

The Living Church

VOL. XXV.

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No. 15

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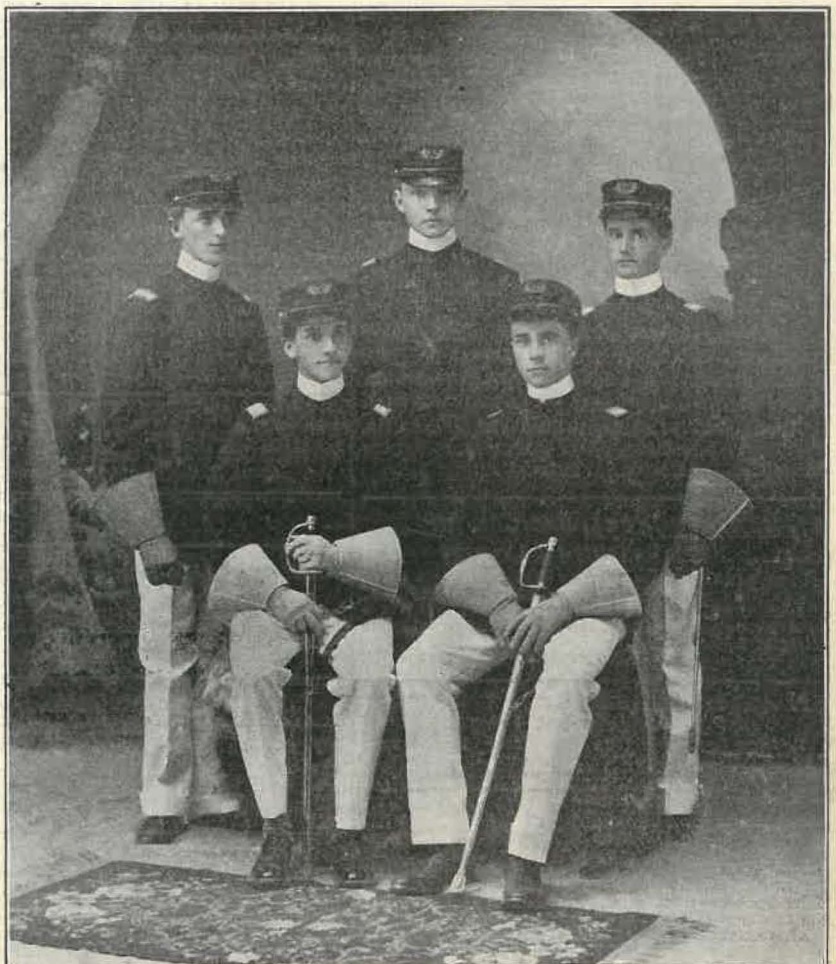
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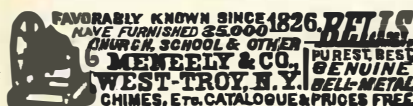


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The Magazines

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ing glimpse of the fine city of Buffalo will
enjoy the charming sketch of Buffalo from
the Housekeeper's Point of View in *Good
Housekeeping* for August. This is from the
pen of Julia Ditto Young, poet and novelist,
and is handsomely illustrated. A woman tru-
ant officer, or attendance officer, who is the
moral guardian and guide of thousands of
boys in New York City, contributes as fascinat-
ing an article as it is helpful, on *Refrac-
tory Boys*, to this issue of *Good Housekeep-
ing*. This woman is Mrs. M. E. R. Alger,
whose portrait appears with her article.
Summer Cottage Work Made Easy is a timely
and readable sketch. Mrs. Margaret E.
Sangster writes of *The Servant as a Friend*.
There is a lively story, an illustrated de-
scription of a model kitchen, a series of Sun-
day dinners served in various parts of the
United States, and a rich supply of cooking
recipes.

THE AUGUST *Forum* opens with an article
by Mr. Albert Watkins on "The Failure of
the Two-Party System." It points out the
advantages of the system of groups, which is
a characteristic of German politics. Mr. F.
W. Clarke shows the significance of "The Gov-
ernment Exhibit at Buffalo." The lessons of
"The President's Tour" are discussed by Mr.
Henry Litchfield West, who was among the
journalists included in the party of distin-
guished tourists. Another Washington corre-
spondent, Mr. Francis E. Leupp, reveals some
serious "Defects in Our Pension System," with
striking illustrations of these abuses. Mr.
Henry Gannett warns against certain com-
mon "Statistical Blunders." In a paper en-
titled "The American Workman's 'Golden
Age'" Mr. W. J. Ghent makes it plain, from
the testimony of contemporary authorities at
various periods, that it is a mistake to sup-
pose that the condition of workingmen in
this country has been undergoing a process
of deterioration. Mr. Charles A. Conant's
article on "The Uses of Speculation" clears
up some of the popular misunderstandings of
the operations of the Stock Exchange. The
functions of "The Spanish Treaty Claims
Commission" are set forth by Mr. J. I. Rodi-
guez, who challenges its constitution of itself
into a court of common law. "Pacification
by Arson" is the title of an anonymous pro-
test against the recent farm-burnings in
South Africa. Prof. J. H. Gore shows the
connection between "The Metric System and
International Commerce." The question "Is
the Actor Illiterate?" is answered by Mr.
Stuart Robson. Prof. W. P. Trent contrib-
utes an appreciation of the character and
writings of the late Prof. Moses Coit Tyler.

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Holiday Number, profuse in illustrations,
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ing pages picture the possibilities of New
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Van Rensselaer writes with downright affec-
tion of the city she was born in, and has
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life. In sounding the praises of "Midsum-
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ing, as the poet Thomson was, in his lauda-
tion of early rising; for it has long been her

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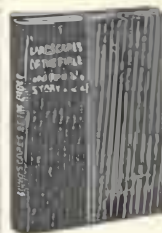


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practice to be one of the latest to leave the
city, every year, and one of the first to re-
turn. Her accomplished pen, and the no less
skilful pencils of Hambridge, Clinedinst, and
Williams, contributing five full-page and
many smaller illustrations in elucidation of
the text, certainly make out a strong case
for New York as a summer city—if the mer-
cury did touch ninety-nine this July. Of
seasonable interest, also, are Lee Bacon's
paper on "Venice Gardens," with decorative
drawings by Henry McCarter; "A Venetian
Garden," by H. G. Dwight—a graceful poem,
with decorations by Alfred Brennan; and "In
City Pent," a characteristic sonnet by Wil-
liam Watson, with decorations by McCarter.
Mrs. Anna Lea Merritt, the artist, writes
amusingly of her experiences in an old Eng-
lish hamlet with "A Half-Time Boy and a
Goat." Some vivid pen-pictures of the reign
of the Commune in Paris thirty years ago
are contributed by William Trant, with a re-
ply by Archibald Forbes and a rejoinder by
Mr. Trant, who holds that the Communards
have been accused of crimes they never com-
mitted. "Impressions of India," in Bishop
Potter's series on "The East of To-day and
To-morrow," emphasizes the element of mys-
tery in the life and thought of Edward VII's
Asiatic subjects, and the difficulty of making
converts to Christianity. "America's Agri-
cultural Regeneration of Russia," by Alexan-
der H. Ford, is a timely contribution to cur-
rent economics, treating incidentally of the
great subject of American skill in organiza-
tion, and the striving for commercial devel-
opment and expansion, which are impressing
the outside world to-day as never before.
President Harper, of Chicago University,
writes hopefully of "Alleged Lux among
College Students," Prof. Brander Matthews
drops a hint to reformers (he is one of them
himself) on "The Simplification of English
Spelling." Many other articles of interest
complete the number.

The Living Church

VOL. XXV.

MILWAUKEE AND CHICAGO, AUGUST 10, 1901.

No. 15

Notes From a Belfry.

MY DEAR LIVING CHURCH: Some weeks since I told you about the tribulations of Mr. Prochorus Epaphras. He has since honored me with a letter, which I beg you to print. It is as follows:

"MY DEAR FRIEND IN THE BELFRY:—You made me very happy by your remarks about my name. Just think of the years, very long ones though not many, in which I have been called Prochorus Epaphras, and think also of the years to come in which my suffering will continue if my name is not changed. I have many friends who love me, but they call me Prochorus Epaphras. I have some enemies, mostly of the Italian colony, and they call me Prochorus Epaphras. Then there are others who worry me by saying that as long as I am Prochorus Epaphras, they think I had better be called Prochorus Epaphras. But I am *not* Prochorus Epaphras except in name, and I want another name. I cannot stand it much longer. Any name almost would please me better than Prochorus Epaphras, and I am not willing to compromise by dropping Prochorus. Epaphras is spoiled by the company it has kept so long, and people would always be forgetting to drop Prochorus. I wish that clergyman had been my christener of whom I have heard the story that when he said, 'Name this child' the sponsors replied 'Thomas Jefferson Alexander Hamilton;' and he exclaimed 'Pshaw! John, I baptize thee,' etc.

"Now what is a poor fellow with such a name as Prochorus Epaphras to do? To my friends who love it I would say that a Prochorus Epaphras with any other name would smell as sweet; and after a while much sweeter. The new name would have the fragrance of description, and not of caricature. It appears to me that I can only throw myself on the sympathies of your profession (not one of whom, however, has any personal experience of the name Prochorus Epaphras), *THE LIVING CHURCH* (which has just now absorbed the *American Churchman*), the *Churchman*, the *Southern Churchman*, and the new *Catholic Witness*, of San Francisco,—yes, I appeal to them to take up my cause. In much affliction,

"Your obedient servant,

"PROCHORUS EPAPHRAS."

SPEAKING of a change of name for poor Prochorus Epaphras naturally leads one to think of a change of name for the equally afflicted P. E. Church. I have given many hours of thought to the subject up here in this belfry; and bear with me a little, while I take up my parable.

This is a worshipping Church. Where do our offices of devotion mention the P. E. Church? This is a praising and praying Church. Do we ever say P. E. in our hymns, canticles, *Te Deum*, *glorias*, *kyries*, prayers? This is a Church which holds and uses the Catholic creeds. Do they train us to say P. E.? Is the name found in Baptism, Confession, Absolution, Confirmation, Matrimony, Ordination, Holy Communion, Sick-ness, Burial? The Promise of Conformity in the Consecration of Bishops does mention the name, but in the act of ordination it is said: "Receive the Holy Ghost for the Office and Work of a Bishop in *the Church of God*," etc. This is not a sixteenth century Church; it belongs to the immemorial ages. The nomenclature of a period does not apply to a Church which covers all periods. This is a Church of Christ, and is presumed to be governed by Christian charity and to love all who love Christ. How, then, shall a name be fastened upon her which is the label of hate, intolerance, and persecution? That all sides fought like devils in their war of religion, I admit; but why perpetuate a war cry by inscribing it on the very frontlets of the Church? In the name of charity and Christ, let it disappear.

But if the offices of the Prayer Book do not so much as name this name (one instance excepted), what have the creeds to say positively? The Apostles' says, "I believe in the holy Catholic Church." The Nicene says, "And I believe

one Catholic and Apostolic Church." I confess that this testimony of the creeds settles the case for me. To drop, disuse, and utterly do away with the name P. E. is a matter which involves the integrity of the Faith. At present we profess in the creeds what we do not practise on the title-page. We dishonor the name we "believe," and honor a name which was an accident, has ever been a reproach, and is now an insufferable burden. To your creeds, O Israel, to your creeds!

THE QUESTION of doing away with a name (do not say *old*, for P. E. has been only a little over one century in existence), is rendered more difficult by the question of a substitute. I have spread out before me all the suggestions which have been made, and have not remained very content with any one of them. Most of them kill themselves outright. Of course, every name will be objected to by someone—you know that there are men whose only hope of achieving fame is to earn it by kicking; but there is one name which seems to me on the whole to stand out among them all as least free from objection. It is eminently descriptive from the point of view of an intelligent Churchman, and in ten years would be so recognized by all the people. I remember when Dr. Bolles was rector of the Advent, Boston, that he issued a pamphlet arguing for a change of name from P. E. to AMERICAN CATHOLIC. The dear old Doctor was in advance of his times, but he made a good prophetic choice.

1. If it were submitted to the General Convention, whether there is any relation between the Catholic Church of the creeds and the P. E. Church, an affirmative answer would be returned with practical unanimity. Should a second proposition be advanced; What is that relation? a shout would go up, Identity! Then this Church is identical with the Church of the creeds; not exclusively identical, but identical all the same. Well, then, THIS CHURCH IS CATHOLIC! Why call it Protestant Episcopal?

2. If one should ask the General Convention whether this Church professes the Catholic creeds, the reply would be affirmative. The Catholic polity? Yes. The Catholic episcopate? Yes. The other orders? Yes. The Catholic scriptures? Yes. The Catholic atmosphere? Yes. Well, then THIS CHURCH IS CATHOLIC! Why call it Protestant Episcopal?

3. If we should ask the Bishops of the Lambeth Conference to describe themselves, they have already said, "We, Bishops of Christ's Holy Catholic Church . . . do here solemnly record our conviction," etc. Then the CHURCH IS CATHOLIC. Why call it Protestant Episcopal?

4. The Catholic Church is One—a homogeneous whole, not separable by any human action. But this was not inconsistent with a certain geographical distinction which appeared in the time of the Apostles. There was the Church in Ephesus, in Smyrna, in Pergamos, in Thyatira, in Sardis, in Philadelphia, in Laodicea (Rev. version), "the Church of God which is at Corinth," etc. The Kingdom of God was a world-wide, visible organism, with one Head of the one Body, each member unified with the whole, each finding its justification and ideal in the indivisible unity. The essence of the Church was that it was everywhere one, i.e., Catholic, because Christ *cannot* be divided; and the accidental circumstance was the diffusion of the Church in different localities. Thus, the Church of Rome, the Church of England, the Church of Ireland, the Church of Australia. This is the virtually unquestioned and unchallenged ideal of the first fifteen centuries of Church life and history.

5. This Church is Catholic, and its members are in Amer-

ica, using this term in its colloquial application to our nation. They are therefore AMERICAN CATHOLICS, which is the name I would substitute for our present misnomer. We are Catholic in creeds and polity, in scriptures and liturgy, in rites and sacraments, in atmosphere. The word describes us. We are Americans by birth or adoption. We believe that our children will be American Catholics, and we want to hand down to them a name that will be an education, not a puzzle.

6. When this name is substituted for the present one, as it may be, we shall not claim to be the only Americans or the only Catholics. We rule out neither our fellow-citizens nor our fellow-Christians. We only say this name describes us, and we have the right to describe OURSELVES.

7. On the other side, I have noticed:

(1) The argument of modesty. It will be such a big name for a little body. It will not be a larger claim than the present name suggests. There are many more Protestants and Episcopalians than our statistics show.

(2) The argument of antiquity. But the name is not much older than some living men and women.

(3) The argument of congruity. But does the name really define the great mass of our people, and if it does, then must we submit forever to our fate? If the name has had to do with our being what it declares us to be, then let us get a better name and grow up into a better condition.

(4) The argument of apprehension. Something or other dreadful will happen. We will be ridiculed. The Protestants will say, they are romanizing, and the Romanists will say, they are filching; and the Reformed Protestant Episcopalians will say, we are weak and weary; come over and help us. But "the fear of man bringeth a snare."

(5) The argument of propriety. Lawyers say titles will be in danger. But there are lawyers and lawyers, and some there be that deny this. The courts do not take his property from him when a man changes his name. Corporations change name without detriment to their holdings.

(6) The argument of partisanship. But is it a sign of party spirit to change a name that describes a party for one that describes all parties under one inclusive term? The advocates of change represent all parties.

(7) The argument of strife. It will plunge the Church into controversy. No, for the change will not be made until controversy has emptied its caissons and the smoke has been blown away. That day is coming.

IT WERE perhaps less a criticism than a boast when some one said of this Church that it was the roomiest Church in Christendom. But, while it is a true statement, it needs to be qualified. As the old scholastics would say, *Distinguo*. For there is room by right of homestead only for those who hold the Catholic creeds historically interpreted, and room only by courtesy and sufferance for those who utter an uncertain note in regard to closed questions and who say the creeds as if they had been eating persimmons. The persimmon school of Churchmanship is neither large nor growing, but the last thing to do with it would be to exclude it. He who holds the full faith of the Church can well afford to hold the truth in love. I am quite aware that the inclusiveness of the Church is a source of difficulty, if not of scandal to some, but the Church will forfeit all right to be called such when she takes on the exclusiveness of the sect. It is very easy to tell some one to "go to Rome" or to advise another to renounce the Church in favor of Geneva, but there is no more probability of the latter than the former. Indeed, the one pronounced feature of the former is that he is Catholic but not Roman. That defines him and describes his *raison d'être*. We have learned some lessons. Consciously or unconsciously, Churchmen have realized what they lost when the Wesleyans were practically driven out of the Church because their preachers were disliked by the then dominant party. That tragic blunder was possible only to such men as then ruled the English Church—a type not soon to reappear. A broader mind is gaining ground. The genius of Catholicity as it revives, inspires men with the sublime theory of unity in diversity, and of charity in the treatment of unsettled, open questions. There are no clear-cut party lines in our General Conventions any longer. Differences of view there are, but these do not involve the grand fundamental truths of the Gospel of the Kingdom. They involve scarcely more than an amiable clash between men of marked personality who seek to push or put down some scheme not at all vital to the welfare of the Church, whether successful or not. Occasionally a voice of rasping tone makes an outcry against something that has

not made bold to get his *imprimatur*, but one person with a persimmon in his mouth cannot get up an epidemic of astringency. The Church moves stately on, and he is forgotten.

IT IS NOW evident that most of the editorial shrieking about the Fond du Lac consecration was prompted by political motives. It was a fine opportunity to cry "Mad dog!" and then appeal to the people who were not bitten (and not one was!) to unite in a testimonial to the shriekers. By the way, can you tell me who was the poor, sacrilegious creature who applied the word "circus" to that solemn Prayer Book service? I would like to remind him that when Sir William Harcourt, "the old Protestant warhorse, scenting the oats of office and party triumph from afar," made a slanderous attack on High Churchmen, Mr. Balfour replied:

"Profoundly as I disapprove of the kind of ceremonies of which the Right Hon. gentleman read us a detailed account as having taken place in a church in South London, I confess that to see them tossed across the floor of this House and made the subject of laughter, and made to give point to some Parliamentary retort, offends myself to a degree which I do not find easy to express, and which absolutely prevents my following, at all events, in the wake of the Right Hon. gentleman in dealing with matters which, whatever our opinion may be upon them, at any rate represent sacred truths."

So it would seem that in England as well as in this country, *gentlemen* are averse to ribald talk (or verse) about things which are holy and reverend in the eyes of others.

LONDON LETTER.

LONDON, July 23, 1901.

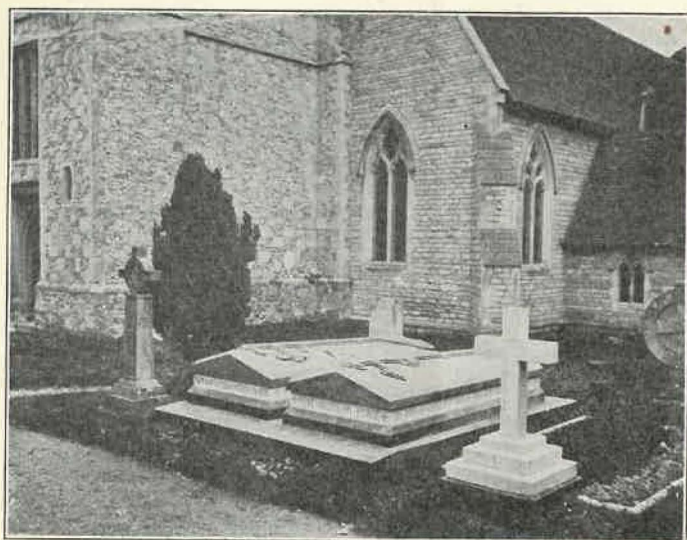
THE pilgrimage last year to Hursley under the auspices of the Winchester and Hursley branch of the English Church Union was happily organized again this year on July 11th, and passed off so very successfully that quite likely it will now become a regular annual event. Our Keble pilgrims, a company of about 200 persons—some hailing even from so distant a point as Plymouth—reached Hursley from Winchester by a pleasant drive of 4½ miles over the intervening breezy Chalk downs; and were there in time for the Holy Eucharist at 11:30, the service, Monk Gould's in B flat, being sung by the full choir from Otterbourne. The Rev. J. G. Young, vicar of Hursley ever since the Rev. John Keble's decease in 1866, preached the sermon. At one o'clock a short memorial service, compiled by the Guild of All Souls and containing, of course, prayers for the faithful departed, and concluding with the hymn, "Faith of our Fathers," was conducted at the poet-priest's grave, hard by the southwest angle of the church. Afterwards the company of pilgrims lunched in the vicarage gardens, on the west side of the churchyard, and then at 3 o'clock there was a lawn meeting of



HURSLEY PARISH CHURCH.

the Hampshire District of the English Church Union, the vicar of Hursley presiding. Before the meeting was concluded a contribution was made towards the cost of placing a memorial tablet upon the house at Bournemouth in which the Rev. Mr. Keble passed away from this world. The Commemoration services of the day finally came to a close with Evensong at 6:30, the officiating priest being the vicar of Otterbourne, while a beautiful discourse upon the career, teaching, and character of the im-

mortal Keble, was delivered *con amore* by Canon Knox Little. John Keble's career, he said, was externally "of the simplest—one might almost say commonplace," yet in all that quiet life, he had been "closely in touch with, and supporting and guiding, and, to a great extent, giving tone to, the greatest reformation that the Church of England had passed through for many centuries"—whilst the names of great scientific men, of Bishops and Archbishops, who lived when he was "a quiet parish priest at Hursley," were now forgotten, his name remained, "a watchword throughout the length and breadth of the immense Anglican Communion." John Keble was, moreover, a great theological teacher, had "throughout, prayed out," the things he had to teach, with "an immense sense of responsibility." He had taught the Church of England "what once was so terribly forgotten—the spiritual truth of the Eucharistic Sacrifice, and the place of our Lord in being the means of communication between God and His people." His "wonderful and beautiful book, *On Eucharistical Adoration*" might be read now with as much profit as ever in past times, and met, indeed, many of our present day discussions. His teaching was also strong on constitutional Church government, which to him meant "government by Bishops in Synod, with all the presbyters in the Diocese, with free debate," and with an appeal, if necessary, right up through a Provincial Synod to a great Council of at least the



KEBLE'S GRAVE, HURSLEY.

Anglican portion of the Catholic Church. They might also remember what, as a poet, he did for the Church, for by his *Christian Year* and *Lyra Innocentium* he "carried the poetry of Divine truth into the hearts of the Anglican Church people." As to John Keble's character, he was a man of "deep humility," yet he was "strong, too," and "knew how to be angry at iniquity and corruption," for he never could follow "a mere popular cry, or play to the gallery." Might they not then learn a lesson for themselves from the life of John Keble? They might learn to "believe more in the Holy Catholic Church, the Church of Christ—not the Anglican Communion merely, much less the two provinces of Canterbury and York; but the Holy Catholic Church throughout the world," and thus their minds would grow to "embrace the needs of their fellow creatures everywhere."

Hursley Church ("All Saints'"), apart from the old original tower, dates from Mr. Keble's own vicariate—being built with funds out of the profits of the *Christian Year* and the *Lyra*—and was opened in 1848. The body of the church replaced by the present substantial and stately structure was an ugly one of brick, and probably a relic of the dreary Hanoverian period of church architecture. The graceful taper spire is also a monument to Mr. Keble's architectural taste. Amongst the mural tablets within the tower there is one to the memory of some members of the Cromwell family, once associated with Hursley Park; the military tyrant's son Richard having retired to Hursley after his "abdication," and been buried there.

On July 16th the magnificent new convent which the Sisters of All Saints, Margaret Street, have been building (since September, 1899) at Colney Park, in the shire of Hertford and a few miles from St. Albans—to be in future the mother house and novitiate of the Order—was formally opened and solemnly dedicated. The services of the day began with a celebration of the Blessed Eucharist in the temporary chapel, with Father

Page, S.S.J.E., as celebrant, the music of the *Missa Rex Splendens* being rendered after the method of Solesmes by a choir composed of some of the boys of All Saints' Orphanage, Lewisham. At the close of the Eucharist a collect of dedication was said and Ps. cxiii. recited, and then a long and picturesque procession was formed in the cloisters for perambulating the convent. Finally the procession emerged from the gate-way, and crossing a meadow, reached, by a little rustic bridge, a thickly wooded islet in the tiny river flowing through the Park, called Chantry Island, where in the Middle Ages a chantry and pilgrims' chapel is known to have existed. Here the *De Profundis* was recited for the souls of the old Chantry priests, the absolution given, and the hymn, "Christ enthroned in highest heaven," sung. In the afternoon some 100 guests (in addition to those who came earlier) arrived, amongst others the Bishop of St. Alban's, and after Evensong at 3:30 all assembled in the quadrangle, where the Bishop gave the Sisters a most cordial welcome into his Diocese, and also bestowed upon them his blessing. Afterwards tea was served under the lordly old Lebanon cedars in the garden. Colney Park, so-called from quite a remote past and formerly a private estate, reposes in the midst of (also helping to form) a landscape of tranquil beauty, and comprises an area of from 70 to 80 acres, while the new establishment, occupying the site of the formerly existing mansion, covers about 2½ acres. The approach from the high road is a commanding one, with lodges at the entrance gates and two carriage drives. The convent, which cost considerably over £40,000, is built of red and buff colored bricks, with stone dressings, and is mainly *à la l'antique* in style. The long, low front is pierced in the centre with a towered gateway, approached by a flight of curved steps, and now being enriched with figure sculpture, representing the Blessed Virgin and Divine Child, with attendant figures of SS. Agnes and Scholasticus. Within a spacious hall overlooks the quadrangle, surrounded with cloister walks, each over 200 feet in length. Altogether there are upwards of 200 rooms in the convent, the refectory (temporarily used as a chapel) being 68 by 28 feet and 35 feet in height, with a fine roof of Oregon pine. The establishment is fitted throughout with electric light, manufactured on the premises.

The ship *Discovery*, now lying at the East India Docks, Blackwall, preparatory to sailing for the Antarctic regions, was the scene the other day of what *The Times* described as "a unique religious ceremony." A short service, based upon the "Forms of Prayer to be used at Sea," was conducted on deck by the Bishop of London, who also delivered an address to the officers, members of the scientific staff, and men of the fore-castle. In the course of the Bishop's very tender and happy remarks on unity as "the real secret of the success of the enterprise," he counselled them to "trust their captain" and to "trust one another," and lastly he hoped they would "make themselves straight with God before they left, have nothing left on their minds that they had not fought out with God." Let them remember "that God was watching over them, that bad language offended Him, that He could read bad thoughts like a book, that He loved everyone of them, that He looked with intense interest on that voyage, and wanted it carried out in an honorable way." Subsequently the Bishop presented to the ship a Bible and Prayer Book, wherein he had written as follows: "Presented to the *Discovery* before leaving England for the great unknown South, by the Bishop of London, with his prayers and blessings, July 15, 1901, A. F., London."

The See of Bloemfontein, vacant ever since the outbreak of the South African War by the decease of Dr. Hicks, has now been very satisfactorily filled by the election of the Right Rev. Alan George Sumner Gibson, Bishop Coadjutor of Capetown. The Bishop is a brother of the vicar of Leeds, and a grandson of Bishop Sumner of Winchester. He was born in 1856, and had a distinguished career at Oxford, where he was a scholar of Corpus Christi College. In 1881 he was ordained Priest, and the year following went out to South Africa, where he filled various important posts prior to his consecration to the episcopate in 1894.

J. G. HALL.

ON THE River Mamba, where the Anglican Mission in New Guinea now has a station, death seems to be without hope. The relatives of the deceased and others give way to great outbursts of weeping. Then the body is wrapped up in a mat, and in spite of the Government regulations is often still buried in the house. A hole is dug two or three feet deep near the doorway, and the body with all its worldly possessions laid there. It is then "roofed" over, and the roof covered with mud so as to be about six inches above the floor level; on this mound the women lie, and abandon themselves to their grief.

DEATH OF BISHOP LITTLEJOHN.

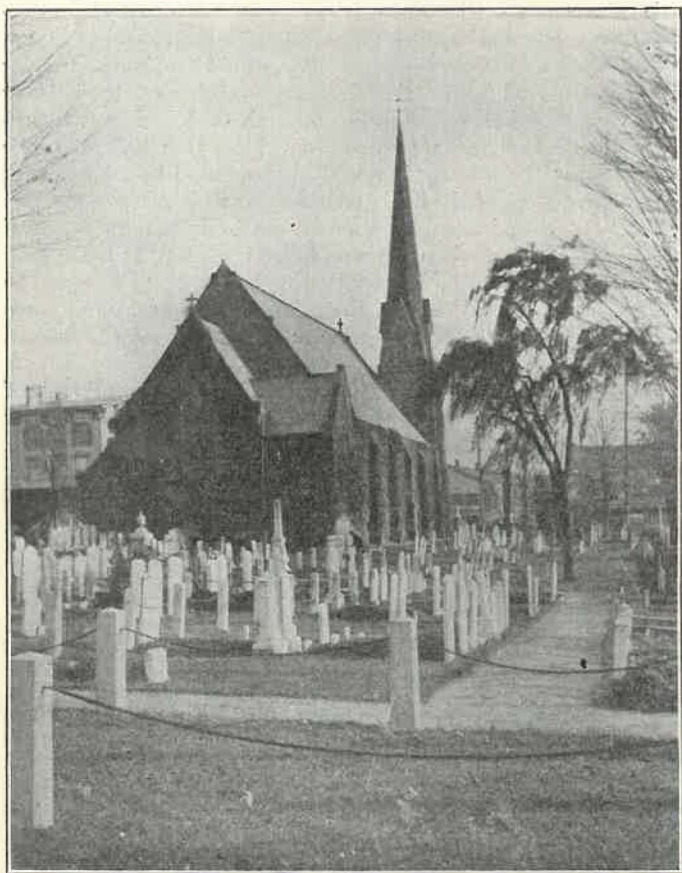
THE venerable Bishop of Long Island dropped dead from apoplexy suddenly at noon on Saturday, Aug. 3d, in a hotel yard at Williamstown, Mass. Bishop Littlejohn had been in better health than usual and his death was entirely unexpected.

The Rt. Rev. Abram Newkirk Littlejohn, D.D., LL.D., D.C.L., was born at Florida, N. Y., Dec. 13th, 1824, and graduated at Union College, Schenectady in 1845, and his ordination as deacon occurred in 1848 and as priest in 1849. His early clerical work was at Amsterdam, N. Y., Meriden, Conn., Springfield, Mass., and beginning at 1851 he was rector of St. Paul's Church, New Haven, Conn. He declined the Presidency of Hobart College in 1858, and for seven years was lecturer on Pastoral Theology in Berkeley Divinity School. He became rector of Holy Trinity Church, Brooklyn, in 1860, and retained that position until his elevation to the episcopate. In 1868 he declined the election as Bishop of Central New York and in the same year accepted his election to Long Island, the two sees having been erected at the same time. He was consecrated on Jan. 27th, 1869, in Holy Trinity Church, nine Bishops uniting in the laying-on-of-hands, of whom the only one surviving the deceased is the Bishop of Oregon.

Bishop Littlejohn was the author of a number of literary works which have attracted attention during the past half century. Perhaps the best known of these is his Paddock Lectures before the General Theological Seminary, bearing the title of *The Christian Ministry at the Close of the Nineteenth Century*. He had also published a volume of sermons preached before the University of Cambridge, England, on the subject of *Individualism*, and a volume of Charges to the Clergy. His earlier works included a *Life of S. T. Coleridge*, a consideration of *The Poetry of George Herbert*, and several volumes on different phases of Apologetics and Metaphysics. He was much interested in the Old Catholic movement in Europe, and at the inception of that movement published a volume concerning it. For many years he was chairman of the joint commission on Ecclesiastical Relations, in which he was looked upon as an authority in matters pertaining to the Old Catholics.

NEW YORK LETTER.

EXTENSIVE alterations are being made to Grace Church, Jamaica, and when the parish celebrates its 200th anniversary on All Saints' Day this year, the interior of the building will be greatly beautified by an enlarged chancel and a new organ. The present chancel is being extended twenty feet to



GRACE CHURCH, JAMAICA, N. Y.

the rear and the new section will be the sanctuary while the old part will be changed into a choir. The width of the extension will be the full width of the church and the space on the sides of the chancel will be utilized for choir and robing rooms. The graves shown in the illustration of the present rear of the church will be removed and the bodies placed in a crypt to be built under the chancel. The chancel enlargement will cost \$8,500 and is given by Mary R. King as a memorial of her father, the late Senator John A. King, who was a prominent layman in the Diocese. Another member of the parish has given a memorial chancel window, the subject of which is "Christ Admonishing the Apostles." The new organ is to cost \$3,000 and is given by John M. Crane in memory of his wife. The church is to be re-furnished and re-decorated, the parish spending \$6,500 for this purpose.

Grace parish is one of the oldest in this part of the country. The first parochial missionary sent out by the Society for the Propagation of the Gospel established it, and for many years his successors in the parish came from the same society. One of the early rectors was the Rev. Samuel Seabury, who afterward went to St. Peter's, Westchester, another of the very old parishes, and later became Bishop of Connecticut and Rhode Island. The parish holds two charters, one from Queen Anne and a later one from George III. The first church edifice was built in 1699. It was a stone structure and was used till 1728. For a few years services were held in a court room, but in 1734 a new church was completed and for nearly ninety years it was used by the congregation. In 1822 another church was built, the former one having become too old for comfort. This was destroyed by fire in 1861 and was replaced by the present edifice, consecrated by Bishop Horatio Potter in 1863.

The parish has always been interested in Church Extension and seven active missions and churches can trace their origin to the efforts of the rector, the Rev. Horatio Oliver Ladd, the activities of the parish have continued and even increased, and although the town has changed since its inclusion as a part of Greater New York, and Grace has changed from a village church to a city one, the work has gone on unremittingly and the parish was never stronger than to-day. Mr. Ladd is a little over sixty years of age, was born in Maine, and studied at Bowdoin College and Yale Theological School. He was principal of several academies and Normal schools, going to New Mexico to establish a State University of which he was for several years President. He is well known as an author and as an authority on historical subjects. He is the author of *A History of the Episcopal Church in Dutchess County*.



REV. HORATIO OLIVER LADD.

The Rev. John Huske, who has been eight years senior curate and assistant at St. Thomas' Church, is to become on September 1st Archdeacon of Raleigh. There has been recently formed in the Diocese of North Carolina a new Archdeaconry, comprising seventeen counties, with Raleigh as the centre. Mr. Huske is a native of Fayetteville in that State, and was educated at Trinity College and Berkeley. He spent his diaconate at Statesville and Hickory, his first rectorate being at Chapel Hill, the seat of the State University. He was assistant minister at St. John's, Buffalo, in the church that is now, alas! used as auction rooms, and became assistant to the Rev. Dr. Brown before the latter left St. Paul's Cathedral, that city. After Dr. Brown came to New York, Mr. Huske was minister in charge, going from there to St. Paul's, Erie, where he was rector for three and a half years. At St. Thomas' the second curate, the Rev. R. L. Pelton, has been asked to continue. For vicar of the chapel, the new rector has selected the Rev. Robert R. Claiborne of St. Luke's, Kalamazoo, Mich. The changes are to come about on September 1st.

The Rev. Robert P. Kreittler, for some years priest in charge of the Cathedral Mission at Ozone Park, has resigned from September 1st, to go to Lee, Mass. He went to the Epiphany Mission as a lay-reader when Brotherhood man and clerk

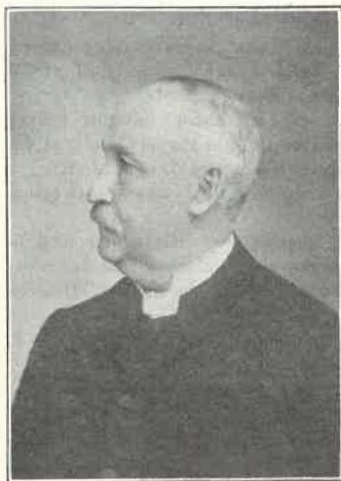
in a New York business house. Leaving the latter, he remained there while taking his Seminary course, and has been eminently successful as deacon and priest.

The Rev. E. L. Atkinson of the Ascension, Boston, has accepted the rectorate of the Epiphany parish, Manhattan, and will enter upon his new duties on November 1st. The church is now being re-decorated and some of the windows are being changed. The priest in charge for several months has been the Rev. G. A. Carstensen, formerly of Indianapolis.

A new edifice is to be built for the Church of San Salvatore, the flourishing Italian work under the City Mission and in charge of the Rev. Dr. G. F. Nelson. It is not to be in Lafayette Place, but in Broome Street, in the same down-town Italian quarter, with an L on Elizabeth Street. The church will be of the Roman basilica type, of terra cotta and red brick crossed with yellow lines. In the Broome Street facade there will be a large rose window, and below it are windows protected by solid iron grille work with quaint effect. The interior will be brick and cement, the clerestory being supported with massive pillars. A gallery will run across the foot of the nave. The choir and sanctuary will be unusually deep, with a circular apse. At the right of the chancel will be the organ and at the left the vestry. Beneath the apse will be choir room, which will communicate with an assembly hall, to be located in the Elizabeth Street L. It is not expected to carry the building containing this hall, up more than one story at this time, but the foundations are to be of sufficient strength to support a building of several stories as the work of the parish increases. It is hoped to have the new church ready for use by the end of the year, in spite of the fact that much valuable time was lost in figuring on the wisdom of converting the See House into a church. The Italian congregation is more prosperous than ever before, although its building operations are alone made possible by gifts from Miss Wolfe of some years ago. The former church was torn down to make room for the extension of Mulberry and Elm streets.

DEATH OF DR. BACKUS.

ON SATURDAY, Aug. 3d, the Rev. Brady E. Backus, D.D., rector of the Church of the Holy Apostles, New York, passed to his rest, at his summer home in Ridgefield, Conn.



THE LATE REV. B. E. BACKUS, D.D.

Dr. Backus had celebrated the 25th anniversary of his rectorship in the spring of the present year, at which time he received congratulations from Churchmen in New York generally, together with a gift of \$2,500 from his parishioners. He was a native of Troy, N. Y., and a graduate of Trinity College, Hartford, from which he received the degree of B.A. in 1870 and M.A. in 1873. He was also a graduate of the General Theological Seminary, which conferred on him the degree of S.T.B. He was ordained as deacon in 1870 and to the priesthood in 1873, both by Bishop Horatio Potter of New York. During his diaconate he was assistant at St. Peter's, New York City, and after his ordination to the priesthood became rector of Christ Church, Coopers-town, N. Y., resigning this work to accept the rectorship of the Holy Apostles, New York City, in 1876.

ST. MARGARET'S DAY AT EAST GRINSTEAD.

By E. H. M.

ST. MARGARET'S DAY, July 20th, is the great annual festival at the Mother House of St. Margaret's Sisterhood, East Grinstead, England. Perhaps a short account of its celebration, which varies little from year to year, may not be uninteresting to the many friends of the Sisters, English and American, among our Church people.

A year ago we were privileged—a small party of American ladies traveling in England—to spend the week including the festival at St. Margaret's. Arriving in the late afternoon of a beautiful summer day, we were charmed with our first view of the Convent, and we could not help feeling how opposed to the sombre ideas usually connected with that word, was the scene

before us. All was beauty, life, and brightness, pervaded by a spirit of calm repose. The buildings form a picturesque group, around a green quadrangle, and are connected by cloisters. They comprise the chapel, the Sisters' house, St. Agnes' School, the Orphanage, and the Guest house. A little detached is the Priest's house, where the resident chaplain lives, and also the Infirmary and some buildings for domestic purposes. The grounds are extensive, and beautiful with the velvet turf of England; fine old trees, and beds of bright flowers, and one of their most charming features is a little natural wood, quite near the buildings, where one can take a shaded walk on the warmest summer morning, emerging from it on the playgrounds of the school and orphanage, where swings and other appliances for exercise and amusement are provided, and where we spent many pleasant morning hours on the seats under the trees.

Then the gardens offer another attractive walk. Hence come fresh vegetables for this large household, and flowers for decoration, a greenhouse providing the rarer blossoms for the chapel. A little farther on is a quiet spot, where the Sisters, now so busy with teaching, nursing, and manifold good works, will sleep peacefully when life's long day is over. Here there is a small mortuary chapel.

Returning to the buildings, we find our comfortable rooms in the Guest House, which was the last erected of the group planned by the founder of the Sisterhood, the Rev. John Mason Neale, D.D., and has only been in use a few years. Here live



CARVING FOR MISERERE SEAT,
ST. MARGARET'S CHAPEL, EAST GRINSTEAD.

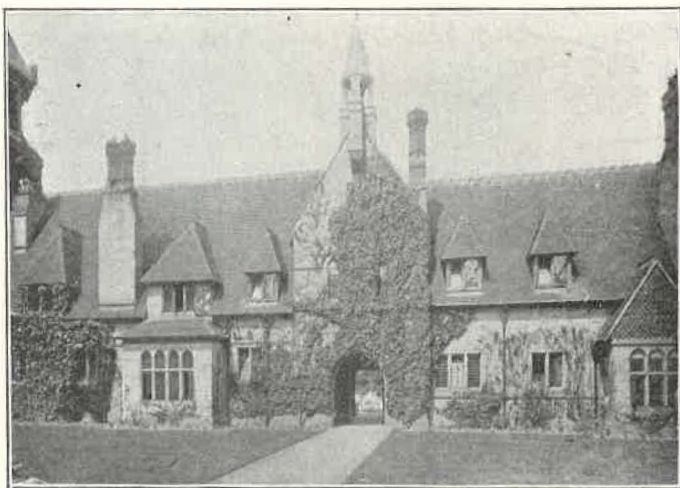
the visitors; that is, ladies, mostly Associates, who are received at a moderate charge. It is a charming abode and in its pleasant sitting room they meet each other and the Guest mistress, a Sister in charge who comes to see and talk with them, and takes kindly thought for their comfort and pleasure.

From this house, we pass through the cloisters to the chapel, a large and beautiful building, with windows of very fine glass, and one of the handsomest altars—of marble and alabaster—to be seen in England. There is a profusion of ornament, statues, and painting, and on special occasions the service is very ornate. The Sisters' stalls are placed as in a college chapel; that for the Mother Superior being at the west end, fronting the altar. The "Miserere seats" were being beautifully carved by one of the Sisters, who admitted us to her work-room, and showed us the various designs, each seat showing a different bird, or other animal, and flower. That for the Mother (as in the illustration) has the pelican feeding her young, and the pomegranate. Chairs are provided in the chapel for visitors, and for the girls of St. Agnes' who attend the Sunday services, and daily at vespers, as do also the children of the orphanage, and of St. Margaret's College, another school a short distance away. The organ is in a gallery at the west, and the music is very good.

Turning in another direction, the cloisters lead to the refectory, a handsome dining-hall, where meals are served at different tables for the Sisters, the visitors, and the girls of the school and orphanage. Silence is observed, except at supper, and a monastic custom is noticed in a stone pulpit for reading aloud. This, however, is only used during the season of Lent.

As St. Margaret's Day approached, Sisters were continually arriving from all parts of England, all who could be spared from their widely-scattered fields of work coming to keep the festival. The Guest House, too, filled up. The 20th of July falling on Friday that year, its observance was divided, that for the day itself consisting of the early celebration, to which went all—Sisters and novices, Associates, and other guests, and all the girls who had been confirmed; and festal vespers; the rest of the celebration being deferred to the following day, which dawned

beautifully bright and cool. Soon after breakfast, which was taken in various improvised places, the refectory being in preparation for the grand luncheon, friends began to assemble, from far and near, and at the festival service at 10 o'clock the chapel was filled to its utmost capacity. The Bishop of Chichester, a warm friend of the Sisterhood, and its Diocesan, was represented by the Dean of the Cathedral, and the sermon was by an old friend of the Rev. Dr. Neale. There was a choral celebration, and the altar was bright with flowers and lights. Soon afterwards, the guests gathered in the refectory, where long tables, tastefully decorated with flowers, were spread with all manner of good things. Dean Randall of Chichester presided, and made a pleasant speech, referring to his own cause for



ST. MARGARET'S CONVENT, EAST GRINSTEAD.
INTERIOR OF QUADRANGLE.

gratitude and affection for the Sisters, in the relief which they had brought to his home when nursing his children in illness. Then toasts were announced. The health of the good Queen—for the last time there—The Church and the Nation, The Army, etc. These were all responded to by visiting friends, and then a pleasant incident occurred, while the chaplain, the Rev. Mr. Hutton, was replying to the last toast, The Sisterhood of St. Margaret. In response to a question about the Sisters in Johannesburg, South Africa, he said that nothing had been heard from them for many months, when a few whispered words from a Sister caused the welcome announcement that letters had arrived that very morning, bringing news of the safety and health of those laboring in that far-off land.

Then all dispersed through the grounds, and to view the buildings, which were all open for the day, and in beautiful array, with flowers and growing plants everywhere. St. Agnes', a school of a high order for young ladies, was especially attractive, with its daintily appointed rooms, and the nursery, with

the little white beds, the dolls and playthings provided for some very little ones confided to the Sisters by their parents in India and other lands where they cannot be taken.

The bell for vespers rang at 3:30, earlier than usual, and again the chapel was filled for the festival office. At its conclusion, a procession was formed of the girls in their pretty new uniforms, and the novices and Sisters, preceded by the clergy and incense-bearer. The processional hymn was accompanied by four violins, played by St. Agnes' girls, and a cornet by one of the clergy. The guests followed, and it was a beautiful sight as the procession passed into the Quadrangle, and marched round it, singing an ancient hymn for St. Margaret's Day. Then, returning to the chapel, the day's services closed with the singing of a solemn *Te Deum* as an act of thanksgiving.

Finally, in the cool evening, everyone sought the green lawns, where the tea, without which nothing is complete in England, was hospitably dispensed, with the accessories for which all were by this time ready. Sitting about in groups, talking with friends who were soon to be scattered, it was a delightful ending to a most enjoyable day.

A word may be added of some other points of interest at East Grinstead, connected with the Rev. Dr. Neale. Sackville College, of which he was warden for a long term of years, is not, as might be supposed, an educational institution, but simply a home for a certain number of old men and women, of an ancient foundation. The position was offered Dr. Neale, when his health obliged him to give up parochial work, and it was while in this humble post, bringing it back to its original intention, that he formed the idea of founding St. Margaret's Sisterhood for the sake especially of the suffering poor. Dr. Neale's grave is in the churchyard of St. Swithun's, in the village, in sight of the old house, where St. Margaret's began; and here, too, rest many of the earlier Sisters. A beautiful stone cross stands in the quadrangle of the Convent, to the memory of Sister Amy, the first who entered into Life eternal.

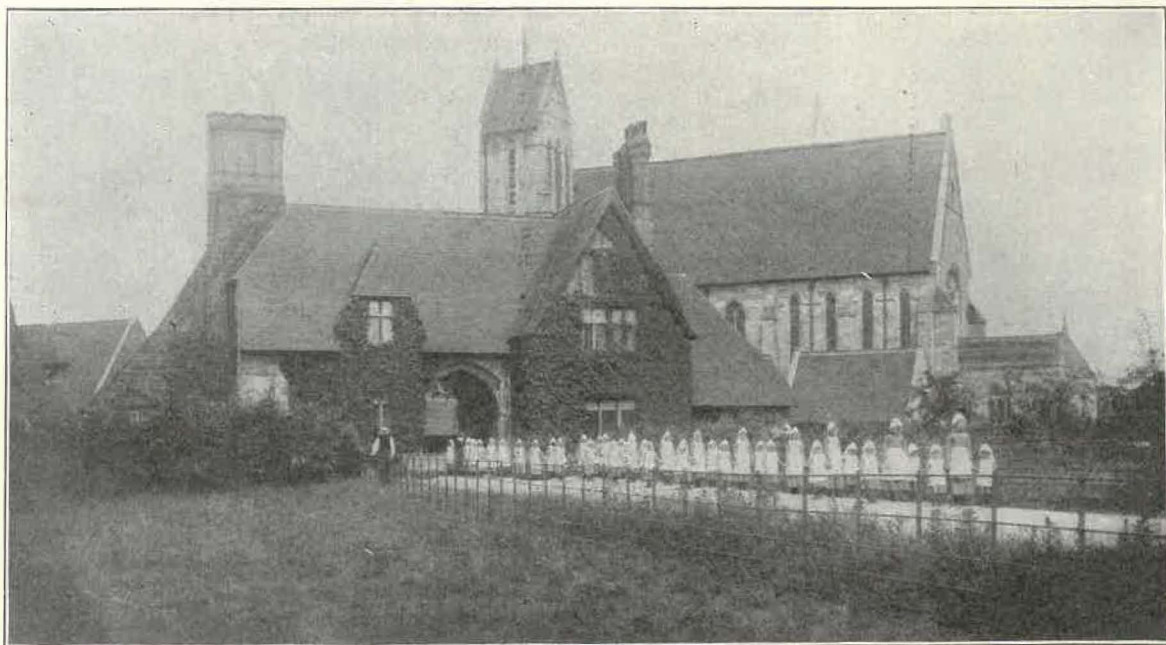
SUNDAY is a day made sacred to the worship of Almighty God—a day set apart for the special cultivation of man's religious nature. Not that religion is a thing of Sunday only; it should enter into and rule the thought and action of all life and of every day—but the man is woefully neglecting himself; indeed, he is unfair to himself who does not accept this great blessing of Sunday to build up and fortify this the highest part of his nature.

Dean Farrar has recently said that "There is no Sunday observance, healthful and beneficial, which ignores the necessity of public and private worship for definite spiritual development."

These words are timely and true. We all know that our American Sunday is far from what it should be in this respect and yet for any man it fails to serve its full purpose without this use of it.

"Remember the Sabbath day to keep it holy," was the original command.

"This is the day the Lord hath made; we will rejoice and be glad in it." Surely by such an observance it cannot fail to bring that health-giving result which was advocated by the Master Himself—Rev. John R. Harding.



ST. MARGARET'S ORPHANAGE AND CHAPEL, EAST GRINSTEAD.

MY FIRST SERMON.

By G.

DO YOU ever look up your first sermon? Mine was worked-over material. Three trial sermons of seminary days were churned by some unknown process into one for the day that began my dawn of preaching.

The text was simple—alas, far too simple for the explanation which followed. There was an effort to conform somewhat to the suggestion laid down in that defunct book, *Gresley on Preaching*, but it did not strike the mark. It certainly struck something else. The divisions were so plain, that the ideas in them ran amuck. Twenty-three years ago or more this effort was born. To read that sermon now creates a smile. It is as good as a joke. There is bombast in it, that is evident. Here and there a little inclination to imitate Robertson, and one passage falls exceedingly well into the style of Farrar, with all his rhetorical splendor. This passage was underscored—for the sake of unusual emphasis, I suppose.

It went off, anyway. Older heads did not say anything about it, the younger ones were kind enough to make a few pleasant remarks. This came as a matter of course. No one would dare to say anything else but complimentary words of your first effort.

However, this sermon is a most peculiar relic to-day. How under the sun I had the effrontery to preach it is the mystery that perplexes me. The congregation were exceedingly good to be patient under its progress, till it finally sunk into its socket, where it has been ever since.

Still, it gained a parish. It would sink one now, if it was repeated. It was too cloudy. Definiteness it lacked, and it traveled all over the line of theology—a sort of dress parade of doctrine as it were. The Atonement came to view in one sentence, and farther on, the teaching of Regeneration. Arius got a good whack in one place, and the Donatists were referred to in another. The six General Councils were cordially approved during this aftermath of ecclesiastical history. Textual criticism was not overlooked in the analysis of the text. A whole theological training was disclosed during its delivery.

It was, in some respects, a wonderful sermon. The like I have never preached since. While all this was going on, there was the text, so simple and so true, just like a little bird nestling in a nest with a terrible noise going on around to explain its existence.

It had five divisions, and went well into forty minutes in length, and even then there was an implication it would be a serial sermon. These divisions were like the divisions of Reuben; after them there were great searchings of heart. (Judges v. 16).

They had an eye for effect; as they were underscored with a note at the side, "Read slowly," not unlike those signs one sees from the electric car, "Stop here."

The divisions did not follow naturally. They were no relatives. In fact, they were more like competitors—for a prize. Look at them to-day and they are too independent of each other.

There was a piece of poetry in one part. Tennyson had the honor. It must have appeared to the congregation like a long anticipated station on a railroad, where refreshments were served.

It was a splendid break from the context, or an acceptable breach in a sustained effort for eloquence.

The sermon has gone. Over it a blue flame flickered, then died in smoke, and the ashes are in some far-away Nirvâna.

PRAISE AS EXEMPLIFIED IN THE PSALMS AND IN OUR COMMON PRAYER.

THE Book of Psalms and our Book of Common Prayer teach us the devotional aspect of public worship. We do well to value public prayer for our own sakes, and to value it for our brethren's sake; but above all, let us learn to value public worship for God's sake.

It is the first and chiefest thought in the opening exhortation for the great benefits that we have received at His hands, and "to set forth His most worthy praise."

Thanksgiving and praise differ in this respect, that in the one we thank God for what He gives, in the other we praise God for what He is. Let us never forget that in prayer we come to God chiefly to implore blessings for ourselves, or for those whom we love.

Prayer is the cry of need, of misery, of want. All men

are driven to prayer at one time or another, though it be only the prayer of the dying soldier, "O God, if there be a God, save my soul, if I have a soul."

But in praise, we draw nearer to the worship of Heaven, where there will be no sins to deplore, and no wants to be supplied.

Is not this the reason why the Book of the Psalms, as it draws near to an end, omits in the closing verses all confession of sin, all deprecation of wrath, and all petition for succor or help? The storms of life have ended, its discord and strife are for ever stilled, and the calm of the Paradise of God has settled down upon the Psalmist's soul. Therefore praise, and praise alone, tunes his heart and lyre.

The very same feature displays itself in our Book of Common Prayer. It gives us a united worship which is largely a service of praise, we are taught all through to join our thanksgiving with the noble army of the prophets and martyrs who have gone before. In chant and psalm and hymn we

"Sing the praise of Him who died,
Of Him who died upon the Cross."

But as we draw close to the nearer presence of God in the Feast of the Holy Communion, the strain of praise rises higher, and the heart of the worshipper is bidden to take up another note and to strike a grander key—

We glorify Thee, we give thanks to Thee for Thy great glory."
"We praise Thee, we bless Thee, we worship Thee,

Not our enjoyment, but God's glory, is the highest end of common prayer! Eucharistic worship is its purest type, and will be perpetuated in Heaven, where God is all in all. After all, this appeals not to what is selfish, but to what is chivalrous in the heart of man. Not what we can get, but what we can give is the child's ambition.

It is the strength of our common sonship in the great Father's Home. It is the message of the Agony and the Cross, which leads at length to the great white throne set upon the crystal sea, and the voice of redeemed humanity taking up the song of Moses and of the Lamb, and saying, "Blessing, and glory, and wisdom, and thanksgiving, and honor and power, and might, be unto our God for ever and ever. Amen."

Surely a deeper sense of the reality of this would give greater enthusiasm and life to our public worship!

Our common prayer and praise would become *the people's worship*. Every voice would bear its part in praising God, and the very best member that we have would be consecrated to the service of the sanctuary, till of all of our churches it might be said:

"Devotion borrows music's tone,
And music takes devotion's wing,
And like the bird that hails the sun,
They soar to Heaven, and, soaring, sing."

—BISHOP CROZIER in *Church Monthly*

"THE NEED IS, in this secular age, of a re-emphasis upon the historic position and spiritual functioning of the Church of Jesus Christ," says the *New York Observer* (Pres.). "The Church has had its mighty champions in the past, but it must also have its stalwart advocates and living exponents now. Augustine for one pushed the Church conception into the very forefront of his teaching. Windelband, in his *History of Philosophy*, says of Augustine that he 'concentrated the entire thought of his time with creative energy about the need of salvation and the fulfilment of this need by the Church community. His doctrine is the philosophy of the Christian Church.' We may not perhaps hope for another Augustine to arise just now, nor will a modern philosophy of the Church, in every statement of it, necessarily take his precise turn, but the need continues for intelligent and powerful championship of the claims of a spiritual Church in an age which would shut its eyes to the inner truths of the growing kingdom of God. The Church was for Augustine the saving institution of the Divine Kingdom. Our own estimate, even if we should phrase it differently, cannot be really less appreciative than that. The Church is the Beth-el, the place where God ever is; it is the perpetual witness for truth, the vehicle of God's grace, the almoner of His spiritual bounty, the perennial source of blessing to the race. All this the Church is when it realizes its mission, and up to this standard of social efficiency resulting from dynamic spirituality, no mere ethical club or voluntary association can ever measure."

"WELL THAT'S ENOUGH to try the patience of Job," exclaimed the village minister, as he threw aside the local paper. "Why, what's the matter, dear?" asked his wife. "Last Sunday I preached from the text, 'Be ye therefore steadfast,'" answered the good man, "but the printer makes it read, 'Be ye there for breakfast.'" —*The Standard*.

Helps on the Sunday School Lessons

Joint Diocesan Series.

SUBJECT—Leading Events of the O. T. from the Birth of Moses to the Death of Saul.

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

SAUL, THE FIRST KING OF ISRAEL.

FOR THE ELEVENTH SUNDAY AFTER TRINITY.

Catechism: X. Duty Towards God. Text: Acts xiii. 21. Scripture: I. Samuel viii. 4-9; 19-22. ix. 15-17. x. 1.

IN the history of Israel, a crisis was reached when the people began to clamor for a king. Previously they had besought Gideon to rule over them, but he had wisely and firmly refused (Judges vii. 22-23). As yet the desire to have a ruler other than God, had not taken general and serious hold upon the hearts of the children of Israel.

Toward the end of Samuel's long and useful career, the tide of the people's determination set strongly in the direction of kingly oversight. Like many another swayed by self-will, they knew not what they asked; and yet they asked it with persistence. Their first experience with kings, the reign of Saul, was destined to be a bitter disappointment and a crushing rebuke to the people.

Our hearts go out in tender pity to Samuel. "Samuel was getting old, and his sons were not like him; therefore they seemed to afford a poor material for continuing the system of Judges (viii. 5). None of them could ever fill their father's place. The people forgot that it was God's method to raise up Judges from time to time as they were needed. Would it not be better to end this hand-to-mouth system of government and have a regular succession of kings? Why should Israel contrast disadvantageously in this respect with other nations? Such seems to have been the unanimous feeling; for 'all the elders of Israel gathered themselves together, and said to Samuel, make us a king to judge us like all the nations'" (viii. 4-5).

How foolish often is the blind desire to do as others do. We see not the end from the beginning. Our eyes are holden. We know not what we ask. We know not "the things which belong unto our peace" (St. Luke xix. 42). To ask to be like others and to do what others do, may be to ask for unknown miseries. So, at least, it was in the case of the Children of Israel, when they clamored for a king. God "gave them their desire; and sent leanness withal into their soul" (Ps. cvi. 15).

Naturally "the thing displeased Samuel" (viii. 6); primarily, we may be sure, because this demand of the people evidenced their dissatisfaction with the tender and watchful rule of God. Then, too, it was a personal affront to Samuel, who had given to the nation his whole life in the sacrifice of unselfish service. He was "along in years." They were tired of him, and would fain turn him off in his old age.

Furthermore, Samuel knew, if the people did not, what a mistake it was to desire one like "the kings of the nations" (viii. 8): cruel, vindictive, and despotic (viii. 10-18). He did, however, the one wise thing; he "prayed unto the Lord" (viii. 6). He who as a child had said unto God in the Tabernacle at Shiloh, "Speak; for Thy servant heareth" (I. Samuel iii. 10), carried this difficult matter also straight to God. God comforted His servant, taking the rejection wholly to Himself (viii. 7), and Samuel was commanded to comply with the request of the people (viii. 9), though "it was a virtual rejection of their Almighty Sovereign."

The mistake of the Children of Israel was not passed by without a protest, for God commanded Samuel to make known to them the nature of their request and the probable character of kingly rule. This Samuel did with faithfulness (viii. 10-18); but the people

"Convinced against their will,
Were of the same opinion still."

God granted their request (viii. 22); He gave them a king in His anger (Hos. xiii. 11).

The first King of Israel was Saul, the son of Kish, a Benjamite, "a choice young man, and a goodly; and there was not among the Children of Israel a goodlier person than he; from his shoulders and upward he was higher than any of the people" (ix. 2). A king after their own heart, like unto "the kings of the nations:" God gave them their desire.

Our lesson proceeds with the appointment of Saul, and the

anointing of him by Samuel to be "Captain over Israel" (ix. 6). God acquiesced in the desire of His people, and by providential circumstances brought Saul into the presence of Samuel (ix. 3:14). God disclosed the future king to His prophet, saying, "Behold, the man whom I spake to thee of! This same shall reign over My people" (ix. 17). "Then Samuel took a vial of oil, and poured it upon his head, and kissed him" (x. 1). The kiss was in token of reverence and love; while the anointing with oil signified God's choice and appointment of Saul, in answer to the people's desire, to be "Captain over Israel." Thus Saul became "the Lord's anointed" (I. Samuel xii. 3, 5); and we note with admiration "the unselfish humility of Samuel in paying these marks of honor and affection to the young man who was to rule Israel in his own stead."

Bishop Woodsworth, in these few well-chosen words, adequately pictures the career of the first King of Israel: "Saul began well. He was 'little in his own eyes,' modest, humble, and obedient. The grace of God was with him, and he gained victories over the enemies of God's people. But, in process of time, he became elated with pride; he disobeyed God, and persecuted David. Then God's grace was withdrawn from him. He became the prey of an evil spirit. He was deserted by God, and defeated by his enemies, till finally he fell by his own hand, a memorable warning of the evils of worldly-minded policy and of godless government, the miserable victim of despair."

THE VOICE OF THE CHRISTIAN YEAR.—XII.

BY A RELIGIOUS.

TENTH SUNDAY AFTER TRINITY.—THE HOUSE OF PRAYER.

My House is the House of Prayer.—St. Luke xix. 46.

Thou that hearest the prayer, unto Thee shall all flesh come.—Ps. lxxv. 2.

THOUGHTS upon the Life of Faith, as suggested in studying the Ninth Sunday after Trinity, pass naturally to the Life of Prayer; which, while based upon faith, is also a chief supply of faith. It is the Gospel which dominates the Tenth Sunday after Trinity. The Collect is keyed to our Lord's words quoted above, which are as touching as that vivid Figure which stands out upon St. Luke's pictorial page—Divine Pity Incarnate, weeping over the place He loved best on earth and the people whose blood flowed in His own veins. We follow Him to the Temple (the unrecognized type of the Temple of His Body, which enshrined the true Shechinah, the Light of the world. St. John 1. 9, 14); we almost see the holy wreath that frightened forth the desecrators; we almost hear that Voice, thrilled with sorrow but ringing with love and power, "My House shall be called the House of Prayer." And He who but now wept for pity of doomed city and apostate nation, is He to whom all prayer is made, through whom is all approach to God. That Heart so tender is our gate to the ear of God. As He is the One Mediator, His glorified Humanity is the channel of all communication between God and man.

But not without the Holy Ghost! Every divine act is a coöperation between the Three Persons; which is what Holy Church means to emphasize by associating this Gospel of Prayer with this Epistle of the Spirit. He is the Inspirer of prayer, its Teacher, its Agent. All spiritual life is a manifestation of Him.

St. Paul opens his subject, saying, "*I would not have you ignorant.*" Our Lord's lament in the Gospel begins, "*If thou hadst known!*" Why had they not known? Why was it now too late? God was always ready—"How often would I have gathered you!" Always bountiful—"What more could I have done for My vine?" But long they "*would not*," therefore the time came when they *could not*. They shut their ears to Moses and the prophets; they disallowed messenger after messenger; the Son Himself they were soon to put to death, and neither would they be persuaded when He should rise from the dead. The awful end of a like unbelief, as the result of a like "would not," looms already high in the horizon of to-day. We shall be ignorant and know not the time of visitation, if we take not pains to learn "what meaneth" the Word of God; if we will not study to "understand," we shall "walk on still in darkness" (Ps. 82, 5), receiving nothing of that Divine Teacher who indwells the Church, and broods over the world, working ceaselessly, witnessing everywhere. An idle pupil learns never, nor of any teacher; a studious pupil learns always, and finds teachers everywhere.

What is Prayer? Prayer is the conscious approach of creature to Creator. We cannot regard the word according to mere etymology; we see it great with all that ages of devout

experience have gathered into it. "Prayer is the act by which man, conscious at once of his weakness and his immortality, puts himself into real and effective communication with the Almighty, the Eternal, the Self-existent God." The value God sets upon it is shown in this one saying, "My House is the House of Prayer;" which establishes prayer as a character-mark of His religion. Indeed, prayer has the part in all that passes between the *Great God* and little man. Not only does it prepare for sacraments, and preserve what is received through them, but all sacraments are *administered by prayer*. Let us think of its significance, its necessity, and its nobleness.

The necessity of prayer is based in man's inherent dependence and the complimentary law of God's specializing Providence. Together with that creation of which he is the crown, he is dependent upon God; he is dependent, too, upon those fellow-creatures over which God made him king and priest. The interdependence of all creation is based in a common dependence upon its Author—Man—by his bodily nature and its needs akin to the animal world, by his spiritual nature and its demands linked to the Uncreated Spirit—stands between these two; allied to both, and in a true sense representing one to the other. It is part of the priesthood of humanity (Ex. 19, 6), to bring creation to its God (Rom 8, 19-23: Is. 11, 6: See paper for Fourth Sunday after Trinity).

The significance of prayer lies in the mystery of man's filial relation to the Divine Father. "Now are we the (adopted) sons of God." What awaits us when we are fulfilled in His likeness—the likeness to Him in varying forms of holiness which even now serves to identify members of His Family everywhere. What infinite reality lies under that phrase "what we shall be," we conceive as slightly as we do of the Beatific Vision; but loving faith lifts her ear to heaven and hears, "All things are yours, for ye are Christ's, and Christ is God's." With happy confidence she can say, "My Father has everything and all His riches are at my request!"

This law of request is inherent to our positions as sons. The child of God petitions, not expecting to be refused; but, owning to his Father all his miserable case, humbly and hopefully claims that kindness and clemency which he knows by long experience.

The nobleness of prayer is in (a) its *object*, Almighty God; (b) its *province*, the spiritual creature in converse with his Author and End; (c) its *purpose*, that the individual may know God, may become accustomed to intercourse with Him and so ready for the Vision of His Face; that even now man may pour forth to God the utmost homage of which he is capable, and exercise the function of that priesthood which he has by Baptismal relationship to the Priest forever after the order of Melchisedech (Ex. 19, 5, 6).

"Prayer, then, is so noble because it is the work of man as man; of man realizing his being and destiny with a vividness which is necessary in no other occupation. The Being of beings is before him; although man is dust and ashes, he is, by prayer, already welcomed into the very courts of heaven." (Liddon, Lect. V, *Some Elements of Religion*.)

In prayer we receive much of our spiritual education; developing our union with the Body of Christ, with the heavenly citizens and interests; training our tastes for the delights of that land where we hope to find ourselves *at Home*.

So much of the nature of prayer. Another paper will look to the application of its principles and laws.

NOTE.—The writer begs the reader to regard these papers as suggestive, rather than exhaustive; intended for use with Prayer Book and Bible in hand. Within the limits of a few hundred words, one can only hope and aim to show *how* to "hear the Church" as she speaks with Divine authority Sunday by Sunday. And it is best so. He who studies will indeed be taught of God; and he most surely teaches who leads others to learn for themselves what is the length and depth and breadth and height of the inexhaustible riches; that all may advance together in the knowledge "which passeth knowledge;" that the Church, in all her members, may be filled with the fulness of God (Eph. iii. 18, 19).

WHENEVER YOU desire to advance the Church's cause, do not neglect the circulation of literature. The printing press is one of the greatest factors in modern civilization, and should be consecrated to the service of truth. Believing that this old historic Church of ours stands preëminently for the truth as it is in Christ Jesus, we should do all in our power to let others know what she really stands for and teaches. —*Church in Georgia*.

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 LONGEST WORD.

To the Editor of The Living Church:

DEAR SIR: In regard to the question of the longest word in the English language, kindly listen to a voice from the hills. The chemical name of Hypnal in medical science is monotrithloracetyledimethylphenylpyrazolon; a compound of chloral and antipyrine. This word will be found in a popular text-book of therapeutics (Hare's). Sincerely,

McCook, Neb., July 29th, 1901.

HOWARD STOV.

CHURCH NAME VS. CHURCH PROPERTY.

SOME years ago I had charge of a rural parish which organized under the state law with ten vestrymen. To notify that vestry of a special meeting it required seventeen miles travel. So I asked Judge Campbell of the Supreme Court of Michigan, how to remedy the evil, and if one could change the number. In reply he said: "I know of no way to make a legal change, but to deed the property to another person, reorganize under a new name, and have the property deeded to the new corporation."

If this is necessary to change the number of vestrymen, surely very much would be involved in the change of the name of the Church.

It is not, Mr. Editor, that I am opposed to a change of name, but hope that if a change is made, every possible defect in the change may be guarded against.

S. S. CHAPIN.

Chicago.

[In reply to our correspondent, and to others who have similar misgivings, we say that when the change of name occurs there will be every precaution taken to insure perfect safety of vested interests, which will not be placed in the slightest jeopardy. We refer him to the opinion of the Hon. John H. Stiness, LL.D., Chief Justice of the Supreme Court of Rhode Island, and one of the foremost of jurists in this country, in the *Living Church Quarterly* for 1901, pp. 82, 83.—EDITOR L. C.]

SUNDAY OBSERVANCE.

To the Editor of The Living Church:

A LITTLE while ago, my right reverend and dear friend, the Bishop of Salt Lake, took me gently to task, in the Church press, for suggesting the propriety, or at least the probability, of the Deputies to the General Convention traveling on Sunday. It would be, it is true, traveling on the Lord's business; and I understood that it was a fact that many of the Bishops, even, are wont to do that, including the Bishop of Utah himself, when, of course, his duty requires it. Traveling to the General Convention seemed to me as much the Lord's business as episcopal visitations, and it seemed to me proper, in order to reach San Francisco in time, for Deputies living afar to travel on Sunday to it. Still it was a question open to debate, and I felt the Bishop's gentle rebuke was perhaps deserved, so I kept silent even from good words.

But now comes the Bishop of Utah with an astounding plan of Sunday observance of his own, at Salt Lake City, for these same Deputies. He invites them to Salt Lake City, without, of course, the very smallest particle of selfish interest in his hospitable mind. He tells them they must arrive on Saturday, and must not leave, of course, until Monday; and after informing them of the moderate cost of the Sabbath day's rest in the city of Brigham, he promises them a day of unmixed pleasure, but somewhat mixed entertainment. They can go to Church, of course, in the morning. That goes without saying. And they can have the benefit, the pleasure, the unmingled delight, and the religious profit of attending Mormon worship in the Mormon Temple in the afternoon; and then, if deemed desirable, a missionary meeting can be arranged for at a later hour!

It is written, "Thou shalt not speak evil of the rulers of thy people," and so, of course, I am silent. I would only suggest that the days are not yet when it is impossible in high places, to strain at a gnat and swallow a camel. I would suggest rather,

the erection of an altar on the train, and continued travel all day Sunday. If the petition in the Litany against heresy be not obsolete, the worship of a Mormon temple is not a good preparation for the performance of the solemn duties devolving upon the Deputies to the General Convention, if the Bishop of Utah will pardon one of lesser rank for saying it.

Omaha, July 31st.

JOHN WILLIAMS.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

IN a recent issue of your paper I read with interest the Rev. Mr. Rich's communication, and wish to state that I heartily agree with him in regard to the cutting out of what I term a superfluity of tail (P. E.).

When you stand to repeat the Apostles' Creed you say that you believe in "The holy Catholic Church;" why, then, are we known as Episcopalians? The Romans are called "Roman" Catholics; should we not be known as "Holy" Catholics?

In my opinion, the branches of "The Church" the world over, should be known by the same name; thus, "The Protestant Episcopal" Church in the United States should be called by its proper title, "The Holy Catholic Church in the United States," the English Church, "The Holy Catholic Church in England," "The Holy Catholic Church in Canada," etc.

It seems to me that the sooner we have unity the sooner we will have the strength to make the Romans back water, and as we have the name of the Church to which we belong right in the Prayer Book, what is the reason, may I ask, that this great and all important question cannot be settled in the coming Convention? I am, respectfully yours,

Chicago, July 27th.

LOUIS DEVOE.

THE CHURCH IN JERUSALEM.

To the Editor of The Living Church:

IT IS now of great importance that I should make a special effort to complete the buildings of the "Anglican College" at this Holy City. We have spent about £13,286 (including £3,400 for the site) out of £15,852 required for this purpose. There have lately been granted new facilities for the immigration of Jews into Palestine, which renders much more needful than before the completion of this centre of English Church influence. The church, the Bishop's house, and the clergy house, are all occupied, and working usefully, though none are quite finished. The college is an English property of very real importance, and it is legally recognized under the laws of the land, as an English religious endowment. I greatly hope that the value of such a holding in the Bible Lands will meet with such aid as is required for its completion, for which only £2,550 is now needed.

But I should wish also to be enabled to add the erection (for which I have site sufficient), of a large Hall in which to place a museum of biblical antiquities, etc. The "Palestine Exploration Fund" has placed under the charge of the college its valuable collection of local antiquities, their property in which they retain; and to this I should wish to add from time to time, as college property, such objects of archæological interest, and natural history, as may make available to students at the college and to travelers, a good "Biblical Museum." The Hall would be large enough for the purpose of a lecture hall; for the use of which the "P. E. F." is anxious. The extra cost will be about £800.

May I ask your kind help? Cheques payable to myself, crossed "Credit Lyonnais," are quite safe. Believe me

Yours very faithfully,

Bishop's House,
Jerusalem.

G. F. POPHAM BLYTH,
Bishop of Jerusalem.

THE GENERAL CONVENTION.

To the Editor of The Living Church:

IAM requested by the Presiding Bishop to give notice that the Bishops and Deputies composing the General Convention will assemble for Divine Service in Trinity Church, San Francisco, on Wednesday, October 2, 1901, at 11 a. m.

The House of Deputies will meet for organization in the same church at 3:30 p. m.

A ticket for the opening services of the Convention has been sent to every deputy and delegate whose credentials have been received. The distribution of all other tickets is in the

hands of the local committee in San Francisco, the Rev. R. C. Foute, chairman.

It is suggested, as the seating capacity of the church is quite limited, that those persons (not members of the Convention) from the East who have had, or are likely to have in the future, the opportunity of attending such a service, should abstain from asking for tickets for this occasion, thus permitting as large an attendance as possible on the part of Church people on the Pacific Coast.

CHARLES L. HUTCHINS,
Secretary.

"IMMEDIATELY."

To the Editor of The Living Church:

MR. HENRY D. LAW, in your issue of July 27th, gives the correct answer to his own question concerning "the force of 'immediately' in rubric of the Prayer for the President in the morning service, as held at the time such rubric was enlarged." His words, "following in regular order, in a continuous service," are, according to my remembrance, nearly identical with the answer that was made when the same question was put in the committee on Liturgical Revision. It was acquiesced in by the committee without further discussion.

The word "immediately" in the rubric in question is capable of a perfectly definite legal interpretation from its long previous use in analogous rubrics in the Order for the Administration of the Lord's Supper, or Holy Communion. The rubric preceding the Lord's Prayer at the beginning of this service ends thus: "But the Lord's Prayer may be omitted, if morning prayer hath been said *immediately before*." Prior to the late revision, as some of us can remember, the general (perhaps the universal) custom on Sundays was to say the morning prayer and the litany, then to sing a metrical psalm from the selection, or a hymn, and then to commence the ante-communion service with the collect, omitting the Lord's Prayer. This custom was never challenged that I know of.

Again, the rubric relating to the Creed in the unrevised Communion service was as follows: "There shall be read the Apostles' or Nicene Creed; unless one of them hath been read *immediately before* in the morning service." The custom was to omit the Creed in obedience to this rubric, although the Litany and the Introit had intervened. And this custom was never challenged. In fact the rubric was held by some to *prohibit* the saying of the Creed here; and therefore it was changed to its present form in the revised service.

This unchallenged and universal custom fixes the meaning of the word "immediately." Morning Prayer had been said "immediately before" the Communion Service, when it was part of a continuous service, although other authorized portions of the same continuous service intervened. But if in that case morning prayer had been said "immediately before," then it is only saying the same thing to say that the Communion Service immediately followed.

By the rubrics in the Ordinal a still greater distance is permitted between morning prayer and the Holy Communion without prejudice to the interpretation that the former has been said "immediately before." The rubric at the beginning of the office of "The Form and Manner of Making Deacons," prescribes a sermon after Morning Prayer is ended. Then the Ordination service begins, in the course of which the Litany is said; after this the Communion Service is begun, the Ordination is completed, and the Holy Communion is celebrated and administered.

Now in all ordinations the Holy Communion is celebrated according to the form in the Ordinal; and that form is never used except in ordinations. But that form contained the same rubric relating to the Creed as the form for ordinary use, and therefore "immediately before," unless the rubric were absolutely unmeaning, must by the necessity of the case apply to the morning prayer separated from the Communion Service, by the sermon, part of the Ordination Service, and the Litany; because it was impossible to bring them nearer together.

(I may say in passing, that in the Revised Ordinal the Nicene Creed is ordered to be said in the Ordering of Priests and the Consecration of Bishops, but not in the making of Deacons; but in the unrevised Prayer Book this was not so; and the custom was to omit it at all ordinations. Certainly it was a great and necessary improvement in the revised Book. But the question is as to the interpretation of the rubric as it was at the time the revision was made.)

In view of all this, the only meaning that can be given to the word "immediately" in the new rubric, is that so well stated

by Mr. Law, "following in regular order IN A CONTINUOUS SERVICE."

That in a case where the Litany is not prescribed, as, e.g., on a Thursday, it is necessary to omit the introit in order to secure that "the Holy Communion is immediately to follow," is absurd; especially when the revised Prayer Book contains the enactment that "Hymns set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before or after any Office in this Book, and also before and after sermons."

Rome, N. Y., August 2, 1901.

JOHN H. EGAR.

THE EUCHARISTIC SACRIFICE.

To the Editor of The Living Church:

I HOPE the recent discussion of Dr. Mortimer's book, *The Eucharistic Sacrifice*, will lead to a general reading of this most important work. I have just finished a careful study of it and I lay it down with a feeling of thankfulness to the author. He has added to the obligations already laid upon us by his other works. This last book is entirely worthy of the welcome which the others received. Some of his critics evidently have not even read the book, while others fail to appreciate the spirit and intention of the book. The only course open to his adverse critics is to produce some patristic authority for their view which he may have overlooked. Dr. Hall does not appear to differ materially from Dr. Mortimer.

Our congregations must grasp the Catholic Faith before they can be expected to adopt Catholic practice. The chief reason for the great and deplorable lack of devotion to the Blessed Sacrament is ignorance of its sacrificial character. Dr. Mortimer has given us a book of permanent value which will prove to be a great help in the campaign of education which is being carried on in the face of great difficulties. S. W. WILSON.

Cleveland, O., July 31st, 1901.

Talks on Extra Canonical Texts.

VI.

BY THE RECTOR OF ST. NESCIOQUIS.

"O wad some power the giftie gie us
To see oursel's as others see us,
It wad frae mony a blunder free us
And foolish notion:
What airs in dress and gait wad lea'e us
And e'en Devotion."

—BURNS.

THIS quotation is hackneyed. Quotations are generally hackneyed because they are good; because there is something in them which commends them to the feeling and judgment of men in general; because they express some aspiration, feeling, or common opinion of men aptly and truly.

Under the original circumstances, there was good enough cause for "Jenny's" being informed as to the impression conveyed to others by a fact of which she was entirely unconscious. That a young lady should be displaying all the glories of a "Lunnardi," whatever that may be—that she should be under the delusion that she was the cynosure of admiring eyes, while a *pediculus* was playing bo-peep among her finery, and, not content with a secure lurking-place, was climbing to "the verra topmost towering height" of the wonderful structure, was surely ample reason for a pressing invitation to look in a mirror or for confidential communication on the part of her familiar friend.

But, so far as my experience goes, there is no necessity for any occult power to enable us to discover how others see us. Our dearest friends are by no means hesitant in making known to us the impression we make on them, or in retailing what our enemies have reported as to their notion concerning us. I have always found that some one has our welfare sufficiently at heart to take on him—most reluctantly, of course, but with full determination to be explicit—the ungrateful task of letting us know when some one has seen what was not entirely pleasant or proper in our appearance or conduct. In the case before us, it is highly probable that "Jenny" learned how Burns looked upon her on the particular occasion which inspired these lines. Do you think the sly dog did not read them at the alehouse to his cronies as they quaffed the "barley-bree"? Do you think that he concealed the name? Do you think that no one told her

what Bobby had written? Would the "winks and finger-ends" of which he speaks be altogether unperceived by the person at whom they were leveled? We may all of us spare ourselves any serious or devout supplication to the "power" who can confer this special "giftie," he has many willing and thoroughly efficient substitutes.

In cases where "airs in dress and gait and e'en devotion" are present, it were well that the offender should know that the affectation is seen through and deceives no one. When Adolescens puts on mannish airs, struts about with a cigarette between his teeth and fierce oaths or foul obscenity upon his tongue, it were well if he were informed that these things fill those who see him with pity or contempt, according as their nature is charitable or severe. When Debitor swells about in his tailor's clothes, with his jeweler's rings on his finger, it were well that he should know that these are regarded rather as badges of shame than of honor. When Pseudo-Sanctissimus makes long prayers or loud professions in public places while he privately robs the widow and despoils the helpless, it were more than well that he should know the utter repulsion with which he inspires all good men. It were well if the contrivers of all shams could know how little the shams impose upon the world and what unmitigated contempt they produce. But, even then, it would be good only upon the condition that the justice of the view of others were recognized.

This quotation is not only hackneyed; it is ridden to death.

While we should all be the better if we could "lose our complacency in wit and criticism, lose our sense of superiority in an awakening need for reliance on one whose vision is wider, whose nature is purer than our own," it by no means follows that we shall be benefited by the knowledge of all the views that are taken of us.

I have seen it advised that we should try to see ourselves as God sees us. I have heard such vision prayed for as a blessing. I have never dared to give such advice nor to seek such vision. There are "depths in man deep as hell." There are possibilities of meanness and sin in him, the very contemplation of which makes us shudder. If we saw these as God sees them, surely the sight would fill us with despair. There are struggles before us all, which will test our faith and courage to the utmost. God sees them; sees, too, all the weakness that makes them formidable. I dare not seek to see them. I dare pray only that in the hour of trial He will "stand at my right hand that I may not be moved."

Still less do I wish to see myself as others see me, if they are unwise, intolerant, uncharitable, or wicked.

When I have done an alms, in all loving kindness and humility, why should I wish to know how old Avarus, who has worn off his finger-nails scratching for nickels, looks at that act? When I have, according to the grace given, set forth some truth which I felt to be as needful—perhaps as condemnatory—to myself as to any who listened to me, of what benefit would it be to me to know how Cynicus looks at it? He has lost all belief in sincerity, he has stifled all the promptings of loving kindness, he has cultivated bitterness of tongue, he recognizes no motive but self-interest, he has misconstrued my whole attitude and action; I do not see that the knowledge of his essentially false view can be of any use to me or to any one else. When Ladre, who has sounded all the depths of shameless sensuality, looks on some pure maiden with his satyr eyes, listens to her innocent speech and construes it according to his own corrupt imaginings, it would be an intolerable shame, an infinite humiliation, an ineffaceable stain, to her, if some evil power should inform her how he views her fresh beauty and guilelessness. When Miss Volatilis puts on her war-paint and sets out on the war-path, it would do Sapiens no good to know that she regards him as a spiritless fellow or inspires her with the desire for empty conquest. When my Reverend Brother Eruditus visits me or reads these lucubrations of mine, when he discovers the shallowness of my intellect and superficiality of my thought, I do not think I should be either the happier or the wiser for knowing his opinion of me. When Brother Rusticus comes in from the country with his red face and coarse hands, made so by exposure to the weather and work in the stable or garden, it would do him no good to know that the fashionable part of the congregation of St. Nescioquis' despised him for what he feels to be, what in very deed they are, marks as honorable as face scars to a soldier.

No. Upon the whole, let us long for no "giftie" from any power to "see ourselves as others see us," save in a very limited sense. Let us be content to pray that we may look honestly at ourselves, and, by divine grace, correct the many faults that such honest examination will certainly reveal.

Editorials and Comments

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AN EPISCOPAL MISTAKE.

ONE of the conditions of Church life among the English speaking peoples, is that the anti-Roman bias which papal political intrigue and Roman abuses in doctrine and worship have instilled into our blood, makes it difficult for the Anglican Communion to reach a form of worship which shall both embody the historic principles of Catholic worship and at the same time shall be adapted to the Anglo-Saxon people as they are to-day. The effort to reconcile these very diverse, if not absolutely irreconcilable factors, has led to the large variations in ceremonial which prevail in all parts of the Anglican Communion.

To a Catholic Churchman these conditions present no difficulty. He apprehends—if he be not that most useless of all Churchmen, a “mere ritualist”—that a full Catholic ceremonial cannot be engrafted upon an unprepared parish that is unaccustomed to it. He realizes that any ceremonial, whether simple or ornate, is only reverent and suitable when it is the outward expression of genuine worship; that many acts which are themselves the outcome of a reverent spirit, become positively irreverent when performed merely as a show.

Consequently a Catholic Churchman has no difficulty whatever in uniting in worship with a congregation that is unaccustomed to a Catholic ceremonial. He knows the limitations of the Anglican character, and he appreciates the reasons for not insisting on the impossible. He may sigh for a day when prejudice and bias may be overcome, but if he is sensible he recognizes that that day will be a long time in coming.

We make this preface in order that the somewhat delicate remarks which must follow may not be misunderstood. Having very definite ideas as to the principles which should underlie the *ideal* ceremonial of the Church, we have not the slightest desire to force those principles upon an unprepared people. We are thoroughly in sympathy with the Anglican plan of requiring only the smallest minimum of ceremonial consistent with reverence, and leaving the way open to variations until, where the people are ready for it, the full, historic ceremonial may be introduced. What should be the local arrangements for public worship in our churches is a matter which must, for many years to come, be left to the local judgment of those on the ground. It is right that, under present conditions, this should be so.

Even the Bishop of a Diocese has generally made a mistake when he has attempted to regulate the ceremonial of parish churches in his Diocese (except of course in cases of glaring and notorious abuses); and to-day the really statesman-like Bishops of all schools of thought in the Church—men varying from each other so widely as the Bishops of Pennsylvania, New York, Massachusetts, Chicago, and Milwaukee, with many others—are in practice agreed on a policy of absolute non-intervention in ceremonial matters in their several Dioceses. It cannot be expected that these several Bishops can be equally pleased with each form of service which he finds in his Diocese; but the fact remains that each of these prelates not only tolerates, but does so cordially and on principle, the variations which he finds. He recognizes the condition that we have alluded to, and the futility as well as absurdity of trying to impress his own individual views of what is most desirable in worship, upon all congregations. The result is that in such Dioceses as those we have mentioned, there is no senseless “Ritual controversy,” there is no persecution of priests by Bishops, and, consequently, there is an almost unanimous loyalty of the clergy toward the Bishop, broken only by such discords as will arise under the wisest administration, and not from any Ritual divergences. It might be useful to point out how the contrary policy pursued by smaller-minded Bishops—for it is impossible that all should be statesmen—has resulted in other Dioceses in dissensions, in party spirit, in persecution of priests, and in disloyalty to the Bishop; but it is pleasanter to point out the notable instances in which statesmanlike Bishops have succeeded; rather than where the reverse have failed.

THIS LEADS us to advert to the annual address of the excellent Bishop of Arkansas, which has just been published. We viewed it as an especially happy choice when Archdeacon Brown was chosen to that see. We had indeed privately embraced the opportunity to urge his election. We knew the excellence of his missionary work in Ohio, and were well convinced that it was such missionary activity that was required in Arkansas. That this confidence was well grounded is the verdict of all who know Arkansas and its energetic Bishop.

We have read with regret the portion of the recent annual address by the Bishop of Arkansas bearing the sub-title “Ritual”; regret, not so largely at what is said therein, as because of the way it is said and the apparent unwisdom of opening a Ritual controversy, in which men are bound to differ, in such a Diocese as Arkansas. With a prefatory explanation, this section consists of a list of regulations for the worship of the Cathedral. In issuing this list, the Bishop acted wholly within his rights. Our Cathedrals are worse than useless if they are not to be subject to the direction of the Bishop. The Cathedral is and ought to be, in every respect, the Bishop’s Church.

Neither have we any complaint as to the character of the service set forth, though it seems to us an excess of ceremonial to ask for “genuflection at the name of Jesus in the Creed,” and the more quiet and usual bowing of the head would seem to us to be sufficient in an Anglo-Saxon congregation; and there are, on the other hand, some restrictions as to the ritual sanctioned which appear to us rather unnecessary, and some items forbidden that would seem to us edifying for use. These, however, are matters of detail, and as we do not pretend to an intimate acquaintance with conditions in Arkansas, and as we have expressly disclaimed all desire to “force” an elaborate ceremonial upon an unprepared people, we are quite ready to assume that the Bishop’s regulations for his Cathedral are locally wise and fitting.

But even on this assumption, we must courteously protest against some of the observations which the Bishop has used in connection with these regulations, and in his address. For instance, it must have escaped his mind that his language would bear the impression of gross irreverence when he wrote:

“The priest will of course adore Christ in the Sacred Elements if he believes Him to be present in them in the sense that some do, but in the Cathedral services the outward expression of this adoration must be limited to kneeling at his reception of those elements.”

If Christ be present in *any sense whatever*, He is obviously

to be adored; and the desire of the Bishop to limit the outward expression of such adoration might easily have been expressed in less offensive language.

Again the Bishop says, "I like Altar Lights, and am inclined to encourage their use. . . ." Pardon us for saying that in divine worship the question is not what the individual likes, even though he be Bishop of Arkansas, but what Almighty God likes, which latter may be gathered from revelation and may be surmised from the long practice of the Spirit-guided Church. It is a pleasure to know that the Bishop and Almighty God happily agree in this particular, because we have known Bishops who did not "like" them, and who preferred their own ritual standard to that of revelation and of history; but really it is as offensive to use altar lights because the Bishop "likes" them, as to disuse them because another Bishop does not. If they are not to be used as an accessory of worship of Almighty God, then we maintain that their use is an offensive impertinence.

We confess that we are disappointed that the Bishop should have thought it necessary to rule on a great many minor points such as those which, according to the judgment of our English reformers, expressed in the Prayer Book of 1549, "may be used or left as every man's devotion serveth, without blame." Men are not all made alike, and the minute regulation of the attitude of the laity in our worship comes dangerously near to what is called "priestcraft." The Bishop can no more limit the use of the "sign of the cross" and various other personal acts, for the people, than the people can for the Bishop; though we do not question that he can do so for the *officiating priest* in his own Cathedral. Of course what the Bishop of Arkansas may legally forbid, may be legally enforced by the Bishop of Poudunk; and thus the precedent of minute regulation is dangerous, as well as unwise.

Moreover, it was hardly necessary for the Bishop to go out of his way to pronounce the "chasuble and cope" to be "more distinctly Mediæval and Roman" than what he calls the "primitive Eucharistic vestments," thereby pronouncing judgment on his own predecessor, though quite proper for him to forbid their use in his Cathedral; partly because the characterization is conspicuously untrue, but principally because it was so wholly gratuitous and unnecessary, and of course reflected upon his predecessor. We ask the Bishop to read over again the excellent and sensible remarks on the subject of "Ritualism" contained in *The Church for Americans*, pp. 346-356; and particularly to read over again the concluding footnote on the latter page, which reads as follows:

"What is said about Mediævalism in this Lecture or elsewhere is, of course, not intended to apply indiscriminately to the representatives of the so-called 'Catholic' or 'Ritualistic' party in the Anglican Communion. The Church owes a great deal to the more conservative of this school. For example, she is indebted to them for such Services and environments as those of Trinity, New York, and St. Paul's, London, where God is worshipped in the beauty of holiness, and the Faith once delivered to the Saints is taught as set forth in the Book of Common Prayer without being tintured by Romanism or diluted by Denominationalism. Those services probably will become, sooner or later, the almost universally accepted standard; but it is morally certain that anything much beyond them in the way of ceremonies or ornaments will never commend itself to any very considerable part of the English-speaking race."

Now the Chasuble and the Cope are the usual and normal vestments obtaining at St. Paul's Cathedral in London, while the Chasuble—we are uncertain as to the Cope—has for many years been worn in Trinity Church, New York. If it is true, as stated by the excellent author of *The Church for Americans*, that "these services will become, sooner or later, the almost universally accepted standard," then we cannot congratulate the Bishop of Arkansas in an attempt to build up a petty, contrary usage in Arkansas.

It may be true, as Bishop Brown believes, that there is reasonable "doubt as to the propriety and expediency" of "Altar Lights and Eucharistic Vestments" "in a Diocese which is so largely a missionary field as is Arkansas;" but that does not make it less true that in inflicting an unnecessary ritual controversy upon such a Diocese, by a series of animadversions upon many mooted details of ceremonial, most of them of merely trifling importance, the Bishop of Arkansas has rushed in where the angels of the Church in stronger Dioceses fear to tread. We had hoped for a larger wisdom in that Diocese—a wisdom that has happily been exhibited in other phases of Bishop Brown's administration.

But notwithstanding these criticisms—which we trust may be taken in the spirit of the utmost friendliness—we congratulate

late the Bishop and Diocese of Arkansas upon the excellent record which both are making, and on the energetic missionary work which is being done within the borders of the Diocese. The problem to be solved in Arkansas is not Ritual, but Missions; and that problem is being solved. Arkansas is one of the many organized Dioceses that are purely missionary ground. Its Bishop is as truly missionary as is his brother across the line in Oklahoma and the Indian Territory. Herein Bishop Brown has been eminently successful, as indeed we felt certain in advance that he would be.

We should like also to express the hope that the Addenda "A" and "B" to his annual address might be published as a tract to be circulated freely among our people in general. Our regret at what we believe to be a passing mistake of the Diocesan, to which we have felt it necessary to draw attention, does not blind us to the value and success of his real work, nor, we trust, will it cloud our friendship with and appreciation of the Bishop personally.

SPECIAL CAR FOR THOSE WHO WILL ATTEND GENERAL CONVENTION.

IN ANSWER to repeated enquiries regarding some mode of transportation to San Francisco at the time of General Convention whereby a party might have the same car all the way through, we call attention to the following itinerary, which has been adopted for a special car with a view to the best scenery, and spending the Sunday in Salt Lake City, with rates and terms:

Leave Chicago, Thursday, Sept. 26th, 10:25 P. M. C. M. & St. P. Ry.
Arrive Omaha, Friday, 27th, 3:40 P. M.
Leave Omaha, Friday, 27th, 4:25 P. M., via B. & M. R. R.
Arrive Denver, Saturday, 28th, 7:10 A. M.
Leave Denver, Saturday, 28th, 8:00 A. M., via D. & R. G.
Arrive Grand Junction, 28th, 11:20 P. M.
Leave Grand Junction, 11:39 P. M., via R. G. W. Ry.
Arrive Salt Lake City, Sunday, Sept. 29th, 9:35 A. M.
Leave Salt Lake, Monday, Sept. 30th, 1:00 P. M. via Southern Pac. Ry.
Arrive San Francisco, Tuesday, Oct. 1st, 6:55 P. M.

The Pullman car rate from Chicago, will be \$15.50 for each berth, and \$62.00 for the Drawing Room (which contains three berths), provided all the berths are sold in a twelve section sleeper. In case a sufficient number of applications are not received to insure the filling of this special car, all remittances will be returned. The special R. R. rates announced will be accepted on this car. To engage accommodations in this sleeper, send name and payment for berth to Mr. C. N. Souther, General Agent, Passenger Dept., Marquette Building, Chicago. One or more cars can thus be secured, and may be occupied the night of the stop-over at Salt Lake City. Returning, any route may be taken that is desired. Early applications should be made, so that if more than one car is required, the full number may be arranged for.

If Churchmen throughout the country will coöperate, this trip may be made a very pleasant introduction to the General Convention, and the Sunday in Salt Lake City, arranged at the Bishop's cordial invitation, will be both pleasant and profitable.

ANOTHER name has been added to the roll of Bishops in the American Church, by the consecration of Archdeacon Taylor to be Bishop Coadjutor of Quincy, the particulars of which function will be reported next week. Another Western Diocese, like all those of the same section which have elected within the past five or six years, has chosen a Western man, familiar with Western conditions, and in touch with Western thought. Bishop Taylor will add not only a working Bishop, but a scholar Bishop, to the American bench, and both as a missionary and as a scholar he will prove himself among the very forefront of the American episcopate.

The absence of the beloved Diocesan from Quincy at the consecration service, and the knowledge that in all human probability he will never again be able to enter his Diocese, threw a shadow of gloom over the happy function at the Cathedral, and many thought of him who had, nearly a quarter century before, given up his pleasant and successful work in an Eastern parish to associate himself with work much harder, much more trying, and perhaps even more thankless and dispiriting, than that which Dr. Burgess had so successfully performed in Massachusetts, and in his distinguished career as a member and President of the House of Deputies. The self-sacrifice and devotion with which he gave up comparative ease

and unusual honors for a Western episcopate in a newly created Diocese, can but serve as an inspiration to his younger brother, now consecrated to take his place by the side of the venerable Diocesan, and to succeed him when it shall be the divine pleasure.

Our prayers and best wishes go to the Diocese of Quincy, as to its Bishop and its Bishop Coadjutor.

BUT AS ONE NAME is added to the list of the American episcopate, another—and that one of the most honored and revered names of all—is taken off. On the very day that Archdeacon Taylor became Bishop, the mortal remains of Bishop Littlejohn were laid to rest. He was one of the most erudite scholars among the American Bishops, and his scholarship was recognized by Churchmen in England both by the invitation, which he was able to accept, to deliver a course of lectures before the University of Cambridge, and also by the degree of LL.D. conferred upon him by that University. Bishop Littlejohn was intensely interested in the reform movements on the continent of Europe which followed the Vatican Council of 1870. He was appointed in 1874 to the charge of the American chapels in Europe, and it was he who consecrated St. Paul's (American) chapel in Rome, and who opened the American church in Paris. Both these works interested him greatly, and especially that in Rome.

Nor was he deficient in services or in appreciation at home. Bishop Littlejohn was the author, it is said, of the Pastoral Letter of 1895, set forth by the Bishops at Minneapolis, which was one of the most carefully constructed and most statesman-like of any of the utterances of the American episcopate. In order rightly to estimate it, one should compare its statement upon the difficult subject of Reservation with that of the two English Archbishops, when the superiority of the American Letter becomes apparent. Bishop Littlejohn was also influential in the preparation of Pastoral Letters in other years.

He had been infirm for some years past, though his strength had, during the past year, appeared to be gaining. His loss will be felt not only in Long Island, but throughout the American Church. God grant him eternal rest!

OUR London correspondent has already stated the efforts that are making to erect a memorial to the late Charlotte M. Yonge, to take the form, first, of some proper addition to the Otterbourne parish church, of which she was a worshipper, and second, of some conspicuous memorial in Winchester Cathedral. The appeal for the purpose is signed by the Bishops of Winchester, Salisbury, Rochester, Guildford, Southampton, and many other distinguished Englishmen and women, and we are requested to say that Miss Yonge's authorized publishers, The Macmillan Company, will receive and forward subscriptions from America, which should be sent to their office at 66 Fifth Avenue, New York.

ANSWERS TO CORRESPONDENTS.

M.—An excellent pamphlet containing information relative to accommodations at San Francisco, etc., has been published by the local committee and may be obtained probably at the Diocesan House, 731 California St.

S. S. (1).—The addresses of the several Religious Orders may be obtained from the *Living Church Quarterly* (25 cts.).

(2).—Unction is administered in many parts of the Anglican Communion, though not universally.

X. Y. Z.—The terms used to designate various schools of thought within the Church may be roughly defined as follows: The Low Churchman lays stress upon personal holiness but fails to grasp the idea of the Church and the Sacraments as actual means of grace. The High Churchman lays stress upon the Church and the two greater Sacraments, as the divinely given means for the ingathering and spiritual life of the people of God. The Broad Churchman seeks to unite Christians in general by ignoring or repudiating whatever distinctive doctrines may be rejected by any of them, and hopes to effect and maintain unity by joint philanthropic work. The Catholic maintains that all our knowledge of God and of His will for us is a completed revelation, susceptible from age to age of a fuller realization, but neither to be added to nor to be taken from; thus covering all the relations between God and man, and expressing itself in our duty toward God, to be performed in accordance with His revealed will instead of with man's personal preferences, and in our duty toward our neighbor. The term Ritualist was given to Catholic Churchmen somewhat in opprobrium, because the Catholic position implies a perpetuation of a ceremonial or ritual which is historic and founded on the revelation of the divine ideals of worship, rather than on the personal whim of the worshipper. Ritual, however, though somewhat conspicuous by reason of its external character, is but a small part of the distinctive characteristic of Catholic Churchmen, and except for the small and insignificant number of those who may possibly exaggerate its importance and make it an end instead of a means of worship, the term may well be supplanted by the more accurate designation of Catholic Churchman.

FREE THOUGHT UNDER CHRISTIAN GUISE.

The First Interpreters of Jesus. By George H. Gilbert, Ph.D., D.D. New York: The Macmillan Co. Price, \$1.25.

THIS is the work through which Professor Gilbert wrote himself out of his position as Professor of New Testament Interpretation in the Chicago Theological Seminary (Congregational). Since that institution certainly intends to stand for orthodox views of the Trinity, the Incarnation, and the Inspiration of Holy Scripture, it is not surprising that such should have been the case.

The "First Interpreters" here considered are the epistolary writers and the author of the Apocalypse, but the interest centres in the review of the epistles of St. Paul, and especially in what relates to the Person of our Lord. From this it is made to appear that St. Paul accepted the doctrine of the Divinity of Christ only in a modified sense, akin to the Arianism of the fourth century. It is really distressing to see how the writer labors to empty the great Christological passages of their plain meaning. Admitting that the writings of "Paul" contain some statements which seem to be in line with the definitions of the Church, he first asserts sweepingly that they belong to the "later thought" of the Apostle, and are "speculative, that is to say, elements that are not directly contained in his own Christian experience or in the historical work of Jesus." Apparently this means that "Paul" in these passages is only advancing theories or guesses of his own, which are to be taken for what they are worth. Whatever we may think of this method of dealing with the Apostolic writings, it is intelligible and covers the ground.

But Professor Gilbert is evidently fearful that this theory will not find acceptance, and therefore, he introduces another method of dealing with the texts in question which may make it unnecessary to refer them to "later thought" or to classify them as "speculation." These utterances of the Apostle, he reminds us, are difficult of interpretation, and, therefore, they need not mean what they seem to mean. Thus "there are several passages in which the doctrine of pre-existence has sometimes been found"; that is, the pre-existence of Christ. But they admit a different interpretation. It is even asserted that if St. Paul does anywhere teach a real pre-existence of Christ, it is out of harmony with his "explicit teaching in regard to the human origin of the Messiah"! Anyhow, if he does teach a pre-existence, "it is not suggested that it is eternal." Of course, these difficulties are fully met by the Catholic doctrine of the Incarnation—a doctrine, by the way, of which our author betrays no knowledge. If we were to use the phraseology so often employed by a certain class of critics in referring to matters of which an inspired writer fails to speak, *e.g.*, St. Mark's omission of the Gospel of the Infancy, we should say, "Professor Gilbert 'knows nothing' of the Catholic doctrine of the Incarnation." It is more probable, however, that he ignores it as one of the mediaeval theological categories to which he alludes in his preface. A good example of Professor Gilbert's method is in his treatment of the passages which deal with the Agency of Christ in creation. It seems that we are not to think of the personal Christ. Christ, he says, is never called Creator, but "by the agency of the Messianic ideal in creation, we mean that God put forth His creative power under the limitations of this ideal."

We observe in our author a certain vacillation. After proposing a number of solutions of this character of the texts which he finds so difficult—solutions which would bring them all within what he calls the Apostle's "Christian experience or the historical work of Jesus"—he quietly reverts to the theory which he propounded at the outset, though he does not seem to see very clearly that the two views are mutually exclusive.

In his summing up at the close of this particular discussion he takes refuge in the assertion that "the simple fact that they (these texts) occupy so little space in the writings of Paul is sufficient evidence that they cannot be made fundamental in any theology which claims for itself the authority of the Apostle." These passages, he says, are "manifestly incidental." This quantitative method of testing the relative importance of different elements of Apostolic teaching is as reasonable as the Aristophanic method of determining the merits of the great tragedians by weighing their lines in the shopman's scales. It might be said of the volume before us, that as the space occupied by the objectionable passages to which we have referred is relatively small, they may be set aside as not "fundamental."

Considering the writer's insistence upon the historical

background, it was hardly open to him to assume that St. Paul would devote large space in his letters to subjects which had not been brought into question. It is true that if large "speculations" had occurred to him which formed no part of the teaching he had originally delivered to his converts, it would be natural, as human nature goes, that he should desire to ventilate this "later thought," irrespective of the matter in hand. The absence of any such indications, the brevity of space given to these transcendent doctrines, the "incidental" way in which they are touched upon (where that is the case), are rather proofs of their familiarity to the minds of his readers. In fact, it might seem obvious that such doctrines as the Divinity of Christ, and His eternal pre-existence, if taught at all, could not be taught as mere speculations. They must be either fundamental or false. It takes but little study to see that in alluding to them the Apostle is not conscious of advancing new ideas. On the contrary, his purpose seems to be to show that these profound and primary elements of Christian teaching which his readers have received are not mere abstractions or speculations, but are to be practically applied in meeting the errors of heresy and in the regulation of the life of Christian people.

It is a strange idea that the Christological passages of the Ephesians and Colossians are "manifestly incidental," and that the argument might have proceeded without them. Again, it is hard indeed to believe that in the Philippians the Apostle is basing his great exhortation to humility upon a mere speculation of his later thought, and therefore, an idea quite novel to his readers. Professor Gilbert is perhaps conscious of the absurdity of such a position since he exercises the utmost ingenuity to convince us that the famous passage in Chapter ii., 5, 6, 7, etc., need only refer to the *man* Christ Jesus, and His life on earth; that there is here no pre-existence and no claim that Christ, before the Incarnation subsisted in "the form of God." We shall cling to our Lightfoot and to the ancient interpreters for a while longer.

Of the merits or demerits of the book beyond the points upon which we have commented it is not necessary to speak. The teaching of St. Paul on the other subjects and the teaching of the other Apostles whose letters are here received, may be more or less accurately presented, but it is sufficient for the orthodox student that these subjects have been abundantly expounded by authors whose Christology is not fundamentally heretical. It is to the apologist that such a book as that before us is most important, though it is not without interest to the student of the history of free thought. WM. J. GOLD.

LITERARY NOTES.

A MOVEMENT is on foot among the friends and admirers of the late Dr. Muhlenberg, founder of St. Luke's Hospital and St. Johnland, to raise a fund to distribute freely to the newly ordained clergy, copies of Sister Anne's *Biography of Dr. Muhlenberg*, published by Thomas Whittaker. The life of this later father in the Church is justly regarded as worthy of close study by those whose avocation is the life of service. "To have known such a man, even through a book, is to have received an inspiration from Heaven." The book has been through many editions and promises never to grow old.

A Century's Progress in Religious Life and Thought. By W. F. Adeney, M.A. London: Jas. Clarke & Co., 1901. Imported by Thos. Whittaker, New York. Price, \$1.20 net.

This book is written from the standpoint of English Dissent of the liberal type. It has value chiefly as a revelation of that standpoint. The book is readable, and is printed in a very clear and satisfactory type.

A chapter is given to the Oxford Movement, but the writer utterly fails to understand that movement, which he considers to be a backward one towards Romanism and superstition. Walsh's *Secret History of the Oxford Movement* is taken seriously, and is regarded as proving the disingenuousness of the Tractarians.

The book does not merit any extended criticism from a Churchly standpoint.

HERE IS A NEW definition of the average overworked pastor. It is given for what it may be worth. He is a man who, in addition to teaching, preaching, pastoral visitation and the like, is solemnly charged by the congregation he serves with doing duties that ought to be done by others. He is both captain and soldier and army to do about all the fighting against Satan and his host that is being done.—*The Lutheran*.

Emily Wardour's Opportunities.

CHAPTER VI.

ONLY a week more at school, Helen, and then three delightful weeks of holiday. I feel like a child. I seem to expect more than usual out of this vacation. What shall we do first?"

"Now that I have fairly begun work again I must not think of holidays," said Helen. "I must make up for lost time."

She was still thin and worn-looking, but the hue of health was stealing back into her cheeks, and her eyes were soft and bright. It was now near Christmas, and through Dr. Hervey's influence she had obtained a post as secretary to a coöperative society, who paid her a pound a week for her services. She had a type-writing machine of her own, and, as all her time was not occupied, she had advertised for work to do at home. She had already obtained some small jobs, and was hoping for more. As soon as she was quite well she had insisted on moving into a smaller room, which Emily had fitted up as a bedroom, and had made up her mind to pay, by degrees for the things already in it. The moment, too, she had begun to earn anything, she had arranged to share with Emily the household expenses. She had, however, only been in her situation a week, so that most of her arrangements were as yet prospective. She had accepted the loan of a sum of money from Miss Wardour to buy the necessary additions to her wardrobe, and during the latter part of her convalescence had sewed diligently, making almost every article of her dress with her own skilful fingers.

"My mother was a great needlewoman, and had a real genius for cutting out and fitting," she said. "She taught me to do all sorts of things, and but that sewing is so wretchedly paid, I might have turned to it. As I had served no apprenticeship, I could not expect to get a post in a large dress-making establishment, at least one with a salary, and of course I could not do without."

"You are wonderfully clever. That dress fits beautifully. I cannot imagine how you do it. I can hem and stitch a little, but that is about the extent of my accomplishments. I am not fond of sewing, either; I never did much."

"My father read aloud for hours every evening to my mother and me," said Helen. "That was one great reason why I learned to love needlework. Sewing is always associated in my mind with some of the happiest hours of my life. In the long winter evenings, especially, when we gathered round the fire to hear some new book—novel, poetry, history, or scientific work—read, I, at least, felt that life was very pleasant. Ours was essentially a home life. I had no friends outside, and almost no acquaintances. We were poor, and were compelled, in consequence, to live in a poor neighborhood, and my father had a good deal of fastidiousness about him. He never could bear my mother or me to be on intimate terms with those who were really our inferiors. He did not value wealth, but he did look for refinement."

A knock was heard, and Eliza entered with a letter in the corner of her apron.

"For you, miss," she said to Emily. "The postman has just brought it."

"Oh, thank you, Eliza." Then as the girl left the room, she said: "It is from Mrs. Dove. I wonder what she writes about. I have not had a letter from her for years."

She broke the seal and glanced down the first page. Her face fell as she went on reading.

"MY DEAR EMILY:—Come down to me for your holidays. If you really are so anxious to help people as you say you are, you will not refuse. I, of all people in the world, have had the charge of a boy thrust upon me. I did not know such a creature was in existence until yesterday, when he made his appearance in the most casual way in the world, as if I kept a hotel for stray schoolboys. He informed me that I was his aunt, and that as his other aunt, with whom he usually spent his vacations, had scarletina in her house, he could not go to her, and so came on to me. He seemed to take it all as a matter of course."

"I need not enter into further particulars, but the fact

remains. Here am I, saddled with a child of eight for the next four weeks, without the glimmering of an idea what to do with him. His name is Gerald Mainwaring, and he is as free from the modest diffidence which I was taught to believe suitable in children of his age, as the most modern iconoclast could desire. He is possessed by an inappeasable inquisitiveness and persists in asking a thousand absurd questions, which I cannot be at the trouble of answering, even if I were able, which I am not ashamed to confess I am not. If your high schools and colleges and examinations have been any good to you, you ought to be able to cope with him, therefore I shall expect you on the twenty-third. The carriage will be at the station at a quarter to six to meet you. As you come for my convenience, I shall pay all expenses, so keep an exact account of your outlay. It will save you something, and that ought to be a consideration to you.

"I am, Your affectionate godmother,

"EMMELINE DOVE."

When Emily had finished reading, she handed the letter to her companion, exclaiming—

"There, now are all our plans upset, and I had looked forward so much to this vacation. I had vowed, too, that nothing would induce me to take another holiday engagement, and this will be much the same thing. If Mrs. Dove were not my godmother and an old friend of the family, I should refuse at once. As it is, if I could see any way out of it——"

Helen read the letter through in silence; then she said, gravely—

"It does seem a little hard. You certainly need a thorough rest. It would, of course, be a very great disappointment to me if you had to go away, so that I cannot give an unprejudiced opinion; still, putting me out of the question, for your own sake you ought not to undertake too much."

"I do not think so much of that, as of the things we had planned to do together. Well," with a sigh, "I need not answer Mrs. Dove's letter until this evening, and can think over things till then."

It was with a slower step than usual that Emily ascended the stairs that afternoon. She had decided to give up her cherished plan of spending her holidays with Helen, and going with her to see some of the friends whom poverty had made the latter acquainted with. There was one poor widow—a Mrs. Perry—who lived in the last house Helen had lodged in, and who supported two little grandchildren on her scanty earnings. She had planned to carry some Christmas gifts to the children, and to provide a comfortable Christmas dinner for all. She had helped her friend in making two warm crimson and black plaid dresses with a supply of tucks to be let down in case of growth; and various other garments were being adapted out of certain half-worn things of her own. But she must give up all these delights, and spend the whole time with an exacting old woman and a forward, spoiled boy. She told Helen her reasons.

"At first I decided I would write to Mrs. Dove and say that I could not go—that I was heartily sick of children, and wanted a change. Then I thought of a verse my mother used often to repeat when I rebelled against so much of her time being taken up unnecessarily by my godmother—'Thine own friend and thy father's friend forsake not.' I knew that Mrs. Dove really wanted me this time, and that here was a good opportunity of doing her a service. Though she is eccentric, she was a real friend to my father in bygone times. She has relatives—a nephew and a niece—this little boy is a grandnephew—but they are out in India and do not correspond with her. So, though she is rich, she is to be pitied for her loneliness, and I can imagine the consternation into which her household was thrown when the boy arrived. In her own house she is in mortal terror of her housekeeper, Mrs. Bramwell, a faithful old servant who domineers over her mistress to any extent. The end of it is, I have resolved to go, and all that remains to be done is to see how much we can get through before Monday afternoon."

"School breaks up on Friday?"

"Yes, and I need not go to Nethercross until Monday."

"Then on Friday, when I return, we might go down and see how Mrs. Perry is getting on. On Saturday you can arrange about what you think necessary, while I am away. You will not be here on Christmas Eve or Christmas Day, and I can take your place then. There is a poor charwoman called Kate who lives in the same house. She was very kind to me, and I should like to do something for her. Her hus-

band is a sandwich man, but is often out of work. He is a decent kind of man, but not fit for such a hard life."

"As my holidays will not cost me anything but the price of my lodgings, I shall be able to afford to spend a little more than I expected," said Emily. "That is one good result of my disappointment. I should not have minded so much if I could have waited till after Thursday. It will be tantalizing to think of you here for three whole days by yourself. But it is no use thinking of it; it only makes me feel discontented, and there is no use in that."

The days that followed were very busy, but at last Friday came, and at about three o'clock Emily's holidays began. She went first to buy some fine lawn hemstitched handkerchiefs, which, with a volume of Browning's Poems, she intended as a gift to Helen. She also purchased a much-coveted copy of *The Wide, Wide World* for Eliza. She then bought a good-sized basket which she proceeded to fill with sundry packages of tea and sugar, sausages, butter, and cheese. Returning home she took Quicksilver for a walk in a neighboring quiet square. He barked and jumped around her so excitedly, and was so delighted with the expedition that she was tempted to prolong it, and had scarcely time to finish her preparations for tea when Helen's knock was heard at the door.

"We must not linger, the sooner we start the better," she said. "I should like to be ready to leave the house before six."

"And you had better put your purse in some safe place," said Helen. "The house we are going to is respectable, but the neighborhood is low, and it is better to take precautions."

"Now we must pack our basket," said Emily. "I have the things in the other room."

In a few minutes they had selected what they thought would be most necessary. Emily carried the basket, and Helen a small can of milk.

It was a very cold night. The ground rang hard under their steps, and their breath showed white in the frosted air, but they were well wrapped up, and enjoyed the brightness and gay appearance of the streets. Everybody seemed to be out of doors, and they passed laughing groups laden with Christmas packages, busy housekeepers discussing the respective merits of turkey and geese, merry children gazing through the windows into the tempting interiors of the toy-shops. Holly and mistletoe abounded everywhere; everything was indicative of the season.

Soon, however, they penetrated into a more dreary region, and here they passed shivering children and careworn women. Emily had, contrary to every principle of political economy, provided herself with a store of pennies which found their way into small purple hands, and sent little frozen feet scampering joyfully off to spend the unexpected wealth. At length they arrived at the street to which they were bound, and when they had partly traversed it, Helen said:

"This is the house. I must see the landlady first. She will be able to tell us all we want to know." Then, entering the open door, she walked down a long, dark passage, and turning to the right, tapped lightly on a door with a light showing through a red curtain behind two panes at the top.

The door was opened suddenly, and a sharp voice exclaimed:

"What's up now? Can't I have five minutes' peace, and me with all my accounts to settle, and little use it is to make up accounts that will never be paid." Then, perceiving that her visitors were two strange ladies, she continued in an equally sharp voice—

"Well, miss, what can I do for you? I am very busy, and cannot stay to talk. You should come earlier if you want people to listen to reading and such things."

"We are not district visitors, Mrs. Barry," said Helen, advancing into the light. "Don't you remember me?"

"Why, sakes alive, it ain't—yes, it is—I disremember your name, but that's no matter. Come in for a minute, do, though I am that worried that I don't know whether I am standing on my head or my feet. Well, you do look hearty, to be sure, miss, and you have gone up a bit in the world, too."

"We shall not keep you long, Mrs. Barry. We only want to make a few inquiries. Is Mrs. Perry with you still?"

"She is, miss. A harder hearted woman would not have kept her so long, but she has been out of work lately, and her rent is behindhand, and it's my belief she must go to the House like other poor creatures, for it's a hard world to such as her, miss—as quiet a woman as you could wish for, but getting old and past her work."

"And Kate—has she left you?"

"No, miss. I don't know how she manages it, but she always makes both ends meet—but it is not roast beef and plum pudding she and her man live upon."

"She has paid up her rent, I suppose?"

"Yes, ma'am. I wish everybody was as good as Kate."

"Now, Mrs. Barry, I should like to pay a month's rent for her in advance. Will you write me out a receipt, and I will give you the money now."

"I am sure it is very good of you, miss. It is not every one who remembers old friends. Sit down, and I'll make out the receipt in a minute."

"And now, how much does Mrs. Perry owe you?"

"For three weeks. I ought not to let it run on so long, but she is a decent body, and has been with me the best part of two years, so I gave her time."

"I shall pay for three weeks, and for a month in advance," said Helen, "and I wish you not to say anything to either of them for the present."

"You may depend on me, miss. There are the two receipts. Thank you, miss. I wish you a many happy Christmasses, and I am sure you deserve them, miss."

"You are busy, so we shall not keep you any longer, Mrs. Barry. I know my way upstairs. The same rooms, I suppose. Thank you! Good evening."

They climbed up one steep, dark flight after another until Emily wondered how much farther they could go, and then Helen stopped and felt for a door at which she tapped. No ray of light was visible through a crevice and the landing was in absolute darkness. They knocked several times, but received no answer, and at length Helen turned the handle and pushed open the door. There was no light in the room.

"Are you in, Mrs. Perry?" cried Helen.

"Who is there?" said a quavering voice from the opposite end.

"A friend," said Helen. "I have come to see you."

"I have no light," said the voice, "and the childer are out."

At this moment a light appeared at the door, and a tall, broad-shouldered woman entered with a lamp in her hand.

"How do you find yerself to-night, ma'am?" Then, perceiving the strangers, she started back and said: "What are you doing here, then?"

"Don't you remember me, Kate?" said Helen, laughing.

"Arrah, now, it isn't yerself, honey? Sure, I'm glad to see you, acushla! And are ye coming to see Mrs. Perry? Mrs. Perry, alannah, here's the young lady to pay ye a visit. Ye'll be fine and glad to see her."

Thus appealed to, a woman who was lying on some straw at the further end of the room sat up, and said in a quavering voice, while her teeth chattered with the cold:

"I was in bed, miss, to keep myself warm this cold night, but I am main glad to see you."

Emily had been making a survey of the room in the meantime. Except for the heap of straw and a ragged coverlid at one end, it was absolutely bare of furniture, with the exception of a couple of wooden boxes turned bottom upward and evidently used as seats. She felt shocked beyond expression as she reflected on the condition of the poor old woman who inhabited it. There was no fire and no appearance of food.

"Where is your blanket, ma'am?" said Kate.

"The childer took it to try and get something on it to buy their supper with."

"The craychers! They were hungry, and it goes to your heart to have nothing to give them!"

Emily whispered to Helen, and the latter said:

"This is too cold for Mrs. Perry, Kate. Is there any place she could go until we can get this room ready for her?" She drew the woman aside, and Emily could hear the chink of money.

"I'll carry her into my room, miss; there is a bit of fire there. It is famished entirely she is."

As she spoke she wrapped the old woman in the quilt, and taking her up in her brawny arms, she carried her, in spite of her feeble remonstrances, out of the room. The two girls followed with the light.

"It is well we came this evening," whispered Emily. "She would have been frozen by the morning."

Helen, her eyes full of tears, nodded.

Kate's room was on the opposite side of the landing. It was the same size as Mrs. Perry's, about fourteen feet square, with a sloping ceiling at one side, and a window looking out

to the back. A very tiny fresh kindled fire in the grate scarcely mitigated the severity of the cold. The room was poorly and scantily furnished, but it was scrupulously clean and neat.

The charwoman set Mrs. Perry down on a chair, in front of the fire, saying:

"There, now, toast yer feet, honey, and I'll have a cup of hot tea for ye in a jiffy."

"Make up a good fire, Kate; don't spare the coal," said Helen. Then she and Emily unpacked their basket and poured the milk into a jug that they found on a small dresser at one side.

"You must all have tea together, to-night, Kate. When do you expect your husband?"

"He ought to be here now, miss. Glory be to goodness! what'll he think when he sees the spread we have for tay. He'll think I have come in for a fortune!"

By this time the fire had begun to burn brightly, and the kettle was hanging over the blaze.

"Get the pan ready, and we will look after the rest. Put down the sausages as soon as the kettle boils," said Helen. Then in a lower voice she said to her friend: "We must go out and get some cups and plates; there are only two of each here."

They felt their way downstairs as quickly as they could, and Helen led the way to a small shop in the neighborhood. Here they bought cups and saucers, some plates, a couple of bowls, two jugs, knives and forks, a salt-cellar, some spoons, a lamp, and a few candles. They hurried back with their purchases, and found that while they had been absent the two children had come in. They were blue with cold and miserably clothed, but they were soon basking in the warm blaze of the fire, enjoying the delicious smell of the sausages, now frying merrily on Kate's pan. A sheet of a newspaper served for a cloth, and soon the girls had the table set and the plates warming before the fire, while they busied themselves in cutting a plentiful supply of bread and butter.

As soon as everything was ready, Helen said:

"We are going out now, Kate, but shall be back in about half-an-hour. We must see that Mrs. Perry is comfortable for the night before we leave: We shall send up some coal for her and you at once. It is a Christmas present"—and without waiting for the woman's profuse thanks and blessings, they made their escape. At the street door they encountered Kate's husband, but he passed Helen without recognizing her.

"Now," said the latter, "what do you propose to do?"

"First, we must order coal, and then get a proper bed for that poor woman. I could not sleep in mine if I did not. I am going to be reckless, Helen, and put nothing in the Savings Bank this term. It is Christmas, and I want to make it a happy one to somebody."

"You have to me," said Helen.

"*That* was *nothing*," said Emily, emphatically. "That was only a pleasure to myself from beginning to end."

"And what will this be?" said Helen, laughing.

"Oh, but this is quite different. However, we can settle that any other time. The question now is, where can we get what we want both good and cheap?"

"I know a place not far from this where they keep excellent plain, second-hand furniture. If you are a good buyer, you will get what you want at very low prices."

"I am equal to browbeating anybody," said Emily. "Lead the way."

They called at another place known to Helen, to order the coal, and then proceeded to the shop Helen had spoken of. It was a gloomy, unattractive looking place, but Helen assured her friend that it would suit her better than many a more outwardly showy establishment. A very civil man was in attendance, and soon they were bargaining for the various articles they required. Emily showed herself a shrewd business woman, and often sturdily held out where Helen would have given way. At length they had bought all they required for that night, and having paid, and obtained a promise that the things should be sent at once, they went back.

Tea was over when they reached Kate's room, and the whole party were seated round the blazing fire enjoying the unaccustomed warmth. They all rose as the two girls came in, and Mrs. Perry tried to express her thanks for their kindness, but Emily assured her that if she wanted to please them, she was not to say a word more about it.

They then beckoned Kate out and found that the coal had

arrived, and that Mrs. Perry's share had been thrown down in the corner of her room.

"There was not a box big enough to put it in, miss, so what could I do?" the charwoman said, apologetically.

"It is all right for to-night," said Emily. "Are you engaged to work anywhere to-morrow?"

"No, miss."

"Will you do a job for us? Of course we shall pay you for it."

"And welcome, miss, without a penny."

"And we want you to help us this evening, too. Will you bring your brushes into Mrs. Perry's room? We are going to try to arrange it more comfortably."

Kate hastened away, and soon returned with the lamp, which shed a bright light through the empty room.

"We must not attempt much this evening," said Emily. "It is already getting later than I care to be out, but, if we could see enough done to be sure that Mrs. Perry had everything she needed for the night, I could come down to-morrow about twelve and see to the rest. It will be best just to make a fire and sweep the room before the things we order come. Then if you, Mrs. O'Brien, would scrub out the room in the morning, and clean the paint and windows, and polish the grate before I come, it would make things easy. Mrs. Perry could sit in your room while you were doing it, could she not? Get a big box, too, to hold the coal. Perhaps your husband could paste paper over the outside to make it look neat. Here is some money"—and she put a few shillings into the woman's hand.

Under Kate's active movements the room soon assumed a different appearance, a good fire burned in the grate, the straw was removed and the floor swept. Then their purchases began to arrive, but they could not wait any longer. With full directions to the charwoman, they said "Good night," and ran downstairs. It was nearly nine o'clock.

They had not gone far, when a gentleman who was coming in an opposite direction, suddenly stopped and raised his hat. Emily looked up and recognized Dr. Hervey.

"You are walking late this evening, Miss Wardour," he said.

"Not later than you, Dr. Hervey," she answered with a smile.

"Well, as we both happen to be out late at the same time, you will allow me to accompany you to your own door? Perhaps I understand this locality better than you do."

"I may admit so much, I suppose, without endangering my independence, and if you choose to come with us, your company will be agreeable without perhaps being necessary. Miss Middleton, let me introduce Dr. Hervey to you."

Helen bowed, and the young doctor raised his hat with ceremonious politeness.

"I am glad to see you," he said—and seemed to hesitate for something further to say.

Helen's face was suffused with color. She was grateful to him for the interest he had taken in her, in recommending her to the situation she now held, and in the help he had afforded to her previous to that, but she felt an equal embarrassment with him in alluding to it. At length she found voice to say—

"I must take this opportunity to thank—"

"Oh, no," he interrupted quickly. "I totally disclaim having done anything. There is really no occasion. Pray say no more, Miss Middleton."

"Now, as you seem thoroughly to understand one another," Emily said gravely, "we may change the subject. I hope we are not detaining you, Dr. Hervey, from any important business."

"Nothing that cannot as well be done later on," he said, turning to her with an air of relief.

"Then we are keeping you out later still. That is a pity," said Emily.

"It may never happen again," he said, "and a little latitude is allowed about Christmas-time. I suppose as you have not left London you are spending your vacation here."

"No, unfortunately," said Emily. "I am obliged to go down into the country. That circumstance was the indirect cause of our being out so late this evening. We are trying to make the most of the few days we have before I go."

"By the way, Miss Middleton," said Dr. Hervey, turning to look at his other companion. "Do the Coöperative people leave you any time on your hands? Because, if they do, I heard of some work in your line which you might have if you applied for it. It could be done at home. I believe you have a type-writing machine of your own?"

"I should be very glad to get anything to do," said Helen

warmly. "What is the nature of the work, and to whom should I apply?"

"I will send you down the address and all particulars in the morning. It is a piece of work which will probably occupy you for some time."

"Thank you very much for letting me know of it. I am infinitely obliged."

"By no means. The thanks are not due to me. I was consulted, and esteemed it a fortunate circumstance that I knew of a reliable person who might undertake the work."

"It is one of the few transactions that are satisfactory from every point of view," said Emily.

By this time they had arrived at the door of Mrs. Allen's house, and Emily said good-night to Dr. Hervey, adding—

"I wish you a very happy Christmas and New Year, wherever you may spend them."

"Out of town, too," he said. "I have to look after a young friend of mine, and shall run down to see him on Christmas Eve, and probably not return till Thursday. May I wish you both every good wish of the season?" and, lifting his hat, he was gone.

[To be Continued.]

FALSE CLAIMS.

THE REV. CYRUS MENDENHALL.

THE old adage that "the Lord helps those who help themselves," is as applicable to spiritual matters as it is to any of the varied vocations of men. The writer has no sympathy with the idea that religion is a sort of passive grace. An "Easy Chair" piety is not inculcated in Scripture. It is not simply getting converted, singing one's self into ecstasy, or even praying heartily; nor is it some miraculous condition in which a supernatural force fights our battles for us, and leaves us to sing and feel—

"Nothing more remains
For me to do."

God has not promised to break our habits, conquer our lusts, quench vitiated tastes, or annihilate our moral foes. He has promised to aid upon condition of personal, earnest effort on our part. Too many "lean hard" upon a prescribed number of sighs and tears, a remarkable and peculiar conversion, then a church membership, which like a first-class through ticket entitles them to ride Pullman-palace-car fashion into glory, in good style and much comfort. But after all, the safer way will be to "work a passage," so we think. No habit can be conquered without a struggle, no desirable object can be gained without an effort. The Lord will help; but help does not imply doing absolutely all there is to be done. Any contrary claim comes under the head of the title.

Trusting Providence, of course, is proper. But is there not danger even here? Someone has said, we lay half our responsibilities on Providence, and the other half on the devil, and thus go "scot free." Is there not a tendency that way? Trusting in God does not militate against a true self-reliance, nor is it designed to paralyze human endeavor. To neglect to exercise common prudence, then trust in the Lord to see you through, is presumption. Looking for a crop from God, when no effort by way of cultivation and harvest has been made, betokens insanity, or otherwise merits starvation.

There is a human side as well as a Divine side to this matter of providence, and no claims can justly be made until our side has done its best. God works by means. We need the aid of Providence, and it is vouchsafed to us, but laziness will never be in the least encouraged.

CHURCH SCHOOLS.

THE LIVING CHURCH has been taking up the necessity of supporting the schools scattered through the northern United States, established by Church people and conducted on lines similar to those in Canada. It seems strange that, in some cases, the chief support comes from young people whose parents are outside of the Church, and it is noted that too often among Church people these institutions are looked on with languid, patronizing indifference by those who should be their thick and thin supporters. Unfortunately also, the habit of a religious and personal and domestic life is not common even among Church people, and children and young of both sexes come unprepared. Taking it upon the whole, THE LIVING CHURCH finds the good done inestimable, and asks for greater interest in these institutions. We do so also for our own. It is humiliating to the Church that our schools should ever rank second.—*Canadian Churchman.*

The Family Fireside

"THE PROPHET'S CHAMBER."

BY ONE WHO OFTEN USES IT.

THE other day, in an Edinburgh "flat," I heard a phrase which I had not heard for many a day!

It was "the Prophet's Chamber."

The daughter of a great man, now dead, had been re-arranging the surroundings of her life. Years of dutiful and beautiful filial devotion had come to an end—the "family house" was no more, and the only maiden-daughter was free to make her own plans. She had retired to a pretty flat commanding views of two of the busiest thoroughfares in the Northern capital, yet high enough above them to be beyond any disturbing roar of traffic.

As she showed me through her new home, rich with relics of that which had vanished, she explained to me—

"This room was meant for the drawing-room, but I mean it for the living-room. What is the use of two public rooms for one person?"

"Well," I admitted, "one can only sit in one room at a time."

A pleasant "living-room" it was—lined with books, friendly with familiar portraits, and gay with souvenirs of foreign travel; a delightful place in which to have one's meals—at the square table in the centre—or to write at the desk which stood in one of the windows.

"Now," said she, "follow me into the room which was intended for a dining-room."

"There!" she said, as she ushered me in. "This is to be 'the prophet's chamber.' When I have guests they shall have this nice large, cheerful room, which they can feel is all their own."

Besides every comfortable bedroom appointment, the chamber had a roomy writing-table, a bookcase, and an open, sunny aspect.

"The prophet's chamber!"

My friend's experience in her great father's house had made her realize that visitors are not always idle people, running to and fro in pursuit of pleasure. She knew that they are sometimes busy people, whose work must go on, whatever their environment; or burdened people, who crave for a quiet retreat where they may drop down at their ease; or sad people who may find relief in a few unwitnessed tears.

That dear old phrase, "the prophet's chamber," has a dignity of significance far beyond that of the mere "spare room."

We all know that the phrase originated in the little chamber which the Shunamite woman kept in readiness for the passing by of Elisha, because she "perceived that he was a holy man of God." Little did she then dream of the power which his hand was to have in her life, both for sorrow and for joy!

Little do we imagine, oftentimes, what new threads our visitors are to weave into our own histories. We cannot tell beforehand when we shall "entertain angels unawares." Only we know we need not fear even the unthankful and the evil: we may actually learn the most from them: for through them we may attain life's best gift—the power to forgive.

When we approach our spare room as "the prophet's chamber," i.e., as the temporary resting-place of human beings of infinite capacities and possibilities, we begin to realize that we have to show spiritual hospitality as well as bodily. We do not know all the inner history of our most intimate guest. Even such outward circumstances as we do know may have significances which are beyond our fathoming!

One thing we do know—our visitor is not in his own house—is probably in the midst of one of those "moving-about" seasons, which may sometimes enrich years of after life. Let us be careful that he is able to make the most of every opportunity.

Does he want to write letters to the friends he left before he came to us? Take care that he is not hindered for lack of ink on the desk in "the prophet's chamber," and give him a wide choice of pens. Though one may put some of one's daintiest note-paper into the stationery stand, we won't forget a few sheets of scribbling paper. He may wish them for "notes" which may some day turn into poems or stories.

In some grand houses, peopled, too, by kind hearts, these things are, nevertheless, forgotten. One has seen the guest-chamber of a mansion (whose visitors were specially of the "literate" class) where there was absolutely no place where one could write, save by clearing a corner of the toilet-table, and running the risk of dropping ink on dainty napery!

And here we may make a very homely suggestion of detail. Don't over-burden the toilet-table with unnecessary nick-nacks. Space is the visitor's great desire. Do not put on a lace cover. For some of our visitors may be elderly or feeble or nervous, and a ring or a brooch or a pencil may slip through the meshes and temporarily disappear, so giving a great deal of dispeace to a visitor who does not want to be troublesome, and who yet dreads losing something that may be a valued keep-sake.

If he makes a fuss about the accident, then the whole house is turned upside down, till the lost is found—"under his very nose all the time," as the resentful servants will say. If he keeps silence, then the ring is found after he is gone, and is sent after him with the secret reflection, "How careless he was, not to miss it!" Let us spare all these worries. We cannot offer hospitality in any sweeter form than ease and "peace."

For the same reason let us see that there are no projecting nails or broken points of furniture to rend unwary garments, and let us be careful that all the blinds and locks are in good working order. Sometimes these things are of fair seeming and will work decently under experienced manipulation, yet when our guileless guest takes them for what they look, they break down, and he is made unhappy by a sense, which not all our explanations will remove, that he has damaged our property!

Let us, too, cultivate an hospitable sense in the choice of pictures and books for "the prophet's chamber." In the former some sense of humor will carry us far. It will save us from confronting our guest with an awe-striking engraving of Nathan convicting David, "Thou art the man," or greeting him with the inquiry, "What is home without a mother?"—which, by the way, we once saw hung, as in grim jest, in a public dining-room! As a rule, possibly, pleasant landscapes are the best, especially studies of views or buildings which our friend may see while he is with us. Or photographs of noble statuary. Or pretty floral wreaths. If among the host's cherished dead there is one the fame of whose goodness or greatness has overflowed private boundaries, a portrait may well grace "the prophet's chamber." It will be as a sacred welcome. The rule in the choice of pictures for "the prophet's chamber" is to consider what is cheerful and lovely and gracious.

If "the prophet's chamber" is large enough to contain a bookcase, the selection of books may be large enough and universal enough to be permanent, provided the said book-case is not promptly made into a refuge for the weak-minded, a retreat for the incurable, and a home for the dying, from all other book-cases in the house.

Generally, however, a book-shelf is all that can find house-room. Then, if our guest is an intimate, his particular taste should be consulted. We should provide him with the books we should like to hear him discuss, or with some which bear directly on his tastes and aspirations. We must not leave books as fixtures while visitors change—milk-and-water fiction remaining for grave seniors, or a girl in her teens finding works on philosophy!

But when our visitors are comparatively strangers to us, there are two rocks from which we must steer carefully away—tragic literature and comic literature. Both may be absolutely cruel! We have known a young widow, who at one blow had lost husband and fortune, and who had just learned all the bitterness of life's injustice, whose probably well-meaning hosts provided nothing for her lonely moments save Hugo's *The Miserables* and Browning's *The Ring and the Book*. Why, she could almost have written those out of her own sore heart! They were not what she lacked! Yet worse still would have been a "comic annual," or the *Jokes of all Nations*. And worst of all, possibly, would have been that washy school of fiction which insists on universal "happy endings" in the vulgar form of "pretty weddings" and "big cheques," and which makes "all come right" by visible "machinery."

We cannot tell what may be astir in the heart or the life of the visitor whom we do not know very well. But there are some books which never come wrong to the glad or to the sorrowful, to those who abound, or to those who are abased. There is some poet of the type which Longfellow has so skilfully drawn—

"Whose songs have power to quiet
The restless pulse of care,

And come like the benediction
That follows after prayer."

There are novels as wholesome and energizing as Scott's *Heart of Midlothian*. We cannot particularize them. Let each ask himself, "What story made me wish to be better and to do better?" Well, that is the book we mean! There are parables of the love of God, such as Tolstoy's *What Men Live By*, which forever after haunt the memory, like a strain of sweet music.

Do you know there is one book which may surely always lie in "the prophet's chamber," though visitors come and go, old and young, wise and simple, and that is a good collection of Hans Anderson's stories. Every child likes to hear the tale of *The Girl who Trod on a Loaf*, but what sage can get beyond it? And is not the tragedy of all genius since the world began contained in the great Dane's wonderful *Portuguese Duck*?

The Bible that is put in "the prophet's chamber" should be light to lift, and of good and clear print. The guest probably carries his own, and will generally use that.

Then, last of all, "the prophet's chamber" must be surrounded by such genuine hospitality as embosoms that from which our story opened. The visitor must be welcomed—the very service he gets must not all be hiring service. He must be furthered in all his plans—the local time-tables must be made clear to him. At the last, "God speed" must follow him to the very door.

"No servant ever 'saw out' a visitor in my father's house," said my old friend, as she stepped down the long stone staircase to perform that ceremony for us, "and it is going to be the same here!"—ISABELLA FVIE MAYO, in the *Girl's Own Paper*.

ASSOCIATION WITH CHRIST.

By ALBERT E. GEORGE.

HERE is one thing noticeable in the life of the followers of Christ: they were first to be associated with Him, before they were endued with power from on High.

Association always precedes inspiration in every life. Jesus called the fishermen, and said: "Follow Me, and I will make you fishers of men." This is association. The disciples went around with Him, witnessed His mighty works, and were to be impressed with what they saw and heard.

This is no small item in the development of the spiritual life. It does not begin suddenly in any one. It is a growth and has its analogy in nature, first the blade, then the ear, then the full corn in the ear.

The sacramental life of a human soul, as outlined by the Church in her teaching is systematically arranged. Baptism, Confirmation, and the Holy Eucharist are the means of association with Christ. The soul that is conscious of the meaning of these steps realizes its association with Him, preparatory to its inspiration.

Rightly is the Holy Eucharist called the highest act of worship, because it is the highest act of personal inspiration, which the human soul can obtain in this world. All steps of association with Christ point to this. Baptism is association with Christ, but it is a step that anticipates another; Confirmation is an association with Christ, but it is not final. The final step in the growth and education of the human soul is the Holy Eucharist. It is this because it is the highest act of association, as well as the highest gift in inspiration. It combines in a miraculous manner, the association and inspiration of Christ in the human soul, which are implied in the preceding steps of the Christian life, but are not developed, as they are, and realized in this sacrament.

It is not enough in the growth of our temporal life, to be baptized, because while Baptism is one association with Christ, and the beginning of our inspiration in Him, it has not the complete state of these gifts, which are vouchsafed in that sacrament alone. The Holy Eucharist combines all the other gifts of the sacraments preceding it, and more as well.

It is, therefore, *par excellence*, the possessor of a complete association and inspiration with Christ.

No life can be truly spiritual without it. Religion that is seeking any other avenue is imperfect and inconsistent. The deadness of the Christian life to-day is manifest, because other ways are sought, to make these two things evident, association and inspiration with Christ.

Christian Science, so-called, is attempting it, and if it has succeeded at all along these lines, it is likely before long to manifest its weakness. It has done so already to many. Protestantism cannot neglect the fact that whatever association and

inspiration we have with Christ, must be sacramentally done in order to be effective and consistent.

As soon as this principle is made plainer, and the methods of Christ are carefully studied in dealing with His own disciples, the ways of the Church will be accepted as the ones in which His plans are closely followed.

IN THE MISSIONARIES' CORNER.

IT WAS August 1st, 1896. The glorious sun began to sink behind the mountains west of Fu-Chow, and British residents in and around the Treaty Port to assemble in the Christian cemetery—one of the fairest spots of that fair city. First the consul unveiled a monument in the midst of what is known as "the Missionaries' Corner." The figure of an angel in pure white marble looked down on eleven graves which loving hands had decorated with flowers. Then followed a memorial service, and missionaries of the English and American societies joined to praise God that He had counted some of their comrades worthy to suffer death for His sake, and to comfort one another with the glorious hope of the Resurrection. That peaceful scene marked the first anniversary of one of the saddest days in the history of missions in China. In 1895 the industrious cultivators of the country had been terrorized by the depredations of bands of rebels. The riots seemed at an end and the districts safe, when the heat of the end of July drove active workers from cities and low-lying stations into the highlands. A company of English and American missionaries repaired to Wha-Sang (or Hua-Sang, the Flowery Hill). Early in the morning of August 1st the rioters attacked two adjoining houses, the first occupied by the Rev. R. W. and Mrs. Stewart, of the Church Missionary Society, their five children and the nurse, and the Misses H. C. and E. M. Saunders, of the C. M. S.; the second, by five ladies of the Church of England Zenana Missionary Society, Misses Newcombe, Marshal, Stewart, Gordon, and Codrington. Of this party of fifteen, only Miss Codrington and three children, all wounded and supposed by the rioters to be dead, survived to tell a tale of heroism, and how even infants glorified God in the face of death. When Miss Codrington was being carried to the river to be conveyed by boat to Fu-Chow, a native woman, an inquirer, drew near and said softly: "Sister, do not think that your work is lost; see how the women are crying. They will listen now." That poor woman's prediction has proved true. The seed of the martyr's blood has brought forth an abundant harvest.—*The Quiver*.

CHILDHOOD OF GREAT MEN.

IN A STATISTICAL investigation of the early life of fifty great men of the present century, it was found that while they are absent-minded, generally speaking, their memories are very strong in the things they are interested in. In childhood they seem to be more imaginative than average children. It is generally said that a great man owes his success to his mother's influence, but there are many exceptions. They were influenced much by some one person, and the mother's place was often supplied by that of an aunt or relative. The child born of parents in the prime of physical life probably has the better chance of greatness, for the average age of the fathers when the great man-child was born was about thirty-eight, and that of the mothers thirty. The average number of children in the families was six. Eleven of the great men were only sons, and sixteen youngest sons; that is, in all, over fifty per cent. If it is important to study the criminal to find the causes of crime and thereby know best how to prevent or lessen it, it is perhaps more needful to study great men in order to learn those conditions and characteristics which make them great.—*Everybody's Magazine*.

"THE 'REVIVAL' in the sense of machinery for producing certain spiritual results probably has gone, but the 'revival' in the sense of the inflowing of mighty spiritual tides is always needed, and will always be in order so long as the human soul and human society and the divine Spirit exist," says the *Watchman* (Bapt.) of Boston. "We frankly say that we do not know how a revival of this sort can be produced. Christians of the largest observation are increasingly led to recognize the application of the doctrine of the divine sovereignty to this matter. Perhaps a deeper and more general recognition of this truth is exactly what we most need. It seems sometimes as if God were suffering men to experiment with their little devices for reanimating His cause, in order to impress their futility upon us, and to lead us to see that what we seek is from Him alone, and that the best attitude of the Christian heart is that of prayerful dependence on Him. Of course, this line of thought may be denominated pretty high Calvinism, but let us not be frightened by words and names. Is there not a Godward side to this matter that has been too much neglected? Is not our best resource to be found, not in what we can plan, but in what He will do? Within a few weeks in this latitude we shall be in the midst of the miracle of the springtime. Nothing that man can devise can take the place of the germinating force of nature. May we not believe that, as in times past, God has vast reserves of spiritual blessings in store for His people, and that the spiritual deserts will yet blossom as the rose?"

Church Calendar.



Aug. 2—Friday. Fast.
 " 4—Ninth Sunday after Trinity. (Green.)
 " 5—Monday. (White at Evensong.)
 " 6—Tuesday. Transfiguration. (White.)
 " 7—Wednesday. (Green.)
 " 9—Friday. Fast.
 " 11—Tenth Sunday after Trinity. (Green.)
 " 16—Friday. Fast.
 " 18—Eleventh Sunday after Trinity. (Green.)
 " 23—Friday. (Red at Evensong.) Fast.
 " 24—Saturday. St. Bartholomew. (Red.)
 (Green at Evensong.)
 " 25—Twelfth Sunday after Trinity. (Green.)
 " 30—Friday. Fast.

CALENDAR OF COMING EVENTS.

Oct. 2—General Convention, San Francisco.

Personal Mention.

THE Rev. J. G. H. BARRY, late instructor at the Western Theological Seminary and rector at Batavia, Ill., has been called as Canon in charge of the congregation at St. Paul's Cathedral, Fond du Lac, Wis.

THE Rev. ROBERT BENEDICT has resigned the curacy of St. Paul's Church, Chestnut Hill, and accepted the rectorship of Christ Church, Eddington, Pa., and will enter upon his new duties September 1st.

THE Rev. J. W. BLEKER, with his family, is spending the summer at Colorado Springs, Colo.

THE address of the Rev. JOHN C. CORNICK will be Virginia Beach, Princess Anne County, Virginia, until the 1st of September.

THE Rev. P. G. DAVIDSON entered upon the rectorship of St. Matthias' Church, Omaha, on the first Sunday in August. His address is 825 Pine St.

THE statement that the Rev. F. E. DE LONGY had accepted a call to Sterling, Ill., was an error. Mr. De Longy received the call, but his vestry at Chillicothe, Mo., would not accept his resignation, and he will remain in the latter parish.

THE Rev. Dr. PERCY T. FENN, of Texarkana, Texas, has declined the rectorate of Trinity Church, Mobile, Alabama; he has also recently declined an election to the rectorate of St. Luke's Church, Jackson, Tenn.

THE Rev. ARTHUR FORBES has charge of Trinity Church, New Rochelle, New York, during the absence of the rector, the Rev. C. F. Canedy, D.D.

THE Rev. W. A. GRIER is now assistant to the Rev. W. C. Clapp at St. John's Church, Toledo, Ohio.

THE Rev. O. F. JONES of Le Sueur, Minn., will succeed the Rev. C. Turner at Devil's Lake, N. D.

THE Rev. ROBERT P. KREITLER of Brooklyn has accepted a call to St. George's Church, Lee, Mass.

ARCHDEACON RADCLIFFE, Diocesan Missionary of Central Pennsylvania, has removed to Selins Grove, Pa., where the Bishop and Mission Board have given him a central and permanent residence; address accordingly.

THE Rev. JOHN S. SCHUNK, of Baltimore, has been assigned to the charge of St. Peter's Church, Weldon, Pa.

ORDINATIONS.

DEACONS.

IOWA.—By the Rt. Rev. Theodore Nevin Morrison, D.D., Bishop of Iowa, on Sunday, July 21, 1901, in the Church of St. Mary the Virgin, Keokuk, Iowa, EDWARD SHERMAN WILLETT was ordained deacon. The sermon was preached by the Rev. J. Everist Cathell, D.D., rector of St. Paul's Church, Des Moines, who also presented the candidate. The Litany was read by the Rev. Richard Ellerby of St. Andrew's Church, Moor. The Rev. E. S. Willett was graduated at King Hall, Washington, D. C., in June last,

and has been assigned to the charge of the Church of St. Mary the Virgin, Keokuk. His address is 1409 High Street, Keokuk, Iowa.

PENNSYLVANIA.—On Sunday, July 7th, in the Church of St. Andrew's-in-the-Fields, Somerton, Philadelphia, JOHN CHARLES LEWIS was ordered Deacon by the Rt. Rev. Dr. Whittaker, Bishop of Pennsylvania, who also preached the sermon. The candidate was presented by the Rev. S. F. Hotchkin, rector of the Memorial Church of St. Luke the Beloved Physician, Bustleton, of which parish St. Andrew's forms a part, as a mission. The Rev. Mr. Lewis will have charge of St. Andrew's, of which he is virtually the founder, and where he has acted as lay reader since its inception in 1897.

PRIESTS.

OHIO.—By the Rt. Rev. Wm. A. Leonard, D.D., Bishop of Ohio, on Sunday, July 21st, 1901, in Trinity Church, Tiffin, CHARLES SHRIVER REIFSNIDER was advanced to the Priesthood. The presenter was the Rev. James H. W. Blake of Akron, and the sermon was preached by the Rev. Orville E. Watson of Cleveland.

DEGREES CONFERRED.

HEIDELBERG COLLEGE, Tiffin, Ohio.—D.D. upon the Rev. A. R. KIEFFER, rector of the Ascension, Bradford, Pa.

WARNING.

WINCHESTER.—Caution is suggested in dealing with H. WINCHESTER, who purports to be a designer in ecclesiastical glass work. The Rev. E. H. Merriam desires to annul the note of recommendation given him. Information may be obtained from Mr. Merriam by addressing him at 346 W. 20th St., New York.

DIED.

MOORE.—Entered into rest at Ripon, Wis., July 21, 1901, in the 96th year of her age, LUCY FULLER MOORE, widow of Lovell Moore of Grand Rapids, Mich.

ROBINSON.—Entered into rest, May 10, 1901, LAURA G. THOMAS, beloved wife of Richard Goldsborough ROBINSON, of Orlando, Fla.

ROBINSON.—United to loved ones in Paradise, July 30, 1901, RICHARD GOLDSBOROUGH ROBINSON, of Orlando, Fla., eldest son of A. Magill and Louise T. Robinson, of Louisville, Ky.

OFFICIAL.

THE Fifth Annual Retreat for Priests will be held in the Church of the Ascension, Atlantic City, N. J., beginning Monday evening, September 16th, 1901, with Evensong at 7:30, and concluding with Mass at 7 A. M., Friday, September 20th. The expense for board and lodging for the period of the Retreat will be \$5.00.

The Conductor will be the Rev. J. O. S. Huntington, Superior of the Order of the Holy Cross.

Any of the Reverend Clergy expecting to attend will please communicate with the

REV. A. ELMENDORF,
 of the Committee.

Holy Cross Rectory, Jersey City.

WANTED.

POSITIONS OFFERED.

INSTRUCTOR—A single clergyman to teach algebra, geometry and elementary chemistry in Jarvis Hall Military Academy. Apply Rev. G. ROGERS, Montclair, Colorado.

ORGANIST—For a church in Western Michigan, an organist and choirmaster to train a vested choir. Salary \$416, with prospect of good class in music. Address G. F., care of THE LIVING CHURCH, Milwaukee.

LAY READER OR DEACON—We would like to secure a lay-reader or deacon at once. Small growing mission in county seat. It is a very fertile mission but is now small. State salary expected. Address ROBERT A. LEE, Sanilac Centre, Mich.

POSITIONS DESIRED.

A SISTER would like Church work in a good Catholic parish in the East. Could begin work September 1st. Address SISTER, LIVING CHURCH Office, Milwaukee.

ADDRESS WANTED.

WILL the advertiser in this department who used the key-word "C" kindly communicate with this office, as by an inadvertance his address was not retained?

THE LIVING CHURCH.

PAN AMERICAN EXPOSITION.

[A select list of parties desirous of receiving guests at Buffalo during the Exposition. No names received for this list without reference to one of the clergy or to some other person of prominence.]

ROOM with breakfast, \$1.25 per day. Refer to Rev. G. G. Ballard. Address, Mrs. M. E. LANSDOWNE, 60 Anderson Place, Buffalo.

DESIRABLE ROOMS, ten minutes to Exposition; also on through trolley line to Niagara Falls. \$1.25 per day, including breakfast. Mrs. H. W. BROWER, 175 Breckenridge Street, Buffalo.

LARGE, shady rooms, centrally located; two minutes from cars, fifteen minutes' ride to Exposition. Double rooms \$2.00 per day for one or two persons; single rooms \$1.25. Breakfast 35c. Refer to Rev. H. Ransom. Mrs. G. F. KIMBALL, 121 Park Street.

ROOMS with or without breakfast. Rev. C. M. Pullen, 192 Summit Ave., Buffalo. Ten minutes' walk to Exposition.

THE UNDERSIGNED, who has no pecuniary interest whatever in the movement, wishes to draw the attention of readers of THE LIVING CHURCH who will visit Buffalo this summer to Mrs. Dr. CAMERON's bureau of information regarding rooms and board. Her address is 305 West Utica Street. Mrs. Cameron has collected about 600 names of people, not professional boarding-house keepers, who will be glad to make a "little something" out of their rooms during Pan-American. Her list consists wholly of families situated in the very best parts of the city, and only the nicest kind of people are desired as roomers. Many are Church homes and can be endorsed by the undersigned who simply wishes to recommend Mrs. Cameron's scheme.

HARRY RANSOM,

Rector of St. Andrew's Church,
 Buffalo, N. Y.

SUMMER RESORTS.

THE CATSKILLS.

CHURCHMEN visiting the Catskills will find daily services and Celebrations each Sunday and Holy Day, in Gloria Dei Church, Palenville, N. Y.

WILLIAM WHITE HANCE, Rector.

BUSINESS OPPORTUNITIES.

A SAFE MINING INVESTMENT Will be a dividend paying proposition from the time the machinery starts.

The following letter explains itself:

Milwaukee, Wis., July 15, '01.

"I have recently made a personal examination of the Hannah Group of Mines in Granite County, Montana, took out ore from the various parts of the property and had assays made. I found everything in regard to the property as good or better than it had been represented, and the statements given in the prospectus of the Milwaukee Gold Extraction Co., to be borne out by facts."

Signed, HENRY F. SCHULTZ,
 Formerly Schultz & Bond,
 CHAS. ROHLFING.

A Limited Number of Shares For Sale at 20 Cents Per Share.

The Milwaukee Gold Extraction Company was formed for the purpose of acquiring and operating the Hannah Group of Mines in Granite County, Montana. Sufficient money is assured to pay for the property, and now a limited number of shares to be sold for the purpose of erecting a mill of 100 tons. The property contains throughout its entire length a vein of free milling gold ore over 60 feet wide, besides a number of smaller veins, and this entire mammoth body of ore will yield a net profit of \$5.00 or more per ton. The speculative feature is entirely eliminated, as we have the ore in large bodies, and will begin work just as soon as the machinery can be erected. This is the best and safest mining proposition ever offered to the public. The officers are Milwaukee business men of high standing.

Send for our prospectus and look us up.

Make checks or money orders payable to

E. A. SAVAGE, Secretary

Reference as to standing, First National Bank.

THE MILWAUKEE GOLD EXTRACTION CO.,
 157 West Water Street, Milwaukee, Wis.

THE CHURCH ENDOWMENT SOCIETY.

This Society is prepared to labor in every Diocese and Mission, at no expense to either, for any Endowment desired.

Every one interested in the endowment of the Episcopate, cathedrals and parish churches, hospitals, brotherhoods, sisterhoods, domestic and foreign missionary enterprises and eleemosynary or educational institutions, should address

REV. E. W. HUNTER,
Secretary General,
Rector, St. Anna's,
New Orleans,

OR

L. S. RICH,
Business Manager,
Church Missions House,
Fourth Ave. & 22d Street,
New York

APPEALS.

ST. MARY'S HOME FOR CHILDREN, CHICAGO

This benevolent and much-needed work was opened in September, 1894, at No. 221 Washington Boulevard, with four children, three of whom were sent by the Humane Society. Before the winter was over the house was overflowing.

The quarters, however, were not suited to the needs of the Home, and were given up in May, 1895, when the children were taken into the country at Kenosha, where there is a beautiful country Home on the lake shore, and where they have since spent two or three months of each summer.

The property at 209 and 211 Washington Boulevard, adjoining the Mission House, was purchased and put in repair at a cost of \$21,000. On September 29th, 1895, the children came back from the country and took possession. This was the real beginning of Saint Mary's Home for Children.

Every place in the Home has been filled for five years. The utmost capacity of the House is 60, and this necessitates over-crowding.

The Sisters began the work with a debt of \$10,500 on the property which, through the kindly interest of friends, has been paid off, and the property is now clear of debt.

Since the printing of the report of December 1st, 1900, and within a few weeks, the Sisters have had a most generous offer, namely, the free gift of a choice building lot of 175 feet frontage, and worth from \$20,000 to \$21,000; PROVIDED, that \$40,000 are raised by next fall to erect a suitable building on this lot.

The neighborhood surrounding the present Home is rapidly deteriorating, and not fit for children or young girls.

This opportunity must not be lost, and help is most earnestly asked. All creeds and classes are welcomed at the Home, and the Sisters feel at liberty to appeal to everyone interested in the welfare of children.

We heartily endorse the foregoing, and most earnestly commend this work to the sympathy and generosity of all.

Signed,
GEO. S. McREYNOLDS,
DAVID B. LYMAN,
EDWIN WALKER,

Standing Committee, Diocese of Chicago.

WILLIAM E. McLAREN,
Bishop of Chicago.
C. P. ANDERSON,
Coadjutor Bishop of Chicago.
LUTHER PARDEE,
JAMES S. STONE,
Rector of St. James.
WM. WHITE WILSON,
Rector of St. Mark's.

H. L. CAWTHORNE,
DANIEL F. SMITH,
S. B. POND,
GEO. B. PRATT,
WM. C. DEWITT,
THADDEUS A. SNIVELY,
WM. B. HAMILTON,
J. H. PARSONS,
EDW. A. LARRABEE,
J. M. D. DAVIDSON,

WM. C. RICHARDSON,
JOHN HENRY HOPKINS,
CLINTON LOCKE,
WM. R. CROSS,
Rector Grace, Hinsdale.
CHAS. E. BOWLES,
E. V. SHAYLER,
Grace, Oak Park.

JOHN A. CARR,
L. C. ROGERS,
W. J. PETRIE,
ERNEST M. STIRES,
R. F. MATRAU,
EDWARD H. CLARK,
Grace, Pontiac.

FRANK DU MOULIN,
ARTHUR W. LITTLE,
JOSEPH RUSHTON,
City Missionary.

ALBERT W. WHITCOMB,
JOHN MARK ERICSSON,
WM. J. GOLD,
FRANCIS J. HALL,
H. J. BROWN,
A. H. LEALTAD,
PERCIVAL MCINTYRE.

MISSION TO DEAF MUTES.

Again the Mid-Western Mission to Deaf-Mutes asks that its expense fund be remembered by the parishes within its limits, on next Twelfth Sunday after Trinity (August 25th).

AUSTIN W. MANN, General Missionary, . . .
21 Wilbur Street, Cleveland, Ohio.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

WHITSUNTIDE, 1901.

At its meeting October 9th, 1900, the Board of Managers declared its policy for the fiscal year ending August 31st, 1901, in the following resolutions:

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

Resolved, That future appropriations should be based on the hope of larger income.

The Board believes that these resolutions outline the only right policy in the Church's missionary work. At the meeting of May 14th, 1901, in making the appropriation for the fiscal year beginning September 1st, 1901, it planned for further extension and pledged the Church for its missionary work in all fields for the year ending August 31st, 1902, to the amount of \$610,000, subject to slight increases to meet special opportunities or emergencies during the year.

But, while taking this action, the Board was faced by the fact that the Church has failed to provide sufficient money to meet the appropriations for the current year. There is grave danger of a deficit on September 1st of \$100,000 or more. The Board, therefore, felt compelled to adopt the following resolution, offered by the Treasurer:

Resolved, That, in case the contributions, legacies and interest from trust funds for the year ending September 1st, 1901, shall fail to meet the appropriations for the same period; and, provided that said deficit at the close of the year shall be found to be not less than one hundred thousand dollars (\$100,000), a reduction at the rate of ten (10) per cent. on all appropriations for the coming year shall be made, and a proportionate reduction for any less deficit; provided, further, that this reduction shall apply proportionately only for the nine months beginning December 1st, 1901.

Great damage and hardship would result from the reduction of appropriations. From all parts of our own country and from the missions abroad come reports of successful work and of many opportunities for extension. The Church has the money, and ought to give it.

Most of the parishes have made their annual offerings; some of them in spite of local urgent need. Therefore the Board asks the men and women, who have the honor of the Church at heart, to make direct individual gifts in addition to those they have made, or expect to make, through the parochial offering. The need is immediate. One dollar or one thousand will help. The support and efficiency of every missionary at home and abroad are at stake.

THOMAS M. CLARK, President,
WM. CROSWELL DOANE, Vice-President,
ARTHUR S. LLOYD, General Secretary,
GEORGE C. THOMAS, Treasurer.
Offerings should be sent to George C. Thomas, Treasurer, 281 Fourth Avenue, New York.

BOOKS RECEIVED.

FLEMING H. REVELL CO., Chicago.

Mission Problems and Mission Methods in South China. Lectures on Evangelistic Theology. By J. Campbell Gibson, M.A., D.D., Glasgow English Presbyterian Mission, Swatow, China. Price, \$1.50 net.

Bible Characters. Joseph and Mary to James, the Lord's brother. By Alexander Whyte, D.D., author of *Bunyan Characters*, *Lancelot Andrewes*, *Jacob Behmen*, *Santa Teresa*, *Sir Thomas Brown*, *Rutherford's Correspondents*, *Father John*, etc. New edition. Price, \$1.25.

DANA, ESTES & CO., Boston.

Geoffrey Strong. By Laura E. Richards, author of *Captain January*, *Melody*, *Marie*, etc. Price, 75 cents.

E. P. DUTTON & CO., New York.

Surry. By Walter Jerrold. With special articles on the Bird Life, Flowers, Entomology, Geology, Cycling, etc., of the County. By J. A. Bucknill, M.A., Edward Step, F.L.S., Rev. E. J. Vernon, Prof. R. Hull, LL.D., and Duncan Tovey. With illustrations by J. A. Symington. Price, \$1.50 net.

THOMAS WHITTAKER., New York.

Lux Mundi. A series of studies in the Religion of the Incarnation. Edited by Charles Gore, M.A., Canon of Westminster. Eleventh edition. Price, \$1.40 net.

PAMPHLETS.

Services in Memory of Queen Victoria, held in the parish of Trinity Church in the City of New York, on the 2nd of February, 1901. With the sermon preached in Trinity Church by the Rector, on Sunday, 27th January. New York: Edwin S. Gorham.

A Refutation of the Charge of Apostasy made by the Bishop of Honolulu against the Rector of Honolulu and the Trustees of St. Clement's Chapel, Honolulu.

The Anglican Church in Hawaii. The Church Defence and Extension Association of Hawaii.

St. Mary's School, 6 and 8 East 46th St., New York. Announcement, 1901-1902.

Stephen Remarx. The story of a venture in Ethics. By James Adderly, author of *Paul Mercet*, *Looking Upward*, *Francis*, *the Little Poor Man*, *The New Floreat*, *Tabitha Cumi*, *The Epistle of St. James*, with Notes, etc. London: George Newnes, Ltd. Price, one penny.

The Church at Work.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

ALAMEDA, Christ Church, Rev. T. J. Lacey, rector. This church has been closed during the summer for extensive repairs. The services have been held in the parish house. The church has been cleaned and tinted and a sacristy added. On Sunday, Aug. 4th, Bishop Nichols officiated at the re-opening and preached. The mortgage debt has been reduced to \$3,000. There is no floating indebtedness and the property of the parish is worth \$35,000.

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
Deaf Mutes—Shelter for Girls Burned—Resolutions of W. C. T. U.

UNDER the resolution offered by the Rev. John R. Harding and adopted by the last Diocesan Convention, creating a Commission to have charge of the work among Deaf Mutes in the Diocese, the Bishop has appointed the following named gentlemen to serve: The Rev. Messrs. John R. Harding, Dr. H. R. Lockwood, H. S. Langley, Dr. J. Sanders Reed; Messrs. George J. Jack, Thos. H. Stryker, Chas. A. Talcott. The Rev. H. Van Allen is the Diocesan Missionary.

THE SHELTER for Unprotected Girls, Syracuse, was destroyed by fire after midnight,

Sunday, July 21. Owing to the presence of mind of the superintendent and teachers, who lost their own property, all the inmates, 39 in all, were safely gotten out of the building. The cause of the fire, which originated in the room of a helper, Miss Miller, who had lately come to fill a temporary vacancy, is believed to be an epileptic fit which caused her to upset the lamp. She was probably unconscious and beyond all hope of rescue when the alarm was given. It was a sad and distressing event, but one for which no one could be held responsible. Every kindness was shown the family during the succeeding days. Part of the girls were sheltered in a school house near by, and fed by the neighbors, and part were removed to the State Institution for the Feeble Minded, with their matron, where they received every attention. A house has now been secured, which is large enough to accommodate 25 inmates, and the numbers are reduced by boarding out some of the younger ones and releasing others on parole. Two, in feeble health, are at the House of the Good Shepherd. The chapel furniture was saved and the usual Sunday services were resumed this week. The full insurance has been obtained, amounting to \$10,000 on the building and \$1,500 on the furniture. Mr. F. R. Hazard of Syracuse subscribed \$1,000 to the building fund on condition that the whole sum of \$10,000 is raised, which will be needed to replace the loss of this amount. Four thousand is pledged and an active canvass is being made to complete the sum. All kinds of clothing and bedding supplies will be needed in the early autumn.

THE FOLLOWING resolutions were adopted by the Woman's Christian Temperance Union assembled in annual convention at Collamer, N. Y., June 6th and 7th:

"Resolved, That the thanks of Onondaga Co. W. C. T. U. are due and hereby offered to the Rev. F. D. Huntington for his recent utterance on "The Sin and Peril of the City," in which he favors the Curfew ordinance as a remedy for some of the evils that threaten the moral welfare of the present generation of young people.

"Also resolved that we heartily endorse the sentiment advanced by the same Reverend gentleman—that the result of the prevalent whist and social clubs is to lead mothers to sacrifice home life, its pleasures and duties and to cause children to seek social enjoyments in the streets, and in society of doubtful reputation—and that, therefore, we earnestly deprecate the present tendency to club life and the mania for card playing, and will use our influence against them."

CHICAGO.

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

Historic Exhibit—Marriage of a Priest—Two Deaths—Dedication of St. Barnabas Church—St. Mark's Church closed—Lawn Fete.

IN RESPONSE to the circular from Mrs. Twing relative to "A Missionary and Historic Exhibit" at the time of the meeting of the General Convention in October, Mrs. V. B. Fullerton, of the Church of Our Saviour, and a Vice President of the diocesan Woman's Auxiliary, expects to present a collection of pictures and relics fairly illustrative of the early missionary work in Illinois.

THE NEW BUILDING of St. Barnabas' mission, begun on its patronal saint's day, approaches completion, and is being used.

ON JULY 24th, in the Church of the Redeemer, Elgin, was celebrated, followed by a nuptial Eucharist, the marriage of Miss Charlotte Goodrow to the Rev. Walter Steven Trowbridge, rector of St. John's, Springfield, Mo., and for some years lay-reader at Elgin. The ceremony was performed by Dr. M. E. Fawcett, rector of the Redeemer, and the Bishop Coadjutor of Fond du Lac.

IN THE DEATH on Saturday morning last of Mrs. M. E. Stone, Jr., a bride in October,

St. James' loses a youthful member of an old Church family; for in the mother church she was christened, confirmed, and married. The funeral was from St. James' on Monday last, and in the absence of Dr. J. S. Stone, now in the White Mountains, the Rev. Thaddeus A. Snively officiated, assisted by the Rev. W. G. Blossom. The eight pall-bearers were the young men who had been chosen as ushers at the wedding.

THERE DIED, unattended by relation or kinsman, at the County Hospital on Saturday, a once famous lawyer, who, from a comparatively humble station, by force of character worked himself to a position, which an eccentricity closely allied to insanity subsequently wrecked. In 1887 Frank Collier presented in person to Queen Victoria at Osborne the address from men in Chicago of British birth, congratulating her upon the completion of 50 years of sovereignty.

A SERVICE of dedication of the new edifice for St. Barnabas' parish will be held on the 11th inst. by the Bishop Coadjutor. The last service in the old church was held on the 4th inst.

ST. MARK'S CHURCH will be closed for two weeks during the period required for complete renovation.

AT A LAWN fete on the grounds of Mr. J. L. Houghteling at Winnetka, the sum of \$400 was cleared for the parsonage fund of Christ Church.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Progress at Northford.

IT IS PLEASANT to hear of life and vigor in those parishes which are on the missionary list. St. Andrew's, Northford, recalls with pride the time when the parish was independent and the church full of worshippers on Sunday. It is a delightfully quiet little village, and the life simple and peaceful. Early in the new year the Rev. J. D. S. Pardee of Saybrook, accepted the call of the vestry, and since then the church has been carpeted throughout, and curtains hung to subdue the light. The rectory has been papered and painted throughout inside. It is a delightful, old-fashioned dwelling, built about 1750. About \$50 has been raised through the summer toward an organ or furnace. To one visiting the parish is surely demonstrated the necessity of keeping up these smaller and weaker cures.

The whole village, irrespective of religious feelings, was lately called to mourn the death of John H. Baldwin. Mr. Baldwin, a man of sterling worth, had for years sung in the choir, and about three years ago was confirmed. As a tribute to his pure and blameless life the church was filled at his funeral with friends from North Haven, Branford, North Branford, and Wallingford. The rector was assisted in the service by the Rev. W. J. Brewster, a former rector, who presented Mr. Baldwin for confirmation. The funeral was on Friday, July 12th. This death marks a serious break in an otherwise encouraging work.

MILWAUKEE.

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

Church Dedicated at Palmyra—Sad Picnic at Racine—Progress at Waukesha.

ST. JOHN'S CHURCH, Palmyra, was dedicated on Thursday, July 25th (Feast of St. James), by the Bishop of Milwaukee, assisted by the Rev. Messrs Hirst of Jefferson, Areson of Elkhorn, Manross of Fox Lake, Porter of Milwaukee, and Smith of Whitewater. The dedication office was taken from an old English Service Book. The Bishop was celebrant and St. Luke's choir of Whitewater sang the Choral Eucharist. The Bishop, clergy, and choir were entertained at luncheon after the

service by Miss Emma Carlin and Mrs. Ericson, the former being a very liberal supporter of the work here.

The Lutheran congregation gave a pair of solid silver candlesticks and a large crucifix for the altar; the church at Platteville an oak reredos; and the church at Evansville the



ST. JOHN'S CHURCH, PALMYRA.

altar, Miss Nellie Buchanan and Miss Elizabeth Birge, of Whitewater, gave a handsome veil and burse. The Bishop gave a silver baptismal bowl and alms basin, and a chalice and paten. The people of Palmyra contributed quite liberally to the fund used for the purchase of the property. The mission is in charge of the Rev. Henry B. Smith, rector



REV. HENRY B. SMITH.

of Whitewater, and he is carrying on the work here on the same lines as there: i.e., the teaching of the Catholic Faith in all its fulness. Mr. Samuel G. Prince, the faithful lay-reader, who has a service each Sunday morning, took part in the service.

THERE WAS a sad ending to the annual picnic of the Sunday School of St. Luke's, Racine, on the afternoon of July 30th, when it was found that two of the boys of the Sunday School had strayed beyond the bounds of the picnic grounds, and had been drowned. It appears that they wandered away and after having spent some time in bathing, were wrestling on the bank, and in some manner fell in together and were carried out beyond their depth. A third boy who was on the bank with them, seeing their disappearance in the water, ran to a blacksmith's a quarter of a mile away, for assistance. In the meantime another boy ran to the place and pulled out one of the lads named Frank Castello. When brought to land he had been under water about 15 minutes, and though everything possible was done to bring him to, it was without success. Three-quarters of an hour later the body of

the second boy, Bertin Rogers, was found. As soon as possible the authorities of the Sunday School as well as the parents of the lads, and physicians, were brought to the place, but nothing could be done. The funeral service of Bertin Rogers was held at 9 o'clock on the morning of August 1st, while that of Frank Castello was held the same afternoon. The former of these was a son of Carson Rogers and a nephew of the Rev. B. Talbot Rogers of the Cathedral in Fond du Lac. He was a day scholar at Racine College and unusually bright, being regarded as almost a prodigy in the school. Castello was a son of Daniel Castello, who had become suddenly insane only a few days previous to the accident to his son, and had been taken to an asylum. No blame attaches in connection with the accident to any of the authorities of the Sunday School, since the boys had strayed some distance beyond the picnic grounds.

AT THE COMPLETION of the first three years of his rectorship, the Rev. John Brann, of St. Matthias' Church, Waukesha, presented an interesting report of his administration, at the morning service on July 28th. During this time the fabric of the church had largely been improved, as well as sanctuary belongings, and there have been a large number of improvements in the church. The difficulty of showing a large increase in the communicant list in Western parishes generally was illustrated by the fact that 70 have been added to that list in St. Matthias' parish during the period mentioned, while there have also been 43 removals, in addition to the losses by death. Mr. Brann stated that he was sorry to be unable to report the erection of a guild hall and rectory, nor the enlargement of the church, and addition of a new heating plant, all of which improvements he hoped would be forthcoming in the near future.

IOWA.

T. N. MORRISON, D.D., Bishop.

Prostration of Dr. Cathell.

THE REV. DR. J. E. CATHELL, rector of St. Paul's Church, Des Moines, was among those prostrated by the intense heat to which Iowa, with much of the West, was subjected in July. Dr. Cathell was treated at the Mercy Hospital, where he was much improved and was removed to the rectory on July 29th.

KANSAS.

F. R. MILLSAUGH, D.D., Bishop.

Damage by Fire at Oskaloosa.

THE CHURCH at Oskaloosa had a narrow escape from burning on the evening of a Sunday in July, when gasoline from the lamps in some way leaked from the generating tube and fell on the matting close by, and ignited some of the pews. The missionary, the Rev. S. G. Porter, discovered the danger at once, and smothered the flames with a rug before much damage had been done to the fabric, though his own face was burned quite severely, the skin around one eye and on one eyelid being blistered.

MASSACHUSETTS.

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

Institution at Roxbury—Blindness of Rev. S. S. Lewis.

AT ST. JOHN'S CHURCH, Roxbury, the Rev. E. H. Schlueter was instituted as rector on the morning of July 28th. Archdeacon Prescott officiated, preached, and read the office. The keys and books of the church were turned over to the new rector by the senior warden, Mr. Wilson Dibblee, the vested choir rendering the music as usual. Mr. Schlueter was ordained to the priesthood by the Bishop of Maine in St. John's Church early in July, and has had charge of the parish since the

resignation of the former rector, the Rev. Samuel Macpherson.

THE REV. S. S. LEWIS, of Walpole, has become almost totally blind from what the oculists call progressive myopia. Mr. Lewis is slowly recovering from a long and serious illness, but little hope is entertained that he will ever be able to perform any ministerial duty again.

MISSOURI.

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

Church Lot at Frederick.

A LOT HAS BEEN TENDERED for the erection of a mission church at Frederick by Judge and Mrs. Holladay, with the proviso that the church shall be erected within the next five years, or else the lot shall revert to the present owners. There is also given an option on the adjoining lot to run for the same length of time. The lot donated is on College Avenue. The mission already has subscriptions amounting to \$200, and hopes to begin work on the erection of the church within the next six months.

NEWARK.

THOS. A. STARKEY, D.D., Bishop.

Marriage of a Priest.

THE MARRIAGE of the Rev. A. M. Judd to Miss Madeline Ormsby was solemnized at the Church of the Holy Cross, Jersey City, on Tuesday, July 30th, at 10 o'clock in the morning. The Rev. P. C. Pyle, vested in cope and biretta, attended by three acolytes and two candle-bearers, officiated at the marriage, the Rev. Augustine Elmendorf being the celebrant of the solemn nuptial Eucharist. Mr. and Mrs. Judd left for their wedding trip immediately after the service, to be gone until September, when they will return to Paterson, Mr. Judd being in charge of the work at Totowa.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Improvements at Concord.

MANY IMPROVEMENTS are contemplated in the fabric of St. Paul's Church, Concord, including an extension of the edifice at a cost of \$10,000 to accommodate a new chan-

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cel organ given by Mrs. Larz Anderson. There will also be a guild house erected by Miss Susan B. Perkins. Both Mrs. Anderson and Miss Perkins are descendants of Roger E. Perkins, who was for many years a resident of Hopkinton, N. H., and whose tomb is in the old village cemetery.

NEW YORK.

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

New Rector at Castleton.

THE NEW RECTOR of St. Mary's Church, Castleton, is to be the Rev. Francis L. Frost, Ph.D., of South Carolina, who comes from a family identified with every good work in Charleston, both religious and secular. Dr. Frost graduated at Columbia and then at the General Theological Seminary, after which he went abroad for a special course of study and was assistant at St. Luke's Church, Paris. Returning to this country he continued his studies at the Johns Hopkins University, receiving the degree of Ph.D. Dr. Frost succeeds the Rev. Geo. E. Quaile, who retires from the rectorship early in September.

OHIO.

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

Notes of Progress.

AMONG the items of progress noted from the new Convention Journal are that fifteen churches gave offerings last year to the General Clergy Relief fund while only six contributed to the diocesan fund. In Toledo there are many marks of progress, the offerings at Trinity Church showing an increase of more than \$1,300 over last year, the sum total being exceeded in the Diocese only by Trinity and St. Paul's, Cleveland. At Calvary Church, Toledo, there are now 60 families, being an increase of 25 over the number of last year, and the offerings show an increase of 10 per cent. There are gains at St. Andrew's, while at St. Luke's, which was supposed to be dead a year ago, the work has revived under the care of the Rev. C. W. Baker, assistant at Trinity Church. St. Mark's is the banner parish for growth, the communicants increasing by 80, confirmed by 25, the baptized members by 91, while the offerings show an increase of \$709.00.

PENNSYLVANIA.

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

Letter from the Bishop.

THE REV. H. M. G. HUFF, secretary to the Bishop, has just returned to town from a short outing at Bamegat, N. J. He is in receipt of a letter from Bishop Whitaker, written during the last week of July from Cape Breton, of which the following is an extract:

"Sunday is indeed a day of rest in this province. No trains nor boats run as a rule, and no work, save that which is strictly necessary, is done. We like this place very much. We are on a promontory projecting into Bras d'Or Lake. The temperature at 8 a. m. to-day was 62, and at 3 p. m. 72. This about the usual range. The first week after leaving Philadelphia served to reveal to me how tired I was, but the second is demonstrating the possibility of recuperating."

Bishop Whitaker entered upon his 72d year in May last.

QUINCY.

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

Improvement of Dr. Sweet.

THE REV. DR. SWEET, who has been suffering from a severe attack of nervous prostration, is sufficiently improved so that he has made the trip to Edgartown, Mass., where he will remain for some weeks.

RHODE ISLAND.

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

Cornerstone at Pawtucket.

THE CORNER-STONE of St. Paul's Church, Pawtucket, was laid on the afternoon of Saturday, Aug. 3d, by the Rev. E. H. Porter of Emmanuel Church, Newport, who acted in the absence of both Bishops.

SOUTHERN OHIO.

THOS. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bp. Coadj.

Corner stone at Ironton—New Parish Houses—Clerical Changes.

THE CORNER STONE of the Mission of the Good Shepherd, Ironton, a mission of Christ Church, was laid on Sunday, July 21st. The church will be of frame, and when completed will be almost free of debt. The mission has been in a rented room, and the work has been very much retarded in its growth by reason of the lack of more commodious quarters.

THROUGH the untiring efforts of the Rev. Wm. N. Guthrie, rector of the Church of the Resurrection, Fern Bank, a much needed parish house has been built for the Mission of St. Andrews' Addyston.

ST. PHILIP'S CHURCH, Cincinnati, is rejoicing at the completion of the parish house, and also at the payment for the same, owing to the generosity of a kind layman who is well known for his good deeds. The building is of brick, with rooms for the Sunday School and the various church societies. It is located on the Church lot, just in the rear of the church.

THE FOLLOWING are recent clerical changes in the Diocese: The Rev. Ralph P. Smith of St. Philip's, Cincinnati, has accepted a call to be assistant at Shattuck School, Faribault, Minn. The Rev. Daniel W. Wright has resigned the rectorship of the Church of the Heavenly Rest, Springfield. The Rev. F. J. Walton of Gallipolis has accepted a call to St. Peter's Church, Delaware. The Rev. C. A. Thomas of Marion, Ind., has accepted a call to the rectorship of St. Philip's

SURE TO ASK.

THE KIND OF COFFEE WHEN POSTUM IS WELL MADE.

"Three great coffee drinkers were my old school friend and her two daughters.

They are always complaining and taking medicine. I determined to give them Postum Food Coffee instead of coffee when they visited me, so without saying anything to them about it, I made a big pot of Postum the first morning, using four heaping teaspoons to the pint of water and let it boil twenty minutes, stirring down occasionally.

Before the meal was half over, each one passed up the cup to be refilled, remarking how fine the coffee was. The mother asked for a third cup and inquired as to the brand of coffee I used. I didn't answer her question just then, for I had heard her say awhile before that she didn't like Postum Food Coffee unless it was more than half old-fashioned coffee.

After breakfast I told her that the coffee she had liked so well at breakfast was pure Postum Food Coffee, and the reason she liked it was because it was properly made, that is, it was boiled long enough to bring out the flavor. I have been brought up from a nervous, wretched invalid, to a fine condition of physical health by leaving off coffee and using Postum Food Coffee.

I am doing all I can to help the world out of coffee slavery, to Postum freedom, and have earned the gratitude of many, many friends." Myra J. Tuller, 1023 Troost Ave., Kansas City, Mo.

The Value of Charcoal.

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

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

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

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

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

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

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

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

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

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Church, Circleville, and will take charge of the same on Sunday, August 11th.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Removal from Richford.

AFTER having been in charge for nearly six years, the Rev. James Simonds has resigned St. Anne's Mission, Richford. He leaves a well-appointed church building, where five points of ritual have long been the established usage, and a comfortable rectory, built about two years ago. Many friends were at the depot to bid farewell to Mr. Simonds and his family. It is hoped that a new priest will be appointed immediately. Mr. Simonds has become rector of St. Mary's Church, Aylesford, Nova Scotia.

WASHINGTON.

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

Corner stone laid at Pomonkey—St. James' Church—Choir Outings.

ON SUNDAY AFTERNOON July 21, the corner stone of St. John's Chapel at Pomonkey, Md., was laid by the rector, the Rev. G. C. Graham. This is the chapel of ease of St. John's parish, Prince George's and Charles Counties, and is to replace the old chapel which is rapidly becoming unfit for use and is already too small. The first idea originated several years ago, and progress was gradually made. The resignation of the previous rector, last summer, stopped all efforts just as his labors seemed to be crowned with success. In January the efforts were renewed. The chapel will be of frame, with tower, and will seat comfortably 150. There will also be a commodious chancel and convenient choir. Almost the whole of the cost is in hand. When the chapel is finished, it is expected that it will be free from debt. The contributions have all come from the congregation and it is no mean effort among a widely scattered people. The congregation which attend are scattered around the chapel for a radius of seven miles. The parish, which is along the banks of the Potomac, opposite Mt. Vernon, is 25 miles long. There are three points where there are services, each separated by seven miles, and from these as a centre, the parochial work is done. It is distinctly rural; there is not a town in the parish.

THE FEAST of St. James was observed as usual by the parish of that name as its annual festival, though the unusual heat rather interfered with some of its features. At the celebration at 7 o'clock in the morning, there was a goodly number present, more than at the other service of the day—the choral evensong. At both the altar was beautiful with red and white flowers, and with many lights. At the evening service the yearly report of parish work was read, and a brief address was given by the rector, the Rev. James W. Clark. A social gathering followed in the parish house; but a severe storm having come on, its pleasures were somewhat shortened. On the following Sunday, at the choral celebration, the rector preached a sermon very appropriate to the beginning of a new parish year, and full of earnest counsel, from the words in the first morning lesson: "Speak unto the Children of Israel that they go forward."

THIS BEING the season for choir outings, several of those from the city have been enjoying themselves. The boys of Christ Church choir spent a delightful week at Piney Point, Md., boating, bathing and fishing. The choir of St. Mark's Pro-Cathedral have also enjoyed an excursion to salt water, accompanied by the rector and other friends. They had a house rented for them in St. Mary's County, Md., and took their own provisions, remaining for two weeks, until the end of July.

CANADA.

News of the Dioceses.

Diocese of Toronto.

BISHOP SWEATMAN held a confirmation in the parish of Omenee and Emily, July 11th, when a large class was presented. The rector of Trinity Church, Toronto, the Rev. Canon Sanson, M.A., is in the fiftieth year of his ministry in that parish and he was ordained nearly sixty years ago. Great changes have taken place in the city of Toronto since he took up work at Trinity. There were at that time only four Anglican churches in the city. Canon Sanson still carries on his work with vigor.

Diocese of Huron.

THE RECTOR of St. John's Church, Berlin, has accepted the post of assistant in St. Thomas' Church, Washington, D. C. St. John's Church has prospered greatly during his incumbency of five years.

BISHOP BALDWIN left for a much-needed rest at the seaside, July 31st.

AN EFFORT is being made to raise funds for the Western University, London.

Diocese of Fredericton.

A BEQUEST from the De Wolfe family, made 51 years ago, has only now become available for Church work in the Diocese.

BISHOP KINGDON in his charge to the Synod of the Diocese, which met in Fredericton, July 2d, paid a high tribute to the work of the late secretary to the Board of Home Missions, Wm. Schofield, who occupied that position for 30 years. The consideration of the proposition that the Synod should meet in future every two years instead of annually as at present, was postponed, and the next meeting will take place in 1902 in the city of St. John.

Diocese of Nova Scotia.

BISHOP COURTNEY visited the parish of Crapaud, July 7th, for the purpose of inducting a rector, the Rev. C. R. Cummings. A large congregation was present at the service. The Bishop consecrated the burial ground on the 13th.

Diocese of Columbia.

BISHOP PERRIN presided at the Synod of this Diocese, which met at Nanaimo, July 3d. The Synod was opened by a celebration of Holy Communion in St. Paul's Church. The Bishop in his charge made a strong appeal for financial aid for work in the Diocese and said that only in Victoria and Nanaimo were the churches self-supporting. He spoke of the debt of long standing which lay upon the Diocese, while the late Lenten offerings were smaller than in some previous years. The Bishop spoke strongly against the re-marriage of divorced persons, and warned the clergy to use the greatest care in performing the marriage service, that such applicants were not united with the Church's blessing. At the business session there was a long discussion as to whether women should be allowed to vote at vestry meetings but the motion that they should do so was defeated. At the ordination service on the second day of the meeting of the Synod, in St. Paul's Church, the candidate who was ordained deacon had been a Presbyterian. Amongst the resolutions based on the Bishop's address was one "that the Synod earnestly prays that there be no relaxation of marriage and divorce laws in Canada, and that stricter regulations of the mode of issuing marriage licenses in this province be adopted."

AN IRISH WORK.

CANON McLARNEY, who is one of the most cultured and agreeable of men, has undertaken a great work since his appointment to the rectorship of Clonfert, County Galway.

A CURE FOR RHEUMATISM!

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Have you got rheumatism? If so, try "Gloria Tonic," the remedy which cured men and women in every locality who have suffered almost beyond human endurance. Mr. J. W. Blackstone of Bourbonnais, Ill., calls it the "Queen of all Cures." Even prominent physicians in this and other countries endorse and prescribe it. Rev. C. Sund of Harrisville, Wis., testifies that "Gloria Tonic" cured two members of his congregation, one who had suffered 18, the other 25 years. Rev. W. Hartman of Farmersville, Ill., writes: "Five boxes of 'Gloria Tonic' cured Mr. A. Kulow, a member of my congregation, who had suffered day and night." Mr. E. S. Kendrick, P. O. Box 13, North Chatham, Mass., after using liniments for 18 years, writes: "I am convinced that it will cure any case." Mr. B. H. Marshall, Plain City, Ohio, writes: "I am 76 years old and had it not been for 'Gloria Tonic' I would be no more among the living." Mrs. Mary E. Thomas of No. 9 School Street, Nantucket, Mass., writes: "From my childhood on I have suffered from rheumatism, have been cured through 'Gloria Tonic' at the age of 83 years." Mr. N. J. McMaster, Box 13, Plain City, Ohio, writes: "'Gloria Tonic' cured me after prominent physicians of Columbus, Ohio, called me incurable."

"Gloria Tonic" in Point Pleasant, W. Va., cured Mr. R. A. Barnett, 77 years old, after suffering 15 years.—In Wabash City, Ind., it cured Mrs. Elizabeth Crabbs, 79 years of age.—In Perth, Miss., it cured Mr. J. C. Chapman, after suffering 30 years.—In Odessa, Mo., it cured Mrs. Marion Mitchell, who had suffered 12 years.—In Burlington, Iowa (R. C. No. 3 Agency Avenue) it cured Mrs. M. S. Leonard, after suffering 25 years.—In Elmherst, Ill., it cured Mrs. Nicolina Brumond, age 80 years.—In Otis, Ind., it cured Mr. Christian Krantz, after suffering 22 years.—In Gift, Tenn., it cured Mr. L. Nelson, a merchant, after suffering 20 years.—In Bolton, N. Y., it cured Mr. Jos. Putney, 83 years old.—In Durand, Wis., it cured Mrs. Nellie Brees, after suffering 20 years.—In Manila, Minn., it cured Mrs. Minna P. Peans, after suffering 14 years.—In Craig, Mo. (P. O. Box 134), it cured Mr. John N. Kruser, 76 years old, after suffering 15 years.—These are a few of the many thousand testimonials of recent date. Every delay in the adoption of "Gloria Tonic" is an injustice to yourself.

No matter what your form of rheumatism is—acute, chronic, muscular, inflammatory, sciatic, gout or lumbago,—write me to-day sure and by return mail you will receive the trial box of "Gloria Tonic," also the most elaborate book ever gotten up on the subject of rheumatism, absolutely free. You get the trial box and the book at the same time, both free, so let me hear from you at once, and soon you will be cured.

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CHIEF DAYS.

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I mean the gigantic task of effecting the restoration of the old Cathedral. The building was founded in the year 558, and, although small, contains many architectural beauties. There is a very fine old doorway, quaint as quaint can be, which so excited the admiration of Ruskin that, although that researchful savant was very much contra to any process of restoration, he actually sent Canon McLarney a donation towards the fund which the clergyman had set on foot, and is still vigorously working, with a view to having the interesting fane entirely restored. It is now about ten years since the indefatigable Canon commenced his herculean labor, and he has, in the interim, collected close upon seventeen hundred pounds. He wants a good bit more, however, and in these days of stir and interest in connection with all Celtic undertakings he ought not to be long about collecting it. The lovely old church, concerning which he is anxious, has existed as a place of worship for 1,342 years; surely it ought not to be allowed to perish, or even to remain uncompleted. Twenty years ago, when the present rector went first to Clonfert, the building was well-nigh a ruin; on the roof of the belfry tower waving grasses and small trees were growing, the inner walls reeked with damp, the place was literally the abode of the rat, the bat, and the beetle, the atmosphere was mouldy, the pews (of common wood) were narrow and high-backed, the roof let in the winter rains, the window-places were filled up with boards, the rector had to robe in a nook behind the organ, the bell had not been rung for years, and, in short, decay and ruin were everywhere in evidence. Canon McLarney, at his own personal expense, did a great deal of urgently-needed repairs, and for nine months he paid a professional organist to come a distance of ten miles to instruct a choir of young voices, got together at considerable pains. At the present time the work of restoration is creeping on; let us hope that it may ere long be altogether completed. The *Anglo-Catholic Magazine* for June contains an absorbing account of Clonfert Cathedral, written in most readable style by the present zealous rector.—Irish Letter by "AMUZON," in *Lady's Pictorial*.

THE SPIRITUAL SIDE OF THE LIFE OF WOMAN.

MRS. N. G. BURNHAM contributes to the diocesan paper of Colorado, an article on the above named topic, from which we are pleased to quote a paragraph:

"God's plans are always full of goodness to us. We do not fully realize or appreciate His fatherly care, as the protecting Arms of His mercy are so gently thrown around us; nor will we, until we are permitted to know Him better and see Him as the King of Glory. One of the highest and holiest duties of a Christian woman is to have the Spirit of the Ascended Lord so imbued within one's life, which characterizes her motives, that it beams forth with an unmistakable evidence, transforming her being so that her presence irradiates her surroundings so as to be an incentive to the encouragement of good works. We can be, and are co-workers with our fellow men in hastening Christ's kingdom. No other nation gives its women such unbounded privileges to assist in elevating all classes of humanity. A broad field of usefulness invites us to enter. Gates, doors and avenues are thrown open as if by magic touch, beseeching us to unfold the secret charm of Christian womanhood. As co-workers in this spiritual life we have made rapid progress in the last three decades. As auxiliaries to the Board of Missions we have been most helpful and are fast advancing to the front of the ranks, astonishing our compeers with our marvelous achievements. My intention is not to boast, but to indicate that

willingness and earnestness in any cause with high motives as a standard, will bring about desired results."

FEEDING THE DEAD.

TWICE A YEAR, in the first week of April and October, the Chinese feed their dead. They think, very sensibly, that once their friends and relatives leave this mortal coil they ought to stay away from this world, and to prevent their return they faithfully transmit to them all the necessities of life. It has been discovered by Oriental wisdom that the way to transmit servants, songs, plays, books, and money is to manufacture them in paper and burn them. But actual eatables must be carried to the grave.

The Chinese are not stingy, and wagon loads of roasted chickens, pigs, ducks, various sweetmeats and fruits are taken to the cemeteries. The food is piled before each grave and amid burning red, carrot shaped candles and joss sticks. Then the living prostrate themselves before the dead and beg them to rise up and enjoy themselves. Chinese wines are then sprinkled liberally over the graves, while some graves receive boxes of cigars and packages of cigarettes.

But you must not suppose that the eatables are left on the graves. Oh, no! That would be throwing too much temptation in the way of heathen tramps. In about two hours it is believed that the ghosts get the essence of the eatables conveyed to them, and then the devotees gather up the offerings and carry them home again to feed their own material bodies. But the cigars and cigarettes are burned on the graves.

MIDSUMMER IN NEW YORK.

MRS. SCHUYLER VAN RENSSELAER, who is a great lover of the city she lives in, and spends little time away from it, even at the hottest season, writes in the *August Century* of "Midsummer in New York."

The seasons run at their own gait in New York, little regarding traditional time tables. Winter often refuses to begin until after Christmas, and then lingers so long that spring must compress itself into five or six weeks—for summer is always over-prompt. A fortnight too soon (according to the calendar) it is introduced by Decoration Day. And it proves its presence in two contrasting ways: while "up-town" puts on languid airs, and its crowds thin out, its theaters close their doors, and its house fronts shutter and bar themselves, movement and gaiety increase in the ever lively neighborhoods of the poor. There is the small parks and the recreation

GRAPE-NUTS AND CREAM.

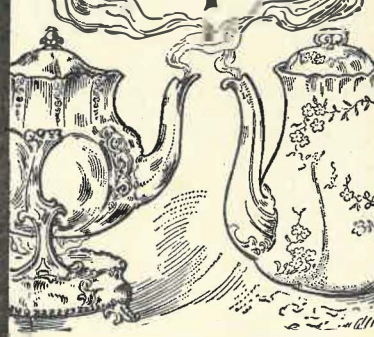
AN IDEAL HOT WEATHER BREAKFAST.

The selection of food for hot weather is an important question. We should avoid an excess of fats, cut down the butter ration and indulge more freely in fruits and food easy of digestion. One meat meal per day is sufficient during hot weather.

An ideal breakfast is Grape-Nuts, treated with a little cream (which, by the way, supplies the necessary fat in a very digestible form) a cup of Postum Cereal Food Coffee, hot, or if cold, it should have a little lemon juice squeezed in; then some fruit, either cooked or raw; also perhaps two slices of entire wheat bread with a very thin spread of butter. A breakfast of this sort is so perfectly adapted to the wants of the system that one goes through the heat of the day in comfort as compared with the sweaty, disagreeable condition of one improperly fed. Once put in practice, the plan will never be abandoned during the hot days, for the difference in one's personal comfort is too great to be easily forgotten.

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piers fill with mothers and babies and idling, slouching men; their band stands tune up, and their refreshment stalls and barrows are spread with varied and enigmatical cakes. The wandering ice-cream peddler appears. The soda-water man, fixed to his street corner, polishes his nickel fountain. The free baths along the river front open, and everywhere among the tenements grown folk and little ones spend all of their unoccupied and many of their busy moments out under the narrow streaks of warm blue sky.

But in this early stage of summer up-town is not yet deserted. Fifth Avenue still keeps a companionable, and Broadway a busy aspect. Cabs and automobiles still fly about as though they had ends in view. In every part of the town, on many big, important looking buildings, flags are flying, which mean that the city is still teaching its children. When the public schools close at the very end of June, when the suburban resorts draw crowds on week-days as well as on Sundays, and railway stations are jammed like theater lobbies after the end of the play, then early summer is dying. And midsummer is born, vociferously, on the Fourth of July.

MOSES COIT TYLER.

IN THIS connection I may be permitted to remark that for some months past I have had Prof. Tyler's volumes constantly in hand, as well as a very considerable portion of the colonial and revolutionary literature with which they deal. I have thus subjected his work to stricter tests than are usually applied by the critic or reviewer, and I am able to bear testimony not only to his accurate scholarship, both in his special field and in the larger one of American history in general, but also to his wide knowledge of British literature and to his ability to bring to bear upon the mass of literature he passed in review canons of æsthetic criticism which are in the main sound. It is quite plain that those critics who think Prof. Tyler too consistently eulogistic are frequently right, but it is equally plain that his readers can soon learn to discount the historian's praise in such a way that an approximate estimate of the writer's value can be easily obtained. In other words, Prof. Tyler's instincts and training as a critic were thoroughly good; he was not wont to single out for praise men and books that did not deserve it in fair measure. His tastes were sturdy and healthy, yet by no means lacking in delicacy, and when he did not like a piece of literature he said so frankly. The main defect of his criticism had its origin in a characteristic that did him credit as a man—his generosity. When amid the hundreds of dull and ephemeral books and pamphlets which it was his duty to examine, he found something that still seemed vital, he was inclined to rejoice over-much and to eulogize the author that had lightened his task.

But who shall blame him? If anyone does, I should like to say in reply that I have more than once found myself, with regard to forgotten writers highly praised by Prof. Tyler, in much the same position as the proverbial persons who went to church to scoff and remained to pray. I remember that such was the case when I had smiled at the enthusiastic pages devoted to the Rev. John Wise of Ipswich. I turned to the two ecclesiastical treatises that had won the historian's admiration—not even their names need be given here—and, while I scarcely found the prose so Miltonic as Prof. Tyler had done, I did find myself in the presence of a noble writer of whose existence probably not one American in a thousand has ever heard. So it was with more than one pamphlet and book elaborately discussed in *The Literary History of the American Revolu-*

tion—volumes which in their general scope and their specialistic thoroughness represent Prof. Tyler at his best and fully entitle him to rank with the great scholarly historians of literature who were his predecessors, with Ginguéné for example, and Nisard, and Mure, and Ticknor. I do not know whether many readers of these volumes have been tempted to undertake the thirteen sermons which the Loyalist Jonathan Boucher (Mr. Locker-Lampson's grandfather) gathered into a diatribe against the Revolution that drove him to England as an exile; but I took Prof. Tyler at his word, read all the sermons, and had no reason to regret my confidence.—PROF. W. P. TRENT, in *The Forum*.

CHURCH MUSIC.

AMERICA HAS in recent years made giant strides in general music; the contemptuous saying of sixty years ago: "Who reads an American book," could have been applied with tenfold force to the hearing of an American composition, say Louis C. Elson in *The International Monthly* for August. To-day we have great composers even in the largest form of composition, large symphony orchestras, renowned string quartettes, operatic performances equal to the best that Europe can hear; it is possible that it is reserved for our country to break the fetters in which church music has been so long confined; it is not beyond the bounds of probability that the American churches may yet establish a musical service that shall contain within itself the best artistic results that the ages have brought forth in every Church and in every nation.

"But," asks the timid Christian, "would not such a service be very like a concert?" In a certain sense, yes. Nevertheless, a Handel oratorio and a Bach "Passion Music" is also like a concert, though infinitely and deeply religious. The miscellaneous concert and the secular jingles should alike be denied entrance within the walls of the sanctuary; but every phase of the different schools described in this article has but one purpose,—to lift the heart to God.

METHODIST RITUALISM.

IN ONE of our Western Dioceses there was a "bit" of ritual at a burial which would have stirred up the Protestant Episcopalians of the place, if the priest of the Church had allowed it.

A young lad died, whose parents were nominally connected with the Methodist society of the place; and the Methodist parson was asked to officiate.

At the time of the burial a *Roman Rosary* was hung around the lad's neck, the Cross of which was placed in his hand; and in the other hand or on his breast was placed a Bible on which the Cross was stamped. Just think of this Methodist parson, who has been denouncing purgatory, and the sign of the Cross even, and ritual in general, officiating at the burial of one of his own flock with a *Roman Rosary* around the lad's neck!

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