily have prevented an election if they had not cordially seconded the plans of the Bishop. In the northwestern portion of the Diocese, in which Mr. Weller's present work is located, and where he is best known, it is believed that every vote cast was for him; and one influential layman traveled nearly a thousand miles to be present at the council and bear testimony to Mr. Weller's excellence.

It is a pleasure to learn that the request for the election of a Coadjutor does not mean that the beloved diocesan, Bishop Grafton, has broken down in health. Indeed, he impressed all at the council with the fact that he never felt better. But, having already passed his seventieth year, Bishop Grafton realizes, as older men sometimes do not, that to cope with the requirements of missionary work in a Diocese of the extent and character of Fond du Lac, there is work beyond the physical capacity of one of his years, notwithstanding the unusual strength which happily remains to him. As, too, the support of the Coadjutor is almost wholly provided for by the generous waiving of nearly the whole of his own official salary, by Bishop Grafton, the increase of episcopal supervision entails no considerable expense upon the Diocese not largely blessed with material means.

Once more does this election show that the time has come when the West is able to provide her own Bishops without drawing, as formerly, upon the East; and as in the cases of Dr. Francis, Mr. Anderson, Dr. Morrison, Dr. Edsall, the two Williamses, and Dr. Moreland, so now again, we venture the belief that future events will justify the wisdom of the choice.

IT IS a pleasure to call attention to the first of a series of six papers by the Rev. Edw. Wm. Worthington, rector of Grace Church, Cleveland, published in this week's issue of THE LIVING CHURCH. The general title of the series is The Holy Eucharist Devotionally Considered. The specific titles of the six chapters will be: The Holy Eucharist and Childhood; The Holy Eucharist and the Penitent; The Holy Eucharist and the Thankful; The Holy Eucharist and the Sorrowful; The Holy Eucharist and the Sick; The Holy Eucharist and the Dying.

We much fear that purely devotional reading is not sufficiently appreciated by our lay people. There is an abundance of supply of devotional literature, but it is little read in the families of Church people. Sectarians, indeed, make far greater use of devotional reading than do Churchmen; yet the devotional reading of the Church is the richest part of her literature.

Mr. Worthington's papers are commended to the attention of the reader.

We also begin in this issue the series of papers by the Editor under the general title of Helps on the Sunday School Lesson, being arranged to follow the course of the Joint Diocesan Series, the topic from this coming Sunday until Advent being The Catechism. It is hoped that these papers will be useful to teachers.

THE *Church Chronicle*, of Southern Ohio, courteously explains that a short article entitled "Carrying the Prayer Book," which THE LIVING CHURCH lately reprinted and ascribed to *The Bishop's Letter*, of Kentucky, was in reality clipped from *The Church Chronicle*. It is a pleasure to note the correction, and to add that possibly the error in credit arose from the fact that no diocesan papers received at this office contain more excellent and concisely written short articles than do these two papers mentioned, which seem therefore to have shared the treatment accorded by Little Buttercup to those two operative babes, when she—

" . . . mixed those babes hup,  
And not a creature knew it."

## HELPS ON THE Sunday School Lessons

THE CATECHISM.

#### THE CHRISTIAN NAME.

BY THE EDITOR.

Lesson, Q. 1 and 2, Catechism. Text, II. Thess. i. 12, end with "him." Scripture, Luke i. 26-33; Matt. xxviii. 16-20; Phil. ii. 5-11; Rev. iii. 12.

THE Catechism is the Church's summary of theology for lay people. It contains the enumeration of those truths which it is important that all Church people should know. It is expected that it will be learned by all children before they are brought to Confirmation. Its aim is to give an intelligent but concise statement of the main facts of the Christian religion.

From early times in the Church of England, though the main service books had been in Latin which was not generally understood by the common people, there had been manuals of prayer in the popular language, which were termed *Primers*. These Primers contained such matter as is now included in the Catechism. In substantially its present shape the Catechism to the end of the Lord's Prayer dates from 1549, and the portion relating to the Sacraments from 1604. It is an interesting fact that the latter portion never has been completed, the original intention having been to include statements as to Confirmation and the other lesser sacraments as well. In its present form we have the remarkable fact of an avowed preparation for Confirmation which does not so much as allude to that rite, except in the title and the concluding rubric.

THE CHRISTIAN NAME stands at the beginning of the Catechism, in order to emphasize the individuality of the belief. The doctrine of the Church is not a vague generalization, or consensus of belief of a majority of its members, but must be the personal belief of each individual as well. This necessity does not arise from any outside compelling force which is exerted by the Church as against the intellect of the individual, but because the doctrines stated rest for their truth upon the voice of Almighty God Himself. No intellectual conclusions of men however learned may rightly be forced on people who may dissent from them; but the doctrine of the Church is not the result of human inquiry or of intellectual speculation, but is revealed by Almighty God, and gathered from His Word, codified, arranged, and explained, by the Church which was given direct authority for that express purpose (see Art. Rel. XX; I. Tim. iii. 15; John xvi. 13).

The connection of the individual with the covenant and revelation of Almighty God dates from Holy Baptism. No doubt it would have dated from natural birth if sin had not entered into the world; but Baptism, a second birth, spiritual but real, counteracts the natural or original sin, and cleanses the soul from all sin, original (or hereditary) and actual.

It is at Baptism that the Christian Name is given. The priest represents Almighty God, the Father, and the sponsors represent the Church, the Mother, at this spiritual birth. The Mother, through the sponsors, repeats the name, and the Father, through the priest, applies it to the child. Thus, calling the child by name, with water and the appropriate words, the individual, separately and by a personal act, is admitted into the family of God and the Church.

The family life is the life of the Church. The family

customs and ways are the customs and traditions of the Church. The brothers and sisters are all other baptized persons, near and far, so that the Church is a great brotherhood and sisterhood, which we are taught to love (I. Peter ii. 17). The Church is the bride; Christ, the husband (Eph. v. 23, 28, 29).

The Christian Name is the name written on the roll of the Church in heaven (Heb. xii. 23; Luke x. 20; Phil. iv. 3). It is the name by which the individual is personally known by our Lord Himself (John x. 3, 14). Sin may cause the name to be blotted out of that heavenly roll (Rev. iii. 5); but if its bearer be true to his Lord, if he "overcometh" sin and temptation, it shall be used to call him to a new and richer home in the heavens. There, perhaps by combining the baptismal name with the blessed Name of our Lord, His own "new Name" shall be given to His children (Rev. iii. 12). "They shall see His face, and His Name shall be in their foreheads" (Rev. xxii. 4; also xiv. 1).

### THE HOLY EUCHARIST, DEVOTIONALLY CONSIDERED.

BY THE REV. EDW. WM. WORTHINGTON.

#### I.

#### THE HOLY EUCHARIST AND CHILDHOOD.

**I**N THE mind of him who believes that in the Blessed Sacrament of the Altar Christ does, in a special manner, fulfil His promise to be with His people until the end of the world, the question must often arise: Do we build upon this promise sufficiently? Do we confidently and steadily seek Christ where we are encouraged to believe that He may be found? In one and another difficult phase of life, though Christ is near and comes within reach in accordance with His Eucharistic promise, however it may be with the few, is it true of the many, even within the Church, that by them the touch of His Presence is discerned clearly and sought eagerly? In short, are there not ways, many perhaps, in which the Holy Eucharist may become to the majority of Christians a more constant and more effectual means of help?

To consider these questions—to study devotionally the Holy Eucharist in its possible relationship to Childhood, to the Penitent, to the Thankful, to the Sorrowful, to the Sick, and to the Dying—is surely an undertaking worthy of one's earnest and prayerful effort.

Appeal will be made, in this series of brief studies, to those who believe in the Real and Objective Presence of Christ in the Sacrament of His Body and Blood, and who need not to be convinced that the worship of the Church centres at the Altar, to be in touch with which, in some measure at least, is the privilege of all who desire to enter the open door of the Father's House.

IF IT BE the Father's House and if Christ be present, shall the younger children, even though as yet not confirmed, be excluded from such participation as is possible for them in the worship and in the offering of the Eucharistic Sacrifice?

"There is need," writes Vernon Staley,\* "to bring our children, when old enough, to be present regularly, so that when they are confirmed, the service may be a thing with which they have long been familiar, though now permitted to share more fully in it." Even more might be said, for to them in such attendance there is undoubtedly the blessing of a present help, in addition to the preparation for a future privilege.

Beyond most people's realization it is possible that the religious life of a child shall take root and grow beside the Altar, not in earliest years with full participation in its privileges, and yet with a faith and devotion which will put to shame the halting faith and the slim devotions of many older Christians.

A child does not doubt, when taught, that Christ is really present. He wonders why, if Christ be present, anyone shall desire to depart. He will expect, and will be glad, to remain, if his parents remain, and for the same reason: because Christ is present. He will discern that Presence with the keen, unclouded faith of childhood, and as a worshipper before the Altar, will grow in grace and in devoutness, waiting anxiously for the hour when he himself may become a communicant, a partaker of the Sacrifice.

If any parent doubts the possibility of such an achievement, let him make the effort and try the experiment; with this strict proviso, however, namely, that he himself shall believe, and shall teach his child to believe, in the reality of Christ's Presence at the Altar.

\*Expositions of Catholic Doctrine, p. 124.

To have one's child, thus taught, grow as that fairest type of youthful Christian, a child of the Holy Eucharist, is a joy, the depth of which they only can realize to whom this blessing has been granted.

Of such children I recall one who, thus taught, began at the age of seven to come of her own volition as a worshipper, often alone, to the weekly celebration at the early hour; a custom never relinquished till years later, having meantime become a most devout communicant, God called her into His nearer Presence. Dear child of the Holy Eucharist, who need wonder that thy life, thus nourished, bore in exceeding richness all fruits of the Spirit? And who can doubt that such a saint may be accounted as most truly one of those who, "planted in the House of the Lord, shall flourish in the courts of the House of our God?"†

But how much there is, here and there in the Church, to hold children back from becoming children of the Holy Eucharist: the Celebration so infrequent in many parishes; the indifference of parents and even of some pastors, to the young children's absence from the Supreme Service; the unseemly stam pede so often beheld, when, matins being finished, the children are swept with the retreating crowd from the Father's House, because the Holy Communion is to be celebrated, and He will be present who said: "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."‡

We may wonder why voices are not raised everywhere to defend the children's right, and to secure for them in all parishes the holy privilege of assisting with their worship in the offering of the Eucharistic Sacrifice.

The wide scope of the Church's invitation, in this matter of Eucharistic worship, is by many scarcely understood or appreciated. "It is well to remember," says Canon Knox Little,§ "that she (the Anglican part of the Catholic Church) commanded all her baptized children to 'hear sermons,' that she appointed no sermons to be preached except during the celebration of the Mysteries, and that she gives no shadow of permission to any one to depart in the midst of the offering of the Eucharistic Sacrifice."

It is the children's opportunity, and it needs to be emphasized. Even before their Confirmation, the Church's little ones can be brought into touch with the Altar, and into that contact with Christ which is possible for everyone who assists with his worship in the offering of the Eucharistic Sacrifice.

This is the best preparation for Confirmation, and this is the natural avenue of approach to the sacred hour of First Communion. It establishes early the child's contact with Christ at the Altar, and ministers step by step to the development and continuity of his spiritual life: in childhood a participant in the worship, and then on through the gate of Confirmation to become a partaker in the Sacrifice.

[After the above paper was written, it was the writer's privilege to read, in THE LIVING CHURCH for July 21, the Rev. P. Gavan Duffy's earnest plea for the Children's Eucharist. The many advantages of a Children's Eucharist, so ably set forth by Mr. Duffy, are offset by disadvantage in one particular, namely, the separation of young people in this service from their parents and from other older Christians. In nothing more than in the matter of public worship is it of high consequence to maintain the unity and the solidarity of the Christian family. On this point, these words from the *Church Quarterly Review* for Oct., 1898, challenge the attention: "The dissociation of the church-going of children from that of their parents is full of the gravest dangers to the religion of family life."]

†Ps. xcii. 12.

‡St. Mark x. 16.

§*The Perfect Life*, p. 356.

#### "CHRISTENING" SHIPS.

THE secular papers are, as a rule, evidently anxious to speak of holy things, at least, respectfully. Yet, in spite of the earnest protests that have been made from time to time, we still frequently read of the "christening" of ships about to be launched. This is a misuse of a word of holy meaning that ought not to be tolerated. Ships are not CHRIST-ened; the breaking of a bottle of champagne and the giving of a name do not "baptize into Christ" a creature of steel. It would not be so bad if "baptize" were the word used, for "baptize" had a meaning before its Christian use. "Christen" can mean only one thing, and to speak of christening a ship means either pitiable ignorance or shameful blasphemy. It is a word to be fought for. Whenever you see it misused in this way, mark the copy of the paper and send it back to the editor with a protest. Many editors are Christians and care for holy things. Most of them are gentlemen, who would not willingly trample on the feelings of others. And all editors care a great deal how their papers strike their readers.

—Maryland Churchman.



## Literary

*St Paul's Epistle to the Romans.* A New Translation with a Brief Analysis. By W. G. Rutherford, Headmaster of Westminster. New York: The Macmillan Company. Price, \$1.25.

In adding another to the library of volumes relating to the Epistle to the Romans—a library which mounts up into the hundreds—Mr. Rutherford is justified by the fact that he really has something new to say, and his reputation as a Greek scholar makes what he says important. Much has been written during the last century by the critical and grammatical expositors in disparagement of the “traditional” school—a term applied to those who in their doctrinal exegesis drew light from the teaching handed down in the Church. They were stigmatized as having a “dogmatic bias.” But it has long been plain that there is a “tradition” among the critical exegetes, and that it has been followed with quite uncritical faithfulness. This critical tradition is based upon the assumption that the Greek of the New Testament is to all intents and purposes identical with that of the classical period and that no departure from accepted usage is to be admitted so long as it is possible to devise an explanation. Meyer's Commentary and Winer's Grammar,—valuable as they are in many ways,—are signal examples of the power of this tradition, and the Revised Version of the New Testament is radically affected by it.

Mr. Rutherford's preface is the strongest indictment we remember to have seen of a principle which has continued up to the present time to mould modern exegesis. As the editor of the *New Phrynicus* he has established an impregnable reputation for refined and accurate scholarship, and his words upon the subject in hand carry unusual weight. It is deeply interesting, therefore, to find proceeding from such a source, a comparison between the King James Version and that of the Revisers, to the distinct disadvantage of the latter. It would seem that the very ignorance of the Jacobean translators left their minds in comparative sympathy with the tone of New Testament Greek, and that the progress of modern scholarship in the mastery of classical idioms has been a positive disadvantage to the study of the New Testament. “When the Jacobean Version was revised,” says Mr. Rutherford, “even more than when it was made, the character of New Testament Greek was ill understood.” The translators of 1611 “had too little Greek to form theories of interpretation. They were indifferent happily to matters of dialect, vocabulary, and syntax. They had not continued to convince themselves that the same Greek word, whatever its context, must invariably be rendered by the same English word. They had as little respect for Attic idiom as St. Paul himself; nor were they tempted to mar their English by any perverse wish to twist it into conformity with idioms which may have once belonged to the Greek language, but need not on that account belong to the Greek of the New Testament, and certainly do not belong to English.” This last statement may properly include that attachment for the classical sense of the aorist which the Revisers displayed in such a marked degree, and which occasioned the remark of Matthew Arnold, that they forgot that “the aorist tense was made for man and not man for the aorist tense.”

Further along, Mr. Rutherford remarks that while the Greek of the New Testament contains so many alien elements that it may never be understood as classical Greek is understood, it has at least begun to be studied from the proper point of view. Many just conclusions, in fact, gravely affecting interpretation, had already been established when the revision was made, “although most of them seem to have been ignored by the Revisers.” Indeed “in some places they actually distort the meaning in defiance of these conclusions by translating in accordance with Attic idiom, phrases that convey in later Greek a wholly different sense.” The earlier translators in their happy ignorance escaped this sense, and were guided to the true meaning by obeying the demands of the context. Our author proceeds to indicate more at large the directions in which the peculiarities of the New Testament language are to be sought.

It is evident, if Mr. Rutherford is in any degree justified in his view by the facts of the case, that it would be premature, to say the least, to adopt the Revised Version as our liturgical Scriptures, to be read in the churches. Nor is it to be supposed

that this eminent scholar stands alone. Blass and Viteau, especially the former, whose contributions to the linguistic study of the New Testament ought to be in the hands of all who desire to lay solid foundations, have already done much to clear up the special character of New Testament Greek. At the same time they have not failed to demonstrate its peculiar precision and force as enshrining the oracles of God.

Space is lacking to enter upon a discussion of the merits of the translation of St. Paul's greatest Epistle which is here laid before us. There may be some doubt whether the translator has been successful in making the letter as intelligible to the “plain men” of modern days as he supposes it to have been to those of Rome in the first century. But it is certain that no student can read it with care without having his knowledge of St. Paul's thought substantially enriched, and, if not the “plain man,” at any rate the cultivated reader will hardly fail to gain a new grasp of the meaning of writings with which he may have imagined himself familiar. WM. J. GOLD.

*The Beacon Biographies of Eminent Americans.* Edited by M. A. DeWolfe Howe. *Stephen Decatur.* By Cyrus Townsend Brady. Boston: Small, Maynard & Co. Price, 75 cents. 1900.

The naval history of the United States has been a brilliant one from the day that John Paul Jones in his little vessel made the flag of the new republic respected, to the achievements of Dewey at Manila and Sampson and Schley at Santiago. Courage and integrity have characterized both officers and men. In the general histories and special monographs we can read of many gallant deeds.

There is no officer whose career was more successful or more honored in the early years of the present century than Stephen Decatur. His fondness for the sea was developed at an early age when he accompanied his father who was then in the merchant marine service but afterwards a captain in the Navy, upon his voyage to Europe and the West Indies. During the troubles with France in 1798 he acquired his first naval experience as midshipman on the flagship of Commodore John Barry, the *United States*. His promotion was rapid, and while still a young man he won a reputation for coolness and bravery by his exploits on the Barbary coast in the cruises against the Algerine pirates, and contributed largely to the final overthrow of their nefarious traffic upon the commerce of Christian nations.

In the war of 1821 he sustained his high reputation; the story of his capture of the British frigate *Macedonian* is a classic in naval annals. It was his happiness to conduct to a successful conclusion in a campaign of seventy-one days the negotiations for peace with the Dey of Algiers in the summer of 1815. His subsequent life was spent largely in shore duty in which his high principle and familiarity with all naval waters were of great service to the government. His life was suddenly brought to an end in the forty-second year of his age in a duel with Commodore James Barron, who had been censured by a court martial of which Commodore Decatur was a member, and whose application for reinstatement in the service was opposed by Decatur as a navy commissioner. The meeting was on the well known ground at Bladensburg, Md., near Washington, on March 22, 1820. A false sense of honor led the subject of our sketch to yield to the importunities of those who urged him thus to vindicate himself.

Such is the man whom Archdeacon Brady, whose skill as a writer upon naval history is well known, also depicted in a condensed but admirable manner in this volume of the Beacon Biographies. He has stated many facts concerning his ancestry before unpublished and given us a glimpse of the character and courtesy of that commander whom he styles “the Bayard of the Sea,” and whose famous dictum: “My Country,—may she ever be right, but right or wrong, my country,” shows his intense patriotism. A well compiled bibliography and chronology add completeness to this handy little book. It is embellished with a photogravure of Commodore Decatur from the portrait by Thomas Sully in the library of the Naval Academy at Annapolis, Md. JOSEPH HOOPER.

*Joseph Glanvill:* A study of English thought and letters in the seventeenth century. By Ferris Greenslet, Ph.D., Fellow in English in Columbia University. New York: The Macmillan Company. \$1.50.

This essay on the life of a noted English thinker and theologian of the reign of Charles II. was originally undertaken as part of the work for the Degree of Ph.D. at Columbia University. It is a gratifying illustration of the advantage of the requirements adopted in most American Universities of late years for this Degree, that so careful and suggestive a piece of

work as this study of Glanvill should by this means have been given to the public. Both the choice of a theme and the execution of the work are highly creditable to the distinguished University which Dr. Greenslet represents, and give a happy augury for the remaining volumes of the "Studies in English," which are thus begun.

The circumstances of Glanvill's age were in important respects not dissimilar to those of our contemporary American life. The dark background of Puritan fanaticism and religious division which had reached so great a height under the Commonwealth period inevitably colored the religious thought of the Restoration period. Atheism and sceptical licentious pleasure-seeking formed the natural accompaniments of the Puritan recoil. At such a time, men like Glanvill and the Cambridge Platonists sought to track the evil to its source, and to stem the tide of "Atheism, Sadduceeism, and Fanaticism," by turning away men's minds towards the rightful sources of authority and truth. Following in the steps of the immortal Hooker, they pictured the beauty and majesty of truth as reposing on the triple foundation of Scripture, Reason, and the Historic teachings and practice of the Church Catholic, whilst they strove to distinguish the spheres in which each of these authorities might rightly claim a decisive voice. The echoes of the second and fifth books of the *Laws of Ecclesiastical Polity* are easily traceable in their central aims and positions. They form the basis of that "sweet reasonableness" which has ever since marked the theology of the Anglican Communion, and which, as long as it is coupled with the energy of faith and love, will growingly commend her to the mind and conscience of the American people. Add to this the dawning of a new scientific age, the prospects of whose unknown results exercised a powerful fascination over the mind and imagination of the period; and the connection with our own time will be obvious. To all those who may desire to gather the many important and practical lessons of such a period, Dr. Greenslet's essay will prove a valuable and pleasing introduction. It is perhaps to be regretted that the historical and theological factors which form the background of Glanvill's age and thought were not given more prominence. For most readers the essay would certainly have gained in vividness and force had the historical been less rigidly subordinated to the literary side of things. This is specially applicable to the introductory Sketch of English Thought in the preceding period with which the essay opens. Surely, also, it is quite misleading to speak of a movement fundamentally reposing on such principles as have already been noted, as "the rationalistic movement in the English Church." There may possibly be a sense in which this title is capable of some defence, but it is not at all the sense which a majority of readers will give to the phrase. The application of the term "Catholic" to the English adherents of the Papacy in England is an accommodation to a vulgar and unhistorical mode of speech quite inexcusable in a work of so much learning and insight.

*Memory Street. A Story of a Life.* By Martha Baker Dunn, Author of *Sleeping Beauty.* Boston: L. C. Page & Co. Price, \$1.25.

After the "rif raf," after the pretentious, and after the surfeit of historical novels, from the new writer and the old author, we welcome this sweet and healthful story of Mrs. Dunn's.

There is no straining after great situations here; no dramatic possibilities claim our attention; no tragedy awaits a fitting situation to awaken pity or satisfy revenge. Anne Frazier tells her own story as she recalls it in middle life, and most people, in youth or middle age will read the tale with her, and read into it much that has occurred in their own experiences. The story is full of sympathy, full of imagination, full of truth, full of beauty and sincerity. There is no plot or special plan in the telling, but there is straight-forwardness and simplicity. The descriptions of domestic affairs in the days of Anne's girlhood, the tales of the neighborhood, have a quality of humor not unlike Miss Wilkins, but wholly Mrs. Dunn's own.

The romance, or romances, running through the book are of the sweetest character and thoroughly wholesome. There is pathos and pain in the lines that we meet in *Memory Street.* Therein lies the greatest quality of the story—its truthfulness.

The name of the book has a taking way with it. The characters within, are altogether worthy one's acquaintance. Another "Choir Invisible" whose wings do beat about us continually, only to remind and sweeten and uphold.

## Eve's Paradise

BY MRS. BRAY.

### CHAPTER IX.

#### ELSIE'S VICTORY.

"The foxglove looks out of the green matted heather,  
Preparing her hoods of snow;  
She was idle, and slept till the sunny weather:  
Oh, children take long to grow."

—JEAN INGELOW.

OWEN found Elsie as usual awaiting him at the station on his return. She had always been greatly interested in hearing the little he had to tell her about Eve as a baby, and now she was filled with curiosity to hear more particulars.

It was quite a relief to him to see a child in such exuberant health and spirits, after the depression of watching Eve.

"And she does not even know how to read or write?" said Elsie; "that does seem extraordinary."

"She has never even heard of a book, except music."

"What does she do about the words in the music? All those tiresome *pianos* and *fortes*, and *rallentandos*, which are such a plague to me?"

"She does not have them," said her uncle. "All her music is specially copied for her. So she has not even the smallest idea of what reading is."

"Then she has no lessons at all? No horrible sums, no history, and no geography? Oh, happy, happy Eve!"

"I do not think you would like to grow up such a little ignoramus," said her uncle. "And how would you like it if you had no story books?"

"That would be horrid."

"And how would you like to spend hours and hours over music?"

"I should hate it. Does she really like it, and does she play well?"

"She loves it, and plays marvellously. I never heard such playing from a child, and not often from a grown-up person."

"Should you like me better if I were Eve?" said Elsie wistfully.

"No! no! my child. I would rather have you as you are, a great deal," and Owen looked lovingly into the little rosy face.

"Even when I'm naughty?" whispered Elsie, laying her face against his hand. "Is Eve ever naughty?"

"She does not know that there is such a thing as being naughty," answered her uncle.

"Not know!" exclaimed Elsie. "How can that be? Then she cannot tell when she is good?"

"That is just it," answered Owen. "Sir Jasper will not let her know anything about good and evil."

"Why, it's just like Adam and Eve," said Elsie. "How very funny. I do not think I should like that at all; for though I know I am very often naughty, I do like it, Uncle Owen, when you say that I am good. So really it is better to be naughty sometimes, or one would never know what a nice thing it is to be good."

"Elsie, you are the most extraordinary little mortal. I never heard of such a reason for being naughty."

"Well, it's quite true. When I have been my very, very worst—really wicked, you know—and you send for me, and take me on your knee, and talk to me so awfully kindly, I do love you so. I would rather that you should scold me, than that any one else should praise me. You do it in such a nice way, and when you have talked and talked, and the naughty feeling goes out of me, I begin to feel so sorry—and you don't know what a nice feeling it is to be very sorry, when somebody is very nice to you—and then the good feeling comes, and you look so glad, and kiss me and forgive me. Why, I feel quite glad that I am a naughty little girl, or you would never be able to scold me. I suppose you never scold Eve?"

"She never wants scolding, for she is always good," answered Owen, rather amused to find the effect that his lectures had had on Elsie.

"Oh, what a pity!" said Elsie. "Then she never knows how nice you are when you get your scolding-cap on. I wish I could"

see her, and I would soon make her naughty, and she would be ever so much happier."

"Elsie, I think your tongue is running away with you."

"Then I cannot help it, it does run away awfully fast sometimes. Aunt Priscilla always says 'think before you speak,' but bless you, if I had to think first, I should never speak at all."

"Elsie, I do wish you would not say 'bless you' like that; it is very vulgar. You catch up so many expressions you should not."

"Well, then, you ought to stay here always and look after me; but tell me more about Eve. Could you not get Sir Jasper to let me go and see her?"

"I do not think that will be at all likely; she does not know that there is another little girl in the world beside herself."

"How queer! How does she think she came there?"

"I expect she does not think very much about it. You see, she has never seen or heard of a child; when she asks questions, most of them cannot be answered, so at last she gets into the habit of not thinking."

"But does she not find out about things from the Bible?"

"She has never heard of the Bible, Elsie."

"What?" exclaimed Elsie in astonishment; "then how do they teach her about God, or anything?"

"They do not teach her anything."

"Is not that most awfully wicked?" said Elsie, her merry face growing quite serious; for in spite of her nonsense, Elsie had not lived as she had done with her Uncle Owen, without imbibing a religious spirit beneath her fun and merriment. Even Priscilla's teaching had not been without effect, and there was that in Elsie which was the germ of a deeper life.

Owen always knew that some day she would put away childish things and become a true and noble woman.

She did not speak for some time, which was very unusual with her, and when she did, her words were very different from her usual childish ones, and showed that power of deeper thought lay within her.

"It makes me feel very uncomfortable," she said at last.

"So it does me, Elsie, and I should be very much more so, if I did not know that somehow all will be overruled for good, and that God can bring good out of evil."

"Elizabeth! Elizabeth!" they heard Aunt Priscilla calling as they neared the house, "Miss Snag has been looking everywhere for you. You have missed at least an hour of your lessons. She came to speak to me for a minute after tea, leaving you to do your preparation, and when she came back you were gone. Disobedient, as usual."

"Well! I told her that I wanted to go and meet Uncle Owen, and she said I could not go. That was such a silly thing to say, for of course I could. She never told me that I was not to go, so I do not see that I was disobedient at all. I wanted to prove to her that I was right and she was wrong."

"You wanted to do what you liked best, I am afraid," said Owen. "Would it not be more honest to say so?"

Elsie's face flushed, for she had fallen into a more serious vein talking of Eve, and she felt rather ashamed of herself.

"I will go and do my lessons now," she said in a very meek voice for her; and her uncle's look of pleasure repaid her for the loss of an hour of his society.

"I cannot think why she is so naughty," said Priscilla when they were alone. "The trouble I have taken over that child, no words can say. She might as well have been brought up like that little pagan Eve, for all any one could tell."

"Perhaps you overdo it," said Owen.

"You cannot overdo a good thing," said Priscilla severely; for she and Owen differed a good deal from each other, on the way of bringing up a child.

He was of the opinion that a child should be trusted very much, and a great deal left to its sense of honor. Certainly that it should always be considered good, until it was proved to be naughty.

Aunt Priscilla, on the other hand, considered that a child should always be under supervision, watched whenever it was possible, and she always suspected every motive, and imagined every child to be naughty.

This was the very worst treatment for a high-spirited child like Elsie. She was naturally as open as the day, and ready to acknowledge a fault, but when she found that she was constantly misunderstood and her word doubted, she sometimes became reckless and did not care what she did.

Fortunately, her uncle was able to be often with her. He had a curacy in the neighboring town, and not many weeks

elapsed without his coming home for at all events a short time, and then Elsie would pour out all her grievances.

One scene stood out in after years, as having been of great injury to her. It might be called a trifle; but it was no trifle to a child.

There was no greater crime with Aunt Priscilla than lighting a candle at the fire, instead of using a spill, quantities of which were in every bedroom, Elsie having to make them as a punishment when she was naughty.

Consequently she hated spills, and never used one by any chance if she could help.

One evening she had without thinking stuck the candle into the fire, and Aunt Priscilla finding it in a very untidy state, with the wax running down, knew at once what she had done.

"Elizabeth, you have been lighting the candle at the fire again."

"No, I have not," said the child, who had entirely forgotten having done so.

Aunt Priscilla did not say another word. But suddenly Elsie remembered that she did light the candle at the fire.

Without a moment's delay she flew to her aunt.

"I remember now, auntie, I did stick the candle in the fire," she said; "I had quite forgotten about it."

"Oh, Elizabeth," said her aunt gravely, "this is very sad. You could not have forgotten; you must have told a story."

"I did forget, and I have not told a story, and it is a great shame to say so," burst out Elsie.

"I am afraid I cannot believe you," said Aunt Priscilla. "You denied it at first, and then you were sorry, and came and confessed."

"No, auntie, I did not," said Elsie; "I'm not a bit sorry, I don't care a fig about that old candle, and I clean forgot that I had lighted it. But I told you directly I remembered, and I don't see why you should say I told a story."

"I am only taking your own words, Elizabeth; first you said you did not do it, then you said you did; pray what am I to believe?"

"But can't you understand that I forgot?" said Elsie, fretted beyond bearing. "A person may forget."

"Not on such a very important matter. No, Elizabeth, I am deeply grieved, and you are only making matters worse by your obstinacy. I shall now read to you about Ananias and Sapphira, and then perhaps you will confess; I cannot let you go to bed until you do."

"Then I shall sit up all night," said Elsie, with an obstinate look on her face.

She sat down whilst Aunt Priscilla slowly, and with great emphasis, read her the story. When she had finished, she made a long pause.

"Elizabeth, I am waiting."

"All right, aunt, wait if you like; but you will have to wait a long time."

Then they both sat in solemn silence. Elsie hated sitting still; besides, she was getting sleepy, and wanted to go to bed. The time got so dreadfully long at last, that she began to think it would be almost better to say she had told an untruth, and have done with it, than to go on being punished and suspected when she had not.

Happily at half-past eleven she heard her Uncle Owen come in from some late meeting. Before her aunt could stop her, she had sprung up. "Uncle Owen, Uncle Owen," she cried.

"What! not in bed yet, little one?" he said, coming into the schoolroom.

"Aunt Priscilla is going to make me sit up all night," she cried, "because I won't tell a lie."

"Elizabeth has been extremely naughty and untruthful," said her aunt, "and she will not confess."

"Uncle Owen, let me speak; promise to hear me first," and in the most incoherent way Elsie poured forth her story.

"You know I would not tell a story, don't you, Uncle Owen? You do believe me? If you do not, I will say anything you like, but I won't do it for her."

In spite of her excitement, Owen saw that she was speaking the truth. "I believe you," he whispered gently in her ear.

The passionate little face grew calm in a moment, and Elsie, a very unusual thing for her, burst into tears.

"Run to bed, now, dear," he said gently; "and you shall tell me about it in the morning. She may go, may she not?" he added, turning to Priscilla.

"Of course, if you say she must; but I am sorry to think that you should aid and abet her."

Elsie gave him a violent hug, and was gone in a moment.

"Aunt Priscilla," said Owen, "the child was speaking the truth. If you come to think it over you will see that if she had not been very truthful she would never have contradicted herself, and so given you cause to suspect her."

"I cannot believe in that forgetting at first."

"Cannot you?" said Owen. "I am sure I can—indeed I have too often forgotten a thing myself to be hard on her. Anyhow, if you will forgive my saying so, it would have been better not to have taxed Elsie with the lie. It was a thing you could not possibly prove."

"Perhaps you are right," said Priscilla, who was beginning to be a little shaken herself, and Owen had rescued her from the difficulty of either giving way to Elsie, or having to sit up all night.

"I think," continued Owen, "that it did Elsie credit not to give in, on the principle of anything for a quiet life."

Priscilla said no more to him; but though narrow-minded she was a very just woman, and ready if convinced (which was seldom), to admit that she was in the wrong.

Priscilla went straight upstairs to Elsie's room. The child was already in bed, and half asleep.

"Elizabeth!" she said.

"Oh dear!" groaned Elsie, thinking the trouble was going to begin all over again.

"Elizabeth, I have come to say that I believe you were speaking the truth, and that you did not tell a story."

"You believe me, aunt?"

"I do, and I regret that I was unjust."

"It does not matter a bit, aunt. I say, what a brick Uncle Owen is."

"A brick?" repeated Aunt Priscilla; but it was of no use remonstrating, for Elsie was fast asleep.

## CHAPTER X.

DR. FERGUSON.

"Oh, whence, whence comest thou, mysterious pain—  
From Heaven or Hell?  
Art thou a wild creature of the brain,  
Or dost thou dwell  
Indeed in nerve and sinew, head, and heart,  
A fierce fire flying through each tingling vein,  
Tearing the tender nerves and cords in twain?  
With trembling tears we ask from whence thou art,  
All conquering pain?"

"I AM afraid Miss Eve has hurt herself," said Barnard, coming into the drawing-room one morning; "Deering has sent to ask you to come."

Margaret sprang up, and hurried to Eve's room, where she found her lying in a dead faint. Her left hand was bandaged up, but the blood was oozing through.

"It is only a deepish cut, ma'am," said Deering; "but I don't like this faint; you know Miss Eve never can stand the sight of blood. If it's only a little cut on her finger it always turns her sick. I will say this is rather a nasty one. Indeed it is not properly done up now, for I just rolled it up as quickly as I could, that she should not see it."

"Let us do it up before she comes round," said Margaret, looking anxiously at the white face.

The first thing she did was to unroll the bandage, and found a deep gash in the palm of the hand, from which the blood was streaming.

"She fell down," said Deering, "with a glass vase she was carrying, and it broke and ran into her hand. I hope there are no broken bits of glass left in."

Margaret examined it carefully. "No," she said; "there is nothing in it."

She made a thick pad to go over the wound, and bound the hand round tightly, and then took means to restore Eve to consciousness.

The patient opened her eyes at last, but clung to Margaret and seemed dazed.

"What is the matter?" she asked.

"You only fell down and cut your hand, darling; it will be better soon. Lie still," she added, as Eve tried to sit up. "Does it hurt you much?"

"It only aches a good deal, and my hand feels stiff. Oh, Margaret!" she suddenly exclaimed, "what will Japs say?"

"He will be very sorry that you have hurt yourself; but by the time we tell him about it, I expect it will be well."

"I was not thinking about that," said Eve; "but don't you know how often he has told me to be careful not to hurt my hand because of the violin, and do you not remember when I cut my finger just a little bit, and I was not able to play for days?"

Margaret's face grew grave; she had not contemplated this difficulty. She knew that there was no serious harm done by the wound, but whether any muscle in the sensitive hand might be injured she was unable to say.

Eve noticed that she did not speak at once.

"You really do not think I have hurt it badly, do you?" she asked anxiously; "I could not bear it if I could not play." Her face grew white again.

"Listen, darling," said Margaret; "I do not believe you have really hurt it badly, but I am going to send for some one from the mainland to see."

"A stranger?" said Eve. "How can he tell any better than you?"

"He is called a doctor," said Margaret, who felt that she must now take matters into her own hands. She also felt certain that Jasper would consider she was doing right. Hitherto Eve had never required a doctor, though she was not strong; she had never had anything but little trifling illnesses the matter with her, and, secluded as she was, she had never caught any infectious disease.

"What is a doctor?" said Eve.

"He is a man who knows about making people well, just as some people know all about music."

"Can he make my hand well?"

"He will be able to bind it up better than I can, and he will know if it will hurt you to play."

"Can you send for him now?"

"At once, dear;" and going out of the room, Margaret sent a boat across to the mainland with a telegram to the best surgeon she knew within reach.

It was some hours before he arrived, during which time Eve was very quiet; but she looked wistfully at Margaret every time she came near. She did not seem to care to get up, but lay quietly on her bed. Once she asked to have her violin put near her, and furtively opening the case, she would pass her hands over it.

At last, to Margaret's relief, she sighted the little boat coming back with a stranger in it, who was doubtless Dr. Ferguson. She went downstairs immediately, and having explained to him what had occurred, took him up to Eve. This was the first stranger Eve had ever seen, who had not been warned of the circumstances in which she had been brought up; but Margaret had been too anxious to remember. She had, however, told him that Eve was extremely sensitive to pain, and that she was greatly alarmed lest her hand should be injured, and prevent her playing the violin.

"Well, little woman," said the doctor, as he came up to the bed, "so I hear you have cut your hand; let me have a look at it."

He carefully unfastened it, and examined the wound. Eve never flinched, although she grew very white, and kept her eyes fixed on his face. At last he looked up and smiled.

"Not much the matter here," he said; "there is no real harm done to the muscles. You must give the violin a rest for a few days, and then the hand will be as well as ever."

Eve drew a long sigh of relief.

Dr. Ferguson bandaged the hand up, watching her carefully all the while, and then he laid his hand on her pulse. He asked a few questions, which Eve answered in the slow, deliberate way in which she usually spoke when it was on any subject she did not quite understand.

"Now I am going to say something which all my little patients like," he said. "You must have a holiday, and do no lessons."

"What are lessons?" said Eve slowly.

"Lessons?" said the doctor. "Why, learning, and sums, and books."

"I don't know what they are," said Eve.

The doctor looked puzzled, and Margaret made signs to him to ask no more questions; but he took no notice. The child had excited his curiosity.

"What a lucky girl," he said, "not to know what lessons are; but I suppose you learn something?"

"I learn music," said Eve simply.

"But you must learn something besides?"

"Is there anything else?" said Eve. "I do not know."

"But you read books, don't you?"

"I read music," said Eve.

"Was the child wanting?" thought the doctor to himself; "and yet she looked intelligent enough."

"Do you play a great many games? Have you any little children to play with?"

"What are children?" asked Eve.

Then Margaret interfered.

"Dr. Ferguson," she said, "I think Eve must not talk any more. Will you come with me?"

The doctor saw she had a special motive.

"Good-bye, my child," he said. "If I come again when the hand is well, will you play me a tune?"

"As many as you like," said Eve, with a bright look, very different from the listless manner in which she had answered his questions.

"This is a very curious child," he said to Margaret as soon as they were alone, "and one you will have to take great care of. A little cut like that ought not to have given her such a shock. She must be kept extremely quiet, and I shall give her a quieting draught."

"I should like to know your exact opinion of her?" asked Margaret. "I have a particular reason for wishing to know."

"That is just what I cannot tell you," said the doctor. "I never saw a case like hers. She looks unusually intelligent, her head is perfectly developed, and yet she answers as if she were wanting. Is it true what she says, that she does no lessons?"

"Perfectly true. She has never learnt anything but music."

"And had a great deal too much of that, I should say. But is there any difficulty about her learning?"

"Not any that I know of," said Margaret, "beyond that her guardian will not allow her to be taught."

"You mean to say," said Dr. Ferguson, "that she knows nothing?"

"Absolutely nothing; she does not even know there is another child in the world beside herself."

"Then how does she amuse herself? With whom does she play?"

"She never does play; at least, not like a child."

The doctor stamped his foot on the floor.

"I should like to set the Society for the Prevention of Cruelty to Children to interfere here. Talk of injuring children's bodies! what is that to sacrificing their minds? It is a monstrous thing! a monstrous thing!"

"She always seems happy," said Margaret.

"What sort of happiness?" said Dr. Ferguson; "the happiness of a woman, or the merry glee of a child? Does she run about? does she shout with laughter?"

"I am afraid not," said Margaret.

Then she briefly related Eve's history to the doctor, who could hardly listen with patience.

"And how old is this child now?"

"Thirteen," said Margaret.

"Thirteen," repeated the doctor. "Well, Mrs. Vernon, just tell Sir Jasper from me, that he has more to answer for than if he had caused the child to be stunted, and made into a deformed dwarf, as they did in the old days. At least they left them their minds. Mark my words: if this goes on you will have some serious brain attack when knowledge comes to her. She will not be able to stand the rush all at once. The brain has been over-developed with music, and nothing to counterbalance it. She has evidently an unusually intelligent mind, and she does not know what to do with it. When the child is down with brain fever, don't send for me."

Margaret did not speak at once.

"You have only put my fears into words," she said at last; "I have talked in vain to Sir Jasper, he will see nothing wrong with Eve."

"Well, you must talk to him again, and tell him what I say. Teach the child by very slow degrees. Do not let her be overdone with music; she is much too emotional; give her companions. Teach her to be a child."

He rose and took his leave without another word, and Margaret sat feeling that a climax had come, and that as soon as ever Sir Jasper returned, she would speak to him so seriously that he must listen. Unfortunately he was away just now traveling, and she had not even got his address. In the meantime she determined to make Eve's hand an excuse to keep her as long as possible without music, and she must try and be more cheerful for the child's sake.

(To be continued).



#### THY CREATOR.

Break up a rose,  
And see the petals folded one in one,  
Try to replace them! Can the task be done?  
Alas for thy poor pride.

Take from thy head,  
Proud beauty, one fair strand of thy bright hair,  
And try to count them singly, but beware,  
They're numbered in thy book.

Could'st climb yon hill,  
And having gained the peak, tell what's below,  
Piled there, year by year, from long ago,  
Obeying nature's law?

Lo! In My palm  
The universe I hold, made by My hand;  
Thou, but an atom given life, thought, land,  
Because I love thee so.

ELIZABETH HOPPEN LEWIS.

#### THE BRINK OF A FUTURE.

BY FRANK H. SWEET.

**B**AT PINAND stood on one of the hills which overlooked Portland. Behind him was the forest and his past; the little cabin by the river, with his dugout hauled up on the bank, his traps and fishing-poles and battered, muzzle-loading rifle; before him—what?

The afternoon sun flung its luminous arms into the city, while the forest behind was becoming dark with its own shadows. The future had come to him in the gold of his evening, but it was the future of his dreams. Already he had forgotten the past.

Of his possessions he had only brought his "feedle," and the letter which a passing trapper had left at his cabin; the one was to go with him into his future to be "educat, po-leesh," the other was the magic key which would open the way.

This had been the one grief of his life, that he was "no educat, no po-leesh." Music to him was only a common, natural thing, like breathing, without notes or science. What matter if he could wake the hermit thrush and oriole and bobolink to ecstasy, or bring moisture to the hardest eyes, or lightness to the most sluggish of feet, or gentleness to the heart that had bruised itself into callousness; it was only what came to him naturally, without effort. He was no musician, he would tell you with a deprecatory wave of his hand, "Non, non, M'sieur, not'ing but a poor little canuck who love de feedle." He had had no chance "for learn de true music."

But now it was all here in the letter which he held so tightly in his hand; and though white frost was stealing thickly into his hair, and rheumatism taking possession of his limbs, he went down the slope as eagerly and diffidently as a school boy on his first journey into the world of learning.

Only once before in his life had the unexpected come to him, a thousand dollars from the very estate that was responsible for this letter. Half of it had gone promptly as an incentive in a "feedle contest," and little Pierre who had carried off the popular vote, and so won the prize, was now at the Boston Conservatory of Music for his "educat, po-leesh." Bat's thoughts reverted to him as he went on down the slope, and he resolved that some of this greater fortune should flow over into the future of the poor shoemaker's son.

When he reached the sidewalks of the great city he went more slowly, for he tried to take his hat off to every lady he met, and to smile at every child, and to assist all those he thought overloaded with bundles. When a woman happened to look at him, he dropped his gaze to the sidewalk, and when a child, he stopped as though ready to enter into conversation. Once, he patted a dog, and the dog turned and followed him; and at another time he picked up a dirty, barefooted child that was crying in a gutter, and the child turned and followed him also.

But at length he reached the place indicated by the letter, and was received with marked consideration by the lawyer who rose as he entered.

"I am glad you came so promptly," the lawyer said deferentially. "I suppose you understand what a large estate it is?"

"Two hun'r'd t'ousan', me t'ink letter say."

"Yes, two—hundred—thousand," dwelling fondly on each word. "Here, suppose you take this chair while I explain the matter in detail."

Bat sat down diffidently, placing his hat upon the floor and the "feedle" across his knees; then, as the lawyer talked, his thoughts went straying out into the golden future, to the wonderful knowledge that was coming to him, and to little Pierre learning to play the feedle in the right way. Now and then a sentence of the lawyer drifted into his reverie, and suddenly he sprang to his feet with his eyes blazing.

"Wha' dat you say? Tell me 'g'in, quick!" he demanded.

"About the flaw in the will?" the lawyer said blandly.

"Yes, that is what gives you the money. Lucky flaw, I say."

"Dat mean ol' man Tatro like money go to he cousin Marie, on'y he make slip in de will? Me get him dat way, hey?"

"That's about it," drily.

"Den you t'ink me t'ief?"

The lawyer looked surprised.

"Oh, come now," he urged hastily, "it's all right. The law says the money is yours. Everything is straight and above board."

Bat reached down and picked up his hat, which he placed squarely upon his head. Then he tucked the "feedle" under his arm.

"Who money 'long to?" he demanded, so sharply that the lawyer moved back and placed a chair in front of him, "de law or ol' man Tatro? De law say gib him me, ol' man Tatro say gib him Marie—Huh!" and without stopping to parley further words, Bat strode contemptuously into the street.

The sun was behind the hills, and in place of its golden beckoning there was only dull, universal shadow, pierced here and there by the electric lights of the city. In the woods the darkness was without break, but the trapper walked quietly into them and disappeared. Over yonder by the river was his cabin, with the dugout on the bank, and his traps and fishing-poles, and the battered, muzzle-loading rifle. He would go back to them.

### THE LOVE OF A PEOPLE.

WON BY A CUP OF WATER IN HIS NAME.

BY W. T. PARKER, M. D.

IT WAS on one of those hot September mornings at a far away Indian Reservation hospital. The surgeon and his fair young wife were chatting with the matron in the dining room. The windows were all open. The landscape was fair to see; forest and lake and rolling prairie land, such as one will find near the sources of the "Father of Waters." As we gazed out upon the restful scenery, a tired-looking squaw approached with a huge bundle on her bent back, and laboriously plodded her way to a window, and hesitatingly cried out, "Punge nibbee," which means in the paleface tongue, "Please give me a little water." She looked like a burden carrier with her heated, tired face, across the forehead of which was the band which held her pack.

The matron, a woman of "executive ability," pointed towards the lake. "There you will find water in plenty," she said, with a cold, indifferent, almost contemptuous tone.

The Indian woman turned with lowering look, and started on again.

All this took place in an instant. We stood as it were in a trance of surprise which was quickly broken by the surgeon's wife, who rushed to the window, and called eagerly to the Indian. The squaw turned doubtfully, half fearing another insult, but was reassured by the gentle voice. She stopped and looked up in wonder and pleasure at the sweet, fair face and golden hair. It seemed to her a vision of loveliness such as she had never before seen.

Now the poor woman approaches and kind hands help relieve her of her pack, and bring her into the dining room. Food, milk, and plenty of water, are placed before her, and the interpreter assures her of welcome to-day or any day—food whenever hungry, rest whenever weary—and "Tell her," said the gentle host, "that *this* hospital was built for the Indians by kind-hearted palefaces far away—some now in the spirit land. Here Indians are ever welcome. Come again and see me."

If ever gratitude took the place of hate on human face here was an instance. Regretfully the poor traveler at last resumed her toilsome way.

"Well," said the matron, "you may think that is good policy, but I will tell you it *don't* work among Indians. See if the hospital is not overrun this very afternoon with all the old beats on the Reservation."

Sure enough, when afternoon was on the wane the hospital yard was simply full of Indians—blanketed, painted men, boys, and squaws.

It did seem as if the matron's fears were about to be realized. The surgeon and interpreter went out on the hospital steps and asked them what they wished. If the Indians wished to come in, it would perhaps be best for a dozen or so to come in at a time, and then they could in this manner go over the hospital.

"No!" they did not wish to come in.

"What do they wish—food, water, tobacco?"

"No"—not even that! They had come to see the Indians' "friend," the wife of the Paleface medicine-man, and that was the real object of their visit.

With her child in her arms, their friend came forth to renew her words of gentle kindness and sincerity. No man who could witness such a scene of genuine love, could ever forget it. The Indians pressed about to touch the hands and look in the gentle face and to discern with their wonderfully acute powers of character reading the true, deep interest in their welfare which was so apparent.

And so began the love and devotion which many years have seasoned and preserved, and this is how a cup of water won the love of a people!

### CARE OF THE FEET.

IN REGARD to the care of the feet, here is a bit of experience from a woman who has reached the half century mark in life, and who claims that her fresh complexion and sparkling eyes are due in a great measure to well-kept feet. She says, in the first place, she never allowed them to get cold, for that chills the entire body. She has knitted slippers for night use over the floor, and she takes plenty of exercise every day, with deep breathing, and she wears warm underclothing, especially below the waist line.

Every night she rubs her feet with witchhazel or alcohol, after giving them a bath in cool water and sea salt. She rubs her feet with vaseline once a week, and changes her stockings every other day, and in hot weather every day. Once she found corns coming and she danced them away—at least she insists that she did; she danced and the corns disappeared. She believes that poor circulation will cause these painful excrescences upon the joints of the toes as surely as will too tight boots.

One physical culture teacher advocates walking on tip-toe whenever possible for the purpose of making good circulation in the feet, and following as often as one can with a salt and water massage. Weak ankles may be rested and strengthened by lying face downward once or twice every day, and placing a pillow below the instep for a rest. Very soon, with this care, systematically followed, these little patient servants upon whom everyone depends, even while she neglects them, will reward the care by renewed service and strength.

### WARMTH OF THE FEET.

IT BY no means follows that the more weight the feet carry the greater will be the warmth. In fact, the lighter shoe has an advantage over the heavy one, in that the stiff, unyielding sole, usually found on the latter, prevents a healthy motion of the muscles of the foot when walking. The lighter sole with flexible properties, permits full play of the muscles and joints, and, therefore, a more perfect circulation of the blood is promoted, which is the secret of bodily warmth. Other things being equal a light sole, with a thin cork inner sole, the flexibility of which is perfect, is a good bottom for cold weather. And remember, it takes only five minutes to change wet boots and stockings, but it may take ten months to get over a cold caught by not changing them.

### CORNS AND BUNIONS.

CORNS and bunions are among the penalties of wearing unnatural footwear. Soft corns, principally making their presence known between the toes, first require reasonably loose shoes. Each morning place between the toes a piece of absorbent cotton. If they are very troublesome, scrape on the cotton some common chalk. For hard corns, the application of a simple ointment, in which has been incorporated one-fourth its measure of salicylic acid, will usually render the corn harmless, or will remove it. This recipe for removing corns is recommended by a celebrated chiropodist: To one-half ounce of alcohol add one drachm each of nitric acid, muriatic acid, oil of rosemary, and chloroform. Trim down the corn, rub on the solution with a cork, and in five minutes scrape off the corn. Sometimes the application of creosote is sufficient. Bunions may be relieved, seldom are they cured. A piece of cotton worn between the large toe and the one next to it will serve to throw the joint in toward the foot. Where it is greatly enlarged, a shoe must be made having a piece of leather the shape of the bunion fastened on the last.—*Good House-keeping.*



## Church Calendar.



- Sept. 2—12th Sunday after Trinity. (Green.)  
 " 7—Friday. Fast.  
 " 9—13th Sunday after Trinity. (Green.)  
 " 14—Friday. Fast.  
 " 16—14th Sunday after Trinity. (Green.)  
 " 19—Wednesday. Ember Day. (Violet.) Fast.  
 " 20—Thursday. (Red at Evensong.)  
 " 21—Friday. St. Matthew, Evang. Ember Day. Fast. (Red.)  
 " 22—Saturday. Ember Day. (Violet.) Fast. (Green at Evensong.)  
 " 23—15th Sunday after Trinity. (Green.)  
 " 28—Friday. Fast. (White at Evensong.)  
 " 29—Saturday. St. Michael and All Angels. (White.)  
 " 30—16th Sunday after Trinity. (Green.)

## Personal Mention.

THE Rev. W. S. SIMPSON ATMORE, rector of St. Luke's Church, Kearney, Nebraska, has been appointed Archdeacon of Laramie.

THE Rev. W. M. BEAUCHAMP, D.D., has resigned the charge of Grace Church, Baldwinville, N. Y., of which he has been rector over thirty-five years. This will take effect Oct. 1st, and will give him opportunity to complete some important work.

THE Rev. R. E. BRESTELL, curate Church of the Advocate, Philadelphia, has declined a call to the rectorship of the Church of the Messiah, of the same city.

THE Rev. OWEN J. DAVIES has been appointed Chaplain of Kenyon College and elected rector of Harcourt Parish, Gambier, Ohio.

THE Rev. J. M. ERICSSON is spending the month of September on the Atlantic coast. Address Ridgefield, Conn.

THE Rev. CHARLES T. LEWIS, missionary at Tomahawk and Merrill, Wis., has accepted an offer of work among the Germans in connection with the Holy Cross mission, New York.

THE Rev. DR. JAMES G. LEWIS, of Walden, N. Y., has been spending the vacation with his family at Belmar, N. J.

THE Rev. C. E. MACKENZIE, of Massena, N. Y., has accepted a call to the rectorship of St. Luke's Church, Cleveland, Ohio.

THE Rev. Canon ALEX. W. MACNAB, of Toronto, is visiting in Chicago.

THE Rev. JOHN P. McCULLOCH, of Tyler, Texas, has been called to Christ Church, Delavan, Wis., and will assume temporary charge pending his decision.

THE Rev. ENOCH K. MILLER, of Stanton, Del., has accepted a call to Long Green, Md.

THE Rev. W. M. PETTIS, D.D. will take charge of Rev. Dr. Thomas' work in Elmira, New York, for the months of Sept. and Oct. His address there is, 6 Aspen Ridge, Elmira, N. Y. His Washington address is, 1724 Corcoran Street, N. W.

THE Rev. GEORGE F. SMYTHE, D.D. has resigned the rectorship of Trinity Church, Bridgewater, Mass., and will enter upon his duties as Professor of Latin in Kenyon College, Gambier, Ohio, at the beginning of the collegiate year, September 18.

THE Rev. JESSE C. TAYLOR, rector of St. Peter's Church, Lewes, Del., has resigned, to take effect on Sept. 15. He will take charge of St. John's Church, Milton, and also continue in charge of St. George's Chapel, Indian River.

THE address of the Rev. W. M. REILLY, rector of St. Paul's Church, San Francisco, Calif., is changed from 2822 to 2419 California Street.

THE street address of the Rev. W. H. H. ROSS is changed to 614 Milwaukee St., Milwaukee, Wis.

THE Rev. DAVID C. WRIGHT has resigned the rectorship of the old Church of the Epiphany, Urbana, Ohio, and accepted that of St. Paul's Church, New Albany, Indiana. Please address accordingly.

THE Rev. A. T. YOUNG, rector of St. Mary's, Blair, Neb., who has been rusticiating at Barron,

Wis., was taken ill last week, and has been removed to St. Luke's Hospital, St. Paul, Minn., pending an operation.

### ORDINATIONS.

#### DEACON.

NORTH DAKOTA.—On Sunday, August 26, Bishop Edsall ordained WALTER HAMILTON DU MOULIN to the diaconate at Gethsemane Church, Fargo. The candidate was presented by the Rev. J. S. Kedney, D.D., and is a son of the Lord Bishop of Niagara, and a brother of the Rev. Frank Du Moulin, rector of St. Peter's Church, Chicago.

#### DIED.

ANDERSON.—Fell asleep in the evening of August 18th, 1900, at her residence in Memphis, Tennessee, Mrs. MATTIE KERR ANDERSON; and, after long and great suffering, entered into "that rest that remaineth for the people of God."

FAIRFIELD.—Entered into life eternal on Sunday, August 12th, at Des Moines, Iowa, CLARK FAIRFIELD, Jr., age 25. Interment at Waverly.

### WANTED.

#### POSITIONS OFFERED.

RECTOR.—For vacant parish in Cleveland. Must be able to speak, read, and preach in the German language. Address ARCHDEACON ABBOTT, The Hayward, Hayward St., Cleveland, Ohio.

NURSE.—A trained nurse for boys' school. Address HOWE SCHOOL, Lima, Indiana.

CHOIRMASTER.—A Choirmaster with ability to control and train boys. One preferred who can assist in school work. Address HOWE SCHOOL, Lima, Indiana.

CANVASSERS. Competent persons wanted to canvass for THE LIVING CHURCH, on large commissions and traveling expenses paid. Men or women. Competent persons find the work pleasant and remunerative. Also parochial canvassers who may not desire to travel. THE LIVING CHURCH, Milwaukee, Wis.

#### POSITIONS WANTED.

COMPANION.—Priest's sister, aged thirty, desires position as companion to elderly lady. Educated, refined, a good pianist, capable. Salary no object. Highest references. Address COMPANION, Office THE LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIR DIRECTOR seeks position. Has fine musical education and experience. Address N. E., care THE LIVING CHURCH, Milwaukee.

PARISH.—A young Priest, Catholic, having had a wide Home and Foreign missionary experience, now desires charge of a church with small house in connection. Address, ALPHA, care of THE LIVING CHURCH, Milwaukee.

### FOR SALE.

STOLE.—Handsome white festival stole, Anglican shape, edged and fringed in gold, gold cross, hand-woven floral designs from neck to ends. Red silk lining. Length from back of neck to end 45 inches. Cost \$40; will sell for \$20. Only chance. Address HARD LUCK, care THE LIVING CHURCH, Milwaukee.

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

### COLLEGE EXAMINATIONS.

TRINITY COLLEGE, HARTFORD, CONN.—Examinations for admission will be held Monday, Tuesday, Wednesday, and Thursday, September 17th, 18th, 19th, and 20th. The session will begin with chapel service at 5:45 P. M., Thursday, September 20th, 1900.

GEO. WILLIAMSON SMITH, *President*.

### RETREATS FOR THE CLERGY.

RETREAT.—A Retreat for the clergy will be held (D.V.) at Little Mountain, near Mentor, Diocese of Ohio, Sept. 18-21. Conductor, the Rev. Edward Osborne, S. S. J. E. Board at the rate of \$1.50 per day. Address, Rev. E. W. WORTHINGTON, 34 Cheshire St., Cleveland, Ohio.

RETREAT.—The Fourth Annual Retreat for Priests will be held in the Church of the Ascension, Atlantic City, N. J., beginning Monday evening, Sept. 17th, 1900, with Evensong at 7:30, and concluding with Mass at 7 a.m. Friday,

September 21st. The expense for board and lodging for the period of the retreat will be \$5.00. The Conductor will be the Rev. Edward A. Larrabee, Rector of the Church of the Ascension, Chicago, Ill. Those who expect to attend will please notify Rev. F. A. SANBORN, 1625 Locust St., Philadelphia, Pa.

RETREAT FOR CLERGY. There will be a retreat for clergy at the Mission House of the Society of St. John Evangelist, Boston, Sept. 24-28. Address Father Superior, 33 Bowdoin St., Boston, Mass. Word *Retreat* on envelope.

### APPEALS.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY, the Church Missions House, 281 Fourth Ave., New York. Officers: RIGHT REV. THOMAS M. CLARK, D.D., *president*; RT. REV. WILLIAM CROSWELL DOANE, D.D., *vice-president*; REV. ARTHUR S. LLOYD, D.D., *general secretary*; REV. JOSHUA KIMBER, *associate secretary*; MR. JOHN W. WOOD, *corresponding secretary*; REV. ROBERT B. KIMBER, *local secretary*; MR. GEORGE C. THOMAS, *treasurer*; MR. E. WALTER ROBERTS, *assistant treasurer*.

This society comprehends all persons who are members of this Church. It is the Church's established agency for the conduct of general missionary work. At home this work is in seventeen missionary districts, in Porto Rico, and in forty-three dioceses; and includes that among the negroes in the South, and the Indians. Abroad, the work includes the missions in Africa, China, and Japan; the support of the Church in Haiti; and of the presbyter named by the Presiding Bishop to counsel and guide the workers in Mexico. The society also aids the work among the English-speaking people in Mexico, and transmits contributions designated for the other work in that country.

The Society pays the salaries and traveling expenses of twenty-two missionary Bishops, and the Bishop of Haiti; 1,630 other missionaries depend in whole or in part for their support upon the offerings of Church people, made through this Society. There are many schools, orphanages, and hospitals at home and abroad which but for the support that comes through the Society, would of necessity be abandoned.

The amount required to meet all appropriations for this work to the end of the fiscal year, September 1, 1900, is \$630,000. For this sum the Board of Managers must depend upon the voluntary offerings of the members of the Church. Additional workers, both men and women, are constantly needed to meet the increasing demands of the work (both at home and abroad).

*The Spirit of Missions* is the official monthly magazine—\$1 a year. All information possible concerning the Society's work will be furnished on application.

Remittances should be made to MR. GEORGE C. THOMAS, *treasurer*.

All other official communications should be addressed to the Board of Managers, Church Missions House, 281 Fourth Ave., 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.

THE MACMILLAN COMPANY (Through Messrs. Des Forges & Co.).

*The Biblical Theology of the New Testament.* By Ezra P. Gould, D.D., author of "A Critical and Exegetical Commentary of the Gospel of Mark." Price 75 cents.

HARPER AND BROTHERS (through Messrs. Des Forges & Co.).

*The Crisis in China.* By George B. Smyth, Rev. Gilbert Reid, Charles Johnston, John Barrett, Robert E. Lewis, Archibald R. Colquhoun, M. Mikhailoff, Rear Admiral Lord Charles Beresford, His Excellency Wu Ting-fang, Demetrius C. Boulger, General James H. Wilson, the Rt. Hon. Sir Charles W. Dilke. Reprinted by permission from the *North American Review*. With maps and illustrations. \$1.00.

*Whilomville Stories.* By Stephen Crane. Illustrated by Peter Newell. Price \$1.50.

*From India to the Planet Mars.* A Study of a Case of Somnambulism. With Glossolalia. By Th. Flournoy, Prof. of Psychology at the University of Geneva. Translated by Daniel B. Vermilye. Price \$1.50.

# The Church at Work

## CHURCH CONGRESS.

THE CHURCH CONGRESS will be held at Providence, R. I., November 13-16 inclusive. It is stated that the programme will be made public by the middle of September.

## CHICAGO.

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

### Progress at Trinity Church—Downer's Grove—Glen Ellyn.

IN READING the annual report published in the Trinity Church parish paper, we are struck with the very practical illustration it gives of "Our Duty towards God and our Duty towards our Neighbor." It is hard to estimate the amount of work done in this parish, not by the two or three, but by the many, the work being so systematically divided, that each individual, if so inclined, may do his share.

During the year which the report covers, 42 have been baptized, 70 confirmed, and the communicants have increased from 1,096 to 1,301. The gifts of money reported have increased between \$7,000 and \$8,000, and the Sunday School Lenten offerings for Missions is \$54 more than during the year previous. The choir, a most excellent one, has been enlarged and the Gregorian chant introduced. As to the inner working of the parish, the rector's chief object is certainly the development of the spiritual life, but in attending to this, he does not overlook the social side of the church, or the wants of those in need.

Great attention is given to the preparation of candidates for Confirmation, a preparation extending over six months, and including home study and public lectures, the subjects for such lectures being, first, The Catechism; second, The Bible; third, Church History; fourth, The Prayer Book; fifth, Ethics. To make sure that all may have the opportunity to study aright, a lending library is provided, containing the more voluminous works on Church Doctrine and History.

The parish has two Sunday Schools, one meeting in the morning and one in the afternoon; all the classes are small, that each child may have proper attention, the teachers meeting once a month with the curate to study the work for the coming Sundays. Then there is the young people's Bible class, with, at present, a membership of 45 or 50.

It is impossible to go into the details of the social side of the work, but it has been of great help in the parish life, and has done much to draw together and interest all the members.

For the active work, there is the Altar Chapter, Aid Society, Woman's Auxiliary, Junior Auxiliary, Girls' Friendly Society, the Ministering Children's League, with its Babies' Branch, and a Chapter of the Brotherhood of St. Andrew. The work of St. Barnabas' Guild for Nurses, covers too much ground for the subject to be properly treated in this letter, but among its many other good deeds, it gives to the Diet Kitchen such a supply of trained nurses that one is in attendance every day from July to October.

At the Rouse and Cottage Grove Settlements, we find Sunday Schools, kindergartens, reading rooms, loaning libraries, sewing schools, etc. So by works is Trinity parish sincerely endeavoring to show its faith. The rector in his epitome of the year's work, strikes the right chord when he says, "If we have the necessary devotion, we shall have

the necessary money. It is *devotion*, not money, that will settle the question."

IN ADDITION to St. John's, Naperville, and St. Andrew's, Downer's Grove, the Rev. Edgar M. Thompson is to take charge of the mission at Western Springs, holding a Sunday evening service. He began his new duties on the first Sunday in September. The choir of St. Andrew's, Downer's Grove, which is to be vested, is undergoing a thorough drilling, and Mr. Thompson hopes to have it in readiness to take its proper place in the church by Michaelmas. With the choir and the new electric lights just donated by a devoted layman of the parish, St. Andrew's has been given a powerful incentive to go on unflaggingly in its good work.

ON SUNDAY, August 26th, Bishop Anderson visited Glen Ellyn for the purpose of laying the corner stone of the church, which is to be erected immediately.

## DULUTH.

J. D. MORRISON, D.D., LL.D., Miss. Bp.

### Jubilee at Sauk Rapids.

THIS JURISDICTION will hold a three days' Jubilee at Grace Church, Sauk Rapids, beginning Oct. 13th, commemorating the founding of the parish, which occurred just fifty years ago. Of all the Episcopal churches in Minnesota, this church is the third oldest. Grace Church owes her founding to the pioneer missionary of Minnesota, Dr. James Lloyd Breck, who, accompanied by the Rev. Timothy Wilcoxsen, was on his way to the Chippewa Indians to establish missionary work among them. On Oct. 12, 1850, they arrived at the settlement of Sauk Rapids. On the following day these missionaries held the first religious services ever held in the settlement. Even then there were Churchmen there, and two persons who attended those services are living in the city to-day. Occasional services were conducted here afterward by Mr. Breck on his way from St. Paul to the Indian country. The first priest to follow them was the Rev. Jacob S. Chamberlain, now living at Jubilee, Ill., who took charge about June 1, 1854. Since then thirteen different clergymen have had charge of the parish. The corner-stone of the first church was laid in 1856 by the Rev. David B. Knickerbacker, then rector of Gethsemane Church, Minneapolis, and afterwards Bishop of Indiana. The church was completed and consecrated by Bishop Kemper. The organization of the parish was not affected until 1869, under the Rev. S. K. Stewart. The first building, which stood upon the site of the present one, was completely destroyed by the cyclone of 1886. The present building was erected in 1886 and opened in November of the same year. But few of the early communicants of the church are now left. Bishops Morrison and Whipple, and prominent clergy and laity of the Jurisdiction, have promised to be present at the Jubilee.

## EASTON.

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

### Old Church at Salisbury—Northern Convocation.

A LARGE NUMBER of Salisburians attended the services at Old Green Hill Church, on Friday, Aug. 24th, near Salisbury, Md. This is one of the old churches of Maryland. The date of its erection, as marked in the rear gable, is 1733. Services are held in the old structure but once a year now, when there

is a general gathering of Churchmen from both Somerset and Wicomico counties. Many who attend these services take their dinners, and visitors from abroad are looked after and entertained in the well shaded lawn surrounding the church. Bishop Adams preached in the morning and was assisted by the Rev. Messrs. Adkins and Vanderbogart.

THE NORTHERN CONVOCATION of the Diocese of Easton (Rev. Giles B. Cooke, Dean) met in session Tuesday, Aug 28th, in the North Sassafras parish, the session continuing three days. The programme was as follows:

Tuesday at 7:30 p.m., subject, "Missionary Work of the Church"; speakers, the Rev. Richard Whittingham, Rev. Dr. H. B. Martin, and Bishop Adams. Wednesday, 10:30 a.m., celebration of the Holy Communion and sermon by Bishop Adams. 7:30 p.m., subject, "Household Piety"; speakers, the Rev. Messrs. Samuel Edson, C. T. Denroche, and H. B. Martin, M.D. Thursday, 7:30 p.m., subject, "Conversion"; speakers, the Rev. Messrs. Albert Ware, William Schouler, Wm. T. Venable and others.

## MARYLAND.

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

### Death of G. Taylor Gibson—New Windows at St. Paul's.

MR. G. TAYLOR GIBSON, aged 22 years, died Friday, August 17. He was employed as clerk in the Baltimore post office, and was studying for the ministry under the Rev. Joseph Fletcher, rector of All Saints' Church, Reisterstown. His funeral took place Monday, August 20th, from All Saints'. Services were conducted by the Rev. C. E. Harding, of Epiphany Chapel. Among the floral designs was a beautiful wreath from the choir of St. John's Church, of which he was an earnest member.

TWO BEAUTIFUL new windows are now being placed in position in the facade of old St. Paul's Church, Baltimore, of which the Rev. Dr. J. S. B. Hodges is rector. One of the windows is the transom over the main door leading into the church, and the other is the large rose window high up in the chancel. The transom window has as center-piece, the glass representation of "The Thorn-Crowned Christ," which was in a window over the chancel of the old church which was destroyed by fire in 1853. This piece of art, which has been admired for its delicate beauty, has quite an eventful history. It was purchased in New York City in the early part of the century by some person who considered it a fitting gift for old St. Paul's. It was duly placed in a window in the chancel, and remained there until the fire which destroyed the church building in 1853. This portion of the window was saved from destruction, and when the present structure was completed, the thorn-crowned head of the Saviour was placed as the central figure in the transom over the main entrance to the church. Now it has received a new setting, and its beauty will be made clearer by the brilliant and artistic surroundings.

The rose window will be a memorial to the family of Mr. J. B. Williams. This window is made up of a central group, representing three angels surrounding the dove, representing the Holy Spirit. Around this group are a number of circular panes. There is harmony of color in the whole window, and an excellent view of it can be had from the interior

of the church or from the opposite side of Charles Street.

Mr. Charles H. Wyatt, one of the members of the vestry of old St. Paul's, stated that the proposed decoration of the interior of the church will not be accomplished this year. It is likely that designs will be decided upon during the coming winter, and that work will be started early next summer. The architectural style of St. Paul's being after the pattern of the basilica at Munich, will lend itself to an effective scheme of decoration.

The rector, the Rev. Dr. Hodges, is expected to return shortly from Nova Scotia, where he has been spending the summer.

#### MILWAUKEE.

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

#### Postponement of the Council.

THE Annual Council has been called for Tuesday, Oct. 9th, at the Cathedral, the postponement from the usual September date being by reason of the Bishop's absence from the city, making it inconvenient for him to be ready at the earlier date.

#### MINNESOTA.

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

**Mr. Officer Goes Abroad—Recovery of Mr. and Mrs. Haupt—Death of Mrs. Geo. H. Mueller—Choir Outing—Service for Wild West Show—Woman's Auxiliary—Re-opening of Seabury.**

THE REV. HARVEY OFFICER, who has had charge of St. Paul's Church, St. Paul, for the past year while the rector, the Rev. Dr. Wright, was abroad, brought his administration to a close Sunday last (12th Sunday after Trinity), in a farewell sermon and special Eucharistic service. From here Mr. Officer proceeds to England, where he will spend several months at Oxford. Upon his return he will join the order of the Holy Cross, at Westminster, Md. The Rev. W. C. Pope has taken charge of St. Philip's (African) Mission until a permanent rector is appointed. Mr. Pope will be assisted in this work by the help of several lay readers.

THE REV. C. E. HAUPT and Mrs. Haupt have sufficiently recovered from the effects of operations to be able to leave St. Luke's Hospital and return to their home. It will be some time, however, before Mr. Haupt will be able to take up active work in the mission field, as the operation has left him physically in a weak condition.

THE REV. THEO. SEDGWICK, the newly appointed rector of St. John the Evangelist, St. Paul, took charge of the affairs of the parish Sept. 1st and held his initial service on the following Sunday.

MRS. GEO. H. MUELLER, wife of the rector of St. Peter's Church, St. Paul, who went to St. Luke's Hospital four weeks ago, for an operation, died Sunday evening, August 26th, at the Hospital, from the effects of the operation. Mr. Mueller had just returned from a burial service when he was hastily summoned to his dying wife's bedside. She was conscious for half an hour after his arrival, then sank into unconsciousness and gradually passed away. Mrs. Mueller bore her terrible sufferings with great patience and Christian fortitude. The burial service took place at St. Peter's Church, Wednesday morning, the Rev. Charles Holmes officiating. The body was then conveyed to Shakopee, Minn., for its final resting place. The vested choir rendered the service chorally in a very effective manner. Members of the vestry and several of the old parishioners acted as pall bearers. Mrs. Mueller was a daughter of the late Hon. M. Scenserbox, of Shakopee, Minn.; a woman endowed with a beautiful Christian character, of a retiring disposition, and greatly beloved by all who came under her gentle and loving influence. She will be sorely missed by all at

St. Peter's, especially those with whom she has been actively engaged in Church work. May her gentle soul rest in peace and may Light perpetual shine upon her.

The sympathy of the parish goes out to the rector in this his hour of sad bereavement. Night and day for the past month, Mr. Mueller has been at his wife's bedside, administering to her comforts, spiritual and temporal.

THE CHOIR BOYS of Gethsemane, Minneapolis, spent a very pleasant week's outing at Brentwood, Lake Minnetonka. They rose at 6, had prayers at 6:20, breakfast at 6:30, rehearsal at 10:30, dinner at 12:30, supper at 6, prayers at 8:50, and retired at 9:50. The behavior of the boys was excellent throughout. Nothing occurred to mar the enjoyment of their annual week's outing.

WHILE THE "Buffalo Bill Wild West Show" was on exhibition at Minneapolis, the Rev. Wm. Wilkinson took advantage of the opportunity to give the employees a talk on the Sunday afternoon. An improvised dry goods box was converted into a pulpit. From this crude rostrum, Mr. Wilkinson spoke to an audience of 1,500 people for fully an hour. Nearly all of the show people were there, though many of them could not understand a word of the English language, and the Sunday crowd at the show swelled the audience to the figure given. There were Indians, cowboys, Cossacks, Russians, Frenchmen, Arabians, Filipinos, Cubans, Hawaiians, etc., in the audience, and it was as large when Mr.

Wilkinson finished as at the commencement of his talk.

He told them several Indian stories, referred to the New Ulm massacre, Bishop Whipple's work among the Indians, and the adventures of Gov. Henry H. Sibley in connection with his sermon. "I do not think that I ever had a more attentive audience," said Mr. Wilkinson after the service.

AT THE annual meeting of the Minneapolis branch of the Woman's Auxiliary at St. Mark's Church on Wednesday of this week, it was expected that addresses would be heard from the Bishops of Minnesota, Kansas, and Kyoto, Japan.

AT SEABURY DIVINITY SCHOOL the summer repairs are over and the old hall will begin another year of life and work on the 29th. The Warden has been spending his summer in the mountains of Colorado. Prof. Wilson is just returning from a restful and helpful trip to England and the Continent. The Rev. Dr. Kedney, the senior member of the faculty, has returned from the East, and is remarkably well for his years. Prof. Camp has found his vacation in his wheel and fishing rod, while Prof. Ten Broeck has been able to run a summer clericus with the aid of his two sons. Bishop Gilbert's library, which was given to Seabury, will increase its books by nearly one thousand volumes. The entering class promises to be of good size, but not equal to the large classes sent out during the last two years.

# ROYAL BAKING POWDER



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The dainty cake,  
The white and flaky tea biscuit,  
The sweet and tender hot griddle cake,  
The light and delicate crust,  
The finely flavored waffle and muffin,  
The crisp and delicious doughnut,  
The white, sweet, nutritious bread and roll,—  
Delightful to the taste and always wholesome.

Royal Baking Powder is made  
from PURE GRAPE CREAM OF  
TARTAR and is absolutely free  
from lime, alum and ammonia.

There are many imitation baking powders, made from alum, mostly sold cheap. Avoid them, as they make the food unwholesome.

**MISSOURI.**

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

**New Chimes at Hannibal.**

AT TRINITY CHURCH, Hannibal, a set of chimes has been presented by Mrs. Helen K. Garth and her daughter, Mrs. R. M. Goodlet, in memory of the husband and father. The inscription is as follows: "These bells are rung in memory of John H. Garth, who entered into rest October 19, 1899. Glory to God in the Highest."

**NEW JERSEY.**

JOHN SCARBOROUGH, D.D., Bishop.

**Death of Rev. L. W. Norton—Choir Outing—Removal of Rev. O. J. Davies—Death of Rev. Dr. Gates and of Mrs. W. W. Bronson.**

THE DEATH of the Rev. Levi Warren Norton, an aged and retired priest of the Diocese, occurred at Bemus Point, N. Y., on Aug. 23rd. Mr. Norton was for some years rector of St. Paul's Church, Rahway. He died in the 63d year of his age.

BISHOP SCARBOROUGH has been a recent sojourner at Point Pleasant, and on Sunday, 26th ult., officiated in the Church of St. Mary's-by-the-Sea.

DURING THE CLOSING days of August, Dr. Carl H. Reed, choirmaster of St. Paul's Church, Chestnut Hill, Philadelphia, had the choir of that parish at the Island House, Island Heights, for their annual outing. Included in the party were a number of young ladies and fourteen choir boys.

CONSIDERABLE SURPRISE and regret is expressed in Haddonfield over the announcement that the Rev. Owen J. Davies, rector of Grace Church, has tendered his resignation of his cure. Mr. Davies has accepted a call to Kenyon College, Gambier, Ohio, where he will fill the chair of Professor of Constitutional History. He will also officiate as chaplain of the college and rector of Harcourt Parish. Mr. Davies graduated from Kenyon College, having been valedictorian in the graduating class of 1891, after which he took a course at Bexley Hall Divinity School. He has been rector of Grace Church over five years, in succession to the late Rev. Gustavus M. Murray, who was made rector *emeritus*. During his residence in charge of the parish, Mr. Davies has made hosts of friends, and has endeared himself to the citizens of the borough irrespective of religious beliefs.

"IN A MOMENT, in the twinkling of an eye," the end of earthly life came to the Rev. George W. Gates, M.D., at Camden, on Tuesday morning, 28th ult. While conversing with a friend at Broadway and Federal St., opposite the Broadway entrance to the home of the Camden Lodge of Elks, he suddenly fell to the ground, and the friend, aided by the colored steward of the Elks, carried him into the Elks' building, where two physicians, hastily summoned, pronounced him dead. The county physician, on being notified, gave a certificate of death from apoplexy, superinduced by the heated weather. Dr. Gates was an honorary member of the Elks, and had acted as chaplain to the Camden Lodge for four years. As soon as his death was announced, the officers of the lodge were notified, and they summoned a funeral director to take charge of the remains. Dr. Gates had no known relative, and was leading a retired life in Camden. He was born in 1822, at Utica, N. Y., and was descended from Revolutionary stock. His father, Joseph Gates, was a recruiting officer during the War of 1812. During the Civil War, Dr. Gates served as chaplain at the army post at Elmira, N. Y. He came to Camden in 1891, where he has since resided.

For the past six months, the Rev. Dr. Gates had been rector of St. Augustine's Church, Camden, a colored congregation, which met in the evening of the day of his

demise (which by a strange coincidence was the black-letter feast day of the great Doctor and Bishop in whose honor the church is named) and passed resolutions suitable to the occasion. Arrangements had been made by Bishop Scarborough for services at Camden and St. Mary's, Burlington, where the interment was to be made; but at a later hour, a telegram was received from a relative at Utica, N. Y., requesting that the remains should be sent there.

On Thursday, 30th ult., in the parlor of the home of Camden Lodge of Elks, encased in a massive quartered oak casket with gold and oxidized silver trimmings, the body of the dead priest, in full clerical robes, was viewed by a large number of people. The name plate, on the lid, bore the inscription:

"Rev. George W. Gates, M.D., LL.D.,  
died August 28, 1900,  
aged 78 years."

At 2 p.m., the service was held, conducted by the Rev. R. G. Hamilton, rector of Christ Church, Palmyra; which being ended, the exercises according to the ritual of the Order of Elks were said by the officers of the lodge, during which Miss Anna Hopper sang "Nearer, my God, to Thee," and "The Holy City." At the conclusion of the service, Mr. William Hopper rendered, as a cornet solo, the Elks' Ode, "Auld Lang Syne." The remains, accompanied by a delegation from the lodge, were taken to Utica, N. Y., where the interment will be made.

ON SUNDAY, 25th ult., the Rev. Edward R. Baxter announced to the congregation his resignation as rector of the Church of Our Saviour, Camden, to take effect September 1st. The matter had not yet been presented to the vestry, but, as was subsequently stated by Mr. Baxter, his action is final. He denies statements made by some of his late parishioners, that the services were too florid, which have been given publicity through the secular press; but ascribes the gradual diminution of attendance on the services to those who were the prime movers for the erection of the new church building, and who dropped away, leaving the smaller portion to sustain the burden. Mr. Baxter had been rector of the parish for ten years past.

THE REV. WILLIAM WHITE BRONSON, who recently resigned the pastoral charge of All Saints' memorial chapel, Fallsington, Pa., by reason of ill health, after 19 years of service, went early in the summer, with Mrs. Bronson, to Atlantic City for the season. For some time past, Mrs. Bronson had been ill with pneumonia; heart failure supervened on the 29th ult., which had a fatal termination on the following day. The remains were sent to Philadelphia, where the services and interment took place on Saturday noon, 1st inst, at old St. Peter's Church. Mrs. Bronson was in her 85th year.

**OHIO.**

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

**New Arrangements and Gifts for Kenyon College.**

NEW ARRANGEMENTS at Kenyon College include the appointment of the Rev. George F. Smythe, D.D., now rector of Trinity Church, Bridgewater, Mass., as professor of Latin, and the Rev. Owen J. Davies, now of Haddonfield, N. J., as Chaplain of the College and rector of Harcourt Parish, Gambier. William Peters Reeves, Ph.D. (Johns Hopkins), lately Professor of English in the University of Iowa, has been appointed McIlvaine Professor of the English Language and Literature.

James P. Stephens, Esq., of Trenton, N. J., who has made other generous gifts to Kenyon, has deeded a piece of business property worth between \$10,000 and \$15,000, to establish the James P. Stephens Library Fund; and Samuel Mather, Esq., of Cleveland, a

member of the Board of Trustees, and a constant donor to all Church institutions, has promised to give the College \$10,000 for every \$15,000 raised from other sources for the permanent Endowment.

**QUINCY.**

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

THE BISHOP has been at the seashore during July and August, finding much comfort in the change but not gaining much in strength. Several new clergy have been recently added to the list, and two have removed. The Trustees of Funds and Property have just received \$1,000 for the Endowment, from an aged Churchwoman who had before given a like sum to that fund. It now amounts to over ten thousand dollars. Two members of the Standing Committee have been very ill—Dr. Sweet while visiting in the East, and Mr. S. W. Grubb in Galesburg. Both are recovering. At Grace Church, Galesburg, extensive repairs and changes are going on, services being for a time supplied (in English) at St. John's Swedish Church. A Swedish mission has been established at Galva, making three congregations of Swedes now in the Diocese. If the needed money could be had a great work among these people might be done.

C. W. L.

**SPRINGFIELD.**

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

C. R. HALE, D.D., LL.D., Bp. Coadj.

**Return of Bishop Hale.**

THE BISHOP of CAIRO is in much improved health and expects to sail from Southampton for this country by the steamer *New York* of the American Line on September 8th.

**WASHINGTON.**

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

**Death of Rev. T. O. Tongue—Hospital Work—Colored Mission.**

IT IS WITH REGRET we record the demise at the age of 62, of the Rev. Thomas O. Tongue, a well known Washington divine, who passed away on Saturday, 25th ult., at his home on

**Friend's Help.**

ST. PAUL PARK INCIDENT.

"After drinking a cup and a half of coffee once a day I always felt languid and dull, having no ambition to get to my morning duties. Then in about an hour or so a weak, nervous derangement of the heart and stomach would come over me with such force I would frequently have to lie down.

"At other times I had severe headaches; stomach finally became affected and digestion so impaired that I had serious chronic dyspepsia and constipation. Mrs. H. A. Hober, for many years State president of the W. C. T. U., a personal friend, told me she had been greatly benefitted by quitting coffee and using Postum Food Coffee; she was troubled for years with asthma. She said it was no cross to quit coffee when she found she could have as delicious an article as Postum Food Coffee.

"Another lady, Mrs. Mary Baker, of Red Wing, Minn., had been troubled with chronic dyspepsia for years and found immediate relief on ceasing coffee and beginning Postum Food Coffee twice a day. She was wholly cured. Mrs. Judge Stocker of Minneapolis told me that Postum Food Coffee was a God-send to her, her heart trouble having been relieved after leaving off coffee and taking Postum Food Coffee.

"So many such cases came to my notice that I concluded coffee was the cause of my trouble and I quit and took up Postum. I am more than pleased to say that my days of trouble have disappeared. I am well and happy." Mrs. Mary Harrington, St. Paul Park, Minn.

East Capitol Street, after an illness extending over two years. Mr. Tongue was born in Calvert Co., Md., in 1838, and served the early years of his career in that State. He had a charge in Durham parish, Charles County, whence he was called in 1888 to Grace Church, Georgetown. After remaining there for three years he accepted the call to Grace Church, South Washington, when he found the affairs of that congregation in a most deplorable condition. Being an ardent Church worker, he set about rebuilding the church, and getting together the scattered worshippers. After two and a half years of labor, he had the satisfaction of seeing the church upon a sound financial basis, with a large congregation, which is still well kept together under the present rector, the Rev. Charles F. Sontag.

While engaged in that work at South Washington, Mr. Tongue was laying the foundation for the Church of the Advent in Le Droit Park, where he then resided. Seeing the great need of a church in that locality, he used the parlors of his home as a place of worship. Starting with a few members, the church grew until at length the present structure was built, and the work there is being successfully carried on by the Rev. Edward M. Mott. Mr. Tongue leaves a widow and family of seven to mourn their loss. His eldest son is in the ministry.

The interment took place in Rock Creek Cemetery. The Rev. Messrs. C. E. Buck, C. F. Sontag, W. T. Snyder, and G. F. Peter, officiating. Many others of the clergy were present to pay the last tribute of respect to their departed brother.

THE MANAGERS of the Episcopal Eye, Ear, and Throat Hospital have taken the opportunity during the slack part of the year, of having all the bedsteads repainted, and a thorough cleansing throughout effected. The Dispensary work has been quite heavy. The different parishes in the city take charge of the Hospital for one month. During August it was in the joint charge of Christ Church, Navy Yard, and the Good Shepherd. The last Sunday in October has been appointed the annual Hospital Sunday, when the offerings from all the churches are devoted to this deserving charity, and on the Saturday previous, contributions of every description are gladly received by any of the Board of Managers. The chaplain, Rev. Caleb R. Stetson, holds short services every Friday afternoon, during the winter, much to the comfort and pleasure of the patients.

THE SUNDAY SCHOOL of St. Mary's (colored) has been carried on all through August by Sister Kathleen, in spite of the intense heat, assisted by two of the older girls. They had an attractive little open air service in the chapel grounds, singing their hymns most heartily. The rector, Rev. O. L. Mitchell, is taking his vacation in the Catskills.

CANADA.

News of the Dioceses.

Diocese of Toronto.

IT HAS been arranged to hold a conference of the Archdeaconry of York, at Barrie, Sept. 25th and 26th. There will be a Quiet Hour after morning prayer on the first day. It is hoped that the Bishop of Algoma will be present at the missionary meeting in the evening. Systematic and Proportionate Giving, and Christian Science, are among the subjects to be discussed. The names on the programme include some of the best known clergymen and laymen in the Diocese.

Diocese of Huron.

A NEW PARSONAGE is being built in the parish of Thamesford, and a large part of the money has been subscribed. St. Helen's Church was closed for a short time during the summer.

The  
Gold Medal  
of the  
Paris Exposition - 1900  
awarded to  
Mellin's Food

THE NEW parish of All Saints, London, which has been recently separated from Memorial Church, has had its first rector appointed in the Rev. J. T. Kerrin, at present rector of the church at Mitchell.

Diocese of New Westminster.

THE CHURCH of St. Barnabas, New Westminster, has been again enlarged and improved lately by the addition of a new chancel. The church is now entirely free from debt and is to be consecrated in October.

Diocese of Nova Scotia.

THE AUGUST MEETING of the Deanery of St. George was held in St. James' Church, Melford. The rural dean and a number of the clergy were present. The next meeting will be held Oct. 30th and 31st.

Diocese of Ottawa.

THE ARCHDEACON of Ottawa preached at the reopening of St. Mark's Church, Pakenham, Aug. 12th. The building had been closed for improvements for three months. A new transept and tower with spire have been added. The rectory has also been well repaired.

Diocese of Montreal.

SO MANY of the clergy are away on their holidays that visiting strangers have filled many of the city pulpits during the month of August. The Rev. R. Graham, of Cincinnati, and the Rev. M. O. Smith, of Nashotah, were among those who kindly gave their services on Sunday, Aug. 26th, the former preaching at St. George's Church, and the latter at St. James the Apostle.

Diocese of Quebec.

AN ORDINATION is to be held by the Bishop of Ottawa, acting under commission from the Bishop of Quebec, at St. Matthew's Church, Quebec, on St. Matthew's Day, when Mr. H. Hamilton, the Bishop of Ottawa's son, will be ordained deacon. The same day is the forty-third anniversary of the Bishop of Ottawa's own ordination to the diaconate. Mr. Hamilton will be assistant curate at St. Matthew's, the church where his father spent so many years as the revered rector of that large congregation.

BISHOP HALL, of Vermont, will preach at evensong on the first day of the Bishop of Quebec's visitation of the clergy at Bishop's College, Lennoxville, Sept. 4th.

TROUBLE OF REFORMED EPISCOPALIANS.

THAT secession does not promptly terminate the troubles of the Reformed Episcopalian, appears from the following extracts

from a letter in *The Episcopal Recorder* (Ref. Epis.):

Dear Editor—Once more we have learned of a clergyman leaving the ranks of the Reformed Episcopal Church and seeking entrance to the Protestant Episcopal Church. What does it mean? Why, it means that he and those who have preceded him were never with us; that they were never real Reformed Episcopalians. No one who is a sincere Reformed Episcopalian can ever return to the old Church. When I left the Church I left it for good, and if the Reformed Episcopal Church were to go out of existence to-day, I could not honestly go back. I would be obliged to seek a home among those evangelical denominations which differ from us only in non-essentials. I did not leave the Protestant Episcopal Church because there was a Reformed Episcopal Church, but because I did not believe in the Priesthood, in Apostolic Succession, in Baptismal Regeneration, or in any of the Romish doctrines that are so plainly and clearly taught in that Church. I therefore had to break away; I could not do otherwise. The man that can subscribe to the Protestant Episcopal Church has no right in the Reformed Episcopal Church, and the man who can subscribe to the Reformed Episcopal Church has no right in the Protestant Episcopal Church. I claim that the man who can come into the Reformed Episcopal Church, go through its seminary, receive its ordination vows, and preach from its pulpit, and then seek admission to the Protestant Episcopal Church, either does not know his own mind, or is dishonest. . . .

I believe the time has come when our Church must undergo a sifting. We have let down the bars to Protestant Episcopalians too low. We smother the vital points of difference between the two Churches because we don't want to lose any Episcopalians. Many of these we win without converting, to the

Use  
Pearline  
ONCE -  
ALWAYS

harm of those who are converted to the doctrines and ritual of the Reformed Episcopal Church.

Filled with righteous indignation, I desire to enter my protest against all compromises for the purpose of winning over those Protestant Episcopalians who are more harm to us than good. The Protestant Episcopalians that we want are those who must leave the Protestant Episcopal Church, not because there is a Reformed Episcopal Church, but because they cannot honestly and conscientiously remain in that Church, *and must go somewhere else*. Such people will do us good; the others—NEVER.

Hoping you will sign my name in large type, I remain, yours in the Reformed Episcopal Church,  
H. MEDLEY PRICE.

#### MRS. GLADSTONE'S CHARITY.

A POOR old woman at Hawarden, living alone in her tiny cottage, has more than once poured out her heart to me as to the hard times in the past when all her children were young and her husband "laid up" with rheumatism. These cottagers were proud with the fine pride—more often found in the north than in the south—that refuses to make its wants known so long as a crust remains in the cupboard, and no one in Hawarden was allowed to know how starved and how cold that mother and her children were, day after day, through the grim winter.

No neighbor dared offer help, knowing it would be refused. But Mrs. Gladstone heard of it at church one Sunday morning. Instead of going home, she went straightway into the cottage, where the wolf had penetrated further than the door. In the small kitchen the mother and her nine starvelings sat round a Sunday dinner of a small potato pie.

"I have come to see how the patient is," the beautiful visitor explained, and said not a word about her real errand. Up the dark steps she went, sat by the poor man's side for a few minutes, and then came down again where, respectfully, the hollow-cheeked youngsters were waiting to begin their meal after the lady from the castle had left. "But mayn't I have a little of that pie with you?" Mrs. Gladstone asked. "It smells so good, and I had breakfast very early." In a few minutes everybody felt at ease, and guest and hostess and hungry bairns alike were cheerily dining together.

An hour later a roasted joint and a large hamper of food was quietly left at the cottage door, with a note from Mrs. Gladstone, saying that as she had made her lunch at the cottage it was only fair that now the cottagers should give her the pleasure of sharing her home lunch also. And next morning work was found for the older children, and the mother was asked to do some sewing, and the patient in the small attic ate strengthening invalid-food henceforth, and never a word was said about it all when Mrs. Gladstone came and sat by the little kitchen fire and chatted "as if she was one of us," and that cottage knew no more of gnawing hunger and limbs too thinly clad shivering by the cold hearth. And as in this case so it was in unnumbered ones, all through Mrs. Gladstone's beautiful life. Here and there an instance may come to light, as did the above, by a mere chance, from an overflowing heart. The rest will never be known, and are chronicled only in the Book of Gold kept by the Recording Angel.—"One Who Knew Her," in the *Westminster Gazette*.

#### WHY NOT REMAIN?

A NUMBER of persons in a few churches from old habit or sentiment, still leave the church before the service is ended. They go out during the prayer of the Church Militant. The Prayer Book allows of our having what is called the ante-comunion service and stopping after that prayer. But there is no

rubric in the Prayer Book that directs persons to retire in the middle of the service when the whole of it is said.

There are four separate grounds why this practice is undesirable. First, the Catholic ground, that if our Lord is really present under the forms of bread and wine, this would be saying our Lord is coming, therefore I am going, which no one who believes could be induced to do. The second is the Protestant view, that it is a memorial; and if this service is a mere memorial, then those who leave refuse to offer that memorial to Him. The Bible shows plainly that this service our Blessed Lord instituted, and so to leave this service is to deliberately ignore the teaching of all Christians, Catholic and Protestant. Therefore those who do this, judging from their actions one is compelled to conclude that they do not believe in the teaching of the Church or Bible. The third ground is that it is inconsistent with mere natural religion. A person contemplating nature and realizing that there is a God and that He is to be worshipped, would not leave until the worship was over, even if they attended that worship in a heathen Pagoda. The fourth ground is that it is inconsistent with a proper regard for our fellowmen, if a person attends the church because it elevates and helps mankind, though they may not believe its teachings, would not needlessly disturb the prayers of others by leaving in the midst of a prayer.

Thus the practice is inconsistent with any religion, Catholic, Protestant, or natural, and with any respect for the feelings and devotions of others, and shows a selfishness that has lost all the finer feelings of courtesy. The sermon being over, these persons take no interest in worship; therefore they leave.—*American Churchman*.

#### LACK OF MISSIONARY SPIRIT.

FROM every point of view the failure of city Churchmen to minister to their country brethren by taking the Church to out-of-the-way places through the system of lay readers, or St. Andrew's Brotherhood, or other organized methods, says *Church Bells* (West Missouri), has been a mistake.

Not only have we lost the nucleus for a congregation that at one time or another has existed in almost every village, but also all the multitudes that would have been added to them, had we been wise enough to plant and nourish missions before the ground was prepared and our constituency alienated. Because a person finds himself to be one of only two or three representatives of the Church in a community, he is not justified in transferring his allegiance. Let him rather constitute himself a missionary in the establishment of Sunday afternoon lay service, distribute Prayer Books and tracts in which the claims and ways of the Church are explained; keep the fire of holy zeal burning until the Bishop shall be able to give you at least, the occasional visits of a clergyman.

#### BUILDING UP OF A CONGREGATION.

IF THE CHURCH is to grow, every member of it must realize that he is a missionary. There should be an intense conviction in every communicant's heart, that he has a mission to bring others into Christ's kingdom. If he has a true experience of religion and knows what it is to have Christ in his heart, his heart will burn with the desire to have others experience the same blessedness. He will be on the lookout for souls, pray for them, seek to win them. He will watch to say some word when opportunity comes, draw the conversation to religious topics, invite to the Church services, go after persons to bring them thither, and be ever ready to furnish books or tracts to enquirers. How many of our Church people are filled with this zeal for souls, and labor and pray to bring them fo

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## Cream of Wheat

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Christ? Always have some one or two persons to remember at every Eucharist. The sectarians are far more zealous than we. If the Church is to grow every man and woman and child must be an active laborer in the vineyard. It is for Christ we are working, and every one that brings in a brother, will do much towards the covering of his own sins. Do not leave it for the clergy to work, you must not do this. The believers now, as of old, must go forth in the power of their divine sonship and of the Holy Ghost, and bear witness what great things God has done for their souls. Speak up for Jesus and speak out for Him.—*American Churchman*.

#### WHEN THE BIRDS WAKE UP.

AN ENTHUSIASTIC ornithologist has amused himself by investigating the question at what hour in summer the commonest small birds wake up and sing. He says: "The greenfinch is the earliest riser, as it pipes as early as half-past one in the morning. At about half-past two the blackcap begins, and the quail apparently wake up half an hour later. It is nearly four o'clock and the sun is well above the horizon before the real songster appears in the person of the blackbird. He is heard half an hour before the thrush,

## Dr. Talks of Food.

PRES. OF BOARD OF HEALTH.

"What shall I eat?" is the daily inquiry the physician is met with. I do not hesitate to say that in my judgment, a large percentage of disease is caused by poorly selected and improperly prepared food. My personal experience with the fully cooked food, known as Grape-Nuts, enables me to speak freely on its merits.

"From overwork, I suffered several years with malnutrition, palpitation of the heart, and loss of sleep. Last summer I was led to experiment personally with the new food, which I used in conjunction with good rich cow's milk. In a short time after I commenced its use, the disagreeable symptoms disappeared, my heart's action became steady and normal, the functions of the stomach were properly carried out, and I again slept as soundly and as well as in my youth.

"I look upon Grape-Nuts as a perfect food, and no one can gainsay but that it has a most prominent place in a rational, scientific system of feeding. Any one who uses this food will soon be convinced of the soundness of the principle upon which it is manufactured and may thereby know the facts as to its true worth." W. B. Conway, M. D., Pres. Athens, Ga., Board of Health.

and the chirp of the robin begins about the same length of time before that of the wren. Finally the house sparrow and the tom-tit occupy the last place upon the list. This investigation has altogether ruined the lark's reputation for early rising. That much celebrated bird is quite a sluggard, as it does not rise till long after chaffinches, linnets and a number of hedgerow birds have been up and about for some time."—Standard.

SOME SUGGESTIONS FOR MR. YOUNG-POP.

The London Telegraph prints the following christening yarns, naming a clergyman's son as voucher for their authenticity:

"My father was baptizing a boy of 6 years of age. The names given were Benjamin Joseph. After the ceremony he said to the boy: 'You have two very good names, and you ought to be a good boy; how did you come by them?' 'Please, sir,' said the boy, 'we was twins, and the other died.'"

As if this were not enough, he adds the forthcoming: "At Ramsbury Manor there once resided a poulterer's family of the name of Duck. The third son was to be christened, and the mother wanted the name to be William. Just before starting to church the nurse ran upstairs to the father, who was laid up with gout, to tell him they were off. 'What be going to call un, nurse?' 'Missis says it's to be William,' was the reply. 'William be blowed,' said the invalid. 'Call un plain Bill.' In accordance with these laconic instructions the nurse gave the name of Plain-bill to the clergyman."

BOOK SCORCHERS.

THOSE of our readers who know how much wholesome fun and profit there may be in sensible bicycle-riding, says the editor of St. Nicholas, are also aware that there is a class of riders known by the slang name "scorchers." Frank R. Stockton recently applied the word to those readers whose idea of literary accomplishment is to run through as many books as possible in as little time as may be, and to keep up this task as long as they can.

There is no truth in the report that the Sultan of Turkey or any other potentate has offered a purse of gold pieces and a priceless ruby ring to the boy or girl who shall read the most books in the shortest time, and with the least idea of what they contain. Neither has any university or other learned institution given notice that it will present to such misled young people the degree of B. S.—"Book Scorcher." The real B. S. degree is given for acquirements of a different sort, and means Bachelor of Science, as you know.

The pages of a good book should be considered as ore from a gold mine—to be carefully examined until every little nugget is found and secured.

THE PRAYER OF THE APOTHECARY.

O THOU most righteous Lord God of Sabbath by the five holy wounds of Thy beloved Son our Saviour Jesus Christ, stand by me in my anguish and my want. Forgive me my sins and my shortcomings; Show me Thy mercy and Thy tenderness, and fortify me with patience and humbleness of heart; Deliver me from all sinful lust. In Thy hands I place body and soul. Protect me, O Lord, also my children and wife. Thee we honor and praise. O let Thine ears consider well the voice of our complaint. Let Thine eye rest upon us at all times. Be not far from us in our suffering. Keep us O Lord in all eternity. Amen.

LETTING OTHER PEOPLE'S SINS ALONE.

ONE ought to have a keener eye for his own faults than for his neighbor's. The three

- ARMSTRONG & McKELVY Pittsburgh.
- BEYMER-BAUMAN Pittsburgh.
- DAVIS-CHAMBERS Pittsburgh.
- FAHNESTOCK Pittsburgh.
- ANCHOR } Cincinnati.
- ECKSTEIN }
- ATLANTIC }
- BRADLEY }
- BROOKLYN } New York.
- JEWETT }
- ULSTER }
- UNION }
- SOUTHERN } Chicago.
- SHIPMAN }
- COLLIER }
- MISSOURI } St. Louis.
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WOMAN CLINGS TO HOPE.

Bishop Wilmer, of Alabama, used to tell this story: "I wanted deaconesses for Church work and undertook to persuade a very estimable old maiden lady to take up the work. To my surprise she strenuously refused, and when I urged her to give me a reason why she should not, she replied: 'I might get married.'

"Madam," said I, 'at what time of life do women give up that hope?'

"The reply was: 'I do not know. I am only eighty.'"—Los Angeles Times.

"VOLTAIRE'S PREDICTION," says the Universalist Leader of Boston and Chicago, "was,

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B. T. Babbitt, New York.

in substance, that by the end of the nineteenth Century Christianity would have ceased to exist—that its churches would be deserted, its faith discarded, its altars solitary, and as a religion its influence would have passed entirely away. We are now in the last decade of that century, and, passing over the interesting fact that the house in Geneva which Voltaire occupied when he indulged himself and amused others by this prophecy, is now used as a Bible depository, we may ask, 'How stand the facts?' What answer has the century made to Voltaire's prediction? It is a large question to dismiss in a few sentences, but we venture the assertion that at no former period in its history has Christianity been more powerful, active, and aggressive than in the last fifty years; and now, as we approach the end of the period marked for its dissolution, we witness, instead of the predicted ruins of a fallen religion, abundant and convincing testimony to the splendid fact of its unrivaled supremacy in human affairs. That supremacy cannot be successfully disputed. Christianity is to-day in possession of the civilized and influential nations of the world."

THE minister whose sermons are made up merely of flowers of rhetoric, sprigs of quotation, sweet fancy and perfumed commonplaces is, consciously or unconsciously, posing in the pulpit. His literary charlotte ruses, sweet froth on a spongy, pulpy base, never helped a human soul; they give neither strength nor inspiration. If the mind and the heart of the preacher were really thrilled with the greatness and simplicity of religion, he would week by week apply the ringing truths of his faith to the vital problems of daily living. The test of a strong, simple sermon is results—not the Sunday praise of his auditors, but their bettered lives during the week. People who pray on their knees on Sunday and prey on their neighbors on Monday need simplicity in their faith.—*William George Jordan.*

THE story of the struggle of the Church in the West is, it may be very truly said, the story of a great tragedy on the part of clergy and people, but it is through successive tragedies that men do arrive and attain, after all. The hem of the garment of Progress is dabbled with the blood of men who have made way for her by the giving up of the treasure of their hearts in order that they could facilitate her advance. In that deluge of men which has rolled ever Westward over the prairies, crept up the long slopes of the Rocky Mountains, finally beating over them in mighty waves to fall in thunderous surges of inundation on the other side, those who have led the way on the crest of the waves have been beaten into human spray, and, having so smoothed the path, are cast aside.—*REV. CYRUS TOWNSEND BRADY, in the August Ladies' Home Journal.*

IT WAS A WISE pastor who started to build a new and much-needed house of worship in spite of the fact that his congregation was weak and growing weaker. "If we are going to die at all," said he, "it is better that we should die a-kicking." The language is not elegant, but it goes straight to the point. Very often it is the fact that the effort to do something arrests a downward tendency, and begets fresh hope. We know a congregation that has had a great history, and is still relatively strong and influential, but that is falling to pieces chiefly because it lacks aggressiveness. If it could be set to work on some specific and worthy object, the effect would be instant and most beneficent.—*Christian Advocate.*

CONCERNING the report in circulation that the grand Llama of Thibet has issued an edict proclaiming religious liberty, and repealing

the strict laws prescribing death to any white man who entered his dominions without permission, the *Pacific Advocate* says: "If this report proves true, the last closed door on the round globe has been opened to admit the gospel. At the beginning of the century the missionary of the cross faced closed doors in every direction. It will be a happy thing if at its close there shall be open doors everywhere."

GERTRUDE HOUSE is one of the most successful examples of a combination kindergarten training-school and housekeeping in Chicago. The place is really a self-governing club-house, in which education for kindergarten work goes on every day. Under the same roof there the teachers and students carry on their mental preparations and find a congenial home.

In his *Lighter Moments*, the late Bishop Walsham How tells of a lady, a great admirer of a certain preacher, who took Bishop Magee with her to hear him, and asked afterward what he thought of the sermon. "It was very long," the Bishop said. "Yes," said the lady, "but there was a saint in the pulpit." "And a martyr in the pew," rejoined the Bishop.—*The Argonaut.*

A CHRISTIAN of the first or second century would not have understood a Sunday in which, whatever else might be done, the Holy Communion was omitted; and this great duty is best complied with as early in the day as possible. Those who begin their Sundays with the Holy Communion know one of the deepest meanings of that promise, "They that seek Me early shall find Me."—*Canon Liddon.*

COLOSSAL crosses are to be erected this year on nineteen mountain peaks of Italy to commemorate the nineteenth century of the Christian era. A religious society will have charge of the matter. The crosses will be cut from granite, marble, or whatever stone characterizes each region, and will bear an inscription.

THE largest flower in the world is found in Sumatra. It is as big as the wheel of a carriage, and it has five oval, creamy-white petals with a centre of violet. It weighs about 15 pounds, and will hold two buckets of water. It has a long, long name that nobody wants to know.

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