

The Living Church.



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The Living Church

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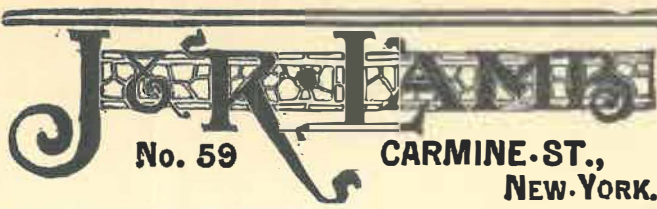
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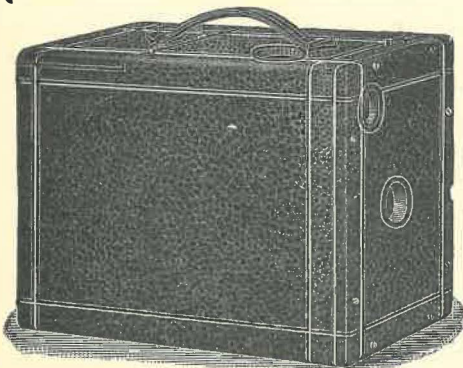
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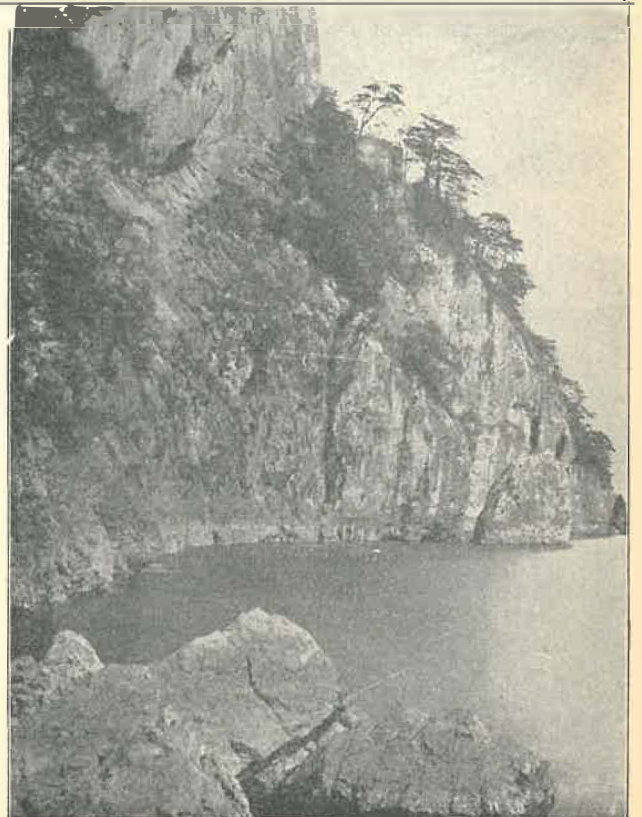
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The Living Church

A Weekly Record of Its News, Its Work, and Its Thought

CHICAGO, JANUARY 29, 1898

News and Notes

THE following important declaration has been issued by the Bishops of the Scottish Church in view of some recent agitation regarding that grand statement of the Christian Faith, known as the Athanasian Creed:

For the removal of doubts, and to prevent disquietude in the use of the Creed commonly called the Creed of St. Athanasius, we, the Bishops of the Scottish Church, in Synod assembled, do hereby solemnly declare:

1. That the confession of our Christian Faith, commonly called the Creed of St. Athanasius, doth not make any addition to the Faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ.

2. That as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church in this confession declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings and condemnations in this confession of Faith are to be understood no otherwise than the like warnings and condemnations of Holy Scripture; for we must receive God's threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons—God alone being the judge of all—but witnesseth that His condemnation hath been pronounced not only on wilful disobedience, but on wilful surrender of the Faith.

HUGH W. JERMYN, D.D.,

Bishop of Brechin, Primus.

JAMES B. KELLY, D.D., D.C.L.,

Bishop of Moray, Ross, and Caithness.

A. G. DOUGLAS, D.D., D.C.L.,

Bishop of Aberdeen and Orkney.

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Bishop of Argyll and the Isles.

JOHN DOWDEN, D.D.,

Bishop of Edinburgh.

WM. T. HARRISON, D.D.,

Bishop of Glasgow and Galloway

GEORGE H. WILKINSON, D.D.,

Bishop of St. Andrew's, Dunkeld, and Dunblane.

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AMID the recent critical movements in China, Korea again looms up as an important element in the "Far-Eastern" question. It is well to recall the fact that for some years an Anglican mission has been at work there under Bishop Corfe, with a staff composed both of English and American helpers. It has been a work of extreme self-denial. Bishop Corfe himself resigned a much more lucrative post, as naval chaplain, to undertake this mission. The amount appropriated to its maintenance was less than the salary of many a bishop or popular rector, yet with this he has succeeded in supporting a company of workers, and in spite of the obstacles presented by the language and the strange customs and prejudices of the people, much good has already been accomplished. The medical branch of the mission has been particularly effective in breaking the ice. Mrs. Bishop (formerly Miss Bird), the well-known traveller, was so impressed by what she saw that she

added a wing to the hospital at her own expense. At a recent meeting in Plymouth, Admiral Freemantle told those present how much the navy missed Bishop Corfe, who for years was one of the chaplains, and how well he was upholding the honor of his country and Church in Korea. The admiral gave testimony to the value of missions in general. "I feel," he said, "that occasionally an outsider who has had opportunities, as many naval people have, of seeing missionary work all over the world, should bear witness to the work he has seen and the effect it is producing on heathen natives."

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WE have heard of railroads in the Holy Land and a modern station at Jerusalem, and the march of modern improvement, it is said, is even invading the solitudes of Sinai. Now it is announced that the Roman Catacombs are to be illuminated by nineteenth century incandescent electric lights. The Westinghouse Company, of Pittsburgh, has, it is reported, obtained the contract for lighting the Catacombs of St. Agnes, St. Domitilla, St. Cyriaca, St. Priscilla, St. Bentianus, and St. Callistus. The last named will also have an electric elevator at the entrance. Drop lights will be placed in front of every row of tombs. All the work, it is announced with satisfaction, will be American. Here is food for thought. But the utility of these arrangements is undeniable.

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ADVICES recently from Persia show that the Assyrian Christians, among whom the Archbishop's mission has been for some years working, still continue to suffer from local outbreaks. These outbreaks are causing great loss of property to these poor people, and some have yielded up their lives for the Faith. Through the strenuous exertions of the English, French, and American missions, the last outbreak, which threatened to become extremely serious, has been, for the time, stopped by orders from the central governments; but not before great loss and suffering had been caused. Recent events in the East and the apathy of the Christian Powers have excited the Mussulman population, and placed the lives of Christians generally in great jeopardy. The daily peril of these people calls for the sympathy and earnest prayers of devout members of the Church. Since the outbreak the Russian mission, from which much had been hoped, has been withdrawn. It seems uncertain whether or not it will return. The care of these Assyrian Christians will, therefore, still largely rest with the Archbishop's mission as heretofore.

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A REMARKABLE record is that of Dr. William Henry Longhurst, organist of Canterbury cathedral. Dr. Longhurst has served the cathedral for an uninterrupted period of seventy years, having become a chorister at the age of nine. Subsequently he was appointed a lay clerk, and on the death of Mr. G. Jones he succeeded to the

post of organist. He has now been retired in his eightieth year on full salary, and with continued use of the residence he has so long occupied in the precincts. Such a record is honorable alike to the man and to the cathedral authorities. It appears that corporations sometimes have souls. Certainly this ought to be true of Church bodies, at least.

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HENRY GEORGE LIDDELL, formerly Dean of Christ church, Oxford, is dead. He was one of the elder generation of Oxford men. Born in 1812, he was educated at the Charterhouse school, London, and at Christ church, Oxford, where he took a "double-first" in 1833, the very year in which the Tractarian movement began with the preaching of Keble's celebrated assize sermon. Soon acquiring a high reputation for scholarship, especially in the Greek language and literature, he was appointed in succession to several positions of responsibility in the university, and ultimately became head master of Westminster school. In 1843 in conjunction with Mr. Scott, he published the first edition of the Greek dictionary which under the title of "Liddell and Scott's" has been in its successive editions during the last half century, the familiar companion, if not the friend, of every classical school-boy and college student among English-speaking people throughout the world. In 1855 he published a history of Rome, which soon became a text book in many schools. He succeeded Dr. Gaisford as Dean of Christ church the same year, 1855, and was made vice-chancellor of the University in 1870. He was, as may be supposed, a man of high repute and wide influence, and had been intimately connected with the great changes which have revolutionized Oxford, though by no means, in all cases approving them.

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A MEMORIAL tablet has been erected by Connecticut Churchmen upon the wall of Marischal College, Aberdeen, facing the place where Bishop John Skinner's old house stood, in which Bishop Seabury was consecrated, Nov. 14, 1784. It is made of grey Aberdeen granite. The inscription reads as follows:

This tablet is by permission of the authorities of this university erected by Churchmen of Connecticut to preserve the memory of the place in Long Acre, very near the spot, where, on the 14th of November, 1784, Samuel Seabury, D.D., was consecrated the first Bishop of the Church in America.

Above the inscription is a mitre and ribbon in bronze, an exact copy of the mitre worn by Bishop Seabury, which is still preserved in the archives of the diocese. Beneath is another bronze representing in fine detail the arms of the State of Connecticut.

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AMONG the invited preachers at Sage chapel, Cornell University, announced by President Schurman for the winter term, are the Rev. Robert Ellis Jones, president of Hobart College, and the Rt. Rev. G. Mott Williams, of Marquette, Mich.——We understand that Father Dolling after giving a Mission in Boston in February, will turn his

face westward. He is reported to be an intensely interesting and remarkably impressive preacher.—We are informed that "Lewis Carroll," author of "Alice in Wonderland," whose decease was mentioned in our last issue, was a student of Christ church, Oxford, and mathematical tutor there, and not a Cambridge man as we stated.



Conference of Church Clubs

The 6th national conference of Church Clubs began at St. Paul's church, Cincinnati, on Thursday, Jan. 20th, with a celebration of the Eucharist at 9 A. M., conducted by the Rev. Frank Woods Baker.

After the service, Mr. Baker, extending a welcome to the delegates, said "that bodies of men like St. Andrew's Brotherhood and the Church Clubs had great opportunities before them: (1) To help destroy the power of Satan; (2) to build up Christian character." He showed what was being done by consecrated laymen in the different Christian bodies, and stated very forcibly that if the Church was to prevail against the powers of sin and Satan, the clergy must have the help and assistance of consecrated laymen.

President Ingham followed, congratulating the conference on the large number of delegates present, and the wide extent of territory represented.

George K. Bartholomew, of Cincinnati, read a paper on the subject of "Christian fellowship in aggressive work." He said the organic Church in our larger cities is confronted with conditions that should arouse and call forth her full strength in active service, and the spirit and efficiency of this service are to be found in the fellowship of all her members; both the laity and the clergy. Fellowship denotes a sharing, and is more than a bond of social union. Christian fellowship is the union of those who have entered into the spirit, the teaching, and the service of the Lord and Master, Jesus the Christ. He told His disciples on many occasions to follow Him, and as they followed Him, they witnessed His divine power over the hearts and wills of men. It was in the Holy Communion of the last Passover Supper that their fellowship with Christ reached its consummation. In this same unity and fellowship must the men and women of the Church to-day join heartily with the clergy in the work that confronts us. The women have always been active, but there are many kinds of service that need the co-operation of both men and women. And now the laymen are aroused as perhaps never before to understand and feel their personal obligations to do their part, and are seeking by a larger knowledge and a deeper consecration to offer their means, their time, and their personal service for the extension of Christ's kingdom among their fellowmen. Now, what is the aggressive work to be undertaken? Let committees be appointed in our older down-town city parishes to look into the records of the parish to ascertain the location, the residence, and the present spiritual condition of every family on the roll of communicants. Through personal visitation and persuasion many might be led back into the fold. By aggressive work is meant that the chief work to be accomplished is outside the walls of the sanctuary, among not only the poor, but among the well-to-do but non-church-going people. There are three methods of doing this work, which are no longer experimental: The parish-house, the mission chapel, and the Church-house or the settlement. In all of these ways, of practical work, the fellowship of sincere and earnest Christian men is an essential force; a fellowship that never allows one to shift his personal responsibility upon another, but intensifies the obligation and desire of each and every worker to do their part, and to do it in the best way. For whatever be the method, it is personal service that counts. Let every Churchman realize that he has something to do for Christ and the Church. Let every Churchman be a Christ-man, and

how speedily might the waste places become fruitful vineyards; how soon might our churches be thronged with worshipers—men as well as women. Those who are engaged in the Master's work know how great are the obstacles. But in the deepest of all fellowship, their fellowship with the Suffering Christ, they are cheered and sustained. The term aggressive belongs to the Church Militant. If the masses of men do not crowd her courts, she must send forth her soldiers to rescue the fallen, to lead them back into the freedom and protection of God's children."

Major Veale, of Philadelphia, and Murray Imbrae, of Pittsburgh, followed in five-minute discussions of the subject of the paper.

The paper on "The necessary changes in the divorce laws of the Church," was read by Mr. Francis A. Lewis, of Philadelphia. It was a scholarly and thorough treatment of the subject. It is to be published in pamphlet form, and, therefore, only a brief synopsis will here be given. He began by thoroughly considering the present canon, tracing its history and pointing out its many defects. He deprecated its English, and showed that it said what it did not intend. Certain remedies were suggested. Ought the innocent party to be allowed to marry at all? He gave a critical analysis of the testimony of Scripture and of the Fathers. He also considered the subject from the standpoint of reason and authority. He took up the suggestions of Bishops Doane and Paret as to the attitude that our Church should assume in her legislation. He considered and criticized the suggestions of both, and agreed with neither. He closed by urging that the General Convention enact a more specific canon on the subject.

At the close of the paper, the conference adjourned until 3 P. M. By invitation of the Church Club of Cincinnati, the delegates were taken for a ride through the suburbs of the city, and to the Alms Hotel, on Walnut Hills.

At 3 P. M., Mr. George Shipman McReynolds, of Chicago, made an address on the subject of "The inadequate pecuniary support rendered to the Church." In his opening he said: "How far our Church falls behind other Christian bodies in the land in the matter of support of its institutions, it would be difficult to say. I am inclined to think that in the sense of numerical proportions, it not only does not fall behind, but outstrips them. This, however, is not any basis for pride. Our standard is not made high by its not being as low as others. If the support of the Church were to come from endowments, such, in the opinion of many, would be far from desirable. The value of this support depends very much on the source of its supply. There are two ideas that go to make a good giver, and they must not be separated—1st, principle; 2nd, system. The principle that underlies all right giving is the feeling of obligation. This takes giving out of the region of choice or liberty. Principle wants guidance, else giving would be imperfect. We ought to give according to a definite plan or a specified proportion. Each baptized layman is called upon to give to the Church and its work one-tenth of his income. There are many ways in which we give of what we possess according to system. Thus we pay our taxes, our insurance, our dues to clubs and societies. Why should we not systematize our giving to charitable and religious organizations in the same way? You say there is a penalty if we do not pay our taxes and insurance; we must pay or suffer. But what right has any one to say there is no penalty for failure to give to a good cause? 'He that soweth little shall reap little,' and I believe there is many a man of means who gets no real solid benefit out of what he has acquired, simply because he turns his face away from regular, judicious, and systematic distribution of a percentage of his income for good objects. 'Of all that Thou shalt give me I will surely give a tenth unto Thee.'"

A discussion followed which was participated in by Major Veale, of Philadelphia, Prof. Canfield, of Columbus, Ohio., and E. P. Bailey, of Chicago.

John H. Cole, of New York, was elected president for the ensuing year, and Taylor E. Browne, of Chicago, secretary. Chicago was selected as the next place of meeting.

In the evening, the Church Club of Cincinnati gave a banquet at the Grand Hotel. Fully 200 were present. Charles W. Short, presided and introduced the following, who made addresses: Bishop Vincent, of Southern Ohio; Bishop Burton, of Lexington; Wm. J. Ingham, John H. Cole, of New York; Francis A. Lewis, of Philadelphia; Geo. S. McReynolds, of Chicago; E. Morgan Wood, of Dayton, Ohio, and W. A. Osborne, of St. Paul, Minn.

New York

Henry C. Potter, D.D., LL.D., Bishop

CITY.—A movement is on foot to pay off a mortgage of \$3,500 on the summer home of the pro-cathedral. Bishop Potter is at present paying the interest.

At the Church Club, Tuesday Jan. 18th, addresses were made by Bishop Doane, Bishop Satterlee, Bishop Potter, and the Rev. Wm. M. Grosvenor, in behalf of work in Mexico.

The rector of St. Michael's church, the Rev. Dr. John P. Peters, made an address last Wednesday night before the Druggists' League for shorter hours, urging co-operation in the movement to shorten the working hours of drug clerks.

The Columbia College class of '88 held its decennial dinner Jan. 19th, Prof. C. H. Young presiding. Addresses were made by Dean Van Amringe, of the college; Prof. May Smith, and by Prof. Humphreys, of Princeton, and Dean Prince, of New York University, both members of the class.

At St. Ignatius' church, the funeral was conducted, Jan. 18th, of Mrs. Ella Bassett Washington, widow of Col. Lewis William Washington, and great grandniece of President Washington. Her son, who survives her, is believed to be the most direct lineal representative of the Father of his Country.

The winter conference of the local assembly of the Daughters of the King, was held at St. Augustine's chapel, Jan. 19th. The service was preceded by a business meeting and tea for delegates. The Rev. Dr. Kimber presided at the public service, and inspiring addresses were made by the Rev. Drs. Bradley, Swentzel and Morgan, and the Rev. Messrs. Barbour, and Clay Moran. About 100 delegates represented the diocese.

At Barnard College a conference of various women's colleges was held Jan. 22nd, under auspices of the League of Parents and Teachers. The subject considered was "The uniformity of entrance requirements." Reports were presented from preparatory schools, and from representatives of leading colleges. Among those taking part were Dean Smith of Barnard College; Dean Irwin, of Radcliffe College, Harvard University; Dean Snow, of Pembroke College; President Irvine, of Wellesley College, and President Taylor, of Vassar; and Prof. Jordan, of Smith College.

A wedding of special interest in ecclesiastical circles took place at the church of the Beloved Disciple, on Jan. 19th, when Miss Elizabeth Summer Barbour, eldest daughter of the rector of the parish, the Rev. Henry Merlin Barbour, was married to Mr. Hutchinson Southgate, son of the late Bishop Southgate. The ceremony was performed by the father of the bride, assisted by the uncle of the bridegroom, the Rev. Wm. S. Southgate, D.D., of Annapolis, Md., and the benediction was pronounced by Bishop Potter. At the wedding breakfast which followed at the rectory, a number of the clergy were guests.

During the past year the Woman's Auxiliary of the Church Temperance Society has sustained six lunch wagons in the city of New York at an expense for construction of \$6,000. These wagons have served 214,250 ten-cent meals. The total receipts from the wagons were \$21,425.60, and the expenditures \$18,820.51, leaving profits of \$2,595.09, which sum is to be used in putting

up free ice water fountains in new localities. A suggestion made some time ago by Bishop Potter, that the hot coffee van of the Church Temperance Society should supply the coachmen who are out late at night, with refreshments, was adopted last week at a social function by the wife of ex-vice-President Levi P. Morton. The van was conveniently placed where the drivers could utilize it and without expense to them.

Bishop Potter made an appeal last Sunday at St. James' church, in behalf of the building fund of the cathedral. Subscription forms were distributed in the pews, and sketches of parts of the proposed edifice which could be separately erected as memorials by private donors. The Bishop took for his text, St. Luke xix: 45-47. He stated that the work was being held back because the trustees were unwilling to incur financial obligations until they saw their way to meet them. When finished, the choir and tower now being worked upon, would supply the largest seating capacity in the city devoted to the uses of public worship. A proposition having been made to sell the land surrounding the cathedral for the purpose of raising money to complete the edifice, the Bishop gave voice to his serious objection to it, for the reason that the land might eventually be needed for structures supplementary to the work of the cathedral, and that meanwhile it could wisely be utilized as a Church park open freely to all classes and conditions of men.

The Rev. Yaroo M. Neesan who for the last eight years has labored as an American missionary in Persia, attached to the staff of the Archbishop of Canterbury's mission at Urmi, has returned to this country, and is making his headquarters at the General Theological Seminary, from which he graduated in 1889. As an American citizen, he has come to this country bearing a circular letter from Mar Khnan Ishu, Metropolitan of the Syrians of the East, addressed to Churchmen, and seeking to make known the sad condition in which his own people are in Armenia and Persia. The Rev. Mr. Neesan went to Washington Jan. 17th, to lay before the government, through the co-operation of Bishop Satterlee, facts which indicate that unless immediate action of some kind is undertaken through our diplomatic representatives, the Persian authorities will shortly take steps to expel from that country all American missionaries.

The widow of the late Bishop Bedell, of Ohio, who died last month in this city, has left by will the following bequests to public objects: \$5,000 each to the Bishop of Ohio, the Educational Society of the diocese, and the Episcopal fund of the diocese, and \$20,000 to the diocesan missionary committee of Ohio. She founds a Bedell scholarship in the theological department of Kenyon College by a bequest of \$5,000, and leaves \$2,000 to the institution. She also leaves legacies of \$1,000 each to the American Church Missionary Society, the Bishop White Prayer Book Society, the American Tract Society, the Society for the Promotion of Evangelical Knowledge, the Society for the Relief of Widows and Orphans of Clergymen of the Church, and Trinity Church Home, Cleveland, Ohio. She further provides that a trust fund of \$20,000 be created, the income of which shall be paid to Elizabeth D. Brown, formerly in her employ, "in recognition of her great faithfulness," and that upon the death of this individual, the principal of the fund shall be divided equally between the American Bible Society and the Domestic and Foreign Missionary Society of the Church.

Lieut.-Col. George Frederick Betts died Jan. 18th, at his home in this city. He had been a member of Grace church for many years. He was son of the late Judge Samuel R. Betts, graduated at Williams College in the class of 1844, with high honors, and studied law in the Law School of Harvard University. A brilliant career at the bar opened before him, but his health failed, and after a season of travel, he accepted appointment as clerk of the United

States District Court, under his father, holding the office for nearly 25 years. When Fort Sumpter was fired on, he was one of the first to enlist, and went to the front as lieutenant-colonel of the 9th Regiment of New York Volunteers, which was raised largely through his energy. For a long period he was a member of the board of trustees of the Five Points House of Industry, acting as secretary of the board, and becoming closely identified with the successful course of that institution. He was also for many years a member of the board of trustees of the New York Institution for the Deaf and Dumb, and was connected with many other philanthropic and charitable enterprises. He was a member of the Loyal Legion, and of the Union League, the University Club, and the association which publishes *The Century Magazine*. The chapel at the Five Points House of Industry has been hung with black in his honor, and a wide expression of regret at his death has been awakened in charitable circles throughout the city. The funeral took place Jan. 21st, and was largely attended.

Pennsylvania

Oct W. Whitaker, D.D., Bishop

PHILADELPHIA.—The Rev. Jesse Higgins, rector of Calvary Monumental church, West Philadelphia, was on Saturday, 15th inst., in a critical condition at his home, from fever and pneumonia.

The Rev. E. J. Perot, rector of St. Stephen's church, Manayunk, has so far recovered from his illness as to be able to officiate. He preached on Sunday morning, 16th inst., after an absence of several weeks.

A certified copy of the will of Mary D. Cloud, late of Brandywine Hundred, Delaware, was admitted to record in this city on the 21st inst., containing a bequest of \$100 to the Bishop of the Indian Territory, "for building, or assisting to build, a church for the Cheyenne Indians, at Darlington, I. T."

The Rev. Canon Cheyne who had the previous day closed his lectures at the University of Pennsylvania, was tendered a reception on Thursday evening, 20th inst., by the Penn Club, at their rooms, 8th and Locust streets. The members of the club and a large number of visiting clergy, ministers of different denominations, and several Jewish Rabbi, were presented to the Canon of Rochester.

The annual meeting of the contributors to the Home for the Homeless was held on Monday afternoon, 17th inst., at the Home. The treasurer reported total receipts for the year, \$1,867.85; present balance, \$78.85. The officers elected are, president, Mrs. A. F. Lex; treasurer, Mrs. Julia Frenwith; secretary, Mrs. R. E. Atmore; and eleven trustees of the home, including Henry M. Fisher, secretary.

The Clerical Brotherhood, in large numbers, were present at the regular Monday meeting, 17th inst., in the Church House, to listen to an interesting and instructive paper on "The Kingdom of God," by the Rev. J. A. Montgomery. God's kingdom in its broadest significance and in its restricted sense was considered, specially elaborating the kingdom as it pertains to man's intellectual and moral natures. A number of the clergy spoke upon the paper, which was enjoyed by all assembled.

A convention of the chapters of the Brotherhood of St. Andrew, connected with St. David's and St. Stephen's, Manayunk, St. Timothy's and St. Alban's, Roxboro', was held in St. Timothy's, on Monday evening, 17th inst. An address was made by John W. Wood, of New York, general secretary of the Brotherhood. The subject discussed was "The ideal brotherhood of man," the rectors of the several churches above-named, the Rev. Messrs. F. A. D. Launt, D.D., E. J. Perot, R. E. Dennison, C. S. Lyons, and others, participating.

At Christ church, Germantown, on Wednesday evening, 19th inst., Miss Helen Moore Falkner, daughter of the Rev. Dr. J. B. Falkner, rector, was married to the Rev. Charles Henry Arndt, associate rector. The ceremony was

performed by Bishop Whittaker, assisted by the Rev. William H. Falkner, rector of St. Philip's church, West Philadelphia, a brother of the bride. A wedding dinner was given at the rectory to the bridal party, the relatives of the bride and groom, the vestry of the church, and a few intimate friends.

The sixth annual meeting of the contributors to the House of Rest was held on the 17th inst., at the Church House. The treasurer's report showed a satisfactory condition of affairs, the total amount received in donations and contributions being \$4,000, and \$442, as interest. The cost of maintenance was \$2,700, and sundry expenses, \$450. There was also paid \$1,300 indebtedness from the previous year, \$340 remaining to be liquidated during 1898. All the officers were re-elected. Addresses were made by Bishop Whitaker, the Rev. R. H. Nelson, and Major Moses Veale. The board of women held their session and re-elected their officers.

The new transept of Grace church chapel, West Philadelphia, was formally dedicated by Bishop Whitaker on Sunday evening, 15th inst. He also preached the sermon, referring to the excellent field for work in the rapidly advancing neighborhood where the chapel is located. Among those in the chancel were the Rev. Dudley Chase, the father of the work, the Rev. H. Q. Miller, the first priest-in-charge, and others. The Rev. Charles Edward Spalding is now in charge. The church and transept are built of gray stone, and have a seating capacity for 500 persons. The nave is 115 ft. long and 32 ft. wide; the transept measures 60 by 30 ft. The cost of the entire building was \$40,000.

The Northwest convocation met on the 19th inst., in the Parish House of St. Matthew's church, the Rev. Dr. B. Watson, dean, presiding. The Rev. H. M. G. Huff, having removed to another convocation, resigned his position as secretary, whereupon the Rev. J. W. Forsyth was elected to fill the vacancy. On motion of the Rev. Robert Ritchie the thanks of the convocation was tendered to Mr. Huff for his services. The Rev. Dr. J. N. Blanchard, from the committee on Missionary Aid, called attention to the imperative need of a removal of the mission at 22nd and Huntingdon streets (St. John the Divine), to a more desirable location. At a missionary meeting in the evening, addresses were made by the Rev. Messrs. F. F. W. Greene, John Dows Hill, and H. M. G. Huff.

Mrs. Mary Ross Welsh, widow of William Welsh, the distinguished philanthropist, entered into rest eternal on the 18th inst., at her country home, "Strawberry Hill," near Frankford, in the 84th year of her age. Mrs. Welsh was one of the best known and most beloved women in Frankford. She was one of the founders and principal supporters of St. Mark's church, and made it a life work to see that no poor family in the northeast section of the city should suffer for lack of food, clothing, or medicine. Accompanied by one of her daughters, Mrs. Welsh made daily visits among the poor. Her husband heartily joined in her charitable work. The Burial Office was said at St. Mark's church on Friday afternoon, 21st inst., the rector, the Rev. John B. Harding, officiating.

At the invitation of the parish chapter, Brotherhood of St. Andrew, the 50th anniversary of the Churchman's Missionary Association for Seamen was held on Sunday evening, 15th inst., at the church of the Holy Apostles. A large number of seamen were seated on the west side of the nave, and on the east were members of the Brotherhood. After Evensong, said by the Rev. Dr. J. N. Blanchard and the clergy of the parish, the sermon was preached by the Rt. Rev. Dr. Doane, Bishop of Albany. The Bishop related how in the year 1849, when a boy in college, there floated down past his father's house in Burlington what was known as the Churchmen's boat of the church of the Redeemer for sailors. His father at that time wrote some words of greeting, which the Bishop read. An address was made by the Rev. F. F. W. Greene, the missionary in charge, who gave a brief account of his daily work, and made an appeal for

clothes for the seamen, and means to make the reading-room more bright and cheerful.

The West Philadelphia convocation met on the 20th inst., in St. Philip's church, the Rev. Dr. C. A. Maison, dean, presided. The Rev. W. H. Falkner announced the serious illness of the Rev. Jesse Higgins, it being feared on the 15th inst. that he would not recover; but on the 19th he was reported to be somewhat better. A resolution was adopted conveying the sympathy of the convocation to Mr. Higgins, with the prayer and hope for his speedy recovery. The treasurer reported, receipts, \$1,442.78; present balance, \$221.57. The Rev. Julius G. Bierck read an essay on "The music of the Church." The missionary committee recommended that the representatives of the convocation on the Board of Missions, be directed to oppose any division or change in the status of convocation. Much opposition was expressed to a proposed division of the convocation, and after discussion the resolution was adopted. In the evening an address was made by the Rev. Dr. S. D. McConnell, of Brooklyn, on "The Church in modern society."

The annual meeting of the Boarding Home Association (913-915 Clinton st. and 834 Pine st.) was held on the 10th inst. The annual report was presented, which stated that the alterations begun at 834 Pine st. have been finished, and it is now in thorough good order, but 913 and 615 Clinton st., after the wear and tear of 20 years, require many repairs, which the managers hope it will soon be in their power to make. Both homes are nearly full, and during the summer months had more boarders than ever before at the same dull season. The work of the association was begun by Miss Coles about 25 years ago, to provide a home for working girls, at the rate of \$3 per week, washing and medical attendance included. The treasurer's report shows a balance of \$110.04. The officers elected for the year are: President, Miss Mary Coles; directress, Mrs. Markoe; acting directress Mrs. Charles J. String; secretary, Miss Mary R. Fisher; treasurer, Mrs. Josiah M. Bacon; assistant treasurer, Miss Clara Farrar Smith; and a board of 12 managers, including the president.

The convocation of Germantown met on the 18th inst., in Christ church, Franklinville. The sermon was preached by the Ven. Archdeacon Brady *ad clerum* on the topic, "What shall we preach?" The Rev. T. J. Taylor celebrated the Holy Communion. At the business session a communication was received from Bishop Whitaker informing convocation that he had appointed the Rev. George S. Gassner, of the diocese of Delaware, as resident missionary at Quakertown. Archdeacon Brady announced that the Church League among the colored people is doing a good work, and a deaconess is at present employed. Mr. George C. Thomas has given \$1,000 for missions on condition that it did not form a part of the \$10,000 fund. After some discussion, the motion of Mr. G. Harry Davis for the appointment of a committee to determine parochial boundaries for missionary work, was concurred in. The Rev. Dr. S. Upjohn gave a report of the work done at St. Alban's church, Olney. The Rev. John Totty said that at St. George's chapel, Venango st., there is a large Sunday school, and great need of more teachers. At a missionary meeting in the evening addresses were made by the Rev. Messrs. G. S. Gassner, J. T. Wright, and L. R. F. Davis.

The 32nd annual meeting of the contributors to the Lincoln Institution was held on the 20th inst., at the institution. Bishop Whitaker presided. The report of the board of managers states that the scholars have returned to their western homes carrying with them ideas of refinement, speaking the English language, knowing and feeling the truth of Christianity, and so strengthened in their moral, religious, and intellectual characters that their influence has brought about a great change for the better among their people. Letters are constantly received, begging for the admission of Indian children to be educated. The officials at Wash-

ington have also recognized the high standing of the pupils by appointing all who are old enough to good and paying positions in the government schools. During the last two years, 20 girls have been given positions in these schools as teachers, kindergarten teachers, matrons, seamstresses, and cooks, at salaries ranging from \$300 to \$600 per annum. . . . During the 14 years in which the Lincoln Institution has been an Indian school, 875 pupils have been received—487 boys and 488 girls. On the roll at present, there are 101 girls and 98 boys. During the past year 38 returned home, and 38 were admitted. On June 8th, the school was moved out to Ponemah, near Wayne, and returned Oct. 7th. Only one death has occurred, a girl who had inherited consumption. The treasurer of the Board of Council reported receipts, \$7,842.40; present balance, \$2,607.78. The treasurer of the board of managers reported a balance of \$253.73; and the treasurer of the Indian department, a balance of \$155.19. The Board of Council consists of: President, Bishop Whitaker; vice-president, G. Theodore Roberts; secretary, Samuel Bell; treasurer, H. L. Geyelin; four of the clergy, and 26 laymen. The board of managers is composed of three lady directresses and 24 lady members. An address was made by the Rt. Rev. Dr. Hare, of South Dakota, who said that when the institution was begun, he gave his hearty commendation to the plan, and had since seen no reason to change his opinion. The Bishop's opinion of Indian education was that it was most encouraging. Bishop Whitaker said that he was impressed with the report of the Hampton School, which stated that out of 450 pupils, only 10 had turned out badly.

NORRISTOWN.—By the will of Rebecca Lane, late of Bridgeport, which was probated in this borough on the 19th inst., her entire estate, valued at \$4,000, is devised to Christ church (Old Swedes), Upper Mission. The testatrix who was unmarried, died the previous week at the age of 84 years.

Chicago

Wm. E. McLaren, D.D., D.C.I., Bishop

Bishop McLaren, who has been suffering severely from throat trouble for some time past, has been ordered south by his physician. He and Mrs. McLaren left for Mexico on Tuesday, Jan. 25th. The Bishop of Springfield will come to Chicago in about two weeks to take some of the Bishop's appointments for Confirmation.

The Rev. C. E. Bowles who has recently returned from a trip to the Holy Land, has just been made rector of All Saints' church, Ravenswood, to succeed the Rev. E. M. Thompson, now assistant at St. James'. Mr. Bowles entered upon his duties Jan. 16th.

The Standing Committee of the diocese met in the Church Club rooms, Monday, Jan. 24th. They recommended the Rev. J. M. Ericsson to the Bishop, to be admitted to the sacred order of priests, and also gave consent to the consecration of the Rev. Wm. M. Brown, as coadjutor-bishop of the diocese of Arkansas.

The Rev. Charles Scadding, rector of Emmanuel church, La Grange, left for New York Monday, Jan. 24th, to be present at a reunion of about 25 priests who have worked under Dr. William S. Rainsford, of St. George's church. Mr. Scadding will be gone about two weeks.

The people of St. George's mission, Grand Crossing, held a reception last Monday evening; 300 of the people who have been at morning or evening service for the last two months were present. The congregation presented the pastor, the Rev. T. J. O. Curran, with a generous purse. He thanked them for their generosity and faithfulness. He said that sociables for money had been a failure in the past, and would be in the future, and that they showed by their presence that they approved of the principle of supporting the Church through the offertory, and wanted to become more interested in each other's welfare. Similar receptions will be held quarterly for this purpose.

Bishop McLaren made his first visit to St.

John's mission, West Pullman, Sunday, Jan. 16th, and confirmed eight persons. The Bishop's stirring address aroused much enthusiasm, and when he offered to contribute \$2.00 for every \$1.00 contributed by the congregation, pledges were made amounting to \$75. Since then \$100 has been raised, and the Bishop will contribute \$100 out of his private means. Good progress has been made since moving into quarters over which the mission has absolute control, and there seems better promise for the future than at any time since the mission was started. Mr. O. W. Gromoll of the Western Seminary, is now lay-reader. St. Agnes' guild was organized last Friday evening, and promises to be very flourishing. A chapter of the Brotherhood of St. Andrew will be organized next Friday evening by Mr. Harold E. Addison, of the Seminary.

The Rev. George Davis Adams, rector of St. Paul's, Riverside, has lately been giving a series of talks on "Modern unbelief" which have attracted a very large class of young men and women, and have been productive of unusual interest. The class meets every Sunday in the Sunday school rooms at 12:30.

The Rev. Dr. Rushton celebrated the Holy Eucharist and preached the sermon at the cathedral Sunday morning, Jan. 23rd; 8 were baptized in the afternoon by the Rev. J. H. Dennis. Hereafter, all Baptisms will be at Evensong Sunday afternoon.

The Church Club dinner was held at Kinsley's, Saturday evening, Jan. 22nd, at 6:30 o'clock. The night was a very stormy one, but over 50 were present. Very few of the clergy were able to attend, on account of their Sunday work. The subject for the evening was "The inadequate support afforded to the Church; its causes and effects, and the layman's duty thereto." Mr. Arthur Ryerson was appointed chairman for the evening. The first address was made by the president of the club, Mr. G. S. McReynolds. He thought that endowment of churches would be undesirable, because it would stop the free-will offerings of the people. The reason the clergy were inadequately supported was simply that the people failed to do their duty. The remedy was two-fold. In the first-place, the religious life of the people must be strengthened. Every layman must be made to see that it is his duty to give largely to the Church, because his money is not his own, but all belongs to God, and that no man could possibly be poorer for what he gave. In the second place, there must be more system in giving. He believed heartily in every layman's giving at least a tenth of his income to the Church.

The Rev. E. M. Stires, rector of Grace church, said that there was one root of all the trouble, and that was the spread in the Church of the spirit of practical infidelity—the feeling that the clergy were, after all, something of special pleaders: that the problems of life and death were not quite so serious as they tried to make out. We needed a more real belief in God. Without it, thanklessness was sure to arise, and then selfishness, covetousness, and avarice. Let every layman face this dilemma: if the Christian religion was not true, then it was a bad investment to give one penny for its support; if it was true, the most we could possibly give would be far too little.

The Rev. C. P. Anderson of Grace church, Oak Park, was the next speaker. He said there were two reasons why people did not give more; want of thought and want of heart. The remedy for want of thought was education. The people were still under the baneful influence of the great heresy of 16th century theology—the heresy that religion was free. They had been warned so much against good works, as minimizing the freedom of salvation, that they had gotten out of the habit of giving to the church. We must return to the theology of the New Testament. The education must be definite. The tithe system was so ancient and universal an idea in all religions that it must have been originally revealed to man by God. It therefore ought to be adopted to-day. But above all things

we must educate ourselves out of our narrow parochialism, and begin to give to the Church. The diocesan treasury should be the receptacle of all our gifts. The remedy for want of heart in giving was a great revival of religious zeal behind it. The grace and the power to give must be infused into the souls of our people. Increase in love for God was the great desideratum.

Mr. James L. Houghteling, president of the Brotherhood of St. Andrew, brought out in his address, a very interesting array of statistics to show that the support of the Church was very inadequate; that the people who did support the Church were doing so because they wanted something for themselves; that the layman was not doing his duty so well now as he was ten years ago; that hard times could not be pleaded as a cause, for they did not so affect other religious bodies. He thought the remedy was that employed by various religious bodies around us, namely, to keep the brethren at home thoroughly in touch with the work of the Church in the slums of cities, in the country, and in foreign lands.

The subject was then thrown open for general discussion, and short speeches were made by the Rev. F. J. Hall, of the Western Seminary, Mr. Lauman, the Rev. Dr. Rushton, Mr. D. B. Lyman, and Mr. Sterling. The latter suggested a Church Club Auxiliary to the Board of Missions. The committee appointed at the last meeting to make an examination into the condition of the cathedral plant, reported through Mr. E. P. Bailey, that the attempt would be made to raise \$600 to support an additional priest at the cathedral. It was the general sentiment of the club that this request was too modest.

WESTERN THEOLOGICAL SEMINARY. At the annual meeting of the trustees of the Western Theological Seminary, held in the Church Club rooms, Tuesday afternoon, Jan 18th, the resignation of the office of dean by the Bishop of Chicago was received and accepted, in view of the necessity felt by the Bishop of obtaining relief from the details of administration. Bishop McLaren is the founder of this institution, and the Church at large owes a debt of gratitude to him for the wisdom which he exhibited in framing its Catholic ideal and methods. The property of the seminary is valued at \$400,000, all acquired under the Bishop's administration and influence. The Rev. Dr. Wm. J. Gold, to whom the credit is due of making the internal life and work of the seminary what it has been, was elected warden *pro tem.*, with entire control of the interior administration of the seminary, pending the final organization of the faculty. The present instructors were continued for one year. A committee of financial administration was appointed, consisting of the warden, the treasurer, and Dr. D. R. Brown. A plan of permanent organization was referred to a committee consisting of the Bishop of Chicago (who continues to be the president of the Board of Trustees), the Bishop of Springfield, and the Rev. F. W. Keator. The Rev. Dr. Gold, who has been appointed warden *pro tem.*, has done much valuable work for the Church. Previous to his work in Chicago, he taught liturgics in the Faribault Theological Seminary, with much benefit to his pupils. In 1878, he began to teach Latin and Greek at Racine College, and gained the respect and affection both of his fellow-professors and scholars. In 1884, he placed Churchmen under great and lasting obligation by drawing up what is known as "The Wisconsin Report on Prayer Book Revision." He came to Chicago in 1885, and by reason of his great liturgical scholarship and sound judgment, was sent to the General Convention in 1886, and has remained a member of that body since. He is held in the very highest esteem and affection by all who are, or have been, under him at the seminary.

MOMENCE.—The Good Shepherd chapter of the Brotherhood of St. Andrew has recently been revived, and eight new members have been admitted. The chapter promises soon to become another efficient source of strength in the act-

ive and growing parish of the church of the Good Shepherd. The rector, the Rev. A. W. Higby, for some months has been delivering meditations upon the Psalms, at the Friday night services, and the attendance has steadily increased. The Children's Guild has presented the parish with a pair of five-branch candlesticks, which will serve the double purpose of illuminating the chancel better, and ornamenting the altar.

IOWA

Wm. Stevens Perry, D.D., LL. D., Bishop

The opening services of the new St. Stephen's church, Spencer, were held on Christmas morning and St. Stephen's Day. The building of the church commenced in August, the corner-stone being laid Sept. 14th. It measures 79 x 35 ft., with a robing room 16 x 13 ft., and accommodates 230 worshippers in the nave, and 35 in the chancel. There is a vested choir of 30 voices. The cost, including furnishing, is \$4,500. It is heated with a furnace and lighted with electricity. The church is to be consecrated in the spring.

On Jan. 13th and 14th, the Sioux City convocation met at St. Stephen's church, Spencer. On the 13th, Evening Prayer was followed by a sermon-lecture by the dean, the Rev. G. H. Cornell, S.T.D., subject: "Why I am an Episcopalian." Thursday, at 10:30 there was a celebration of the Holy Communion, with sermon by the Rev. C. H. Remington, subject, "The Pharisee and the Publican." The business of the convocation was transacted in the afternoon. At 8 o'clock a missionary service was held, at which addresses were made by the Rev. Messrs. E. H. Gaynor, W. T. Jackson, Ph.D., C. H. Remington and the dean. The meetings of the convocation were marked by a large attendance on the part of the people, and excellent sermons and addresses by the clergy. It adjourned to meet at Trinity church, Emmetsburg, in May.

WATERLOO.—On Jan. 11th a choir and organ recital was given in Christ church, the Rev. E. E. Madeira, rector, under direction of the organist, Bruce Davis, Esq. The offering was for the benefit of the choir fund. This was the first of the regular quarterly recitals which will be given by this fine choir of 50 voices. The following organ numbers were rendered: Prelude, Op. 39, No. 1, Mendelssohn; Sonata No. 3, C. minor, Guilman; Concert Piece No. 2, H. W. Parker. The work of the choir on "The Heavens Are Telling," and "Praise Ye the Father" was remarkable for its precision of attack and the rendering of the sentiment. During Lent, Stainer's "Crucifixion" will be given every Sunday evening.

KANSAS

Frank R. Millsbaugh, D.D., Bishop

□ The old chapel adjoining Trinity church, Lawrence, the Rev. W. W. Ayres, rector, has been restored, much to the comfort and convenience of the parish.

Through the kindness of a friend, the final payment of \$1,250 has been received by the treasurer of Christ Hospital, Topeka, to permanently endow a cot in that institution. Judge N. C. McFarland has presented to the hospital 160 acres of pasture land.

Through the kindness of Miss Julia Emery, of New York, a sterling silver chalice and paten have been presented by two New York ladies to Calvary mission, Yates Centre.

On the 2nd Sunday after Christmas Bishop Millsbaugh made his visitation to St. Luke's mission, Horton, and confirmed a class of eight, presented by Archdeacon Hill. Canon Miner, of Topeka, takes charge of this mission.

Capt. George K. Spencer, U. S. A., has recently taken up his residence at St. John's Military School, Salina, where he will act as commandant. The present flourishing condition of the school demanded this appointment, and the school is to be congratulated upon the acquisition of such an able military disciplinarian.

The mortgage debt of Bethany mission, Larned, has been paid by a friend of the mission and of the Church in Kansas, and the mis-

sion is free from debt. It owes a debt of gratitude to the generous donor, and also to the two Bethany girls who started the mission some two years ago. The feeble band, by effort and generous work, has become stronger, and now the mission, with the help it has received, will doubtless flourish and be able to meet promptly all its current expenses. The church will be consecrated May 11th.

Ten years ago Kansas as a diocese ranked among the smallest, next to the bottom. It will be interesting for those who in this vast missionary field, 400 by 200 miles in extent, have helped, and are helping, to plant the Cross in the 900 towns, to note the following statistics for the year: Of the 77 dioceses and missionary jurisdictions, Kansas stands as to number of clergy, 37th in the list; in candidates for the ministry, 51st; lay-readers, 11th; parishes and mission points, 11th; infant Baptisms, 33rd; adult Baptisms, 36th; Confirmations, 26th; communicants, 32nd; marriages, 42nd; burials, 54th.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

FEBRUARY

- 2. Church Home, Pittsburgh; Wilkinsburg.
- 6. Tarentum, Freeport, and Leechburg.
- 8-9. Convocation. Greensburg.
- 13. St. Paul's, Pittsburgh.
- 17. Ex. Com. Board of Missions.
- 20. Calvary and Trinity, Pittsburgh: anniversary Laymen's League.
- 23. St. Matthew's, Pittsburgh; Uniontown.
- 27. Christ church, Allegheny; Homestead.

Fond du Lac

Charles C. Grafton, S.T.D., Bishop

The following private letter from the missionary to the Oneida Indians, the Bishop asks us to publish, believing many of our readers will be interested:

RT. REV. AND VERY DEAR FATHER:—I think you would have been perfectly delighted if you could have been with us on the Epiphany. Our delayed boxes arrived early in the week, and there was more sorting out of clothing, and tying up of bundles, and we had 50 large bundles for distribution that night, and altogether we have given out 600 presents this year and I think we have given to all the deserving, and most of them have had really very nice things. I gave notice on Sunday last, that with the distribution I would give an illustrative service, showing pictures of those events which the Church has been giving us for lessons during Christmas and Epiphany, and I told the congregation that, as it would be necessary to have the church dark, they ought to be in church promptly at 7:30 P. M. Well, when I went over to church at 7 o'clock, the church was then full; they had been coming as early as 6 o'clock. When it came time for the services the church was crowded, every seat occupied, chairs in the aisles, and a great crowd standing up, and they were all so quiet and reverent; did not need to be told that they had not come to an entertainment, but a service. I had a great many hymns sung to old, familiar tunes. We did not use the organ, everything was sung unaccompanied, and such singing! So hearty and so devotional—the effect of the darkened church and the great volume of music was most thrilling. I gave very brief descriptions of the pictures, which Mr. Hill interpreted. At the close the *Nunc Dimittis*, Creed, Lord's Prayer, were thrown on to the curtain, and all joined in the service. When it was over, the whole congregation dispersed so quietly; no rushing up to say how nice the pictures were, and all that kind of talk that follows an entertainment, was conspicuous by its absence. A great many waited until I came out of church to tell me, "That was a sermon we all understood." The scene outside was something to be long remembered. It was bright moonlight, and the immense crowd, the almost endless line of teams and sleighs, was a truly wonderful sight. The Indians have been to the house every day since to ask for more sermons like that. I am going to give them a full series during Lent. I am rather glad the festivals are over. Everything has been beautiful, everyone so kind, and all happy, but the work has simply been prodigious.

Your loving son,
F. W. MERRILL.

Western New York

Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop

OAKFIELD.—Bishop Walker recently visited St. Michael's parish, the Rev. C. C. Gove, rector, and preached. He referred briefly to the first Council of the Church, at which St. James presided, and to the great Council of Nicæa, A.D.

325, attended by over 300 bishops, thus paving the way to an interesting account of the recent Lambeth Conference. At the conclusion of the sermon the rector presented 16 persons for the rite of Confirmation; others being kept away by illness or absence from town. The Bishop will probably visit this parish again in June to administer Confirmation to those, and to others still under instruction.

BUFFALO.—The vestry of the church of the Ascension, the Rev. G. B. Richards, rector, at a recent meeting unanimously elected the Rev. Wm. A. Hitchcock, D. D., rector *emeritus*, in appreciation of his faithful services during his rectorship of 10 years. It will be remembered that Dr. Hitchcock was obliged, through injuries received in alighting from a trolley car over a year ago, and which have permanently disabled him, to resign the parish last November. The above action of the vestry has been delayed only by the condition of the Rev. Dr. Hitchcock's health.

A well-attended meeting of the local assembly, Brotherhood of St. Andrew, was held in St. Mary's church, the Rev. C. F. J. Wrigley, rector, Jan. 13th. The subject under discussion was "How can Brotherhood work be advanced in Buffalo?" (1) In the chapter. (2) In the local assembly. Two papers were read, one by Mr. Rogers, of St. Paul's chapter, the other by Mr. Downer, of Ascension. Mr. Rogers took the ground that work could be advanced in the chapters (1), under the rule of prayer, by prayer and corporate Communion; (2), under the rule of service by such manliness as is outlined in Mr. Houghteling's convention address; by loyalty to the chapter in attending chapter meetings and faithfully discharging assigned duties; by the chapters confining themselves to small fields; by systematizing work as in all business life. Mr. Downer held that work in the local assembly could be advanced by members of the Brotherhood bearing in mind that the local council was a representative body to Churchmen and others in the city. In the deliberations of the local council there should be maintained and promulgated unselfish, high-minded ideals for the general welfare and not for the fostering of pet theories; there should be a change every two years in the *personnel* of the local council, election to membership in which should be esteemed an honor by members of the chapters; the local council should visit the city chapters and learn to systematize council work. The idea of a Brotherhood House for the city was mentioned, but it was thought that at present the establishment of such would be premature. In the general discussion which followed the reading of the papers, most of the chapters represented took part. The meeting was closed with prayer and the benediction by the rector of St. Mary's.

The University Club of Buffalo has acquired a full-length life-size portrait of the late Bishop Cox, valued at \$1,500. The artist is A. A. Anderson, a pupil of Cabanal. The portrait was, in part, subscribed for by members of the club without regard to religious affiliation, and in part by an appropriation from the club funds. The University Club, the city, and the diocese are to be congratulated upon the fact that the portrait is to remain in the city where the Bishop labored so many years, and where he will ever be admired as a man of letters, of learning, and of high ideals.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

The bi-monthly meeting of the local council of St. Andrew's Brotherhood was held at the Epiphany Sunday school room, Jan. 17th. After the business session, a general meeting followed, 75 men being present from various chapters. An address was given by Mr. Rhodes, of Baltimore, upon "The privileges and responsibilities of Brotherhood men," after which there was a discussion of the subject.

Two monthly meetings of the Sunday School Institute of the diocese have been held since its formation. The first was at St. Mark's pro-cathedral, when the Bishop presided and conduct-

ed the opening service. The rector, the Rev. Dr. Devries, gave an able exposition of the doctrine of the Incarnation, followed by an interesting paper on "Graded schools," by the Rev. C. H. Hayes. An animated discussion ensued, participated in by the Rev. H. L. Duhring, of Philadelphia. The January meeting of the institute was held at Trinity church hall, on the 10th. A model lesson was given on the Epiphany, and a paper was read by the Rev. W. G. Ware, on "The formation and working of the Sunday school."

An organ recital was given at St. Mark's, on the evening of Jan. 18th, by the well-known English organist, Mr. Walter J. Clemson. Selections were rendered from the works of Bach, Mendelssohn, Gounod, and Guilmant.

Eastern

Wm. Forbes Adams, D.C.L., Bishop

The pre-Lenten meeting of the Southern convocation was held in Trinity church, Cambridge, the Rev. T. Carter Page, rector, Jan. 11th and 12th. The sermon was preached by the Rev. S. J. Morgan, and was full of the missionary spirit. The entire proceedings were marked by unusual devotion to the work of diocesan missions. The business session was given up to an earnest endeavor to devise the most effective plans for greater missionary effort. The closing session was a general missionary rally, at which the clergy made interesting statements of the opportunities for new missionary undertakings within the bounds of their several parishes. The Rev. Edward Benedict, of St. Andrew's parish, Princess Anne, pointed out important missionary possibilities adjacent to his field, and urged the convocation to take steps to secure them. The people of Trinity church gave a reception to the visiting clergy at the new parish house, which was greatly enjoyed and appreciated.

Colorado

John Franklin Spalding, D.D., Bishop

DENVER.—A very aged communicant of St. John's cathedral passed away Jan. 6th—Mrs. Elizabeth Brown. If she had lived to Feb. 25th, she would have completed her 95th year. She was born in Bath, England, in 1803, and was educated in Norton St. Phillips, with three daughters of the Rt. Rev. Wm. White, Bishop of Pennsylvania. She came to this country in a sailing vessel in 1820, and settled in Utica, N. Y., where she lived for 50 years, then coming to Chicago, and in 1875 moving to Denver. Four weeks ago she attended early morning service at the cathedral. She could remember seeing the famous comet in 1811, and the wife of King George III. In 1824 she attended a reception given to Lafayette in Utica.

Maryland

William Paret, D.D., LL. D., Bishop

BALTIMORE.—Monday, Jan. 10th, was kept by the church of the Messiah as a day of glad thankfulness. It was the 25th anniversary of its opening as a free church. The services in the evening were attended by a large concourse of people that taxed the old edifice to its utmost capacity. The rector, the Rev. Peregrine Wroth, read a parochial report entitled, "A quarter of a century in a down-town free-seated church." This was followed by three addresses: Bishop Dudley, the first rector of Christ church after it left the old site, spoke on "Saving the old church, yet building the new; its difficulties, its helpers"; Bishop C. C. Penick, the first rector of the free church, discoursed on "The struggles of the new congregation in the old building"; Bishop Paret spoke on "Problems of Church work in old and decaying sections of great cities." The history of the old church building, prior to its being made a free church, is the history of Christ church, recorded in THE LIVING CHURCH of last week. The Rev. C. C. Penick was placed in charge early in 1873; he chronicles the presence of 109 communicants, 21 of whom were added in the first three months of his ministry, and in the Sunday school there were 150 children. A year later the communicants had increased to 182, and the Sunday school to 300. In May, 1875, the church was ad-

mitted into union with the convention, as self-supporting church, the property still remaining in the hands of the board of trustees elected by the vestry of Christ church, but the control of the work passing into the hands of a vestry elected by the congregation. Of this original vestry elected in 1875, one member thereof—Mr. W. D. Gill—still survives, and remains a member of that body. It is safe to say that 3,000 or more children have been connected with the Sunday school, and 1,388 communicants have been on the list at one time or another, though at present it numbers but 500. The total receipts for all purposes have been \$121,946.28; of this amount, \$6,000 have been given to objects within the diocese, and \$9,600 to various objects outside the diocese, including the education of young men to the ministry. During the first 12 years the contributions never rose above \$4,000 per annum; for the last 13 years, they have never fallen below \$5,000 per annum, and generally have been above \$7,000. The Rev. Mr. Wroth referred to the usefulness of the lives of the four young men who went into the ministry from the church; to the many improvements made on the church building in the 25 years; to the bequests made to the church, and the generous assistance given in time of need by members of other churches. During the 22 years' ministry of the Rev. Mr. Wroth, the church of the Messiah, under many trying circumstances, has done, and is doing, a most aggressive and blessed work, and is a model in many departments of Christian endeavor.

On Sunday, Jan. 16th, the Rev. Julius E. Grammer, D. D., completed his fourth year as rector of Trinity church. In the morning he preached on "How to encourage a pastor," and in the evening on "How to encourage a congregation." In Jan., 1894, Dr. Grammer undertook the organization of the congregation of Trinity church, after having been rector of St. Peter's church for 25 years, and in the following April he formally accepted the rectorship. When he took charge, the church had scarcely a dozen communicants; now it has over 200, a flourishing Sunday school, an industrial school, a night school for boys, an energetic Brotherhood, and new parish and Sunday school libraries. The debt previously resting upon the church has been paid, the ground rent redeemed, and the church interior completely reconstructed, the whole involving an outlay of about \$15,000.

Bishop Paret visited All Saints' church, the Rev. E. W. Wroth, rector, on Sunday, Jan. 16th, preached and administered the rite of Confirmation to a class of 20 persons. The large congregation present listened to the Bishop's address with interest.

The Rev. Savington W. Crampton, D.D., entered into rest, Jan. 19th. He was stricken with paralysis Jan. 10th, at his residence, 1022 Cathedral st. He was one of the most widely known clergymen of the diocese, and probably the oldest in the service of the Church within it. He was beloved by the clergy and laity, not only of his own faith, but by those of various denominations. Dr. Crampton was born on Sept. 27, 1810, in what was then known as the Maryland Tract of Frederick Co., Md., and was therefore 88 years of age. He graduated from St. John's College, Annapolis, Md., in 1837, and later from the Virginia Theological Seminary, receiving the degree of doctor of divinity at the latter place. In 1840 he was ordained to the diaconate, by Bishop Richard C. Moore, in St. Paul's church, Alexandria, Va., and later to the priesthood, by Bishop William R. Whittingham, in Emmanuel church, Cumberland, Md. He was first stationed in Washington Co., where he was rector of several churches, and afterward became rector of Durham parish, Charles Co. In 1845 he accepted the rectorship of St. George's church, Spesutiae, Harford Co., where he remained for 27 years. In 1872 he went to Patapsco Female Institute, at Ellijott City, as chaplain and professor of Latin and *belles lettres*. He remained there six years, severing his connection with the institute, to the regret of the students and faculty, in 1881, to go to Baltimore,

Shortly after his arrival in the city he was appointed by Bishop Pinkney as missionary to the Eastern Boundary mission, which included the chapel of the Atonement on Chase st., and the chapel of the Holy Evangelists, Canton. Dr. Crampton retired from active work about four years ago. The funeral took place on Friday morning, Jan. 21st., from Mt. Calvary church, Bishop Paret officiating, assisted by the rector, the Rev. Robert H. Paine, and the Rev. George B. Stone. After the service the body was taken to Perryman, Hartford Co., where interment was made in the burying ground of St. George's church. "May he rest in peace, and perpetual light shine upon him."

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Coadjutor Bishop

On the night of Dec. 30th, the oratorio of the Messiah was rendered at St. Mary's church, Birmingham. It is reported to have been the most masterly presentation of sacred music that music lovers in that part of Alabama at least, have ever enjoyed. The organist and the baritone came from Chicago and Cincinnati, but the chorus was entirely from Birmingham. In this connection, it may be said there has been a wonderful improvement in Church music in the diocese of late years. Chorus choirs, well trained and well balanced, have superseded the former quartettes to a large extent. But uniformity of action is wanting, and in order to secure this and to profit by the knowledge of what other choirs are doing, it has been proposed to form a choir league for the study of music and for its rendition at some point once a year. There are eight vested choirs near Birmingham, besides several unvested, with perhaps 150 voices, all fairly well trained, which might form a nucleus around which all the choirs of the diocese could gather.

Connecticut

John Williams, D.D., LL.D., Bishop
Chauncey B. Brewster, D.D., Bishop Coadjutor

The archdeaconry of New Haven Co. met in St. Thomas' church, New Haven, on Jan. 11th. The principal business transacted was the passage of several resolutions relative to the filling of parishes receiving assistance from the archdeaconry, requiring reports from them on the occurrence of a vacancy in the rectorate, and forfeiture of financial assistance in case of disregard of these requirements. An appropriation of \$200 was voted to Grace church, Hamden. Steps were taken looking to the re-opening of the church in East Haven. The meetings of both the convocation and archdeaconry were attended by the largest number of clergy for some years; 34 of the 48 resident in the archdeaconry were present at some time during the day.

NEW HAVEN.—A gratifying showing has been made by Trinity parish in many spheres of Christian work. The year book just published is a compact handbook of statistics and reports. Universally interesting to those who have sons at Yale, will be the report of encouraging work among the students who are visited in their rooms by the clergy of the parish, and made at home by the rector at an informal tea on Sunday afternoons. Students of Yale University in all departments are cordially welcomed to Trinity church. Seats for such students are provided, free of charge, in pews reserved down stairs, and also in both galleries. Special cards for seats in these pews are issued to such students as desire them; and these cards are transferable by such students, in the absence of the student to whom they are issued, to any other student who may wish to occupy the seat for the time being. Of special interest is the letter of Mr. Edwin B. King, president of the Berkeley Association, in which he accepts the invitation of the rector for a corporate Communion on the third Sunday of each month during the college year. It is hoped eventually to draw all the students who are Churchmen into the Berkeley Association, and so keep up their interest in the Church of their fathers and in its aggressive work, in which the Association is largely engaged in this city.

The Rev. William A. Guerry, of Sewanee, Tenn., delivered the third in the course of sermons before the Berkeley Association of Yale University on the 3rd Sunday after Epiphany. A large delegation of Yale men were present. Mr. Guerry discoursed on the meaning of Christian discipleship.

The beautiful new edifice of Christ church will shortly be completed by the erection of the tower. It will cost in the neighborhood of \$10,000.

The Rev. Dr. Douglas has declined, owing to the pressure of parish duties, the position of clerical head of the Church Army in the United States which had been offered him.

STAMFORD.—The members of St. John's church were greatly surprised and pleased when on the 2nd Sunday after Epiphany, the rector, the Rev. C. M. Addison, announced the gift from Mr. Walton Ferguson, of a parish building to be erected adjacent to St. Luke's chapel, South Stamford, to be of stone and wood and to cost upwards of \$30,000. Plans will be at once prepared so that the building may be erected with as little delay as possible. Mr. Ferguson is junior warden of St. John's church. He is one of the wealthiest men in Stamford and a part owner of Fisher's Island in the Sound. He has on other occasions made gifts to the church, including a memorial window to his father, John Ferguson.

SEYMOUR.—This parish, the Rev. Robert B. Kimber, rector, has lately received the gift of a very handsome pair of Eucharistic candlesticks and a set of cruets. At Easter an elaborate credence will be placed in the chancel. On the evening of the Feast of the Epiphany the vested choir of this church, and that of Christ church, Ansonia, rendered a full choral service. They sang anthem settings to the *Nunc Dimittis* and the *Magnificat*, besides four other anthems. The choirs were entertained by the parishioners after the service. Bishop Brewster will visit the parish on Jan. 16th, and confirm 15 persons.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—The Massachusetts Church Union had a large gathering of clergy and laity to dinner at the Brunswick on Thursday evening, Jan. 20th. The president, the Rev. A. St. John Chambre, D.D., made the address of welcome. Bishop Lawrence referred to the variety of theological opinions which obtained in this diocese, and in consequence, a bishop could not help being broad in his sympathies. He acknowledged that there had been a reckless loosening of fundamental truths among many people, but there was a reaction, which would strengthen the belief in a revival of the evangelical element in theology, and in this direction, there must be stronger emphasis, if the Church is to successfully preach the gospel. The Rev. Arthur Ritchie, of New York, declared that there is something grievously wrong in the condition of the Episcopal Church, and earnest priests are discouraged. Those who love the Church should not only recognize her weaknesses, but also stand by, and try to remedy them. He advocated the Sacrament as the highest, and most important function in the Church, and the desirability of fasting before Communion. The Sacrament was often obscured by the sermon and other functions. He alluded to certain changes in the belief of the inspiration of the Bible, and painful utterances about the Divinity of Christ and the Atonement. In showing some weaknesses, the speaker showed the strength of the Church. She is strong in the possession of a Prayer Book, which is against the Roman Catholic Church, and against those who deprave religion in Protestant directions. She is strong, because she is not bound hand and foot with definitions about very questionable dogmas. The Rev. C. W. E. Body, of the General Theological Seminary, emphasized "Qualifications for Orders," urging the necessity of spirituality and strong faith in God and in humanity, and explained some of the difficulties in the line of theological opinions

which beset candidates for priesthood. Dean Robbins, of Albany, N. Y., spoke for "The Pastoral office." The duty of the priest was to guide individual souls. He should guard against the sociological disease which runs into innocuous entertainments. Guild machinery as a substitute for pastoral care is a millstone around the neck of modern Church life. Much energy is wasted in trying to make a pre-conceived method of guiding men to Christ fit all classes of people. Mr. George Zabriskie of New York, defined the duty of "The laymen in Church." They should promote the worship of God, and avoid degrading the Lord's Day by staying away from church, and playing golf or tennis, or going for a drive.

The City board of Missions has a deficit of \$7,339.33.

The Rev. Dean Hodges, of Cambridge, conducted the mid-week service on Jan. 20th, in King's chapel (Unitarian).

ATTLEBORO.—The Rev. James L. Tryon, rector of All Saints', is lecturing during Epiphany on the pioneers of the Church in the colonies, 1585-1700: "The venerable society planting the Church in the Province of Massachusetts"; "The American Church and its various projects"; "The new age of missions, 1835-1898." These lectures are attracting more than ordinary interest.

Michigan

Thomas F. Davies, D.D., LL. D., Bishop

At a parish meeting of Emmanuel church, Detroit, held Monday evening, Jan. 17th, the necessary and final steps were taken to dissolve the parish and dispose of its property. The church was organized in 1875, and reported to the last convention of the diocese 300 communicants and a Sunday school of 160. The church itself is a commodious structure of brick and wood, with sittings for 750. A church house of brick adjoins the church. The location is an eligible one in the residential section of the city, but since the entrance into this field of the new St. Paul's chapel and the transfer of services from the mother church down town, Emmanuel church has had a serious financial condition to meet. At the parish meeting it was voted to sell the entire property of the church, and, after payment of the indebtedness, to turn the avails (about \$4,500) into the treasury of St. Andrew's church, Emmanuel's next neighbor on the west. Resolutions of respect and esteem for the late rector, the Rev. Wm. H. Morgan, were passed, and very substantial gifts made to him by his people at a later meeting.

New Jersey

John Scarborough, D.D., Bishop

The convocation of New Brunswick held its quarterly meeting Jan. 18th, in St. John's church, Somerville. It was unusually interesting, a feature being the beauty of the morning service, the choral part of which was very finely rendered by the vested choir of the church. The Bishop celebrated the Eucharist, and the preacher was the Rev. A. W. Snyder. In the afternoon the Rev. D. L. Schwartz read a paper on the Sunday question, treating of the neglect of church-going and the limits that should be set to Sunday amusements. There was an interesting discussion, in which the Rev. Messrs. Oberly, Trimmer, Conover, MacKellar, Pearse, and others, took part. In the evening there was a missionary service, at which the Bishop presided, and addresses were made by the Rev. Messrs. H. M. P. Pearse, Charles Fiske, and W. Dutton Hale. The Bishop spoke very warmly of the pleasure of meeting in the beautiful new church at Somerville, and thanked the people of the parish for their cordial reception of the delegates. The next meeting of the convocation will be held at All Saints' church, Navesink.

At Grace church, Elizabeth, the Rev. Henry Hale Sleeper, Ph. D., rector, a special series of sermons is in progress by well-known preachers. Some of those yet to speak are: The Rev. D. Parker Morgan, D.D., of the church of the Heavenly Rest, New York city; the Rev.

George R. Van de Water, D.D., of St. Andrew's church, New York, and the Rev. Cyrus T. Brady, D.D., archdeacon of Pennsylvania. Dr. Brady will conduct an eight days' Mission at the church, from Sexagesima to Quinquagesima Sunday, inclusive.

At All Saints' church, Scotch Plains, the women's guild have paid the mortgage of \$500 on the church property.

The members of St. Paul's society, Trinity church, Princeton, have begun a mission work among the colored people of the town, which has met with considerable success, and it is hoped, if the progress continues, to have a mission chapel built soon.

Ohio

Wm. Andrew Leonard, D.D., Bishop

TOLEDO.—The January meeting of the St. Andrew's Brotherhood local assembly was held in the basement of St. Paul's church, East Toledo, the Rev. W. C. Hopkins, D.D., rector, on Jan. 18th. A goodly number of the brethren were present. Mr. Ed. Heath, of Grace chapter, presided. The rector of St. Paul's read prayers, Mr. L. S. Baumgardner, of St. Mark's, delivered the address on "America in the prophecies." Mr. Baumgardner suggested that all the young men of Toledo be invited to these meetings, and that at each meeting an explanation be given of the aims of the Brotherhood, so as to interest a larger number, and extend the influence more widely. There was considerable discussion as to the best programme for such meetings. After singing and conversation light refreshments were served by St. Paul's Willing Workers. Trinity church is having large congregations, not only of Church people but of outsiders. Dr. Dowling now gives a three minutes' talk at each Sunday morning service, on the Prayer Book.

Rhode Island

Thomas March Clark, D.D., LL. D., Bishop

An eight days' Mission was held during Advent at St. Matthew's church, Jamestown (Connecticut Island), the Rev. Chas. E. Preston, rector, by the Rev. Andrew Gray, D.D., of Somerville, Mass.

Long Island

Abram N. Littlejohn, D.D., LL. D., Bishop

A meeting of the Queens County Parish Missionary Committee was held Jan. 12th, at Christ church, Oyster Bay, the Rev. H. H. Washburn, rector. Owing to the inclemency of the weather, only about 45 delegates and clergy were able to attend. The Holy Eucharist was celebrated at 11 o'clock, and an address was made by the Rev. A. C. Bunn, M.D., on "Missions as a means of promoting the Catholicity of the Church." Luncheon was served in the parish house. Archdeacon Cooper presided at the afternoon meeting. Reports of the secretary and treasurer were read, also the report of the treasurer of the Bible Readers' Fund. For the committee appointed to look after the welfare of the sick poor on Barnum Island, Archdeacon Cooper reported satisfactory progress. The rector of Christ church read a report sent by the Rev. Dean Cox, of the work done by the cathedral missions at Rockville Centre, Queens, and Farmingdale. Mrs. Manchester, the Bible-reader who, under the direction of St. Phebe's mission, Brooklyn, represents the committee, gave a detailed account of her work. The speaker of the afternoon was the Ven. H. D. Page, archdeacon of Kioto, Japan, who spoke of the history of the country in which he labors, and its change from Oriental despotism to constitutional monarchy. He explained the privileges accorded to the missionaries, which he expects will be largely increased before long, and told of the work done by the American and English missionaries of the Church, and also by the native clergymen. Archdeacon Page has charge of eight churches, and has been in the Japanese mission field 14 years.

A number of the clergy of the South Side met in Islip on Tuesday, Jan. 4th, for the purpose of completing the organization of the South Side

Clericus. They were entertained at the beautiful rectory, by the rector of the parish, the Rev. R. L. Bridges. After luncheon the clergymen assembled in the rector's study and completed the work of organization by adopting a constitution, and by electing the following-named officers for the ensuing year: President, the Rev. T. W. Martin; vice-president, the Rev. J. W. Barker; secretary and treasurer, the Rev. Wm. Wiley. The meetings for the ensuing year will be held in Babylon on the first Tuesday of each month.

BROOKLYN.—The meeting of the Woman's Auxiliary to the Board of Missions, of the diocese, was held Jan. 13th, at the Church Club rooms. Mrs. Samuel Cox presided. The chairmen of the various committees submitted complete and interesting reports; 47 parishes were represented by delegates. Clothing, provisions, and money amounting to several hundred dollars, have been distributed among the missions to the Indians and colored people, and to St. Giles' Home, St. Phebe's mission, and other institutions of Brooklyn. Mrs. Heinicke made a special appeal for calendars and cards, as well as for periodicals of all kinds, and read a letter from Cripple Creek telling of the recent destruction by fire of the books and other possessions of the clergyman at that place, and asking for contributions for his library. Mrs. Hopkins told of the orphanage at Osaka, Japan, which is much in need of funds, and made an appeal for the scholarship in the training school of Shanghai, where Chinese widows are trained for missionary work among their heathen sisters. A letter was read from Bishop Rowe of Alaska, referring to the difficulties encountered in carrying on missionary work in that country, and one from the Rev. Mr. Cook, of Yankton, S. D., stating how much pleasure had been derived from a box which had been sent by the ladies of the Auxiliary to his mission. Mrs. Hunter who is associated with her husband in conducting St. Augustine's school for colored girls and boys, at Raleigh, N. C.; gave an entertaining account of the work there. An industrial, trade, and ordinary school is carried on very successfully, but unless funds are forthcoming, the trade school will have to be abandoned.

On Sunday evening, Jan. 16th, Mr. Albert C. Bunn, Jr., son of the Rev. Dr. Albert C. Bunn, rector of the Church Charity Foundation, was presented with a gold medal by the Long Island Life Saving Association, in Christ church, Bedford ave., in recognition of an act of bravery in saving the lives of two persons at the Richmond Hill station of the Long Island R. R., on June 24th last. The service was under the auspices of the Brotherhood of St. Andrew, of which young Mr. Bunn is a member. Addresses were made by the Rev. Dr. Darlington, rector of the church, and by Mr. Jacob Riis who gave an account of the occurrence for which Mr. Bunn was honored. The medal was presented with fitting remarks by Mr. John S. McKeon, president of the Life Saving Association. Addresses followed, by Messrs. Edward M. Shepard and John W. Wood.

A meeting of the Long Island assembly of the Brotherhood of St. Andrew was held at St. Barnabas' church, Jan. 20th. Fully 80 men were in attendance. A conference was held on "The dangers which threaten the Brotherhood." Mr. T. W. Townrow, Sr., of St. Michael's chapter, gave a layman's view of the subject, and was followed by a general discussion in three-minute speeches. At 6:30 a collation was served. At 8 there was an address by the Rev. John S. Miller, of the House of Prayer, Newark, N. J., on a priest's views of the topic that had been under discussion.

The first anniversary of the Trained Christian Helpers, whose home is at 52 Madison st., was held on Jan. 12th. The Rev. Dr. Darlington presided. Addresses were made by the Rev. Lindsay Parker, the Rev. Dr. J. C. Bacchus, the Rev. John C. Nellwood, Dr. Arnold W. Catlin, several prominent ministers of the denominations, and leading physicians, and by

Sister Mary, C. H., who gave a short account of the practical side of the work among the sick poor. Letters of regret were read from the Rev. Father Malone, rector of the Roman Catholic church of SS. Peter and Paul, and from the Rabbi Leopold Winter, of the Temple Beton Elohim.

At St. Peter's church, the Rev. Lindsay Parker, rector, the service on Sunday evening, Jan. 16th, was of a unique and very interesting character. Mr. Peter Von Finkelstein Mamreov delivered a lecture on "Life in Palestine, Bible customs, etc." Mr. Mamreov is of Slavonic parentage, and was born and brought up in Palestine. At an early age he entered the service of Sir Charles Warren, chief director of the Palestine Exploration Society, as interpreter, and thus came in daily contact with men of science and ability, and also with the common people throughout the country. As a speaker he is exceptionally gifted, while his store of rare and curious information and happy art of illustration made his address very delightful to hear.

GARDEN CITY.—The Bishop is giving a course of lectures on the Lord's Prayer, at Evensong on Sunday afternoons, in the cathedral of the Incarnation.

At a recent meeting of the electoral body of the cathedral, the Rev. S. S. Roche, M.A., rector of St. Mark's church, Brooklyn, was elected chancellor, to succeed the Rev. Dr. Brewster. The Rev. Dr. Swentzel, rector of St. Luke's church, Brooklyn, was also elected a trustee of the cathedral.

FLATBUSH.—St. Paul's parish expects to begin the erection of a new church as soon as the rector, the Rev. T. J. Jackson, returns from his trip around the world. The new edifice will be of stone, will cost in the neighborhood of \$50,000, and will have a seating capacity of about 800. It will stand on a site which has recently been purchased for the purpose, adjoining the present church, which is a frame building, and is much too small for the accommodation of the congregation. After the building of the new church, the old one will be used for Sunday school and guild purposes.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D., Bishop

The Rev. Carl E. Grammer, S.T.D., of the Theological Seminary of Virginia, has accepted the call to the rectorship of Christ church, Norfolk, made vacant by the death of the Rev. O. S. Barten, D.D., last summer, and will enter upon his new duties about the middle of February.

Jan. 6th, a union service of all the congregations of Norfolk was held in St. Luke's church, it being the Feast of the Epiphany. The keynote of the addresses was diocesan missions, and each one of the speakers made earnest pleas for their support. In the absence of the Bishop who had been expected to preside, the services were conducted by the Rev. Arthur S. Lloyd, the rector. The congregation filled the capacious church.

St. Paul's church is to be congratulated on having secured as its organist Mr. Charles Borjes who is to assume the duties of his new charge Jan. 16th. Mr. Borjes has been very prominent in Norfolk musical circles for several years, and has done more than any other man in that city for the advancement of Church music.

Indiana

John Hazen White, D.D., Bishop

MARION.—The Church people in Marion have been made happy over the result of an earnest effort to raise more than \$750 upon the building debt of Gethsemane church, the Rev. Ernest A. Pressey, rector. The encouragement is so great that there is entertained a lively hope that the large remaining balance will also be paid this present year, so the great work of the Church in this important centre may progress unhindered. The worshipers are grateful for being provided with such a beautiful and permanent edifice.

TERRE HAUTE.—Jan. 9th, the Bishop of the

diocese made his annual visitation to the mission of St. Luke's, the Rev. William Mitchell, minister-in-charge. It was a day of great rejoicing for the congregation of laboring people who worship in that humble building. Through the generosity and kindness of the many friends of St. Luke's, a beautiful corner lot, valued at \$500, has been obtained, and the chapel moved to its new location where it is more central and more easily accessible from all directions. It is now in a region hitherto unoccupied by any denomination. Improvements, amounting to \$350, have been made; the vestibule has been enlarged, the stoves replaced by a furnace; the Altar Society have purchased new chancel furniture, including a handsome pulpit and a lectern; a new carpet and electric lights add much to the beauty of the interior, and the result is a most attractive and inviting place of worship. The services conducted at the re-opening of the chapel were the service of benediction and the celebration of the Holy Communion. The Bishop's morning subject was, "The larger Epiphany of Christ to the world." At the evening service he preached a strong and inspiring sermon from the subject, "The eternal purpose of God." The minister-in-charge presented a class of five persons, all adults and all from one family. The music was rendered by a vested choir of boys and girls.

The Platte

Anson R. Graves, D.D., LL.D., Bishop

The annual convocation of the district was held in St. Stephen's church, Grand Island, Jan. 11th and 12th. At the opening service the Rev. John Power was preacher, and Bishop Graves, celebrant. A business meeting was held in the afternoon, and in the evening, a thrilling missionary service. The Bishop delivered his annual sermon which was a message of encouragement to his people. His band of workers is few in numbers; seven men have, during the year, visited almost every town in an area of 54,000 square miles, with a thinly scattered population of 313,000. Several of the clergy have left the field during the past year, and it is hard to fill their places. The work is of a peculiar nature and requires men especially adapted to it. The tenor of the Bishop's address indicated spiritual results attained as well as material gains. The number of Confirmations and Baptisms is almost as large as usual; there has been a decrease of debt, and not a single debt contracted during the year; a church built at Lexington and one at Ord. One faithful lay-worker has presented 39 for Confirmation. Four missionary addresses were made during the evening. This same evening there were gathered at one tea table, three missionaries who have 55 mission stations, hundreds of miles apart, all of which have been visited during the year, and most of which have services regularly. The need is, 1st, men; 2nd, means. God is blessing this country in the wonderful increase of the soil, and now is the time for men to say, "Lord, here am I, send me."

The convocation has taken the first step toward the support of a bishop. An assessment was made on a basis of 50 cents for each confirmed person in each parish and mission, to be used for the Episcopate Fund and Convocation Fund. The Episcopate Fund now amounts to about \$6,000, \$5,000 of which is invested in an episcopal home, in Kearney. New plans are on foot in the development of the Platte Institute, which promise a larger life for that institution. The Church paper of the district, *The Platte Missionary*, which retired from the field for a few months, has been guaranteed an existence for the coming year.

The Standing Committee for the coming year is: The Rev. Messrs. G. A. Beecher and S. G. M. Montgomery; Messrs. H. M. Oliver and F. E. Bullard. The convocation elected as delegates to the General Convention, the Rev. G. A. Beecher and Mr. O. Oliver.

The afternoon of the second day was given up to the women's work. The reports of the different guilds indicated, despite fewness of numbers, that the faithful women are alive, in

every sense of the word, to the supreme work of the Church and its missions. The Woman's Guild elected, by acclamation and a standing vote, Miss A. Kramah, general secretary of the guilds, and delegate of the Woman's Auxiliary to the General Convention. The convocation adjourned to meet some time next fall, at Lexington.

Central New York

Frederic D. Huntington, S. T. D., LL. D., Bishop

The winter meeting of the 3rd convocation district was held in Christ church, Binghamton, Jan. 11th and 12th, the Rev. R. G. Quennell, rector and dean, presiding. At the opening session, the Rev. W. H. Van Allen read an essay on "The Religious Life among men in the Anglo-Catholic Church." He traced the history of the Religious Life, and declared that while its growth had been slow, there were reasons for it, and that it can be adapted to the need, and even the prejudices, of our civilization. At the Wednesday morning service, the Rev. H. E. Hubbard preached on "The eternal priesthood of our Lord." Wednesday evening the sessions closed with a missionary service in Christ church, and addresses by the Rev. Messrs. H. A. Cresser, E. W. Saphore and H. L. Marvin.

The winter convocation of the 1st district, comprising Jefferson and Lewis counties, was held in St. Paul's (formerly Grace) church, Watertown, Jan. 11th and 12th. The Holy Communion was celebrated Tuesday morning by the dean, the Rev. Dr. O. E. Herrick, assisted by the rector, the Rev. Dr. C. H. Mockridge. The Woman's Auxiliary of the district met after the service, the president, Mrs. A. H. Sawyer, in the chair. After a bountiful luncheon an afternoon session was held. The Rev. Henry D. Page, archdeacon of Japan, made an interesting address on Church life and work in that country. A meeting of the Junior Auxiliary, with short addresses by the Dean and others, followed. At the evening service, the Rev. Geo. D. Ashley, preached from the text "He doeth all things well." A business session was held on Wednesday, with interesting reports and addresses on missions, by the Rev. Messrs. Tindell, Crooks, and Mockridge. A resolution of regret on the removal of the Rev. Messrs. W. F. Cook and H. B. Goodyear from the district, was adopted. The Rev. F. W. Maccaud preached in the evening from the text:—"Ye shall be witnesses of Me in Samaria." The dean entertained convocation at lunch Wednesday.

Church circles in the see city of the diocese have been interested in the celebration of the 25th anniversary of the rectorship of the Rev. Dr. R. Lockwood, S. T. D., at St. Paul's, Syracuse. Commemorative services were held on the 2nd Sunday after the Epiphany. The rector preached in the morning from the same text he had used 25 years ago—"And he brought him to Jesus." The sermon was thoughtful, modest, and appropriate in a marked degree. Of the spirit and aim of his rectorship, he said in part:

Of my particular ministry, however distinguished, no commendation could be spoken so eulogistic as the simple words about St. Andrew who, having found his brother Simon, "brought him to Jesus." I began my ministry in Syracuse with the conviction of that truth strong and deep. I had no belief more clear and I think I may say, no intention so sincere, than that every instrumentality committed to my hands, every opportunity opened to me in this sacred office, every gift with which God had endowed me, should be consecrated to the single task of helping those intrusted to my care, to be Christian men and women. I am here to-day, brethren, after twenty-five years of study, of observation and experience, to say that that conviction has not changed except to grow, if possible, more distinct and deep. I believe that there is no test of successfulness of any pastorate of the slightest value except to be found in enlightened consciences, . . . by helping men to know and love the Divine Christ, to depend upon His grace, to cultivate His spirit, to walk in His steps.

Bishop Huntington and the Rev. E. W. Muddy were present, the former closing the service with collects and benediction. The felicitations of Dr. Lockwood's parishioners and brethren,

were both hearty and substantial, the former presenting a certificate of deposit for \$900, and the clergy of the city and vicinity giving a dinner in his honor, and presenting him with two pieces of rare statuary.

The winter sessions of the archdeaconry of Reading convened in Christ church, Reading, Jan. 10th. Full choral Evensong was rendered at 7:30 P. M. The sermon was preached by the Rev. H. A. Bresee. On Tuesday at 9:30 A. M., the Holy Communion was administered, the Ven. Archdeacon J. P. Buxton being celebrant. At the calling of the roll it was found that 29 clergy were in attendance. Resolutions of sympathy were passed on the sickness of the Rev. J. F. Nichols, rector of St. Barnabas', Reading. Encouraging reports were given by the several rectors and missionaries. Great solicitude was expressed for the continuance of the deaf-mute missions in the diocese. At noon, prayers for missions were offered. A bountiful collation was prepared by the ladies of Christ church. At the re-assembling of the brethren in executive session, the reports of missionaries were concluded, and followed by a paper on "The Higher Criticism," presented by the Rev. Wm. P. Orrick, D.D. The essay was able, clear, sound, and helpful, and aroused a brilliant discussion. The sessions of archdeaconry were concluded with short service of Evensong, full choral. Addresses were delivered on the subject of "The duty of the baptized in regard to the work of the Church: 1st, in our own country; 2nd, in our own diocese; 3rd, in our own parish," by the Rev. Messrs. F. C. Cowper, Jas. F. Powers, D.D., and Alfred M. Abel. The sessions, as a whole, were helpful to those taking part, and the attendance of the people at the services was good.

Vermont

Arthur C. A. Hall, D.D., Bishop

ENOSBURGH FALLS.—The first year of the Rev. Preston Barr's incumbency St. Matthew's church, just completed, seems to have been fraught with a good deal of both material and spiritual improvement. Although the times have been very hard financially, the rectory has been repaired and enlarged at a cost of \$1,250, of which \$500 was given by the junior warden, and \$125 by the women of the parish. Four new rooms have been added, together with a large piazza, fronting on one of the village parks; a new furnace, a complete system of sanitary plumbing and electric lighting, provided; other minor improvements made; all together with its fine location, making it one of the most delightful rectories in the diocese. The Boys' Guild of the Holy Cross has placed copies of the revised Prayer Book in the pews; the Woman's Auxiliary has sent a box, valued at \$75, to St. Elizabeth's School, S. Dak.; the Daughters of the King have helped largely toward sending two boys to the Orphan House of the Holy Saviour, at Cooperstown, N. Y., whose support for a year has been guaranteed by a friend of the rector in New York City. Four adults and five infants have been baptized, and six persons confirmed. In general, a spirit of confidence, harmony, and quiet enthusiasm seems to have been developed.

Southern Ohio

Boyd Vincent, D.D., Bishop

The Choral Society of the Ohio school for deaf-mutes is made up of members of the three most advanced classes. On the evening of Jan. 8th, the Rev. A. W. Mann gave an account of his observations in the British Isles last summer. On the Sunday following, he officiated in the chapel of the school, with a congregation of over 400 pupils and officers. At Trinity parish house he celebrated the Holy Communion for the communicants of All Saints' deaf-mute mission. At the afternoon service in Trinity chapel he administered Holy Baptism to a deaf-mute man and his little hearing daughter. The following Friday evening found him at St. Clement's deaf-mute mission, Dayton. For many years the services have been held in the chapel of Christ church.

The Living Church

Chicago

Rev. C. W. Lemmerwell, Editor and Proprietor.

MR ATHELSTAN RILEY spoke at a recent meeting of the E. C. U., on "Our Relations with the Eastern Church." He described the attitude of the Eastern Church as favoring the rights of nationalities in ecclesiastical affairs, rather than anything like absolute subordination to a central see. It was composed of different independent national Churches, and the Russian Church was the mightiest in the world. In the Russian Empire alone is there no conflict or friction between Church and State. Theoretically, the position of Anglicans and Easterns was the same, for they both rejected the papal claims as uncatholic, and they both appealed to the custom and practice of the universal Church before the great schism. Mr. Riley thought it absolutely necessary that the Anglican Church should strive to form intimate relations with some other branch of historic Christendom. On this *The Church Review* sensibly remarks:

We have had an experience of isolation and all its attendant evils for three centuries and a half, but here we are to-day, with all our faults, more vigorous than ever. We are ready to acknowledge our shortcomings, but we cannot go, cap in hand, all the world over, craving for recognition from some part of Christendom. We went as far as possible, in the discussion on Anglican Orders, to meet the Bishop of Rome, only to be snubbed for our pains. Let us, while striving for unity, take heed that we be not snubbed by Russia.

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EVERYONE is familiar with the story of "The Courtship of Miles Standish," immortalized by Longfellow in his poem of that name, in which was clearly shown the unwisdom of trying to conduct matrimonial negotiation by proxy. It will be remembered that it was the agent, and not the principal, who carried off the bride, the fair Priscilla. Yet John Alden acted in good faith in behalf of his friend, and could not be blamed if his eloquence inclined the lady's heart to himself rather than to the absent captain whose cause he pleaded. This romantic episode lights up the early history of the rugged Puritan colony of Plymouth, in New England. It is a curious coincidence to discover in the annals of Virginia an occurrence of precisely the same character. In Mr. John Fiske's history of "Old Virginia and Her Neighbors" we read that, early in the eighteenth century, there was, among the professors of William and Mary College, one Mr. John Camm, a man of good scholarship and sturdy character, an uncompromising Tory and a bachelor, who afterwards became famous among the Virginia parsons and lived to be president of his college. Among those who listened to his preaching in his earlier days was Miss Betsy Mansford, of a family well known in the earlier history of Virginia. This young lady had a lover whose wooing hitherto had proved unsuccessful, and who, like Miles Standish, mistrusted his own powers of persuasion. In his distress he induced the worthy parson to aid him with his eloquence. Mr. Camm kindly undertook this office in his friend's behalf, and besieged the young lady with texts from the Bible enforcing upon her the duty of matrimony, with a special application to

the case in hand. The lady seems to have listened with interest and sympathy, but, while deeply moved by his arguments, persistently declined the application which he suggested. At last she gently hinted that if he would go home and look at II. Samuel iii: 7, he might be able to divine the reason of her obduracy. Following out this suggestion, he found himself confronted with these words: "And Nathan said unto David, 'thou art the man!'" It need hardly be said that the announcement of the marriage of the Rev. John Camm and Miss Betsy Mansford followed without much delay. Both these stories occur in the works of historians of repute, and may seem to rest in each case upon valid authority; but what will be the view taken by the highly-trained scientific critic, some centuries hence, when he meets with two tales so strikingly similar in their general purport, differing chiefly in the persons concerned and the scenes in which the occurrences take place? One appears in the history of the earliest of the Northern colonies; the other likewise in the earliest colony to the Southward. Will he not say that "it is self-evident to us moderns that such stories are legendary"? "It is well known," he may say, "that there was an intense rivalry between North and South. Neither region is willing to be outdone by the other, and such rivalry is sure to have an important part in moulding the legends of the two regions respectively. A peculiarly striking story which finds its way into the annals of the one will not unnaturally have its parallel in the records of the other. It is, of course, not to be believed that two events so exactly similar and expressing the same humorous situation could actually have occurred." At least such are the principles which the critics of the present generation are applying to the history of the past, and especially to certain narratives of the Holy Scripture.

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The Harmony of the Gospels and the Epistles

AN amusing story is told of a parishioner of Dr. Macknight, the learned and laborious divine who wrote the "Harmony of the Four Gospels," which is not without a moral for a vexed discussion in contemporary theology. This parishioner was a blacksmith who thought that writing a book was rather a waste of time that should be devoted to preparing sermons and visiting the sick. One day he was asked if his minister was at home. It so happened that he was away in Edinburgh bringing out his book. "Na," was the ready reply, "he's gone to Edinburgh on a vera useless job." On being asked what this useless work might be to which his pastor's time and attention were devoted, he answered: "He's gone to mak' four men agree who never disagreed." Like unto that is the task of the worthy theologians who are spending much time and ink in establishing harmony between the teaching of Christ and the teaching of St. Paul. The impression has been conveyed to them that the cry, "Back to Christ," implies that the Epistles have in a measure misrepresented the Gospels, and formed in the mind of the Church an idea of Christ which is rather the result of ratiocination than a perfect reflection of the truth of revelation. So they buckle on their armor and go forth to do battle.

Such a controversy, it may be, was inevi-

able, in view of the persistent emphasis put by recent writers of the life of Christ on their "discovery" of a purer Christianity in the Gospels than is contained in the Epistles. It should not be difficult to show that the alleged discovery exists only in the imagination of the discoverers. Honest and impartial study of both the Gospels and the Epistles forces home the conviction that the Christianity in the Gospels is not even different from that of the Epistles, so far as the substance of the message is concerned. Difference of form is willingly allowed, for it could not be avoided in the circumstances of the case. The teaching of the Gospels is the teaching of One who came to make the Gospel; the teaching of the Epistles is the Gospel after it is made. Jesus Christ preached that the Kingdom of Heaven was at hand, and then, by His atoning Death, opened the gates of heaven for the children of men. St. Paul preached that the grace of God had appeared, bringing salvation to humanity; that the great God and our Saviour, Jesus Christ, had given Himself for us that He might redeem us from all iniquity. The Epistles do not rehearse again the story told by the Evangelists. The aim of their writer, as Somerville, the Scottish theologian, puts it admirably in his newly published book on "St. Paul's Conception of Christ," is not to be "an interpreter of the words of Christ, but an interpreter of Christ Himself, and of the relation of His Death and risen Life to the religious wants of man." The same writer draws this illuminating distinction between the work of Christ and that of St. Paul: "Jesus' own work was primarily not to teach, but to live the life; not to say something, but to be and do something. And Paul recognized it as his task, not to expound or enforce the doctrines of His Master, but to open up the message of His Life and Death."

Part of the difference in form between the teaching of Christ and that of the Apostle comes from the additional fact that St. Paul preached the Gospel along the lines of his own experience. Certain critics talk disdainfully about his metaphysical rendering of the grandly simple truths of Jesus, but St. Paul had to defend the Truth against philosophical attacks, and he was wise to meet such attacks in the most effective way. Christ was to Him philosophy as well as salvation, for He was the fullness that filleth all things. To him God in Christ settled every question, both in the heavens and on the earth, and he was ever ready to give to Jew or Gentile a reason for the faith that was in him.

This controversy, like all other theological controversies, is being overruled by the great Head of the Church for the intellectual and spiritual profit of His people. Incidental harm may be done in the confusing of mind and shaking of faith for a few timid believers, but the good will be permanent and valuable. Already it is sending our greatest interpreters of Scripture back to an earnest and impartial study of the Epistles, with the object of seeing things with Paul's own eyes, re-thinking his thoughts, and stating them with fidelity and persuasiveness. The result will be a larger apprehension of the value of the Epistles to the Church in our day, and a clearer understanding of the necessity of completing the picture of Christ in the Gospels by the teaching of the Apostles.

When is the Pope Infallible?

THE *Sacred Heart Review*, a Roman Catholic paper, takes exception to our remarks of a few weeks ago, which it styles a "rodomontade," in regard to the Pope's Encyclical on Anglican Orders. It says that we wholly misunderstand the doctrine of Papal Infallibility. It seems we do not comprehend the fact that the Pope is only infallible when he makes a decision in regard to faith or morals, and that otherwise he is not exempt from mortal liability to err. The *Review* seems to refer to our comments on the letter of the Pope to the Archbishop of Paris. In this letter, his Holiness states that he intended his decision on Anglican Orders to be "perpetual, definite, and irrevocable," but he is chagrined to find that it has not been so understood by all Catholics. We were inclined to suppose that a "perpetual, definite, and irrevocable" decision was equivalent to an infallible one, and we thought it peculiar that the method pursued in the Bull was not such as we should expect in a document meant to be infallible. As the doctrine of Holy Orders may certainly be considered as closely connected with the Faith, if not itself a matter of faith, it seemed natural to assume that the decision in this case came under the category of "faith or morals."

The letter of the Pope to the Archbishop seemed to disclose the fact that difference of opinion existed in regard to the definitive and perpetually binding character of the decision in question. The fact, indeed, was sufficiently well known from other sources. It would appear, therefore, that we are not alone in the misunderstanding to which our contemporary refers. We should be glad to receive instruction from the learned editor of *The Sacred Heart Review* upon the point in question. In particular we should like to know whether our contemporary regards the Bull under consideration to be infallible, or not; and if not, why not?

Our contemporary calls attention to another subject upon which it says we are apparently misinformed. We said that the attitude of those Anglicans who showed interest in the papal inquiry seems to have given Roman ecclesiastics the impression that a considerable body of the more learned English clergy and laity were ready to rest their allegiance to the Church of England upon the Pope's judgment. *The Sacred Heart Review* implies that no such impression existed. In answer to this, it is sufficient to say that no reader of the English papers during the period of suspense preceding the publication of the Bull, could fail to see that expectations of this character were widely entertained. In our issue of January 1st, we referred to a paper in *The Catholic World* for December, by the Rev. Luke Rivington, the evident purpose of which was to account for the failure of the Bull to produce the hoped-for results. That paper throughout is an explanation, point by point, why such expectations, after all, have not been, and could not be, realized.

On another subject it is *The Sacred Heart Review* which has been misinformed, though we cannot say that its misapprehension is unnatural, since the same impression has been industriously circulated by certain persons among ourselves. *The Review* says: "What led to the examination of the question of the validity of Anglican Orders, if we mistake not, was an English movement." It

was, in fact, a movement on the part of certain French ecclesiastics of high reputation who published books in defense of Anglican Orders, and began the publication in Paris of a review having for its object to bring about among French theologians a better understanding of the position and claims of the Anglican Church. The only way in which Anglicans came into connection with the matter was by private and personal association with these distinguished French scholars. When the matter was taken up at Rome, it was upon the basis of these French publications, and English theologians were not otherwise involved than in their readiness, upon being invited, to supply such facts and arguments as might aid the Roman ecclesiastics in arriving at an impartial decision. But it is entirely untrue to suppose that representatives of the English Church ever offered, or proposed, to submit to the papal decision the question of the validity of Anglican Orders.

While the question was under discussion it could not fail to arouse deep interest in English theological circles, as it did in France, and at Rome itself. But the attitude of Englishmen was never that of doubt as to their position—a doubt left for its solution to the result of a papal investigation. The one point which those most keenly interested had in mind was simply this, that the acknowledgment of the validity of Anglican Orders would be a step of considerable importance towards the re-union of Catholic Christendom. Other obstacles of a formidable character would of course still remain, and it could not be imagined that favorable action on this one point would bring about visible unity in the near future; nevertheless, it would be the removal of one important barrier, and, as such, could not but be hailed with satisfaction. If any doubt existed at that time as to the real attitude of these Englishmen whose names were chiefly associated with the subject, and whose action was certainly widely misunderstood, it has been dispelled by their subsequent course. *The Sacred Heart Review* is not able to point to one of them as having been won to the Roman position.



Five-Minute Talks

BY CLINTON LOCKE

CXXXIX.

LET us talk about choosing a rector. We all know that they have to be chosen often enough, for in the majority of parishes they come and go like shadows. They think it is the fault of the congregations, and the congregations think it the fault of the rectors. I think it six of one and half a dozen of the other. Let us suppose that your parish, an average one, has just lost its rector, also a good average one. You want another as soon as possible, for no parish can go on for any time with any sort of prosperity without a head. I was very much amused on asking the chief man of a parish near my summer home why they did not call a rector, to hear him say that they were saving up their money to pay their debts! It did seem to me about as absurd a policy as could well be devised.

Now, you may think me very old-fashioned when I say that the first thing for all the praying parishioners to do in a vacancy is to pray about it. The bishop ought to be asked to give them a prayer which should be said at every public service, asking God

to help them in their choice of a fit man to guide the flock. I think there ought to be a standing forum in every diocese for parishes to use on such occasions. Yes, praying ought to be done at home and in church, but that is not all. God helps those who help themselves. There will be no lack of candidates. The moment it is known that a parish affording only a decent living is vacant, the vultures swoop down upon it. Letters begin to pour in from all sides, the bishop gets a pack, and the vestrymen get a pack, and all the clergymen who are supposed to have "influence" in the vacant parish get a pack. I could tell some very amusing experiences: One man wrote wishing me to recommend him to a certain Chicago parish then vacant, and gave as one of his qualifications that having lost three wives, he had peculiar powers of consolation, and great experience in dealing with the afflicted!! It is said that candidates sometimes send their photographs, but I do not believe that. It is simply a bit of dejection.

It is evident from some of the letters, the writers themselves being witnesses, that those names are not worth considering; and we will suppose that the material has been sifted out, and that six or ten clerics all seem to present reasonable evidence that they would be proper leaders for the bereaved flock, what is the next step? "Why," say the committee on procuring a rector, "we must invite them one after the other to give us a Sunday, and then select the one that pleases us the best." Now, let me implore you, on bended knees, figuratively speaking, to do nothing of the kind. In the first place, no self-respecting clergyman is likely to come and preach on trial. I do not say that none ever have done so, or will not do so in the future—men will do a great deal that is unpleasant when they are very anxious to accomplish a certain thing—but on general principles, the men who do it are not the most desirable men. We know well enough that one sermon from a man is no more a test of what he is and of his real worth, than the advent of one swallow makes a summer. In the second place, the congregation, after hearing even six different candidates, will be in a sort of "tutti frutti" condition. They will be all jumbled up. Some will want this one, some that one. The maidens will think one "perfectly sweet," the young men will declare another, "just the thing," and the old men and children will differ from the mothers in Israel. My observation is that in nine cases out of ten, the men who come to preach on trial are not called to be the rector.

Let a committee of people whom the parish can trust, and I think it advisable that some of the committee should be women, go, without giving notice, to the parish of a clergyman who has been well recommended to them by trustworthy people. Let them pass a Sunday there, hear the man preach, see his work, ascertain his standing, and that will prove far more satisfactory than hauling him down to you. Or if this cannot be done, make up your mind from testimonials evidently given from disinterested motives, and I mean by that, not from a bishop anxious to get rid of a cleric whom he does not fancy, and not from relatives, or intimate friends of the candidate, but from sources known to you to be thoroughly reliable. Such evidence is certainly not hard to procure.

Do not forget to consult your bishop at every step. He is just as much interested as you are in your having a good rector, and he will be so glad to help you. There are certain canonical ways in which you must consult him, and it is astonishing how many vestries go on as if such things as canons and bishops did not exist, and make arrangements which a little investigation would show to be perfectly uncanonical. Try and not be guilty of that discourtesy. After all, rectors are like husbands and wives. They are a good deal of a lottery, and a man who was very successful in one place, may not suit another at all. You can do no more than pray and act according to your best knowledge. Let us hope your choice will be a good one. When you have caught your bird and put him in his cage, see that he has plenty of seed and water, and an occasional lump of sugar.



Letters to the Editor

THE AMERICAN SUCCESSION

To the Editor of *The Living Church*:

The American correspondent of *The Church Times*, London, in a late communication says of Bishop Bass, that he was consecrated by Bishop Seabury, and that thus, through him, the American Church possesses the Scottish as well as the English Succession. I quote from memory.

Reference to the Scottish Succession is often made in such terms as to imply that they who consecrated Bishop Seabury were descendants of the pre-Reformation bishops of Scotland; whereas the orders of these men to whom we owe our Liturgy were bestowed by the Church in England, Episcopacy—which had been wholly swept away—having been re-established in Scotland during the reign of Charles I. I do not intimate that the Chicago correspondent is not fully aware of this fact; but others seem to ignore it. He errs, however, in his statement with regard to the continuance of Scottish Orders in the American Church through the consecration of Bishop Bass by Bishop Seabury. Bishop Bass who had been elected by the clergy of Massachusetts eight years before, was consecrated in 1797; our first American bishop had been translated one year earlier. Bishop Seabury died in 1796. The only consecration in which he ever took part was that of Bishop Claggett, of Maryland, in 1792. This was on the expressed wish of the convention of the diocese of Maryland. Perhaps because of the wish formally expressed, the other co-consecrators on this occasion were Bishops White, Provost, and Madison.

W. F. BRAND.

Jan. 14, 1898.

FROM MISSOURI:—"As we consider your publication in our household a most valuable and Churchly one, broad, though conservative, in views, I wish you to continue same indefinitely."

Personal Mention

The Rev. C. F. Beattie, rector of St. Luke's, Chelsea, Mass., has resigned, and accepted the charge of St. John's, Newport, R. I.

The Rev. Frank E. Bissell, late curate of St. Martin's church, Brodhead, has been appointed priest-assistant to the Rev. Dr. Durlin, rector of Grace church, Madison, diocese of Milwaukee, and has already entered on his duties. Address Grace church rectory, Madison, Wis.

The Rev. Thomas L. Cole has taken temporary charge of St. Margaret's church, Staatsburg, N. Y.

The Rev. F. P. Clark has accepted charge of St. John's church, New London, Pa.

The Ven. John A. Emory has resigned as archdeacon of California.

The Rev. Dr. Grammer has accepted the rectorship of Christ church, Norfolk, Va.

The Rev. J. W. Higson has become assistant at St. George's church, St. Louis, Mo. Address 4946 Delmar ave.

The Rev. Benj. Hartley, of the church of the Saviour, San Gabriel, Cal., has accepted the rectorship of Christ church, Aspen, Colo., and will enter upon his duties on the 1st Sunday in February.

The Rev. Alexander Hamilton has resigned the rectorship of Emmanuel church, Weston, Conn.

The Rev. H. A. Handel has resigned the rectorship of St. Luke's church, Silver Cliff, Col.

The Rev. Daniel Henshaw, D. D., has resigned the rectorship of All Saints' church, Providence, R. I., and has been elected rector *emeritus*.

The Rev. Wm. E. Hooker, has taken temporary charge of Emmanuel church, Weston, Conn.

The Rev. Benjamin T. Hall, D. D., has resigned the rectorship of St. Luke's church, Mechanicsville, diocese of Albany.

The Rev. L. E. Johnston has resigned St. Matthias' parish, Waukesha, Wis., to accept a call to become rector of Grace church, Louisville, Ky., where he expects to begin work on Septuagesima Sunday. His address will be The Rectory, 321 E. Gray st.

The Rev. C. W. Kirkby has accepted charge of the church of the Atonement, Tenafly, N. J.

The Rev. Arthur Lloyd, of the English Church, has been appointed temporary president of St. Paul's College, Tokyo, Japan, by Bishop McKim.

The Rev. James Craik Morris has resigned the curacy of St. Matthew's cathedral, Dallas, Tex., to accept that of St. James' church, Brooklyn, New York city.

The Rev. Arthur R. Price has entered upon the rectorship of the church of the Holy Trinity, St. Joseph, Mo.

The Rev. George B. Post has resigned the curate-ship of Christ church, Elizabeth, N. J.

The Rev. F. G. Ribble has accepted the rectorship of St. Stephen's, Culpeper Court House, Va.

The Rev. H. H. Sneed has moved from Middleboro, Ky., to Georgetown, Ky., and should be addressed accordingly.

The Rev. S. Halsted Watkins has been appointed vicar of Calvary chapel, New York city. Address 220 East 23rd st.

To Correspondents

E. J. G.—"The Whole Duty of Man" was published about 1657, three years before the Restoration of Charles II. It was anonymous, but contained a letter of recommendation from Dr. Henry Hammond, printed in lieu of a preface.

E.—(1) The Sacrament was instituted in wine, but what is called "unfermented grape juice" is not wine in any sense. The principle of fermentation has been killed and foreign substances introduced. Certainly no better is water in which raisins have been soaked. This is nothing but impure water. There is a distinction between fresh grape juice, which, though not yet fermented, may become so, and the modern decoctions known as "grape juice," and some theologians, we believe, hold that the former may rightly be called wine. (2) You ask why men should insist upon the use of "fermented wine" because our Lord used it, and yet make no scruple of using leavened bread, which He did not use. The point is that wine, properly so-called, must be employed, but it may be any kind of wine provided it be pure. In like manner, wheat bread must be used, but it may be any kind of bread, made of flour of any grade, and leavened or unleavened.

Ordinations

Dec. 18th, the Bishop of Newark held an ordination in Christ church, East Orange, N. J. Mr. Edward J. Cooper, presented by the Rev. Professor Richey, was made deacon. The Rev. Archibald Ravenscroft Balsley, presented by the Rev. Frank A. Sanborn, was ordained priest. The sermon was preached by the Rev. Frank B. Reazor.

On St. Thomas' Day, Dec. 21st, the Rev. Messrs. Joseph Bishop and Charles A. Anson were admitted to the Order of Deacons. Bishop Huntington was the preacher. The presenter was the Rev. Joseph M. Clarke, D. D.

In Calvary church, Conshohocken, Pa., the Rt. Rev. O. W. Whitaker, on Sunday, Jan. 16th, ordained to the diaconate Mr. William H. Eastham, the organist and choir-master of the church for ten years. The candidate was presented, and the sermon preached, by the rector, the Rev. Herbert J. Cook, M. A.

The Bishop of Milwaukee, with the consent of the Bishop of Newark, held an ordination of priests on Tuesday, Jan. 18th, at the House of Prayer, Newark, N. J. The Rev. Harry Platt Seymour was presented by the Rev. Archibald R. Balsley; the Rev. J. Malcolm Smith was presented by the Rev. Guy L. Wallis. The sermon was preached by the Rev. John S. Miller, rector of the House of Prayer, Newark, N. J.

Died

ARNOLD.—On the 13th inst., Elsie Gertrude, daughter of the Rev. A. J. and Lydia C. Arnold, of Media, Pa., aged 15 years and 6 months.

CHAPIN.—In Detroit, Mich., Jan. 19th, William H. Chapin, in his 32nd year. Funeral and interment at St. Paul's chapel, Mt. Pleasant, N. Y., Sunday, Jan. 23rd, 1898.

PRESTON.—Entered into rest, at his home in Schuylerville, N. Y., early on the morning of the 2nd Sunday after Christmas, Jan. 2nd, 1898, Dr. John R. Preston, in the 89th year of his age; the oldest physician in Saratoga Co., and for many years a warden and faithful communicant of St. Stephen's church.

"Rest eternal, light perpetual,
Grant unto him, O Lord."

ROKE.—Suddenly, on the 1st Sunday after the Epiphany, the Rev. Elijah J. Roke, rector of Trinity church, Orbisonia, Penn., in the 69th year of his age.

SHELDON.—Died at her house, in Champaign, Ill., Jan. 22nd, Mrs. Elizabeth Helen Sheldon, wife of Dr. George W. Sheldon, aged 78 years.

STANLEY.—Entered into rest at San Angelo, W. T., Mrs. Fredonia E., daughter of the late Dr. J. L. Blackburn, of Zebulon, Ga., and widow of the Rev. T. C. Stanley, first rector of Emmanuel church, San Angelo, in the 65th year of her age. Interment at Griffin, Ga.

"May light perpetual shine upon her."

Obituary

Departed this life on the Feast of the Circumcision, 1898, Miss Mary Darley Hoyt, widow of David H. Hoyt, and daughter of Leonard and Eliza Ogilby. Thus has gone from earth the last of eleven brothers and sisters, of whom the Rev. Drs. John and Frederick Ogilby were well known in their day and generation. Mrs. Hoyt was a faithful daughter of the Church, interested and active in its work, mild and gentle in family and social intercourse, of a high and cheerful temper, earnest in her religious life, and undoubtedly well prepared for the call of her Lord when it came after months of suffering. May we so live that when that call comes to us, it may be in effect as we believe it was to her, "Enter thou into the joy of thy Lord."

Acknowledgment

Acknowledged with thanks of the trustees, \$300 from "A. L., of New York," for the Theological Seminary of Virginia, enclosed in currency to me.

A. M. RANDOLPH,
Bishop of Southern Virginia.

Appeals

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

Domestic Missions in nineteen missionary districts and forty-one dioceses.

Missions among the Colored People.

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Foreign Missions in China, Japan, Africa, Greece and Haiti.

Provision must be made for the salaries and traveling expenses of twenty-one bishops and stipends of 1,478 missionary workers, besides the support of schools, orphanages, and hospitals.

Remittances should be made to MR. GEO. C. THOMAS, treasurer, 281 Fourth Avenue, New York. At present, please address communications to the Rev. JOSHUA KIMBER, Associate Secretary.

Spirit of Missions, official monthly magazine, \$1.00 a year.

N. B.—The Advent and Epiphany Appeal is now ready for distribution. Send also for copies of the report on domestic missions and for copies of the report on foreign missions in shorter form, for use of your congregation.

Church and Parish

A YOUNG lady of a refined family, and a graduate of a Tennessee college, desires a position in some family as a governess or companion. Best of references. Address C. L., Box 83, Manor, Tex.

THE editor of THE LIVING CHURCH needs one more copy to complete an extra file; viz., the issue of March 13, 1886. Kind readers have supplied all the other numbers asked for.

"THE LEFFINGWELL RECORD" is now ready for delivery to subscribers. It is a handsome book, and compares favorably with the best works of its kind. It contains genealogical records of about 3,000 descendants of Lieut. Thomas Leffingwell. The editor of THE LIVING CHURCH who has been associated with Dr. Albert Leffingwell in bringing out this book, has a few copies for sale. Price, \$10 a copy.

The Editor's Table

Kalendar, January, 1898

- | | |
|--------------------------------|--------|
| 1. CIRCUMCISION. | White. |
| 2. 2nd Sunday after Christmas | White. |
| 6. THE EPIPHANY. | White. |
| 9. 1st Sunday after Epiphany | White. |
| 16. 2nd Sunday after Epiphany. | Green. |
| 23. 3rd Sunday after Epiphany. | Green. |
| 25. CONVERSION OF ST. PAUL. | White. |
| 30. 4th Sunday after Epiphany. | Green. |

Discerning of Spirits

BY THE REV. CHAS. S. OLMSTED, S.T.D.

Marvelous gift in days of Christian old
It was by which God's servant often knew
Another's unseen life, and traced by clue
Mysterious the tangled web which held
The soul in bondage or in strength; he spelled
Its perfect native language; saw its aim
And purpose, and discerned its inmost frame;
He knew if it submitted or rebelled
At Gospel teaching. We have lost the gift
That so profoundly read the human spirit,
But not the Holy Ghost who gave. To sift
The heart we must not shun nor hate nor fear it,
We must not seek to overpower, but lift;
Ideals great and true test men's real merit.

The Lord of the Temple in the Temple of the Lord

THOUGHTS FOR THE FEAST OF THE PURIFICATION

WE are told very little, though we naturally desire to know much, of the events connected with the infancy of the Holy Child. Enough is told to set forth unmistakably the fact of His Holy Incarnation, but besides the detailed account of the Nativity, only four events of our Lord's infancy are recorded; namely, the Circumcision, the Presentation in the Temple, the Visit of the Magi, and the Flight into Egypt.

The exact order of these events cannot be determined by the evangelic record, but we know that the Circumcision was on the eighth day, and the Presentation in the Temple was, doubtless, three and thirty days later, for such was the Levitical law. For forty days, therefore, the Holy Family remained peacefully in their ancestral city, "for they were of the house and lineage of David"; "and when the days of her purification, according to the Law of Moses, were accomplished, they brought Him to Jerusalem, to present Him to the Lord." The Virgin Mother made her offering, that of the very poor, "according to that which is said in the Law of the Lord, a pair of turtle doves or two young pigeons." Then it was that the aged Simeon took the young Child in his arms and blessed God for His great mercy, in the ever-memorable words of the *Nunc Dimittis*, and Anna, another aged saint of the Temple, "coming in that instant, gave thanks likewise unto the Lord, and spake of Him to all them that looked for redemption in Israel." Truly "the secret the Lord is among them that fear Him."

The character of those to whom God made known the greatness of His mercy is most noteworthy. Doubtless many saw the humble Mother with her new-born Babe, but few, very few, seeing the Holy Child, saw in Him the Lord's Christ, "a light to lighten the Gentiles and the glory of His people Israel." It was not revealed to the titled hierarchs that stood in the high places in Israel in those evil days, but to such as Elizabeth and Zacharias; to the humble shepherds who kept their flocks by night; to those wise men of the Gentiles who,

making the most of the light they had, were guided of God to the Light of the world; to the aged Simeon, a "just man and devout, waiting for the consolation of Israel," and to Anna, a prophetess, "which departed not from the Temple, but served God with fastings and prayers night and day." In the collect for the day we pray God that at the last we may be presented to Him "with pure and clean hearts by His Son, Jesus Christ our Lord." On what ground do we found our hope that we may? It is only through Jesus Christ our Lord, and yet there must be a certain preparedness in us also. Do we look for it on the mere ground of Church-membership, or, perhaps, because we constantly have to do with holy things? We may well remember that there were innumerable priests and Levites engaged in the service of the Temple who had no vision of God, and to whom, therefore, He could not make known His mercy, when Simeon saw in the Holy Child the Lord's Christ, and holding in his arms the Holy One, said: "Lord, now lettest Thou Thy servant depart in peace, according to Thy Word, for mine eyes have seen Thy salvation." Why was the greatness of God's mercy made known to Simeon, and to such as Simeon? Because he was "just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him"—not because he considered himself devout, or because he was so accounted of men, but because he was devout. His was not a seeming, but a real devoutness. He was "just and devout." We may be sure that a devoutness that is divorced from justness is no devoutness at all. Truth, morality, honesty, justice, must evermore be a characteristic of true religion. The Pharisees accounted themselves devout, but were not so accounted by Him who knew what was in man. Theirs was a counterfeit devoutness. It consisted not in having "pure and clean hearts," but in outward observances. And so the Lord called them "whited sepulchres." Not to them or to those like them was it given to see in the Holy Child the Lord's Christ, but to the sincere, the humble, the "just and devout"; to the lowly shepherds who kept their flocks by night, to the "wise men from the East," to Simeon, the just and devout, and to Anna, a prophetess, who served God day and night in His Temple.

As it was then, so it shall be at the last. We may well pray God that we may be presented to Him with "pure and clean hearts" by Jesus Christ His Son, our Lord. In so doing, however, we should remember to what sort of people it was that it was permitted to see in the Holy Child the Lord's Anointed when Joseph and Mary brought the Lord of the Temple to the Temple of the Lord.

CHRIST church, Bedford Avenue, Brooklyn, the Rev. James H. Darlington, D.D., LL.D., rector, has two choirs; one of adults, vested, forty voices and quartette, under leadership of Eugene J. Graub, which sings at the 10:30 A. M. and 7:45 P. M. Sunday services. The second, a boy choir, vested, with crucifer, has 30 voices, and is under direction of J.C. Macaulay (late of Shrewsbury, England), and sings at the early Communion services at 8 A. M., and at the children's Vespers after Sunday school, 3:30 P. M. Master Earle Gilberte Gulick whose picture appears on our cover page, is the leading soprano soloist of this choir. He was born

in Brooklyn, Jan 29, 1888, and is the son of Dr. John Gilberte and Florence Lethbridge Gulick. He is a pupil in voice culture of Francis Fisher Powers, the celebrated instructor in New York. Master Gulick has sung at many concerts, but loves his Church music best of all. Large pecuniary inducements have been offered to have him sing nightly on the stage, but they have been instantly refused. He receives no salary for his church singing, and hopes to be confirmed next year, and by and by study for Holy Orders.

JOSEPH COOK says that "the innermost laughter of the soul at itself it rarely hears more than three times without hearing it forever." That is to say, the subcutaneous cachination of the ego at the egoic dilemma conforms to the old rule—three times and out.—*Worcester Press.*

WE quote the following from *The Norwich Churchman*: "THE LIVING CHURCH, published at Chicago, is one of our best Church papers, and is particularly to be commended for its positive convictions and the courageous fearlessness with which it proclaims them. We see enough in the secular papers of pandering to so-called public opinion. When we come to Church papers, we demand that they represent the Church and give forth no uncertain sound in their discussion of the moral and social questions of the day. This demand, we are glad to believe, THE LIVING CHURCH meets."

THE church of St. Clement Danes, London, reaped a golden harvest from the Queen's Diamond Jubilee. Being advantageously situated on the route of the procession, stands were erected around the fabric and rented to spectators. The receipts amounted to no less than \$28,750. The rector has appropriated this money for the restoration of the church, within and without. Among other things, the altar will be restored. It was apparently merely a large box of stained wood, but it has come to light that this is merely the covering of an old altar composed of costly carved marble.

"WORDSWORTH," said Charles Lamb "one day told me that he considered Shakespeare greatly overrated. 'There is,' said he, 'an immensity of trick in all Shakespeare wrote, and people are taken by it. Now, if I had a mind, I could write exactly like Shakespeare.'" "So you see," proceeded Charles Lamb quietly, "it was only the mind that was wanting."

IN *The Church Times* "Peter Lombard" repeats a good story which he says was told him by an American bishop at a recent luncheon. A traveler in the "Rockies" happened to have a big stone fall from a precipice very near him. It fell on a rattlesnake which was sleeping underneath, and the poor beast was writhing helplessly. The traveler with much trouble lifted the stone, and the reptile crawled into its hole. A few days afterwards the same traveler happened to pass the place, and lo! there was the snake, which on seeing him manifested every sign of delight and affection. He, in return, caressed it, and carried it home, and it used to sleep in his room, and to look for his visits, especially as he was sure to bring it a frog or a saucer of milk. One night he was wakened by a noise in his room.

Raising himself up, he found that a burglar had entered, and the snake had coiled around his leg, and hissed, and drove him to the window. Having done so, it put out its tail and rattled for the police!

AN amusing calendar has been issued by a fish dealer. It not only tells the days of the month, but endeavors to remind the good Churchman of his Lenten duties by marking days of abstinence with a picture of a red fish. An army of fish, eels, and crabs dancing a wild quadrille form the letters of the words "Sea Food" in ingenious fashion.

THE smallest book ever printed has been issued by Messrs. Pairault, of Paris. It is the story of Perrault, little Hop-o'-my-Thumb. This diminutive volume contains four engravings, and is printed by means of movable type. It contains eighty pages of printed matter. The book is 38 millimetres (1½ in.) long by 23 millimetres (1 in.) wide. The thickness of this volume is 6 millimetres (¼ in.), and its weight is 5 grams (3 1-5 dwt.). The "dwarf book" of the Chicago Exhibition could be held on a postage stamp of the Columbian variety, but is surpassed by this product of the French press. It is a complete book in every respect, the binding being perfect, the pages duly numbered, and the title-page appearing with all the formality of the most dignified volume. The pages can be read only by the use of a microscope, but then it is found that the proof-reading has been excellently done.

ARBUTHNOT wrote of Swift's celebrated book: "Gulliver is in everyone's hands. I lent the book to an old gentleman, who immediately went to his map to search for Lilliput." Swift, writing to Pope, said, "A bishop here said that book was full of improbable lies, and for his part he hardly believed a word of it." Surely, though "here" means Dublin, that Bishop could not have been an Irishman. He was undoubtedly of that prolific family whose late representatives have taken Mark Twain seriously.

Thoughts Upon the Life of Our Lord

BY CAROLINE FRANCES LITTLE
IV. THE MINISTRY OF CHRIST

"Sweet Family! swift years are speeding;
Thrice ten have passed o'er Nazareth's secret home.
Poor weary world! it lies all bleeding;
Why should it wait? Why should not Jesu come?"

WE have seen that our Lord's Childhood must have been wonderful beyond that of other children, for, at the age of only four or five, when after Herod's death the Holy Family went to live in Galilee, St. Luke says that even then He had become strong in spirit, and was filled with wisdom and grace. This was before His visit to Jerusalem, when at twelve,

"The fair Boy in the Syrian country-frock,
With heavenly eyes and mouth of music,"

astonished the priests and doctors with His knowledge. After that memorable occurrence in the temple, St. Luke tells us that He "increased in wisdom and stature, and in favor with God and man."

"At Nazareth full soft and holy sped the happy time
In the white hut hard by the well, where yet
Wives come and go, with pitchers, dawn and eve."

And then a change came in the little home, for St. Joseph was called to his rest,

and our Lord, as we have previously mentioned, assumed Himself the support of His Blessed Mother.

In the words of a gifted poet:

"And in those little lanes of Nazareth, each morn His
holy feet would come and go,
While He bore planks and beams, Whose back must

bear
The cruel cross, and then at evening's fall
Resting from labor, with those patient feet
Deep in white wood-dust and the long curled shreds
Shorn by His plane, he would turn innocent eyes
Gazing far past the sunset to that world
He came from, and must go to."

How sweet must have been the companionship of such a Son and Mother; and as He unfolded to her the Hebrew Scriptures, prophetic of Himself, how must her trusting heart have looked beyond the cross and tomb to the glorious resurrection and the redemption of a lost world! Thus they lived their humble, simple life, outwardly as those around them lived, save that their lives were spotless, for they

"Saw
By sunlight and by starlight, steadfastly,
The radiance of the Kingdom, that high noon
Of life and love, which shining inwardly
Hath never any night."

But even this sweet life was to have its ending, for "those thirty years of holy quietude, when He was growing to His manhood fair" were over; and as the sons of Aaron's line entered upon their priestly functions at the age of thirty, so our Lord chose that time to enter upon the mission for which He had come into the world.

After His Baptism in the river Jordan, followed by the great fast and the mysterious temptation in the wilderness, and the calling of some of the disciples, came the first miracle, performed at the suggestion of His beloved Mother, the turning of water into wine. In this there seems a hidden reference to that sacred wine, even His very life blood, which He would in time give for our spiritual nourishment.

Then, rejected by His own countrymen at Nazareth, He came to Capernaum, that beautiful city on the Sea of Galilee, or Lake Chinnereth, as it is sometimes called, and chose it for His home. For three years our Lord went up and down the sunny land of Palestine, healing the sick, comforting the sorrowing, working miracles of wondrous power, and teaching His followers by parables and by the example of a blameless life.

Think of His miracles! The raising of the daughter of Jairus, the restoring to life His friend Lazarus and the widow's son, the calming of the tempest on the Galilean lake, the casting out of demons, and the feeding of the multitudes in the wilderness! And yet marvelous as seems the latter, is it more wonderful than to-day when, by His priests, he gives us His true Body and Blood under the outward form of bread and wine?

Oh! how tender were His ministrations to the people who thronged Him! No wonder that the crowds followed Him, and that sometimes He and His Apostles had not time even so much as to eat, so that He would be forced to say: "Come apart into the desert and rest awhile." Up and down that beautiful land He went, offering to all the gracious invitation, "Come unto Me, all ye that travail and are heavy laden, and I will refresh you." Then how wonderful were His teachings as He sat upon the mount, or taught the soul-hungry multitude from the bows of a fisherman's dory! How practical, simple, and yet deeply spiritual were those discourses, bearing on our daily life. Everything in nature furnished Him material for thought:

"The simplest sights He met—
The sower flinging seed on loam and rock;
The dandel in the wheat; the mustard-tree
That hath its seed so little, and its boughs
Wide-spreading; and the wandering sheep; and nets
Shot in the wimpled waters, * * *
Were pictures for Him from the page of life
Teaching by parable."

No wonder that the common people heard Him gladly, for He loved them and talked to them on their own level, sympathizing with them in their daily trials, so that they were forced to acknowledge that "never man spake like this man." In the words of Bishop Wilkinson: "How wonderfully restful it is to picture our Lord as He sat and taught the people; so gentle, so full of compassion for the weary, struggling crowds. Oh! how He would have felt for some of you who have had long habits of evil to overcome."

As one meditates upon the loving Friend of sinners as He walked our earth, the whole being is thrilled with the desire to have been one of those who followed Him and ministered unto Him. As the poet says:

"Ay in our mortal guise, our hearts to Thee
Turn with a love which every thought o'erwhelms
And call Thee, by the sweetest name to me
Breathed reverently—
Our Elder Brother, like unto ourselves."

"Oh for a glance of Thy kind human face!
Then might I love Thee as I long to do.
If its pure lineaments I could but trace
One moment's space,
Would not my vowed affection prove more true?"

Near as the people were who thronged Him, near as were His closest friends, St. John and the family at Bethany, yet were they nearer than His children are now when they kneel before His altar throne and partake of His very Body and Blood? Is He not present there in His humanity as truly as when on earth? As one of our most precious Eucharistic hymns says:

"Jesus in Thy dear sacrament
Thy face I may not see,
But the angels there behold that brow,
Thorn-crowned for love of me."

Swiftly the three years of His ministry sped away, for it was but a tithe of His hidden life at Nazareth, and then came the time when our Lord was to give Himself up to die for His people; and thus after a glimpse of His glory had been revealed to the chosen three, upon the Mount of Transfiguration, He turned His steps toward the city whose priests and rulers would deliver Him to be crucified.

A Successful Artist's Advice

A YOUNG American who, heaped with honors, has just returned from Paris, told me, greatly to my surprise that she thought it an idle and an unwise plan for girls to go abroad to study art until they had been drilled in fundamental work at home.

She gave me ever so many reasons for this, but that which seemed to her the strongest was the fact that Paris is full of American women who, not having had their abilities tested at home, have gone there only to find that years and years of uphill work lie before them with no prospects at the end. For that which they thought to be talent in themselves has proved, when taken to the other side, to be but a flimsy affair, not worth cultivating for bread-winning purposes.

With the poverty belonging to most of these women, suffering is inevitable, and this suffering, she argues, is best endured at home, where the young girl is near her

family or her friends, and where the many forms of complicated miseries incident to a life alone in Paris are spared them—miseries easy to endure and accepted without question if success lie ahead, and one is assured of possessing real talent and power, but miseries that cut into the soul of one, and destroy the finer fibres, if endured for ends never possible of attainment.

The mere cost of living may be cheaper in Paris, but the advantages to be derived among us for foundation work outbalance all other questions. One must have fifty dollars a month to live in Paris. With rigid economy twenty-five may be made to suffice for one's personal expenses. The other twenty-five must be set aside for the purchase of paints and materials necessary to her, if she means to derive full benefit from her opportunities to work.

Many girls, as she told me, are without this money, and weeks and months sometimes go by in which they are forced to stay shivering in their little garrets, because they lack the means to go to one of the cours, or to enjoy the advantages which they came to Paris to seek.

In a broad, philosophic sense, this time may not be wasted, but in a worldly, an artistic, a professional sense, rather, it is. The girls might as well be at home as there.

Statements like these, coming from one who has studied on both sides of the water, who has won unusual honors for herself, and who, as her courage, her prowess, her willingness to suffer, have proved, is no weakling, can hardly fail to carry a certain weight.

We do not, perhaps, appreciate to the full the advantages which the art student may find among us. The atmosphere of Paris is absent, and traditions have had no chance to grow. Nobody has done for studio life in New York what du Maurier did for that in the city he loved. The imagination of the young woman in the country has not been stirred by pictures of American art centres, or the glamour and the charm of life among their students. To her, therefore, there is but one Mecca in the world, the Latin Quarter, and she feels she must seek it or perish.

It ought certainly to comfort and sustain her to be told by one of her sisters who has accomplished much, that the best preparation for the honors she hopes to win abroad, lies in the cultivation first of the best advantages to be had at home.

L. H. F. in *Harper's Bazar*.



The World's Old Men

IN view of the completion of Mr. Gladstone's eighty-eighth year, on Dec. 29th, the following list, giving the ages of the most noteworthy old people of the world, will be found interesting:

Rt. Hon. C. P. Villiers.....95	Verdi.....84
Mr. T. Sidney.....94	Lady Burdett.....83
Cooper.....94	Coutts.....83
Dr. Jas. Martineau.....92	Lord Cranbrook.....83
Earl of Mansfield.....91	Lord Bridport.....83
Earl of Perth.....90	Sir James Paget.....83
Ald. Sir Henry.....88	Sir John B. Lawes.....83
Keppel.....88	Sir Richard Moon.....82
Mr. Galscher.....88	Lord Masham.....82
Sir. Thomas Acland.....85	Earl Fitzwilliam.....82
Mr. Gladstone.....85	Lord Esher.....82
Lord Armstrong.....87	Sir J. Mowbray.....82
Pope Leo XIII.....87	M. P.....82
Duke of Northumberland.....87	Bismarck.....82
Lord Gwydry.....87	Lord Grimthorpe.....81
Sir George Grey.....85	Bishop of Liverpool.....81
Dr. Samuel Smiles.....85	Sir Richard Quain.....81
Mr. Henry Russell.....85	Sir Charles Gavin.....81
Sir Henry Bessemer.....84	Duffy.....81
	Sir Henry Hawkins.....80

Of all the English Prime Ministers of the last two centuries, Mr. Gladstone has attained the greatest age. —Lord Palmerston,

in fact, is the only Premier besides Mr. Gladstone who became, while in office, an octogenarian, and he died when nearing his eighty-second year. In point of age, too, whether in or out of office, Mr. Gladstone easily takes the lead. Lord Sidmouth (Henry Addington) died when eighty seven, and Earl Russell was eighty-six when he succumbed—about ten years after resigning the Premiership. The Duke of Wellington lived to eighty-two, and with Earl Grey who died out of office at the age of eighty-one, the list of Prime Ministers who lived to be octogenarians is exhausted. Of other notable statesmen, Lord Beaconsfield died at seventy-seven, Chatham at seventy, Walpole at sixty-nine, Peel at sixty-two, Lord North at sixty, Canning and Lord Liverpool at fifty-eight, Fox at fifty-seven, and Pitt at forty-seven. The four occasions on which Mr. Gladstone held the highest office under the Crown amount to a period of nearly thirteen years, which, however, does not form a record. Walpole was Premier for twenty-two years, Pitt for about twenty years, and Lord Liverpool for about fifteen years.—*London News*.



Book Reviews and Notices

The Message and the Messengers. Lessons from the History of Preaching. By the Rev. Fleming James, D.D., Jay Cooke Professor of Homiletics in P. E. Divinity School, Philadelphia. New York: Thomas Whittaker.

This is not a systematic treatise on preaching, but a historical view and estimate of the methods of different periods. It involves, therefore, something of the philosophy of preaching. Here we have in succession an analytical examination of the preaching of the Prophets, of the Scribes of our Lord, of the Apostles, the early Church, the Middle Ages, the Reformation, and the later period, down to the present time. We have found much of the deepest interest and suggestiveness, in a style always clear, earnest, and eloquent. Four necessary principles or foundations upon which all preaching must rest in order to fulfill its true mission, are first laid down. These principles are, (1) the matter must be the Word of God; (2) it must be given as a message from God; (3) its purpose must be godly living; (4) it must possess rhetorical adaptation. These are applied at each stage of the inquiry. They are illustrated by the practice of the great preachers of every age. They are first applied to the great utterances of the prophets; and with much of what the author here says we are in entire sympathy, but we should ourselves rather shrink from criticising those who spake as the Spirit gave them utterance. If they were fierce and denunciatory it was because it was their mission to warn their people of impending judgment. Nor should we like to admit that the "temple prophets" made a fatal mistake in laying too much emphasis on things external. As to the priests and the temple service, it is surely remarkable and worthy of careful consideration, that while our Lord condemns in the severest terms the Scribes and Pharisees, He never utters a word of censure against the priesthood as such; and, again, while He repudiates the Pharisaic traditions, including the ceremonial customs with which they had hedged about the daily life of men, as well as their perverted casuistry, He never includes in this censure anything pertaining to the ritual of the temple. Our author has, however, well described the rise and growth of Scribism and its evil results as affecting the synagogue preaching in the time of Christ. We pass over the sketches of the preaching of our Lord and of the Apostles, in which there is much which is thoughtful and interesting. Entering upon the ensuing period, Dr. James treats carefully of the allegorical method of interpretation, of which Origen is the typical exponent. He very fully admits, however, that there is a true mysticism

as well as a false, and that "there must be a mystical interpretation of Scripture." We believe that every instance in the New Testament of interpretation of the Old is an illustration of this. In considering the influences which affected the preaching of the Church in the early centuries, the author has allowed his anti-sacerdotal bias to carry him too far. He finds preaching modified and turned out of its proper channel by what he calls the "spirit of management" manifesting itself in various ways; e. g., through hierarchical claims, the assertion of faith as resting on authority, and the growth of a system of moral discipline. But surely this may be truly represented in another way. The Church has as a most important part of its mission to educate, to train, and to mould the souls committed to her care. The methods of "management" here referred to are simply the elements necessary in their proper measure for an effective educational system. We must beware of a logic which would lead to the conclusion that the work of God's minister is done when he has "preached the Word." It is a most true statement that "children, of course, and, perhaps, the great majority of men, have to take the Word of God, with its explanation and doctrines, on authority." Must not the methods employed be adapted to the great majority? Certainly it must be the duty of the preacher, while asserting to the full the divine authority of the Faith, to bring it home to men's hearts and consciences, and to show that it is in harmony with reason so far as reason is capable of dealing with things divine. It is a common idea that controversy is a hindrance to the highest development of preaching. Our author shares that impression. Yet it seems certain that several of the great eras of preaching were also eras of controversy on a great scale. Chrysostom, Gregory Nazianzen, Augustine, and a multitude of lesser lights arose during the period of one of the greatest controversial struggles through which the Church has ever passed. The age of the Reformation and of English Puritanism was again one of intense controversy. It was attended with an unparalleled development of preaching. The world was full of prophets, true and false. In the England of this century the revival of preaching has coincided with one of the fiercest periods of controversy since the seventeenth. We must have controversy. There is no escape from it, if the Faith is to be preserved. Only let men strive to avoid bitterness, personalities, the attributing of motives, and try to govern their most positive contentions by the law of charity. Under the head of mediæval preaching, the author has some excellent remarks on mysticism and scholasticism, and in dealing with the most recent times his estimate of the "Tractarian," or Oxford, Movement and even of "ritualism," is very generous and tolerant, though we much dislike the notion of undenominational "Churchmanship." We have read this book with deep interest and appreciation, and while it could not be supposed that we could sympathize in all cases with the author's point of view, that we could admit, for instance, any necessary antagonism between the external and the internal, or between the priest and the preacher, there remains a considerable field which will be found instructive and profitable. The work seems to us to occupy a place of its own as being not merely a history of preaching, but also, in some measure, a philosophy of that history.

A Critical and Exegetical Commentary on the Epistles to the Philippians and to Philemon. By Rev. Marvin R. Vincent, D.D., Baldwin Professor of Sacred Literature, Union Theological Seminary. New York: Charles Scribner's Sons. Price, \$2.50 net.

Another volume of the International series, this time by an American. It falls no whit behind those which have preceded it, in point of learning and easy mastery of the matters most requiring elucidation. The introduction to the Philippians contains an historical account of Macedonia, and of Philippi in particular, St. Paul's visits there, the circumstances under which the epistle was written, and its place in

the series of the Roman imprisonment. Dr. Vincent is inclined to prefer the earlier date; that is, before the Ephesians and Colossians, but considers that the evidence is indeterminate. The genuineness and the integrity of the Epistle are convincingly defended. A useful feature is the author's estimate of the character and value of the principal commentaries. A commentary on the Paulinians necessarily suggests a comparison with Lightfoot. Dr. Vincent, while agreeing with that great scholar in many instances, pursues his own independent course, and does not hesitate to part company with him on important points. In fact, he frankly states his opinion; that in point of exegesis his commentary is not equal to some others. In an excursus on "Bishops and Deans," he propounds the present theory, popular in extreme evolutionist quarters, that "the forms of Church polity were gradual evolutions from primitive, simple, crude modes of organization shaped by existing conditions," etc. "By the time the first half of the second century is reached, the episcopal polity has defined itself in the Ignatian letters, and the tide is setting towards the monarchical Episcopacy." We, ourselves, would acknowledge a large degree of growth from an elementary stage to one of more definite organization, but consider that it ought to be recognized that this growth was not from democracy to monarchy, which would be revolution rather than evolution, but that the principles of government and the source of authority were settled from the time of the first formation of the Christian communities. It is a matter, undoubtedly, in which "dogmatic" considerations will affect our conclusions, but it remains that a somewhat closer investigation is needed of the application of the method of evolution in the history of men and communities. The tendency is to regard everything as a natural "organism" or germ. Thus, the primitive Church was a sort of protoplasm, out of which anything might develop. We do not observe among the works named or quoted in this discussion any reference to Gore on "The Church and the Ministry." Dr. Vincent has a long and interesting excursus on the passage ii: 6-11, around which so much controversy has gathered of late. He does not seem to commit himself to any questionable theories on the subject of the Humiliation of Christ, and insists that the "self-emptying" of which St. Paul here speaks, is to be understood as defined in the following clauses. He concludes thus:—"The word does not indicate a surrender of deity, nor a paralysis of deity, nor a change of personality, nor a break in the continuity of self-consciousness. Christ's consciousness of deity was not suspended during his earthly life. He knew that He came from God and went to God: that He had glory with the Father before the world was, and would receive it back again." The essay on "Paul's Conception of Righteousness by Faith," p. 123, is excellent. It insists upon the reality of this righteousness, and quotes with approval a fine passage from Liddon. There is an excellent account of the institution of slavery, and of St. Paul's attitude to it in the introduction to the Epistle to Philemon. On the feeble attempts to impugn the genuineness of this charming letter, by Baur, Weizsacker, Pflleiderer, and Steck, Dr. Vincent remarks that "it is useless to waste time over these. They are mostly fancies." This is very refreshing.

The Facts and the Faith. A Study in the Rationalism of the Apostles' Creed. By Beverly E. Warner, D. D. New York: Thomas Waittaker. Price, \$1.25.

The author's spirit and intention are, without doubt, worthy of commendation. He attempts in this book to relieve the strain on the belief of some, both priests and lay people. But it is not the intention of the author we are to criticize, but the contents of his book. In "Facts and the Faith" we are brought face to face with a method of stating and explaining doctrines, which minimizes, and, we fear, misleads; many propositions are laid down that are simply subversive of the Faith once delivered. We are

far from accusing the writer of having this aim in view; in fact his object is to help some doubters to hold fast to the Apostles' Creed. The chief fact, however, should be looked squarely in the face; viz., that Dr. Warner goes down to the root of the whole matter, and uncovers again the old questions, whether *credo ut intelligam* or whether *intelligo ut credam*—whether I first believe and then rationalize, or whether I rationalize, in order that through this process I may arrive at the Faith. Hence we think that Dr. Warner's book is to be viewed as raising and attempting to answer the most primary of religious questions—what are the ultimate grounds of our belief in Christianity, or why should we believe? Do we accept the Faith of the Gospel because God has revealed it to man who could not arrive at it by any process of human reasoning or searching, or do we adhere to the Christian verities because we view them as the evolutionary product of human reason? Dr. Warner does not thus categorically state the question, but we believe that it lies at the very heart of his book, since on almost every page we have sharply contrasted terms, such as the following: Traditional views *versus* rational facts; rational thinkers *versus* traditional Christians; rational Christianity *versus* traditional or orthodox Christianity.

It is to be regretted that no adequate definition of what is traditional, as opposed to rational Christianity, is to be found in the book. We can, however, gather from the general trend of the arguments what is in Dr. Warner's mind. He seems to have a feeling akin to scorn whenever he mentions traditional faith, but we cannot forget the fact that if the Christian religion is not traditional, it is nothing. Darwin, Huxley, Spencer, and others of like views, are often in evidence in "Facts and the Faith." But one thing is certain; viz., that these men would deny that Christianity can be arrived at on rational grounds. This, of course, is the strength (as also the weakness) of their position. Christianity is a revelation, and thus essentially traditional, and claims our assent because God who is essentially Truth, reveals. *Credo*—I believe, and therefore proceed to rationalize on the facts of the Faith, not as seeking a ground for faith, but that I may add to my faith, knowledge. The ultimate grounds of our faith are not to be sought in human reason. We strongly maintain, however, that the revelation once given, reason will defend and corroborate.

It appears to us that Dr. Warner indulges in a good deal of dogmatizing as to what God must and must not do in regard to the Holy Incarnation. While many among us piously and philosophically believe that the Son of God would have taken flesh even if man had not sinned, still, we are not warranted in saying that it must necessarily have been so.

To make out a strong case, the opposite views are often stated in an exaggerated and one-sided manner; e. g., on page 27: "The traditional view" (that Jesus Christ came into the world because sin had entered) "of Bethlehem and Calvary, sets forth God as failing in His first plan, and patching up the failure by a mechanical contrivance which takes both its imagery and its idea from the bloody sacrifices of Judaism." We can only view this as an unfair and irreverent way of stating what the Scriptures lay down as the motive of the Incarnation.

Traditional religion teaches that man's probation is limited to this life, that there will be a general judgment for pronouncing the final condition of all men, that there is a hell; but all these Scriptural doctrines the "rational Christianity," espoused, advocated, and defended by Dr. Warner, flatly denies.

The book contains useful material which can easily be used to illustrate the facts of faith, by those who believe in the dictum *credo ut intelligam*, but the essential position of this work we cannot approve or commend. It may be wisdom in stress of weather to cast some of the cargo into the sea, but we must look to the integrity of the ship. In relieving the tension of faith in this or that man or generation, the Christian teacher

must see to it that he does not undermine the revelation of God. This is the final and absolute ground for our belief.

The Expository Times. Vol. VIII., October, 1896-September, 1897. Edinburg: T. & T. Clark.

The Expository Times has thoroughly established itself as indispensable to the student of scriptural exegesis. Month by month it comes to our table laden with the things most interesting to the scholar. The most recent discoveries are heralded, and the theories and comments upon them of experts and investigators. Mention is made of review articles dealing with Biblical subjects, and the most important books of the same class pass under review. There are also many original articles by eminent or rising scholars, "Requests and Replies," letters and short expositions upon difficult texts and passages. The names of contributors form an imposing list, comprising the best-known biblical scholars of the day, British, American, and continental. The volume before us is much occupied at the beginning with the slab of black syenite, then recently discovered by Professor Flinders Petrie, and its famous inscription relating to Israel; while the latest numbers deal with Professor Hommel's book and with the Oxyrhynchus fragment containing certain sayings attributed to our Lord. This will serve to show the usefulness of this periodical to those who desire to keep themselves well informed as to current events affecting the study of the Scriptures, more especially as these subjects are treated of in its pages by a variety of learned writers. And this is true of every department of Biblical scholarship and research. It is not surprising that an American edition of this able magazine has been undertaken, which, without any alteration of the original publication, will add a department of comment by scholars of this country.

The Life and Times of Edward Bass, First Bishop of Massachusetts. By Daniel Dulany Addison. Cambridge: Houghton, Mifflin & Co. Price, \$3.

The personality of the first Bishop of Massachusetts is a dim one to the Churchmen of our day, and it is well to have his sturdy character brought out as clearly as it is in this admirable book. There is, however, much more in it than a mere life of Bishop Bass. There is a vivid picture of early Church days in New England, and the story of King's chapel is fully told. The almost forgotten fact is brought out, that in the election of Bishop Bass no laymen participated. The clergy (English in their training) excluded them. This high-handed act, of course, incensed the laity, and they protested to the point of rebellion against the ignoring of their rights. The fight that they made is a striking chapter of Church history, and though their immediate point was not gained, their efforts were abundantly rewarded in the permanent rights secured by the laymen of Massachusetts. The book is a valuable contribution to our now rapidly increasing, but long neglected, store of American Church history.

A New French Prayer Book. Being the Book of Common Prayer in the French language, translated and edited by the Rev. A. V. Wittmeyer. New York: E. & J. B. Young & Co. Price, 75c.

Comparing this with a former edition, we note a great improvement in size, paper, printing, and translation. The translation is carefully done, and the French is as pure and classical as a translation of our Book of Common Prayer can be without losing some of its liturgical exactness. The book is issued under the authorization of the Bishop of New York, and with the certificate of the custodian of the Standard Book of Common Prayer. The text of this edition follows that of a former French Prayer Book, edited by the Rev. A. Verren, D. D., with the necessary corrections and enrichments to secure conformity with the present Standard. It is printed from new large-faced type, upon good Bible paper, and is a volume of convenient size, about one-half an inch in thickness. We cordially recommend it not only to French members of our Church, but

also to Americans who find it helpful to attend French services.

Sermon-Stories for Boys and Girls. By the Rev. Louis Albert Banks, D.D. With Initial Illustrations by Freeland A. Carter. New York: Funk & Wagnalls Company. Price, \$1.

This book is exactly what its title indicates, sermon-stories. The author's idea, in preparing the volume, has been to catch the eyes and ears of the boys and girls, by the story, and then make it convey some message of helpful truth. Some of the chapters have taking titles, "The Lion's Kiss," "Stories about Queens," etc.; and are not prosy, nor too long to hold the attention of small, restless readers. Its exterior is inviting, too, being bound in rich red and soft gray tones, with an attractive design on the cover.

The Ruins and Excavations of Ancient Rome. A Companion Book for Students and Travellers. By Rudolf Lanciani. Boston and New York: Houghton, Mifflin & Co. Pp. xxiv.-619. Price, \$4.

To the scholarly traveler, Rome is worth all the rest of Europe, yet there are few visitors who are technically well informed so as to be able to study Rome with advantage. The bewildering profusion of books on Roman ruins and antiquities makes the preparation for such study almost hopeless, unless one is prepared to spend a life time on it. Here we have a book which simplifies the matter, yet is sufficiently technical and profound to repay the careful attention of the learned reader; a notable book by an archæologist of world-wide reputation, which traces the history of Rome, and illustrates the spirit of its civilization, by a fine analysis of its intricate ruins. The list of illustrations alone occupies nearly six pages.

The Early Life of Our Lord. By the Rev. J. Brough, Chaplain to the Forces. New York: E. P. Dutton & Co. Price, \$1.75.

This is a delightful book, and ought to be put in the hands of every young man and woman who could not be induced to read a dry commentary, and yet who would read this book with interest. It covers the ground already covered by Edersheim, but that is an expensive work, and loaded down with much learning, while this is confined simply to our Lord's youth. It adheres closely to the limits laid down in the preface, "the development of our Lord as a man only, without prejudice to the perfection of His nature and powers as God." This is a perfect handbook for a teacher of our Lord's early life, and fills a very great need.

Books Received

Under this head will be announced all books received up to the week of publication. Further notice will be given of such books as the editor may select to review.

JAMES POTT & Co.

A View of the Atonement. By the Rev. Geo. Stevens, Ph.D., D.D.

A Saint of the Southern Church. By the Rev. Greenough White, A.M., B.D.

Five Hundred Stories and Illustrations. By the Rev. Walker Gwynne. \$1.50.

SUNSHINE PUBLISHING COMPANY, Philadelphia
Alaska: Its Neglected Past, Its Brilliant Future. By B. W. James, A.M., M.D. \$1.50.

CHARITY ORGANIZATION SOCIETY
New York Charities Directory.

THE MACMILLAN COMPANY

Village Sermons By the late R. W. Church, M.A., D.C.L.

The Mysterious Pagan and Christian. By S. Cheetham, D.D., F.S.A. \$1.50.

E. R. HERRICK & Co.

Shakespeare's Men and Women. By Rose Porter. \$1.25.

Beautiful Women of the Poets. Compiled by Beatrice Sturges. \$1.25.

GEORGE BELL & SONS, London

The Cathedral Church of Exeter. By Percy Adleshaw, B.A.

D. APPLETON & Co.

A Short History of Modern English Literature. By Edmund Gosse. \$1.50.

PRESS PUBLISHING COMPANY

The World Almanac and Encyclopedia, 1898. 25c.

CHARLES SCRIBNER'S SONS

Audubon and His Journals (two vols.). By Maria R. Audubon. With Zoological and other Notes by Elliott Coues. Illustrated. \$7.50.

Pamphlets Received

The Best of All. By John L. Keedy. W. F. Morris Pub. Company, Baldwinsville, N. Y.

Year Book of Trinity Parish, New Haven, Conn.

Eleventh Annual Report of the House of St. Michael and All Angels.

The Unity of the Christian Church. By the Rt. Rev. A. C. A. Hall, D.D.

Catalogue of the General Theological Seminary.

Journal of the 114th Convention of the Diocese of New York.

Good Citizenship: What it is. By Bishop F. D. Huntington, LL.D.

The Book of Books. By the Rev. J. W. Book, R.D.

The 39th Annual Report of St. Luke's Hospital, New York

Catalogue of Hobart College.

The St. Augustine Commemoration. By the Rt. Rev. G. F. Browne, D.D., D.C.L. E. & J. B. Young & Co.

The 33rd Annual Report of the Sheltering Arms, New York.

The Bible in What Sense the Word of God. By the Rt. Rev. A. C. A. Hall, D.D., James Pott & Co.

The "American" Sermon Preached in St. Paul's Cathedral, London, July 4, 1897, by the Rt. Rev. Wm. Stevens Perry.

The Cornell University Register.

Henry the VIII. and the Reformation, in Relation to the Church of England. By Wm. Frederick Faber, Lockport, N. Y.

Second Annual Report of the Clergymen's Retiring Fund Society.

The 40th Annual Report of the Chicago Relief and Aid Society.

Order of Service for the 22nd Annual Festival of Parish Choirs to be held A. D. 1898, under the auspices of the Choir Guild, diocese of Massachusetts.

Periodicals

The subscribers of *The Church Eclectic* are fortunate in having such an excellent picture of Bishop Starkey as the frontispiece of the January issue. In the opening article Bishop Hale gives the pith and marrow of the recent fourth International Old Catholic Congress, and in the next article Dr. Geo. H. McKnight simply demolishes Bishop Wescott's apology for the Revised Version. *The Eclectic* has done well to reprint such timely papers as "The Making of Bishops in the English Church," by Bishop Browne; "The Nature and Force of the Canon Law," by Prof. Collins, and "A Russian View of the Anglican Hierarchy." The first of these three papers is an effective answer to Rome's cavils in regard to the relation of English bishops to the State, and the last paper shows the dawning appreciation of the Anglican Hierarchy in the Eastern Church, while Prof. Collins gives us an interesting paper curiously full of good suggestions and strangely faulty in that he fails to distinguish between that which is law and that which is currently observed. The editorial and the first review deal with the late Dean Church as an ideal reviewer. The Young Churchman Company has opened the year with an admirable issue—one that is really strong as well as interesting.

Opinions of the Press

The Churchman

A BISHOP AS SECRETARY.—Things are bad enough as they are without being aggravated. In too large a number of parishes a missionary meeting is called, or a missionary word spoken, only when some missionary appears and asks for an opportunity of pleading his cause. And what is more lamentable than the necessity which sends the missionary bishop—victim as he is of a badly-worked system, and the apathy of the Church at large—so frequently away from his charge to beg funds, to his own humiliation and disheartenment, and the demoralization of his jurisdiction? This is a sufficiently painful spectacle without calling a diocesan bishop away from his rightful work. The duty of the hour is not to call more bishops away from their special work, but so to develop the system as to enable even the missionary bishops to remain in their jurisdictions and build them up into self-sustaining dioceses. Dr. Twing did his part in the development of mission work of the Church, Dr. Langford took the work up and pushed it to greater success, and has left us not only a permanent home for the mission agencies

of the Church, but has aroused, in great measure, the interest of the whole Church in missions.

The Interior.

PROTESTANT PERVERSITY.—*The Independent* publishes a table of denominational statistics. The tabulating of the sects brings out the perversity of professing Christians in a strong light, and presents an aspect that would be amusing were it not so sad. The Lutherans are divided up into twenty-one sects; there are only 54,544 Mennonites, but they are divided into twelve sects; the Methodists into seventeen; the Presbyterians into twelve, or counting the Reformed Churches, fifteen; the Baptists, counting the "old-two-seed-in-the-spirit predestinarian," into thirteen; the Dunkards are divided by four—and so on through the whole display of quarrelsomeness and crankiness. The whole thing is a large assortment of crystallized or petrified Church quarrels. How much of sorrow, animosity, bitterness, and infidelity there is in the sum total, only God knows. To display them as they are in tabulated form, is to subject Protestantism to the sorrow of the devout and to the derision of the profane.

The Church Standard

GRATUITOUS ADVERTISEMENTS.—Nearly all journals, and particularly religious journals, are continually beset by requests for gratuitous advertisements, which are usually addressed to the editor with a touching personal appeal to his charitable intervention with the publisher in favor of the application. Some of these applications can hardly be refused, the cause for which they plead being unquestionably meritorious and the circumstances being sometimes pitiful in the extreme. Others, however, are of a different sort; sheer beggary, begotten of a beggarly spirit which has been fostered by injudicious generosity until the instinct of self-reliance has been paralyzed; frantic outcries for assistance from persons whose munificence takes the peculiar form of contracting debts for other people to pay; gushing resolutions by vestries on the departure of a rector whom they may have starved out, but to whom they are willing to give a good "send off" at somebody else's expense; obituary notices to which are appended the signatures of a score or more of persons who, if they believed one-half that they say, ought to be willing to pay for the privilege of saying it publicly; and then there is any number of shrewd attempts at self-puffery on the part of persons who are eager to get before the public eye, even in the lines of an advertisement. In nearly every case, the applicants seem to take it for granted that the editor ought to be ready and willing to drop his own work and to urge the business manager to set aside the business rules of the office. Not infrequently, they will go so far as to ask him to read and rewrite pages of manuscript which they have not thought it worth their while to write properly.

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The Household

Two Pictures of Rest

BY MARTHA A. KIDDER

I.

An artist traced his fancy fair, of rest;
An isolated lake; upon its breast
The ripples scarcely stirred, and nature wild
In radiant beauty on the evening smiled.
Stagnation, and not rest, it seemed to me
That such a picture of still-life must be.

II.

Another artist traced his fancy rare,
Of rest; above a torrent in mid air,
Upon a bough which quivered in the spray,
Yet safe, a bird's nest clung, from which, each day,
The warbler's song rang out. This seemed to me
A picture far more true of rest to be.

Rest comes to us e'en in the midst of strife,
If we but live the higher, nobler life.

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE
GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER II.—CONCLUDED.

WHEN school was over for the day, Herr Friedman and Louise went to the neglected garden to commence putting it in order for planting.

They had worked busily for an hour, and had seated themselves upon a bench to rest, when the garden gate opened hastily, and a large, pompous looking man strode toward them. He wore a suit of fine cloth, a heavy gold chain with many seals dangled from his vest, and his fat hand toyed with them, thus displaying a ring of price upon his little finger.

"Do you know who I am?" he asked in a loud, excited voice, and shaking his fist in the face of the astonished schoolmaster. "I am the well-known Herr Max Konig, merchant; the richest man in Schafhausen, and I come to tell you that if you treat my boy Karl with such disrespect as you did to-day, I will make it hot for you in Schafhausen. He is the smartest boy in school, and he tells me that you allowed that beggarly Sack Fritz to go above him, and he says he will not come to school another day."

Frau Friedman had arisen pale with fright, but a glance from her husband reassured her, and she resumed her seat.

"I am always glad, Herr Konig, to make the acquaintance of the parents of my pupils," said the schoolmaster, courteously offering his hand. "Take a seat upon the bench with us. It is more pleasant here than in the house this fine evening. My wife and I were just wishing that some one who understood gardening would pay us a call, and no doubt you are the very person who can aid us by your experience."

"The richest man in Schafhausen" was completely bewildered by this calm and polite reception, and took a seat mechanically, fanning his heated face with his broad hat, and mopping it with his handkerchief. Frau Friedman brought him a glass of cold water, which, in order to give himself time to recover, he drained to the last drop.

Herr Konig believed that his knowledge upon every known subject could not be gainsayed, that when he said a thing was right it was right, and when he said it was wrong, it was wrong. He was also under the impression that his portly and distinguished appearance commanded respect,

and though not quite reconciled that the schoolmaster was not overwhelmed by his rebuke, he considered while drinking the water, that no doubt he had heard of him before coming to Schafhausen, therefore, knowing him to be a great man, knew better than to contradict him.

To do Herr Konig justice, he was an experienced and thorough horticulturist. It was a hobby with him, and he was soon engaged in the agreeable task of giving information. Herr Friedman and his wife listened with gratifying attention, and thanked him sincerely, to which he listened with a benign and condescending air. Refreshed and soothed by his visit to well-bred and agreeable people, Herr Konig rose to leave, cordially inviting his new neighbors to visit him, and then disappeared through the gate with ponderous state, the grievances of the "smartest boy in school" having been forgotten, through the kindness of his entertainers.

For several weeks the new schoolmaster had a trying time, owing to the inefficiency of former teachers, but by patience and unvarying kindness and courtesy, he won the attention and respect of even the most lawless, and the interference in his management by the parents ceased.

Matters were progressing finely when there came a time of trial and terror to the people of Schafhausen. A fire broke out in the village grocery, a stiff breeze was blowing toward them from the North Sea, and before it could be mastered, over twenty families were homeless and without food and clothing. Then it was that the young pastor, and the younger schoolmaster proved what they could be in time of trouble. Herr Friedman won an abiding place in the hearts of the people, for at the risk of his life he had saved that of a cottager's child, and in every dwelling there were words of praise and gratitude for good deeds he had done.

The pastor, too, had not only assisted with his own hands, but like the schoolmaster, robbed himself to give relief, and when night came the homeless ones had shelter and all the comfort possible. This was not without its effect upon the neighborhood, and when the Sunday came, many listened to him who seldom entered the door of a church.

This time of trial had not been without its lesson, and the pastor used it to impress upon them the need of laying up treasures in heaven, which would never be destroyed by moth, nor rust, fire, nor floods.

There was a great spiritual awakening in the neighborhood, and the schoolmaster worked hand in hand with the pastor, striving to interest his pupils in the sweet stories of the Bible. They listened when Gretchen, by request of the schoolmaster, told in her simple manner the story of Joseph and his brethren, and others in the Old and New Testament, for to those who did not attend Sunday school they were entirely new.

Autumn came, and Fritz and Gretchen left school to follow their occupations, and were much missed by Herr Friedman.

"I wonder why Gretchen stays out so long," said her mother one evening, after the child had for several weeks attended the goats at pasture; "some of her flock must have given her trouble by running away."

"Fritz is coming," said one of the little ones, "he will go and help Gretchen home."

The mother went hurriedly to meet him, and relieving his shoulders of the sack, she

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placed a piece of brown bread in his hand, and begged him to go in search of Gretchen, for night was coming on and the mother was growing terribly anxious. The boy was weary from his long walk, but he went more than willingly, and in a short time came running back trembling with excitement. He had found Gretchen lying at the foot of a rock, silent and motionless, and pale as if dead.

The father coming in at that moment from his daily work, he and the mother hurried to the scene of the accident, guided by Fritz. They found, that having fallen from the rock and broken a limb, she had fainted from pain, and the father took her tenderly in his arms, the mother walking beside him and weeping bitterly. As soon as they reached the cottage, Fritz ran for the village physician who came, bringing the schoolmaster with him.

Gretchen had not spoken since coming home, but when Herr Friedman took her hand and spoke to her, she opened her eyes and glanced up to his sad face.

"I can never come to school any more, I can never walk again," she said, while two tears rolled from under the closed lids.

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"Oh, yes, I have known several children who had limbs broken, and all were well in a few weeks," he replied cheerfully.

But upon examination the injury was found to be greater than at first suspected; Gretchen's spine was hurt, and the possibility was that she would never walk again. She bore with great patience the setting and bandaging of the broken limb, grateful that she was made as comfortable as possible.

From that day the whole neighborhood became interested in the cottage in which was the afflicted Gretchen, young and old glad to do her service. Children came in groups and singly, they saved their pennies to buy luxuries for her, and the best that housewives had in their store rooms found its way to the cottage.

The pastor and schoolmaster read to her and conversed with her, and her mind expanded and grew rich in thought and expression from the literature they brought her, and she, in turn, benefited others with the knowledge acquired.

Thus the years passed on, and it almost seemed that the mantle of Dorothy Burmeister had fallen upon Gretchen, for young people came to her in their trials and pleasures, as they had gone to Dorothy. The kingdom of heaven had come to her heart, and children learned patience and gentleness of her, the roughest among them growing unselfish and helpful in her pure presence, and older persons went away strengthened by the perfect faith and trust of the helpless girl.

Upon the school of Schafhausen rested the blessing of God. The pastor's Bible class grew larger each year, most of the members being pupils of Johannes Friedman's school, and came to the pastor's class well instructed in divine knowledge.

Fritz had grown into a tall, well developed boy of fifteen, and well advanced in his studies. The refined ways of Herr Friedman were not lost upon his pupils; by precept and example he had striven to teach them many things not found in their school books, endeavoring to make them capable of filling usefully their place in the world, and above all, to bring the kingdom of heaven into their hearts. Now the great longing of Fritz was to be a missionary, and the wish was encouraged by Gretchen.

Upon the day of his first Communion, he confided this wish to the pastor, as he had long before confided it to Herr Friedman, and asked him to intercede for permission from his parents who were opposed to his going; and this the pastor agreed to do. There was no one in Schafhausen who was more benefited by the society of the schoolmaster than Herr Konig. Always liberal, he was influenced by Herr Friedman to use his money where it would do most good; he had become one of the best supporters of the church, of which he was a consistent member, was a just and progressive citizen, and had lost much of his pompous manner. Among his many acquirements was a knowledge of art, at least enough to make him interest himself to assist struggling talent. He had discovered genius in Fritz who, without any instruction, had frescoed the walls of Herr Konig's library so beautifully that an artist from Frankfort had declared himself willing to take the boy into his studio as a pupil, Herr Konig being eager to pay all expenses, and believing that Fritz would be a great artist.

For this reason the parents looked upon

the missionary project with disfavor; they could not as yet be influenced by the pastor, but listened eagerly to Herr Konig's prophecies that the boy would be a great artist, and rich returns would follow if his life were devoted to art.

Fritz went to the schoolmaster for advice; he desired to obey the wishes of his parents, he loved art, and believed he would be a successful artist, but his heart was set upon being a missionary.

"Do the duty nearest you, dear Fritz," said the schoolmaster, taking his hand; "obey your parents, follow their wishes, and if God intends you to be a missionary, he will remove all hindrances, and open the way for you."

"That is just what Gretchen says," commented Fritz, with beaming eyes; "she is praying that a way may be opened, and that father and mother may give free and glad consent."

So Fritz went to Frankfort and became a pupil of the noted artist, where he remained three years. His marked talent was recognized, and his paintings were in demand at high prices. Gretchen had luxuries of which she had never dreamed: the parents' burdens with their younger children were lightened, and the neighbors who had been so kind to Gretchen, denying themselves to help her, were not forgotten.

At length consent was given that he might follow out his longing for a life work, and he left Frankfort in order to prepare himself for it.

Many consultations were held with his beloved schoolmaster and pastor, many letters written, then the mission house was opened to Fritz for a three years' course of study in preparation for his life work.

During his studies of different languages and other duties, he used some of his hours of recreation in painting a picture as a parting gift to his beloved schoolmaster. It was a fine representation of the neighborhood of Schafhausen, the village in the distance. On a hill overlooking the valley in which it nestled, a flock of goats were grazing, and at the foot of a linden, a girl with a shepherd's crook in her hand was gazing at a lark soaring heavenward. It was a lifelike portrait of Gretchen, and with tears of joy the schoolmaster and his wife received it as a memento of him, and of the faithful young Christian whose life was a benediction to the people of Schafhausen, bearing testimony of the blessedness of the kingdom of heaven in the hearts of God's children.

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An Inspiration

BY MRS. JAMES OTIS LINCOLN

She was a traveled maiden,
This tot of summers three,
She'd crossed the whole big continent
To visit by the sea.

And now she was with grandma
Demurely sitting by,
As grandma asked the rector
A cup of tea to try.

While waiting for the Oolong,
To entertaining be,
He took this little maiden
To sit upon his knee.

He asked her many questions,
All in his gracious way,—
How far from here her home was,
And what she liked to play!

"I like to play wis dollies
And marbles, bats, and boys;
I don't know where my home is,"
And with his coat she toys.

Then o'er her puzzled features
A sudden sunshine dawned,
"Oh, ess, to San Francisco
I wanted to be borned."

(Copyrighted.)

Periwinkle: Or the Little Cripple of St. Faith's

BY CAROLINE FRANCES LITTLE

CHAPTER III.

THE BLACK VELVET CAT

THE open fire was burning brightly in the reception room, and on the rug before it sat a large black cat, with a soft coat like velvet; his face was black, without the uneven white patch seen on so many cats of his color, and his lower lip was a pretty pink, making him look very young and kittenish in expression. His paws were white, like the daintiest kid gloves, and his hind feet were encased in little white fur boots, while he also displayed an elegant expanse of snowy fur for his ruffled shirt front. On this present morning every one had risen early at Mrs. Marston's, for Grandpa and Grandma Tilden, with Aunt Periwinkle, were expected to arrive in time for breakfast. Little Bessie was sitting on the rug beside the cat, telling him of the expected visitors.

"Now, Hannie," she said, "oo must be velly good and not slap Gampa; 'cause some men are dood, if oo don't like 'em. All kittens must be perlite. Bessie don't like men much 'cept Papa and Gampa, but she never cries and runs away."

The cat looked at the little tot, out of his great yellow eyes, as she delivered her lecture to him, and then having carefully washed his left paw, he began to polish up the right one.

"Don't muss oo new bow, Hannie," said Bessie, for his tongue was getting perilously near his great orange ribbon. "Me don't muss me new white jess, for Gamma likes petty girlies and kitties."

"Bessie," said her mother, "here is the cab, come to the window, pet."

The noise of the incoming guests seemed to disturb the cat, and he stopped making his toilet, and looked anxiously toward the door which led into the hall.

Bessie ran forward to meet the newcom-

ers, for although she had not seen them for many months, she remembered them perfectly. After she had received a due amount of petting, she took Periwinkle by the hand, and said:

"Tum Peri, tumsee Hannie."

"So this is Hannibal!" said Periwinkle, stooping down to pat the beautiful cat, but he withdrew and looked coldly and mistrustfully at her.

"Did this great cat really come here of his own accord?" asked Mr. Tilden, as he caught up little Bessie, and mounted her on his shoulder.

"Yes, we found him sitting on the grass plot in our backyard, and coaxed him in, and he has never been away from us since."

Finding himself talked about, and not liking Mr. Tilden's voice or ways, the cat rose, and going into the parlor, pushed aside the lace curtains, and jumped up on the window-sill, and looked out as if to try and forget the intrusion which had offended him.

After breakfast Mrs. Marston said:

"Now the baby is awake, and I want to show her off, so you are all invited to the nursery to see Gertrude for the first time."

"Mamma," said Periwinkle, the day before her mother was to start for California,

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"I think I will be very happy here; what with the children and school, I will have enough to keep me from being idle."

"Yes, dear," replied her mother, hesitatingly.

"You look as if you wanted to say something, Mamma, what is it?" asked Periwinkle.

"I was thinking about your habit of putting off, and not obeying promptly, dear, and I want to caution you again, if anything should happen to the children through you, you never could forgive yourself."

"Oh! Mamma, you don't know how hard I am going to try."

"At home with us," continued Mrs. Tilden, "you seem such a little girl, but here with Bessie and the baby, you appear so much more responsible and grown up."

Just then Mrs. Marston came in and called their attention to Mildred and Herbert who were playing out on the sidewalk with Gyp.

"What a funny little pup," exclaimed Periwinkle.

"It is a Japanese spaniel," said her sister, "and seeing it always reminds me of a sad thing that happened here last year."

Turning to her mother, Mrs. Marston continued, "You have often heard me speak of 'St. Faith's Home.' There is a little girl named Elsie who is a cripple for life owing to that boy's carelessness."

"Do tell us how it happened," said Periwinkle.

So Mrs. Marston told the story of the morning that the orange peel lay forgotten on the sidewalk, and how the heedless boy, not regarding what his mother had said, had brought great suffering to the poor little girl.

Periwinkle's cheeks grew very red, and as she listened to the story of Elsie's patience and sweetness during these long months, the tears came into her eyes, and she thought to herself, "He is no worse than I have been, only I have been kept from hurting any one seriously, but the fault is the same."

She left the room in a few minutes, and Mrs. Tilden said to her daughter:

"I hope that will be a lesson to Perrie; she has made wonderful improvement in the last year, but I never dare to praise her for it, for fear that she may relapse into her careless ways again."

"My Bessie never waits an instant when I speak to her," said Mrs. Marston, "there never was a more obedient little puss."

"I had been talking to Perrie just before you came in, and I told her if anything happened to the babies through her, she never could forgive herself for it."

"I shall often take her with me to St. Faith's Home," said Mrs. Marston. "I always plan to go there once a week, if my babies do not need me, but since Gertrude came I have been more irregular, and I think Periwinkle could often take my place."

"That would be a good idea," replied Mrs. Tilden; "it would make her more thoughtful of others."

"Yes," said Mrs. Marston, "almost all the children in the home have been brought there by the wicked carelessness of some one else."

(To be continued.)

A Boy's Manners

"HIS manners are worth a hundred thousand dollars to him"! This is what one of the chief men of the nation lately said about a boy. "It wouldn't be worth so much to one who meant to be a farmer, or who had no opportunities, but to a young college student with ambitions it is worth at least a hundred thousand."

The boy was a distant relative of the man, and had been brought up by careful parents in a far-off city. Among other things he had been taught to be friendly; and to think of other persons before himself. The boy was on a visit in the town where the man lived. They met on the street, and the younger recognized the elder, promptly went to his side and spoke to him in his cordial, happy, yet respectful, way. Of course the man was pleased, and knew that anybody would have been pleased. The sentence above was the outcome of it. A little later the boy came into the room just as the man was struggling into his overcoat. The boy hurried to him, pulled it up by the collar, and drew down the wrinkled coat beneath. He would have done it for any man, the haughtiest to the poorest.

The boy has not been in society a great deal. He had not learned orthodox selfishness. He positively can't be easy at the table until his neighbors are waited on; a chair is torture if he thinks any one else is less comfortably seated. He wouldn't interrupt to let loose the wittiest or most timely remark ever thought of. He may learn to do so some day—after he has earned his hundred thousand—but it is doubtful. The expression of his kindness may become conformed to popular usage, modified, refined, but the spirit which prompts the expression will only grow with his years.

Do not misunderstand, boys. You may wish to do things for others, and yet feel that you do not know how. The only way to learn is to try; to hesitate for no feeling of bashfulness or awkwardness, but to put into direct and instantaneous practice whatever kind, helpful thoughts occur to you.—*Selected.*

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Catarrh of the stomach has long been considered the next thing to incurable.

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There is often a foul taste in the mouth, coated tongue, and if the interior of the stomach could be seen, it would show a slimy, inflamed condition.

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Hints to Housekeepers

A MIXTURE of vinegar and rock-salt is useful to clean the inside of decanters. Dissolve a handful of salt in about a gill of vinegar; pour into the decanter and shake thoroughly until the stains have disappeared; then rinse well in clear water.

At a children's party the other day, the ice-cream was served in a way to draw forth the most extravagant exclamations of delight from the young company. It was packed in little candlesticks cleverly made of pink paper, and to add to the illusion, in the hollow of the tube which formed the candle, a short taper was inserted and lighted. Most children had seen burning plum pudding at Christmas time, but ice-cream on fire was a paradox to which they were not accustomed.

Hot tartaric acid is a good means by which to remove ink stains in white clothing. Another suggestion, which comes from the professional cleaner, is for the removal of vaseline stains which frequently get upon pillow-slips, from the use of this oil about the face or head. Unless these stains are soaked in kerosene before soap and water touches them, he says, they prove very obstinate, leaving a disfiguring discoloration upon the muslin or linen.

A DIET for persons with a tendency to Bright's disease omits any highly seasoned soups or those made from meat extract, or rich in stock. Instead, the soups for such persons should be prepared without stock and with milk or cream. They may be thickened with flour, arrow-root, rice, barley, tapioca, macaroni, or vermicelli.

HAMBURG steak is, as a rule, found to be more palatable when made into small, round cakes. The tastelessness often arises from want of good seasoning. It should, to begin with, be chopped very fine while in its raw state, and should be thoroughly sprinkled with onion juice and plenty of salt and pepper before being moulded into cakes. When the butter has got very hot in the frying-pan, put the steaks in and fry brown on one side before turning and browning well on the other. Remove them to a hot platter, add a tablespoonful of flour to the butter in the pan, stir until smooth, add a cup of boiling water, or bouillon made of beef extract, and stir until it boils. Season with chopped parsley or a little Worcestershire sauce or tomato catsup, pour around the steaks and serve hot.

THE tall Flemish tankards which used to be regarded as suggestive only of beer-mugs, have been largely sold this season as gifts to the most temperate of people. It has been discovered that they make excellent lemonade pitchers; and at a recent luncheon the hostess used one to hold chocolate.

TRY—For the complexion, flowers of sulphur mixed with milk, and, after standing an hour or two, the milk poured off for use; for warts, lunar caustic, or, saltpeter rubbed on; clipping the split ends of the eyelashes once a month; for freckles, one ounce of lemon juice, one-fourth of a drachm of borax, one-half of a drachm of sugar, after standing a few days, bottled; twelve grains of iodine to one-half ounce of lard, for bunions; acetic acid, applied with a brush, for corns; muriatic tincture of iron, for soft corns; for a sprain, the white of one egg, stirred to a jelly with alum; for a cramp in the leg, stretching out the heel as far as possible and drawing up the toes; for a burn, alum water, or, linseed oil and limewater.—Good House-keeping.

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