

The Living Church.

The Church Ivy

"Teneo et Teneor"

BY THE REV. GEO. A. LEAKIN, D.D.

November had sung his shrill dirge in the grove,
The song birds of summer were still,
The rose leaves lay scattered upon the cold sod,
The frost-spread his fall on the hill.

The ivy yet clung to the old-church wall,
As'trigh as in June's sunny day,
And whispered, while kissing the icicle tear,
"Though roses are gone I will stay."

Thus, Lord! when Thy Church is forsaken and lone
Her summer friends scattered and sere,
My heart shall cling closer, and whispering breathe,
"My mother, thy child is still here!"

I woke, and behold! on my own cheek the tear,
And mine was the winter white pall;
The arms of my mother were clasping her child,
Like ivy-branch clasped by the wall.

See Page 893.

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The Living Church

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

CHICAGO, DECEMBER 17, 1898

News and Notes

PEACE between the United States and Spain is now an assured fact, assuming that the treaty signed by commissioners of both countries will be ratified by the Senate and Cortes. The terms are virtually in line with forecasts, provision being made by which Spain loses her misgoverned colonial empire, the same passing into the possession of the United States, with the exception of Cuba, control of which will be relinquished when a stable and permanent local government shall have been formed and successfully administered. While the preponderance of sentiment expressed betokens a disposition to back up the administration in the policy of expansion, yet there is a wide variance of opinion. For instance, Senator Hoar is reported to have said: "If we take the Philippines under the treaty of peace, the downfall of the American republic will date from the administration of William McKinley." On the other hand, an editorial writer on a metropolitan daily, whose fever for expansion has approached the stage of delirium, outlines the policy of the United States during the next century, and prophesies that within the period we shall have annexed Canada, Mexico, Central America, portions of South America, and a good sized share of Africa, the latter being for the use and occupancy of our colored citizens, whose progress here is somewhat restricted because of existing social conditions. Without going into the merits or demerits of the expansion policy, it is a fact that the United States of America is a country of great stability. History shows that repeal is likely to follow unwise legislative enactment. If colonial possessions enhance the prosperity of the country, they are desirable from every point of view; if not, the fact may be kept in mind, that it is easier to get rid of colonies than it is to acquire them, and therefore a simple matter to let go of an unprofitable and undesirable colonial bargain.

EUROPE is evidently prepared for another step toward the dismemberment of China. It appears that a French missionary is being held prisoner by Szechuan rebels, and France made a demand for his release to the Tsung-li Yamen. The latter claims inability to comply with the demand of France, as the Szechuan rebels are beyond control. The situation at present indicates a French invasion of China, unless the missionary be released, and as release is said to be impossible, France must withdraw its demand or maintain its position with an armed force. This method was followed by Germany to secure a foothold in China. Germany notified the Chinese Emperor that a missionary was being ill-treated, and proceeded to send troops and a warship. Should France extend its "influence," further aggressive steps may be expected from other European nations. Whatever be done, the safety of missionaries should be assured.

THE report of the Hawaiian Commission has been presented to Congress, and a Bill embodying its recommendations is now ready for passage. The islands are by the Bill constituted the Territory of Hawaii, with a territorial form of government, the legislature to consist of fifteen senators, to hold office for four years, and thirty representatives, elected for two years. The Bill contains provisions for the government of the Territory, giving it executive, legislative, and judicial officers. A governor, secretary of the Territory, a United States district

judge, a United States district attorney, and a United States marshal are to be appointed by the President, and an internal revenue district and a customs district are created. The section prescribing the qualifications for citizenship provides that "all white persons, including Portuguese and persons of African descent, and all persons descended from the Hawaiian race, on either the paternal or maternal side, who were citizens of the Republic of Hawaii immediately prior to the transfer of the sovereignty thereof to the United States, are hereby declared to be citizens of the United States." Property qualifications govern to a certain extent the selection of senators and representatives. Voters for representatives are required to speak, read, and write the English or Hawaiian language, and voters for senator must, in addition, possess property valued at \$1,000, or an income of \$600.

GENERAL CALIXTO GARCIA, the distinguished Cuban leader, passed away while on a mission to Washington which meant the realization of his hopes, and consummation of the work toward which he had devoted the best years of his life. General Garcia was the head of the commission appointed by the Cuban assembly to visit this country, and changes from tropical climate and campaign hardships to wintry weather and modern luxuries, brought about the fatal attack. His name will ever be linked with those of other patriots who, in the face of great odds, have carried on a struggle for liberty. He was a leader in the uprising of the Cubans against Spain in 1868, and in that war, under Gomez, he attained the rank of brigadier-general. In October of 1868 he captured the towns of Faiquan and Baire, and recruited many hundreds of patriots. He had command of the Eastern departments during that revolution after 1873, and won many notable victories, including those at Melones and Aures. While the revolution was in a critical state in the other provinces, and its outcome was uncertain, he maintained it with vigor in the territory under his command. For participation in this unsuccessful revolution, General Garcia was for years confined in Spanish prisons. After the peace of Zamjon, he came to the United States, and with Jose Marti attempted another revolution, resulting in failure and another term of exile in Spain. His escape to France and later to New York, where he organized an expedition to aid the last uprising in Cuba, are now historic. Garcia was the highest type of Cuban patriot, and his loss will be keenly felt throughout the Cuban nation.

ELECTRICITY is coming to the aid of the Pacific coast in overcoming conditions which have seriously arrested development. High cost of fuel and rates of transportation have operated against the expansion of manufacturing in a section of country fertile in resources. Fortunes have been sunk in efforts to build up factories, owing to the fuel problem. This now bids fair to be eliminated from the situation by the electrical transmission of power. In the eastern part of California throughout the length of the State, are mountain streams where power ample to operate industrial plants will be developed. The success of the electrical plant at Folsom, where 2,000 horse-power is taken from the American River and sent over copper wires twenty-four miles to Sacramento, with little loss in energy in transmission, opened the eyes of capitalists and civil engineers in California to the possibilities of

electrical development on streams on the slopes of the Sierras. It has been reckoned that if all the power in the streams on the western slope of the Sierras, from Oregon to San Diego, were brought into use by means of electrical inventions, about 280,000 horse-power could be obtained. If the canyon streams in California were thoroughly harnessed by modern electrical achievement, sufficient power could be produced to move every street car, elevator, printing press, threshing machine, and mining drill in the State, beside illuminating every building in California. With the beginning of the new year, a plant will be in operation which will convey 12,000 horse-power to Los Angeles, a distance of eighty miles. A mountain stream in the San Gabriel canyon is being harnessed, which will distribute nearly 7,000 horse-power among several towns in Southern California. In all, there are in the State seven plants in operation or nearing completion.

IN his speech at the opening of the Reichstag, Emperor William foreshadowed the introduction of a number of important bills, among which is one for the increase of the army, which he regards as essential to the interests of the empire. The prosperity attending the development of the German colonies, the importance of the possession of Kiao Chou, and the extension of German influence and trade, were touched upon. In conclusion, the emperor mentioned his Eastern trip, expressing his gratification at the hospitality of the Sultan and the friendliness of the Ottomans generally. The Emperor's speech also contained a reference to the Meat Inspection Bill, which he hoped would come before the Reichstag this session. Referring to the Spanish-American War, he declared that Germany had conscientiously and loyally fulfilled the duties of a neutral towards both sides.

FEW people probably realize how small in proportion to other nations is Costa Rica, the country which holds the key of construction of the Nicaraguan canal. The country has an area of about 17,000 square miles, that of a small State, while its population is less than 300,000, smaller than that of many American cities, about one-sixth the size of Chicago. This miniature of a nation is protected by an army composed of 282 men. But being a nation, it has all the political, civil, and municipal machinery of a full-fledged nation; has supreme courts, cabinet officials, and accredited diplomatic representatives among the powers of the world. President Iglesias who was recently a guest of the United States, is one of the most capable, intelligent, and energetic men of Central America, but diminutive in stature, the latter being singularly appropriate to his diminutive nation.

THE occupation of Cuba by United States troops is proceeding slowly, and accompanied by little disorder. Spanish troops are being repatriated, and their places yielded to new occupants. Native Cubans welcome the new regime, and there are already signs of a commercial and industrial awakening. A satisfactory solution is being reached to problems as they arise. Spanish residents seem favorably disposed to changed conditions. Sanitary matters are receiving marked attention, it being the aim to install improvements which will make the cities of the island safely habitable. The condition of Santiago has already been thoroughly changed.

Church News

Canada

The Rev. C. W. Vernon was inducted into the rectorship of the parish of Sydney, Cape Breton, diocese of Nova Scotia, by the Archdeacon of Cape Breton Island, Dr. Smith. Nearly all the clergy of the deanery were present. Rural Dean Mellor reports that he has been able to establish two new Sunday schools in the parish of Guysborough. The church at Manchester has been finished, and only a small debt remains on it, so that it was hoped when the Bishop visited the parish in the autumn, the church would be consecrated.

The friends of Canon Rogers in Winnipeg, recently presented him with a check for over \$500, with the hope that he would use it to seek rest and change in a warmer climate for a time, as a cure for his bronchial trouble. The collections in aid of the Home Mission Fund in Holy Trinity church on Thanksgiving Sunday, were very good.

There is a great work to be done in the far North among miners. During the past summer at Hay River, in the diocese of Mackenzie River, there were at different times numbers of scows of miners storm bound. On one occasion 50 miners came to the English Church service. A new mission building was being put up, and 35 of the men came to help. People from all parts of the world are continually passing the mission.

The condition of the Episcopal Endowment Fund in the diocese of New Westminster, has been substantially improved by the late fire in the city of New Westminster. Some of the property has been realized, and some insurance money paid, which will place matters on a better footing. Bishop Dart has gone to England to collect money to increase the endowment fund. The English committee hope to raise £1000 towards it by Jan. 1st.

St. Paul's mission, Blood Reserve, diocese of Calgary, has been divided, and is now known as St. Paul's Upper mission, and St. Paul's Lower mission. With this new arrangement each of the missionary clergy has more than 30 miles of territory in charge. The Calgary Industrial School for Indian children is now full, and contains 45 scholars. Nine or ten adults have been baptized on the Blackfoot Reserve since the beginning of the year, and at the Sarcee mission a family of seven has received Baptism. The hospital work has increased so rapidly that another nurse had to be procured, and the buildings enlarged. Comfortable quarters for the nurses are now completed.

New York

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

CITY.—At St. George's church, the Rev. Wm. S. Rainsford, D.D., rector, the Men's Club has just celebrated its 10th anniversary, the rector delivering an address. The present membership of the club exceeds 400.

At the annual meeting of the New York Commandery of the Military Order of Foreign Wars of the United States, held Dec. 8th, the Rev. Dr. Morgan Dix was re-elected chaplain. Another clergyman of the Church, the Rev. Dr. C. Ellis Stevens, is chaplain-general.

The coffee van of the Church Temperance Society which last year became a recognized adjunct of numerous social functions requiring late hours, and administered comfort to the long lines of coachmen compelled to wait in the cold, and unable to leave their horses, has arranged for similar good service, in response to private orders, in the social season just commenced.

The New York Catholic Club has just held its 100th meeting, noting the occasion by a special service at the church of St. Mary the Virgin, the Rev. Thomas McK. Brown, rector. Some 30 priests were in the chancel. The officiating priests were the rector, assisted by the Rev. Messrs. P. A. H. Brown and Arthur Ritchie, respectively president and secretary of the club, the preacher being the Rev. Alfred G. Mortimer

D.D., who delivered a forcible sermon on the doctrine of eternal punishment.

The Church Association for the Advancement of the Interests of Labor held its December meeting in the guild room of St. Augustine's chapel, Trinity parish, Dec. 13th. Routine reports were presented, and the sweat system was discussed in connection with a report on the strike of ladies' tailors. A report was also presented on the proceedings of the general assembly of the Knights of Labor at Chicago. Mr. Wm. C. Redfield delivered an address on 'Employer and Employee—Leaves from a Manufacturer's Experience.'

The trustees of Columbia University met Dec. 5th. President Seth Low, LL.D., announced the gift by an anonymous friend of \$50,000 to be used as an endowment for a children's ward in the Roosevelt Hospital, to be known as the Abram Jacoby ward, for clinical instruction, the university to name the instructor. President Low presented to the trustees a portrait of his father, the late A. A. Low, in whose memory the Low library was built, to be hung in the trustees' room. It was decided to rent dormitories on the university grounds as soon as the necessary funds can be obtained. Mr. Cornelius Vanderbilt, who has been critically ill, was present at the meeting for the first time in several years. The alumni of the medical department held their annual dinner at Sherry's, Dec. 5th. Addresses were made by President Seth Low, and others.

At the annual meeting of the archdeaconry of New York, just held at Calvary church, Bishop Potter presided. The business session was preceded by an Eucharistic service, at which the Bishop was celebrant, assisted by the Ven. C. C. Tiffany, D. D. The annual report of the treasurer showed a favorable balance of \$1,521.13. Archdeacon Tiffany reviewed the work of the year. The following trustees were elected for the ensuing year: The Ven. Archdeacon Tiffany, D. D., the Rev. Drs. David H. Greer, Wm. H. Vibbert, John Wesley Brown, and J. Lewis Parks; Messrs. George B. Bonney, Andrew C. Zabriskie, C. A. Clark, and Irving Grinnell. Mr. C. P. Bull was re-elected secretary, and Mr. James Pott, treasurer.

An event of much interest in the new St. Matthew's parish (St. Ann's and St. Matthew's) occurred on Sunday, Dec. 4th, when the first service in the new St. Ann's church, 148th st., west of Amsterdam ave., was held. Although the weather was inclement, the church was well filled with deaf mutes and some of their hearing and speaking friends. The Holy Communion was celebrated, being read by the rector of St. Matthew's, the Rev. Dr. Krans, and interpreted in signs by the Rev. Dr. Gallaudet and the Rev. Dr. Chamberlain. Dr. Gallaudet and Dr. Krans made addresses which were interpreted by Dr. Chamberlain. The Bishop has appointed Monday, Dec. 26th, St. Stephen's Day, at 11 o'clock, as the time of consecration. The Rev. John Chamberlain, D. D., has been appointed a curate of St. Matthew's to assist the Rev. Dr. Gallaudet who sometime ago was appointed vicar in charge of the new St. Ann's for deaf mutes.

The diocesan branch of the Girls' Friendly Society at its annual election just held at the church of the Heavenly Rest, chose the following officers for the ensuing year: President, Miss E. H. Wisner; vice-presidents, Miss C. E. Marshall, Mrs. G. W. Murdoch, Miss Ford; secretary, Miss A. D. Abbott; treasurer, Mrs. J. Ferris Lockwood; chairman of immigration committee, Mrs. J. S. Day; chairman of educational committee, Miss E. F. Gallaudet. The members of the council elected were, Mrs. J. S. Day, Miss E. W. Barstow, Mrs. G. F. Fisher, Mrs. A. T. Irving, and Miss K. Welling. The annual reports were encouraging. The fresh air work in the summer has grown in popularity, and the purchase of a permanent vacation house is being considered. A very important line of activity has been the welcome, and friendly association and care, of girls coming from the branches of the Girls' Friendly Society in England and the British colonies. The society has

removed to the parish house of St. George's church, its registry office through which 626 girls were provided with situations during the past year. Following the business session, a conference of members was held at Grace mission, and was largely attended by members from parish branches in the city and suburbs. An address was made by Miss Virginia Young, on army work at Camp Wykoff.

YONKERS.—St. Paul's church has nearly completed the new organ, to cost \$2,000.

CLIFTON.—The vestry of St. John's church has finally accepted the resignation of the Rev. J. C. Eccleston, D.D., and has elected him rector *emeritus*.

MT. VERNON.—Trinity church has just had a new organ, costing \$5,000, placed in position. It is controlled by electric action, and has two manuals.

Pennsylvania

Ozi W. Whitaker, D.D., LL. D., Bishop

PHILADELPHIA.—Archdeacon Brady is convalescent, but still unable to leave his room. His progress, however, is steadily becoming more and more satisfactory.

A new mission has been opened in Pelham, the aristocratic village on the old Carpenter estate (Germantown), and a church is already in contemplation.

A number of young men connected with St. Andrew's church, West Philadelphia, the Rev. C. M. Armstrong, rector—"Doe's Minstrels"—gave their second performance on the evening of the 6th inst., the proceeds being for the Sunday school improvement fund of that parish.

The new baptistry which will be built for the church of St. Martin-in-the-fields, the Rev. Jacob LeRoy, rector, from plans drawn by Theo. P. Candler, will consist of an addition 11 x 16 ft. and 22 ft. high. Chestnut Hill stone will be used in the construction of the exterior, with trimmings of Indiana limestone. Virginia pink stone will adorn the interior. The work is estimated to cost in the neighborhood of \$5,000.

The 28th special musical service was given on Sunday evening, 4th inst., at the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, Stainer's service in F was rendered by the vested choir, the Rev. J. G. Bierck, musical director and organist. The anthems were from Mendelssohn's "Elijah" and "St. Paul." In connection with this service, the associates and probationers of the parish branch of the G. F. S. were installed by Bishop Coleman, of Delaware, who also preached the sermon.

Under the auspices of the "Clerical Union for the Maintenance of Catholic Principles," the Rev. Fr. Huntington, O. H. C., gave in St. Mark's church, on Sunday evening, 4th inst., a special conference on "The state of the impenitent after death," in which he reasoned from quotations from the New Testament, of the eternal duration of punishment for sin. A conference on some important topic will be given in most of the large cities—New York, Boston, Baltimore, etc.—and will be probably kept up twice a year; viz., in Advent and Lent.

On Sunday evening, 4th inst., under the auspices of the parish chapter of St. Matthew's church, the Rev. R. W. Forsyth, rector, there was a special service, at which Mr. C. L. S. Tingley made an address. On the 7th inst., the 3d annual day of devotion and conference for the women of the parish was observed. At 10:30 A. M., there was a celebration of the Holy Communion, with an address by the rector. At 2:30 P. M., at a conference in the parish building, addresses were delivered by prominent Churchwomen of the diocese, and Miss Huntington, of Hartford, Conn. In the evening, the Rev. Dr. T. S. Rumney, was the preacher.

Architect Frederick M. Mann has prepared detailed plans for the new St. Paul's memorial church, to be erected at Overbrook. The structure will be of stone, of the Gothic style, cruciform, with a tower at the intersection of the nave and transepts. The sides of the in-

terior will be in oak wainscotting, plaster finish above, and the floor and aisles in tile work; electric lighting, steam heating, etc., will be provided. A fine organ loft and choir sittings will be arranged opposite the pulpit. Upon the first floor there will be a clergy room, and in the basement a room for the choir. On the exterior will be built a large *porte-cochere* and a shed to accommodate the teams of members of the congregation.

The 10th anniversary of the consecration of All Souls church for the deaf was observed on the 8th inst. Addresses were made by the Rev. J. M. Koehler, the rector, the Rev. Messrs. John Chamberlain, D.D., of New York, S. C. Hill, O. J. Whildin, of Baltimore, and Bishop Whitaker. During the past decade there have been 1,445 services, 110 Baptisms, 170 candidates confirmed, 28 marriages, and 32 burials. The receipts from all sources have been nearly \$15,000. About \$2,000 has been expended for the relief of destitute deaf-mutes, and \$600 contributed for outside charities. For the improvement of the church's interior, some \$3,500 had been expended. Bishop Whitaker's address was interpreted into the sign language by an assistant. A reception followed the service in the basement of the church, and a collation was served.

At the annual meeting of the Church Club, held on Monday evening, 5th inst., the report of the Board of Governors stated that during the year 18 new members have been added, 11 resigned, 6 died, and 4 were dropped; present number, 216. The treasurer reported receipts, including balance from last year, \$3,432.03; present balance, \$216.18. The following officers were elected: President, George C. Thomas; vice-presidents, Wm. H. Ingham, Francis A. Lewis; treasurer, Moses Veale; recording secretary, Wm. C. Kent; corresponding secretary, John A. Crane; board of governors, Wm. W. Frazier, Wm. Jordan, James S. Biddle, Harry F. West. It was resolved as the sense of the club, that members shall have the privilege of inviting clergymen and laymen, not members, to the club nights, subject to the approval of the Board of Governors. Miss Kelly gave an interesting account of the work accomplished at the Boys' Club in Kensington.

AMBLER.—Trinity memorial church, the gift of Dr. and Mrs. R. V. Mattison, which was nearing completion, was seriously damaged by the storm on the night of the 4th inst. The massive rafters, which weighed nearly 5,000 lbs. each, were hurled from their places, and carried part of the walls with them, causing damage to the amount of several thousand dollars. The Rev. W. H. Burr has been appointed incumbent of this church.

CHESTER.—The competitive plans of Messrs. G. Natress & Son, of Philadelphia, for the new St. Paul's church have been accepted. The style of architecture is English Gothic of the 13th century, and the edifice will be built either of stone or granite, with cut-stone trimmings. Adjoining the church, which will be surmounted by a square tower, will be the parish building, containing the usual assembly and class rooms, with a gymnasium, guild hall, and kitchen in the basement. In the church proper the roof supports will be of open timber with oak finish; leaded glass will be placed in all of the windows, with tile and mosaic floor to the chancel. The nave will be 55 x 90 ft., and the chancel 30 x 22 ft. in dimensions.

DOYLESTOWN.—St. Paul's guild gave recently an old-fashioned spelling bee, at which the participants wore the costume of their ancestors.

JENKINTOWN.—At the church of the Saviour, the Rev. Roberts Coles, rector, the Thanksgiving Day offering for the Episcopal Hospital amounted to \$400. A well-known but retiring Churchman who does great good in an unobtrusive way, was charged by his friends with having given the greater part of the money; but he protested emphatically that he had reserved his contribution for his own parish, and on this occasion had only given a trifle; so that to the church of the Saviour's congregation belongs the full measure of credit.

Chicago

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

The Bishop is expected to return from the East this week.

The Rev. C. Scadding recently conducted a Quiet Day at Belvidere.

On Sunday afternoon last, the first service was held in the new mission at Kenilworth.

On Wednesday evening, Dec. 7th, Dr. Rushton read Evensong at the residence of Mr. F. G. H. Phillipps, Harvey, meeting 25 individuals, representatives of nearly as many Church families, and arranging for the opening of a new mission, the first service of which he will himself hold on the Sunday before Christmas.

The annual convocation of the North-eastern deanery, on the 6th, in Grace church, Chicago, was attended by 44 of the clergy. After the celebration of the Holy Communion at 11 a. m., the dean, Dr. Clinton Locke, took the chair in Grace chapel. Messrs. L. Pardee, T. A. Snively, and E. A. Larrabee were appointed a committee to arrange a breakfast on Jan. 23d, in honor of the two Bishops-elect from Chicago, the Rev. Dr. S. C. Edsall, for N. Dakota, and the Rev. Dr. T. N. Morrison, for Iowa; the dean and Dr. Little to be a committee to procure for the presentation on that occasion of suitable testimonials from their clerical brethren of this diocese. Reports were read by the secretary, the Rev. D. W. Howard, and the treasurer, the Rev. W. B. Hamilton, and accepted. The officers were unanimously re-elected for the year. To the dean was left the selection of date and place for the next meeting, though, in consequence of Lent falling early next year, the February meeting may be omitted. The Chair appointed Messrs. J. Rushton, P. McIntire, and A. L. Williams, a committee to make the necessary arrangements for the mid-day services in Lent; also Prof. Hall and Dr. Wilson a committee on selection of subjects for papers and discussions at ensuing deanery meetings in 1899. The dean promised to read a paper entitled, "Reminiscences of the diocese of Chicago." Dr. Rushton appealed on behalf of the Church Home for Aged Persons, and the members then present pledged annual sums, aggregating \$500, towards payment of interest on the remaining mortgage debt of \$15,000. He also stated that in conjunction with Dr. Morrison, a fellow-trustee, an effort will be made early in the coming year to pay off the floating debt of \$1,400. He likewise mentioned the fact that St. George's, Grand Crossing, had retired its note. The Rev. Alfred Lealtad stated that the expenses incurred in the renovating and redecorating of St. Thomas' church, \$700, had slightly exceeded the estimates, leaving a debt of \$210. The dean said that, having examined the improvements, he could say that there was "much to show for the money." The Rev. L. Pardee, in charge of the work at the cathedral, around which has settled an indigent community, mentioned some needs of the Sisters of St. Mary, especially for the kindergarten work they are initiating; viz., a piano, volunteer players and teachers, and materials; second hand clothing to meet the wants of deserving poor, to whom no money is given, but in case of need, tickets for meals and lodging. At 1 p. m., an hour's recess was taken for lunch, served in their usual bountiful manner, in Grace Hall, by the ladies of the church. At 2 p. m., the members listened to a paper by the Rev. C. Scadding, on the subject, "How the Church may utilize the secular press;" at once amusing and interesting, and resulting, after a favorable comment by a dozen or so of the clergy, in a resolution requesting the dean to name a committee to be intrusted with the preparation, for publication, of such Church notices as might be of general interest. The meeting adjourned at 4 p. m.

On Thursday evening, Dec. 8th, at Kinsley's, Chicago, the annual Church club dinner was enjoyed. On the right of the president, G. S. McReynolds, sat the Bishop and Major T. E. Brown, (who had charge of the meeting), on his left, Col. Young, the Rev. Mr. Gavitt (chaplain

of the 4th Infantry at Fort Sheridan), and Col. Lauman. The acting chairman, who is the efficient secretary of the club, stated that this day was the 23d anniversary of the consecration of Dr. McLaren as Bishop of the diocese, then comprising the whole State. On the evening of the last dinner, he, the speaker, was leaving for Springfield with his regiment, the 1st Illinois, to be mustered in for the war, April 25th. The audience were this evening to hear the inside story of the campaign, that not given by the Press. He then introduced Col. Lauman, who presented telling tales of the hardships endured by the men, mingled with much of the humorous. The Naval Reserve was well represented in the person of the professor who sang with effect, "The star spangled banner." The Rev. Mr. Gavitt was proud of having been the first chaplain with the 21st Regulars, to land on Cuban soil. His narrative of experiences was interesting, even thrilling. It will be glad news to many a bereaved one that of the 472 bodies which he consigned to kindred dust in the so-called "Chicago cemetery" outside of Santiago, not one was laid to rest without the placing of a written description of the man, his regiment, etc., properly secured in an imperishable vessel; so that 50 years hence each grave may be identified. Col. Young was the last speaker, his remarks contained occasional touches of pathos and much humor. All who were present agree that the "Reminiscences of the American-Spanish War," placed the dinner among the most successful of those given by the club.

Very interesting was the reception given to 30 men of Christ church, Woodlawn, by 17 members of chapter 202 of St. Andrew's Brotherhood, on their 10th anniversary. Of the 17, four were charter members, three of them continuously active. One was the first secretary; the others have served as directors. The rector, the Rev. A. L. Williams, extended a welcome. Secretary F. Teller presented an exhaustive review of chapter history. Taylor E. Brown, F. D. Hoag, F. Norman, and J. Jellyman, the charter members, followed with reminiscences. G. W. Waterman, chairman of the Chicago local council, spoke spiritedly on "Influence of Brotherhood life." A social session followed, in which the Woman's Guild served a substantial repast; and music at intervals was attractive under the direction of the choirmaster, James Stewart, assisted by a quintette.

CITY.—On Saturday, the Rev. Dr. Edsall addressed the Trinity branch of the Children's Ministering League, on missions. The debt on the Building Fund of St. Peter's has been reduced \$500 as a result of the sale by the ladies last week.

After being waited on by a deputation from Iowa last Wednesday, of which Mr. Richardson, a prominent layman of the diocese, was spokesman, Dr. Morrison consulted his own bishop and the vestry of Epiphany; and on Friday telegraphed his acceptance of the unanimous nomination to that see.

At St. James', re-carpeting is going on, and the chancel floor is being laid in mosaics. Dr. Stone has commenced a Bible class on the Tuesdays of winter.

Ground is to be broken this week on the corner of Greenwood and 50th st., for the new St. Paul's, plans for which have been adopted, as were those for a new rectory and parish house; the latter is completed and occupied. In it the Rev. C. Scadding recently described to a large audience the cathedrals of France, illustrated by over 100 stereopticon views.

On the morning of the 6th there were present 60 of the congregation of Trinity at early Communion, to observe the 1st anniversary of the death of the Rev. J. Rouse.

The annual meeting of the Diocesan Sunday School Association takes place on Thursday of this week, in Apollo Hall, Randolph and State sts.

The society composed of the wives of the clergy, had a pleasant monthly meeting on Monday

afternoon, at 1825 Roscoe st., the residence of Mrs. Edsall.

At St. Ann's mission, \$250 was cleared by the Christmas sale last week.

Springfield

Geo. Franklin Seymour, S. T. D., LL. D., Bishop
Chas. Reuben Hale, D.D., Bishop Coadjutor

The 21st annual synod of the diocese convened in the church of the Redeemer, Cairo, Ill., on Tuesday, Dec. 6th. In the morning at 7 o'clock, there was a celebration of the Holy Communion. Matins were said at 9, and at 11, the synod began with a high celebration of the Holy Eucharist, the Bishop being celebrant. The music was well and heartily rendered by a large surpliced choir, assisted by several ladies and an orchestra, at both the opening and the closing services of the synod.

After luncheon, the synod was called to order by the Bishop. All but two of the clergy who are at work in the diocese were present, and lay representatives from 14 parishes and missions. The synod was organized by the election of the Rev. F. D. Miller as secretary, and the re-election of Mr. J. J. Cossitt, of Lincoln, Ill., as treasurer. The afternoon was spent in the discussion of diocesan missions. About \$1,400 was pledged for the work. All the missionaries had been paid in full for the past year, and there was a balance of over \$200. Afterwards, other pledges came in from the Woman's Auxiliary, so that altogether the Board of Missions had a larger amount to appropriate than ever before.

In the evening, a rousing missionary meeting was held, at which the chief subject discussed was the expediency and practicability of setting off the Cairo district as a separate see. It will be done some time, but not in the near future, unless some generous Churchman leaves an ample endowment for that purpose.

The report of the Fund for the Endowment of the Episcopate showed that \$9,320 was drawing interest, and that the fund had contributed \$600 towards the support of the Bishop during the past year.

On Wednesday morning, after Matins, the Bishop of Cairo delivered a helpful, thoughtful address, continuing the subject of his address at the last synod, on "Some hindrances to effectiveness in the ministry." He was followed by the Bishop of Springfield, who delivered an address of great power, upon "The Church idea: the Church the family of God." It was one of the very best addresses of all the many valuable ones which the eloquent Bishop has delivered during his episcopate of over 20 years, and evoked many expressions of appreciation. We shall publish a portion of it next week.

No canonical amendments of any importance were made at this synod. A good part of the afternoon of Wednesday was spent in wrestling with the problem, "What to do about and with the diocesan paper." It was finally decided to continue it, under the charge of the present able editor, the Rev. J. G. Wright.

The elections resulted as follows: *Standing Committee*: The Rev. Drs. D. W. Dresser and F. W. Taylor, the Rev. Johannes Rockstroh; Messrs. Chas. E. Hay, Wm. J. Allen, Bluford Wilson.

Board of Missions: The Bishop, Bishop-coadjutor, and rural deans, *ex officio*, and Messrs. H. D. Moss, H. S. Candee, and J. S. Lord; treasurer, the Rev. Johannes Rockstroh, Danville, Ill.

Deputies to the Provincial Synod: The Rev. Messrs. F. W. Taylor, D. D., Alex. Allen, J. Rockstroh, C. H. Schultz, H. W. Ruffner; J. H. Simmons, H. S. Candee, M. F. Gilbert, L. Burrows, A. D. Brackett.

Delegates to Missionary Council: The Rev. Johannes Rockstroh and L. D. Foreman, M. D.

At a meeting of the Standing Committee for organization, the Rev. D. W. Dresser, S. T. D., was re-elected president, and the Ven. F. W. Taylor, D. D., secretary.

The diocesan branch of the Woman's Auxiliary held two sessions, and presented a most encouraging report to the synod. The total

value of contributions in money and boxes was about \$1,050. There was much enthusiasm in the synod on account of this report, as it showed that the auxiliary is steadily gaining, and becoming a power for good in the diocese. The Junior Auxiliary also presented a good report, and steps were taken to organize a Baby Branch.

The unbounded hospitality of the Church people of Cairo contributed largely towards making this one of the most encouraging and successful meetings of the synod held since the organization of the diocese. The keynote was missions.

Mississippi

Hugh Miller Thompson, D.D., LL.D., Bishop

VICKSBURG.—Nov. 27th was celebrated at Christ church, as the 33d anniversary of the rectorship of the Rev. Dr. H. Sansom. The sermon was preached by the Rev. Chas. Morris. The life of Dr. Sansom in all these long years, has been one of devotion, not only to the people of his congregation, but to all in the city, in the cause of Christianity, charity, and love for his fellow-men. Dr. Sansom has not only given spiritual consolation in homes of distress, but has oft-times given needed aid from his own means to those in want and destitution. When the city was stricken in 1878, his work was indeed great. Day and night he went; sect and creed were disregarded by him; wherever there was suffering there he was found; and to-day many in this city remember with most heartfelt gratitude his many acts of kindness in that soul-trying time.

Louisiana

Davis Sessums, D.D., Bishop

LECOMPTÉ.—This little town is soon to have a Church edifice, the sum of \$842 having already been subscribed. Mr. F. C. Dronet is the treasurer of the church building fund, and the Rev. W. S. Slock is the devoted and efficient missionary. The church is to be called the church of the Holy Communion.

MANSFIELD.—The Rev. Charles Thorpe has charge of the work at Mansfield and Natchitoches, and reports progress. In connection with one of his mission stations, he states the singular, but interesting, fact of a negro communicant receiving at a Celebration, who is the sole survivor of a colored congregation which reported as many as 136 negro Baptisms in two years. Where the negroes have drifted, none can say; in the South they are a migratory race.

NEW ORLEANS.—An enthusiastic meeting of the Woman's Auxiliary to the Board of Missions was held in the chapel of Christ church cathedral on the afternoon of St. Andrew's Day. Bishop Sessums and several of the clergy were present, and a very able address was delivered by the Bishop. Mrs. Ida Richardson read an interesting report, which gave great encouragement to all present. Several ladies spoke on missionary matters, among them Mrs. Ida Richardson, Mrs. K. Goodale, and Mrs. H. D. Forsyth. Miss E. Rountree presented the following report: Cash \$326.70. The United Offerings from the Woman's and the Junior Auxiliaries were \$237. The usual Christmas boxes are to be sent to missionaries in Louisiana.

St. John's chapter No. 1505 of the Brotherhood of St. Andrew, commemorated the festival of the Brotherhood by special services on St. Andrew's Day. The chapter as a body received the Holy Communion early in the morning, and special services under the auspices of the Brotherhood were held in the evening, with a sermon on the "Life, character and example of St. Andrew," by the rector, the Rev. A. J. Tardy.

MONROE.—The Woman's Guild and the Young Ladies' Guild of Grace parish are indefatigable in their efforts for the welfare of their church. The interior has just been entirely renovated, and the sum of \$250 has been raised for work on the tower. The Rev. Mr. Fearnley who took charge of this important field not very long ago, has been meeting with great success. Attend-

ance upon public worship has steadily increased, and new life has been infused into all branches of parish work.

ST. FRANCISVILLE.—The Ven. Dr. Douglass is quite ill. For his recovery prayer is earnestly offered.

DONALDSONVILLE.—The church of the Ascension has again a new rector, the Rev. W. A. Robinson, from British Honduras, who has entered upon his work with great vigor.

Michigan

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

CLINTON.—On Thanksgiving Day, at the celebration of Holy Communion in St. John's church, the rector, the Rev. W. R. Blachford, read a sermon preached in this church 62 years ago by the Rev. Geo. Washington Cole, then rector of St. Peter's, Tecumseh, and St. Patrick's, Clinton. The sermon was put in printed form, at the request of the vestry and wardens of this parish. The name of the Clinton parish was changed from St. Patrick's to St. John's, in 1856.

Massachusetts

William Lawrence, S. T. D., Bishop

The will of Francis Cox leaves \$4,000 to St. Peter's church, Salem.

A vested choir of women has been introduced into St. John's church, Athol.

The Girls' Friendly Society of Grace church, Lawrence, placed in the alms bason on Thanksgiving Day their offering of \$100, for the reduction of the debt upon the church, and will annually hire a pew to help pay current expenses.

On Dec. 6th, the archdeaconry of New Bedford met in Christ church, Quincy. A missionary meeting was held in which the parishes at Wollaston, Weymouth, and East Milton united. Archdeacon Smith, the Rev. Messrs. George Walker, F. B. White, and Charles H. Bullock, spoke on various aspects of the work. On Wednesday, Holy Communion was celebrated at 11, with a sermon by the Rev. Percy Browne. In the afternoon the affairs of the convocation were discussed, and reports from the archdeacon, the treasurer, and the missionaries were considered. Christ church has a most interesting history. In 1689, Prayer Book services were held there in the house of Lieut. Veazie, whose son was the first rector of Trinity church, New York. In 1728 the first church building was finished. The present church was built in 1875. The archdeaconry enjoyed the meeting in this ancient parish, where they were hospitably entertained by the Rev. Mr. and Mrs. Breed. The parish is now enjoying prosperity and has multiplied its good work in many ways in the town.

BOSTON.—The Woman's Auxiliary had a Quiet Day at the church of the Good Shepherd on Dec. 1st. The Rev. Chas. H. Brent was the conductor.

In St. Paul's church, the Sunday school holds a series of missionary services during the year. The first was held on Dec. 4th, when the missionary jurisdiction of Asheville was described by Miss Ethel Cheney. Bishop Rowe, of Alaska was present, and described Ingehilik mission.

The annual meeting of the House of Mercy on Carver st., called together a number of interested friends and supporters of this important work, on Dec. 6th, in Trinity chapel. Bishop Lawrence considered the present work as one near to the heart of the Master. He said in part: "Did you ever think that there are thousands in our large cities who live by demoralizing other people? The instinct of self preservation urges them on, and the only working force that we can effectively put against that instinct, is the element of self-sacrifice showing in the community through individuals." Mr. Rathbone Gardner, and the Rev. Dr. Tomkins, of Providence, R. I., were the next speakers. The Rev. Charles H. Brent, the chaplain, referred to the influence of the Home, and how 100 who had been reformed, returned to visit the place, which had been the beginning of a new life for them. He asked that the work be endowed, and

the \$6,000 already received should be added to, in order that the work may be placed upon a solid, enduring basis.

WORCESTER.—One of the interesting features of work in the large and vigorous parish of All Saints is the annual dinner given to the little ones. The rector said grace, and afterwards, with the help of others, carved and served the tables. It was a most happy occasion. The Young Men's Guild enjoyed a pleasant evening lately at the "creamery," when the rector, Dr. Vinton, made an address in behalf of the guild, and outlined its work. He was followed by other speakers. One treated the subject, "Our soldiers," and referred to the fact that two members of the guild had served in the Cuban war at Santiago and Porto Rico.

HOPKINTON.—The new St. Paul's church was opened for service Dec. 7th. A temporary edifice was built in 1736, replaced by another in 1745 which was blown down in 1815. In 1818 Bishop Griswold consecrated another building, but this was burnt in 1865. Until 1892 no services were held. The present edifice was erected through the untiring labors of the Rev. Waldo Burnett, of Southboro, who has been successful in serving the interests of the Church in this old town. The new church is gothic in style, and is constructed of field stone. The interior is finished in gray with the ceiling of open rafter work of hard pine finished in natural wood. The chancel furnishings came from St. Thomas' church, Taunton. The chancel window representing Christ in the Garden of Gethsemane, is particularly fine and artistic. At the opening service, Holy Communion was celebrated at an early hour. At the late service Bishop Lawrence preached the sermon, and the Rev. Morton Stone preached in the evening. St. Paul's was once in charge of the Rev. Roger Price, who was formerly of King's chapel, Boston. He endowed the parish with a glebe of 200 acres. The land now is of little value, yet it was the most extensive gift of its kind to the Church in this country.

CAMBRIDGE.—There are now 36 students in the Episcopal Theological Seminary: Two are graduate students, five are in the senior class, 11 in the middle class, and 12 in the junior class. Six are special students. Of this number, 28 are graduates of colleges.

ADAMS.—The annual New England harvest dinner in St. Mark's church yielded \$43, and the gross receipts of the choir concert were \$95. This parish has paid \$2,775 for the parish house debt by means of the penny-a-day boxes.

Minnesota

Henry B. Whipple, D.D., LL.D., Bishop
Mahlon N. Gilbert, D.D., Bishop Coadjutor

The 40th anniversary of the parish of the Good Shepherd, Faribault, was commemorated Oct. 26th, the Rev. C. L. Slattery officiating. The church was beautifully decorated, and a fine musical programme rendered by the choir.

DRESBACH.—A bell weighing 620 pounds, costing \$120, has been placed in the belfry of St. James' church, the Rev. T. K. Allen, rector. The congregation is increasing, and everything looks prosperous.

DUNDAS.—The extension of the chancel has greatly improved the appearance of Holy Cross church and the comfort of the choir. A mixed vested choir of 20 voices renders the services in a reverent and creditable manner.

MINNEAPOLIS.—The newly appointed rector of All Saints' church, the Rev. S. Wilson Moran, began his rectorship on All Saints' Day with a celebration of the Holy Eucharist, the Rev. Messrs. Faude, Purves, Prosser, Allen, and Rollett assisting. The congregation was very large. There are two Celebrations in this church every Sunday at 6 and 9:30 A.M.

Just before the rector of Gethsemane parish, the Rev. J. J. Faude, left for Washington, a purse filled with gold was presented to him on behalf of the vestry. Upon his return, the Men's Club held their Trinity-tide banquet in the dining room of Knickerbacker Hall. Covers were laid for 60, there were informal speeches, and the presentation by the president, Col. George

O. Eddy, to Mr. Faude, of a handsome gold priest's cross.

ST. PAUL.—On "Stir-up Sunday," a union service was held at Christ church in the interest of city missions. A review of the work accomplished during the past year evidenced growth and activity in the city missions. The report of the work amongst the Germans and the colored people was very encouraging, especially the latter. The rector of St. Philip's, the Rev. Harvey Officer, Jr., said: "The great responsibility of the Church of America to-day is its responsibility to the colored people. The Church must face it cheerfully, and deal with the problem in the only way that it should be handled. The race problem will not be solved by the colored men becoming extinct, neither will one of the two races in this country absorb the other. The colored man must be raised up to the same spiritual plane as his white brother and given every chance for improvement." Bishop Gilbert closed the service with a powerful appeal to Churchmen to sustain the work with their prayers and alms. The church was well filled.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

JACKSON.—The first service in the handsome new stone church of the Saviour, occupying the place of a frame building burnt some three years ago, took place on the Sunday next before Advent. Services were held for several days following, the Rev. Harry S. Lancaster, of Berkeley, S. Va., rendering a helping hand. The Rev. J. Taylor Chambers is rector, and the Rev. W. T. Picard, assistant.

Milwaukee

Isaac L. Nicholson, S. T. D., Bishop

Miss Julia Francis Camp, of St. James parish, Milwaukee, has been appointed as diocesan corresponding secretary and treasurer of the Junior Auxiliary, and Miss Emily V. Roddis, of St. John's parish, Milwaukee, as recording secretary.

Quincy

Alexander Burgess, S. T. D., LL. D., Bishop.

At St. Mary's school, on the second Sunday in Advent, six pupils were baptized. The attendance has been larger than at any time since the opening of the school in 1868, the highest number being 114 in residence. Several of these occupy rooms in the cottage. Others are waiting for admission. Some desirable improvements have been made; the electric lightning system has been extended, and cement walks have been laid.

PEORIA.—The rector and congregation of St. Paul's are especially happy just now because they have succeeded in paying off the \$5,000 debt. Plans are already being discussed for an improvement which will virtually give the parish a parish house.

MEYER.—Christ church will soon have a building. The plans are being drawn, and subscriptions are coming in. This will be the only church building in the place.

GALVA.—The parish building which for years has been rented for a music store, is now occupied by the congregation. It has been partly furnished, but a lectern is still needed. Money for Hymnals has been given by Mrs. J. W. Roberts, Quincy, and Miss Carter, Kewanee. Services are held Sunday afternoons by the Rev. W. B. Clift, of Kewanee, and on Thursday evenings every two weeks, by the Rev. W. M. Purce, of Osco.

CAMBRIDGE.—A branch of the Ministering Children's League has been organized, and is doing active work. A Christmas box has been packed and sent to Bishop Hale, of Cairo, for a colored mission.

Fond du Lac

The Bishop has made a visitation to the north-western portion of the diocese. On Sunday, Dec. 11th, he advanced to the priesthood, the Rev. Llewellyn C. Merrill, in St. James' church, Manitowoc, the Rev. S. R. S. Gray, rector. A large class was confirmed in the evening—the fruit of

a Mission recently held in the parish, by the Rev. Fr. Huntington, O. H. C.

The Bishop Visited Oneida on the 14th. A new church has been completed at Marshfield, said to be one of the most beautiful of its size in the diocese. The interior is finished in red birch. The church was designed by the Rev. C. H. Branscombe, one of the clergy of the diocese.

All the missions in this portion of the diocese are now filled, and six new churches have been erected. The Board of Missions, at its recent meeting, felt greatly encouraged by the good financial and spiritual condition of the diocese.

ASHLAND.—At St. Andrew's church a parish festival has just been held, lasting four days, with special preachers. A banquet was given by St. Andrew's Guild, in honor of the Bishop and visiting clergy, on Thursday, Dec. 1st, at which 100 guests were present. Speeches were made by the Bishop, visiting clergy, Senators Merrill and Lamoureux, the Hon. M. C. Willmarth, Judge Smith, and others. The whole festival has been an unqualified success, and has drawn the people very closely together. It was closed on Friday night with the admission of several men and women into the orders of the Brotherhood of St. Andrew and the Daughters of the King, respectively. The crowning incident of the festivities was the presentation by a member of the parish, of a handsome silver service for the altar, enclosed in a morocco case.

Newark

Thomas Alfred Starkey, D.D., Bishop

Solemn vespers were sung at Grace church, Newark, on All Saints' Eve, followed by a procession. The Rt. Rev. John Hazen White, D.D., Bishop of Indiana, was present and gave the benediction. He also celebrated the Holy Communion on All Saints' Day.

Maryland

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

BALTIMORE.—The first meeting of the Churchmen's club of the diocese organized Oct. 20th last, was held on Thursday evening, Dec. 8th, at the Hotel Rennert, with 150 members in attendance. It was decided that the purpose of the club should be to cultivate a better acquaintance among the Churchmen of the diocese and to stimulate their efforts for the welfare of the Church and the maintenance of the Faith. The officers are to be a president, first and second vice-president, and a secretary and treasurer, who, together with four other members, shall constitute the council. Any baptized layman is eligible to membership who is a regular attendant of the Church and who shall be acceptable to the council. The regular annual meeting of the club will be held on the fourth Thursday in April. Other stated meetings will be held on the second Thursday in November, the Thursday after New Year's and the Thursday before Lent. At two of the meetings dinners shall be given. On this occasion an excellent dinner was served after the business meeting, the tables being handsomely decorated with winter flowers and potted plants. Bishop Paret made a short address upon "The Scope and Possibilities of Church Clubs," in which he told in a few words what the organization was able to accomplish, and gave some advice as to the methods whereby it might be accomplished. A few other informal speeches were made. The officers elected who are to serve for a year were: Joseph Packard, president; Henry D. Harlan, first vice-president; John W. Randall, second vice-president; Edward G. Gibson, secretary; John Glenn, Jr., treasurer; G. Herbert Boehm, John T. Mason, Richard C. Norris, and Edward N. Rich, other members of the council.

The annual meeting of the Home of the Friendless was held Dec. 6th, and officers for the year were elected, as follows: President, Mrs. James E. Atkinson; vice-presidents, Mrs. Melissa White, Mrs. Francis White, Miss Rebecca McConkey, Miss Elizabeth George; treasurer, Mrs. John S. Berry; recording secretary, Mrs. Andrew G. Waters, and assistant, Mrs. A. V. Woodward; corresponding secretary, Mrs. D. Clinton Morgan. The treasurer reported the

Following legacies received during the year: Miss Martha Gray, \$1,984.65; Mr. Theodore Motter, \$975; Miss Elizabeth Duhurst, \$487.50; Miss Mary Long, \$487.50, Dr. L. Pope, \$100. Mrs. Berry also reported that during the year the last payments on the new infirmary were made. The home now shelters 171 children. During the year it has taken care of 225 children.

Bishop Paret has appointed the Rev. H. C. Foote of the diocese of Ohio, to the charge of Holy Cross and St. James' chapels. He has also appointed, subject to approval by the archdeacons, the Rev. A. C. Haverstick to be archdeacon of Cumberland, and the Rev. Charles Gray to be archdeacon of Annapolis for the ensuing year.

The new Hook and Hastings organ for Mt. Calvary church has been placed in position and was used for the first time on Sunday, Dec. 4th, by Prof. Horace Hills, the organist of the church. It has been erected on the right side of the chancel and is finished in gold. It has 20 stops and all the mechanical accessories that large organs have.

The trustees of the church of the Holy Comforter have asked the rector, the Rev. W. A. Crawford Frost, to take a month's rest for recovery from overwork.

ANNAPOLIS.—Mrs. Singer, formerly Mrs. J. Calle Harrison, of Baltimore, who has been directress of the Chase Home since its existence, has resigned and will be succeeded by Sister Frances of the All Saints' Sisterhood, of Louisville, Ky. The Chase Home was furnished and opened for the reception of inmates in January, 1897. It was founded by bequest of Mrs. Hester Chase Ridout. There are now eight inmates, and others are expected. By disposing of china-ware and ancient furniture and bric-a-brac at fancy prices a large sum has been realized toward the permanent endowment of the Home. The Bishop takes great interest in it and his appeal to members of the Church in the State for a ten cent offering in January each year has met with ready and generous responses.

SAVAGE.—Bishop Paret visited Christ church, the Rev. Wm. P. Painter, rector, recently, preached, administered the Holy Communion, and confirmed a class of 10 persons.

HAGERSTOWN.—Mrs. Henry Rosenberg, of Texas, will shortly make a costly improvement to St. John's church, as a memorial of her father and mother, Dr. and Mrs. Charles Macgill, by giving three fine memorial windows, making a tessellated pavement in the chancel, and erecting a carved wood reredos. Mrs. Rosenberg, as well as her parents, lived many years in Hagerstown.

Iowa

At Grace church, Council Bluffs, on Sunday, Nov. 13th, the Ven. Dean Campbell Fair, D.D., opened an eight-day Mission. Five services, each accompanied with an address, were held each day. Plain, simple instructions and explanations were given, such as every one could understand, on the Church, Bible, Prayer Book, etc. On the whole, the Mission was a wonderful success, as many who had grown careless, and others who had not been in the habit of attending divine worship, are now seen at the church. A general feeling of interest in Church matters seems to prevail where heretofore there was little or none.

Western Michigan

Geo. De N. Gillespie, D.D., Bishop

After 13 years of faithful service as general missionary in the diocese, the Rev. J. W. Bancroft retires at his own request, that he may enjoy a much-needed rest. The Diocesan Board of Missions instructed the secretary to convey to him the thanks of the board for the wise, patient, and most laudable discharge of the duties committed to him as general missionary. The publication of *The Church Helper* still devolves upon Mr. Bancroft, besides missionary work in the vicinity of Hastings.

ELK RAPIDS.—The members of St. Paul's parish have once more a rector. The Rev.

T. H. Cuthbert has added the mission church of Charlevoix to his other cares. Elk Rapids has been, in the absence of a rector, under the charge of H. B. Lewis, an enthusiastic Brotherhood man, and a son of the first rector of St. Paul's.

Long Island

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

HUNTINGTON.—At the Bishop's visitation to St. John's church, held on the Sunday next before Advent, 10 persons were confirmed. Morning Prayer was said by the rector, assisted by the Rev. D. B. Ray who read the lessons. The Bishop whose voice was not sufficiently strong to allow him to preach, made a short address to the newly confirmed, and the Rev. Canon Bryan at the Bishop's request, preached the sermon.

Albany

Wm. Crosswell Doane, DD, LL.D., Bishop

SARATOGA.—On Advent Sunday, the Rev. Dr. Joseph Carey preached his 25th anniversary sermon as rector of Bethesda parish. He took for his text I Cor. 2:1 and 2, saying: "It is Christ, my dear brethren, who has been your strength and mine during all the years that our lot has been cast together in the sacred and intimate relation of pastor and people. . . . It is a pleasure in the review of a quarter of a century to be able to say that we have been of one accord, of one mind, and that in the various societies and organizations of the parish we have worked together in harmony, in that unity which the Psalmist eulogizes, and which ever brings blessing. As an evidence of what has been done, and a promise of what can be done in the days to come, let us glance at the temporal and spiritual sides of our parochial life. As the records show, during the 25 years there have been raised and contributed for all purposes in the parish, including the money for rebuilding the church, \$215,601.41; for diocesan purposes, \$10,798.81; and for the general work of the Church in its missionary fields and other objects, \$5,449.81, making a grand total of \$231,849.03. But in addition to this, other sums have been given for Church work in and outside of the parish, of which no note has been taken. The reckoning, too, does not take into account many of the beautiful and costly memorials in the church, or what has been bestowed in the gift of property, as the Moore building of the parish house. As we look at the religious life of the parish, we note that during the same period 1,017 children and 534 adults have been baptized, making a total of 1,551; 1,223 persons have been confirmed; 450 couples have been married; 1,286 persons have been buried; 10,854 public services have been held, while the Holy Communion has been administered in public 1,671 times, and 285 times in private. It is interesting also to observe that at the end of the first year of pastoral labor there were in the parish 280 communicants, while to-day, notwithstanding removals and deaths, there are 379. Statistics, however, do not tell all the story; they do not speak of the work of the Church in counseling the erring, in strengthening the weak, in encouraging the faithful, in ministering to the sick, in comforting the bereaved, in preparing the dying for their journey through the valley of the shadows of death, and in manifold ways by which she fulfills her mission to mankind. Without your co-operation, my brethren, and your alms-deeds, your helping-hand and responsive heart, the work accomplished under God could not have been done."

On Wednesday evening, Nov. 30th, a public reception was held in Bethesda parish house in honor of Dr. Carey's silver jubilee. The gathering was a large and representative one. Not satisfied to express their esteem and affection simply in words, his friends and parishioners presented to Dr. Carey a fund of over \$5,000, to be invested in a bond for him and his family's benefit. The presentation speech was made by General French, testifying that "the record of this quarter of a century is one of self-sacrifice, entire devotion to duty, consecration of life, love for his fellow-men; in season and out of season, always ready to respond to any call for help—

physical or spiritual—from high or low, rich or poor, saint or sinner, he has gone in and out among his people, exemplifying the life and precepts of the Master." Dr. Carey responded with deep feeling, after which every one in the room pressed forward and extended hearty congratulations. The presence of Bishop Doane added to the interest of the occasion. He said it was not too much to say that there was no other man in the diocese of Albany who had been more loyal to him, and had a stronger hold on the community in which he lived. He was more than delighted to witness such an exhibition of regard and affection for the brother whom he has always esteemed so highly. The next morning a special service was held in the church, at which most of the clergy of the diocese were present. The Bishop made an address, in which he spoke of the years of faithfulness of the rector, both to his parish and to the diocese of which he is the senior member. The Bishop read a set of resolutions passed at a convention of the diocese, which were eulogistic regarding the life work of Dr. Carey. They were handsomely engrossed, and the Bishop presented them to the doctor in person. A celebration of the Holy Communion followed, Bishop Doane, celebrant. All of the clergy were guests of Dr. Carey at dinner, at the Worden Hotel.

SCHENECTADY.—Dr. Pendleton's parish paper, *St. George's Calendar*, recently began its 14th volume, which is a ripe old age, as parish papers go. The editor, claiming precedence for old St. George's parish, as to antiquity in many respects, says: "With the oldest church edifice in the State, with possibly one exception; with the oldest active warden of any parish in the country that we know of; with three members of the vestry whose combined years of service in the corporation sum up 145 years; with the clerk of said vestry rounding out a period of 44 years of continuous service in that capacity; with an organist who has recently observed his 38th anniversary; and with the combined rectorates of the present rector and of his immediate venerable predecessor, covering a period of nearly 50 years, it may well be taken for granted that our parish paper should display a somewhat unusual tendency to longevity. We certainly have not observed any alarming symptoms of a speedy exit from the journalistic field."

New Hampshire

William Woodruff Niles, D.D., Bishop

The Rev. C. R. Bailey, after a little more than five years of service in connection with St. Mary's mission, Penacook, closed his work there the second Sunday in October, becoming at once curate of Grace church, Manchester. Mr. Bailey officiated as curate for the first time Sunday, Oct. 16th. On the following Tuesday evening a reception was given Mr. and Mrs. Bailey. The occasion was of much interest, and was largely attended by people of this city and vicinity.

Connecticut

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

NEW HAVEN.—There was a public meeting in St. Paul's church on Nov. 30th, in the interests of the Guild of St. Barnabas for Nurses. After a short service, the Rev. Fr. Huntington delivered an address on the work of the guild. He also addressed a conference of the city chapters of the Brotherhood of St. Andrew, in St. Paul's parish house, on "The place of the Brotherhood man in the life of the Church." There were reports and discussions on the common work of the chapters in New Haven. The chapters have for several years been conducting services in Calvary Industrial Home, a place where needy, but honest men, may find shelter and work, as well as at Springside, the town farm. In both of these places, as well as in the hospitals, much loving work has been done in bracing and strengthening the unfortunate, the sick, and the toilers.

TORRINGTON.—The beautiful new Trinity church, the Rev. J. C. Lindsley, rector, is at last complete, and services were held in it for the first time on the last Sunday in October. The

early Celebration on that day was in the old church. It was full of tender and precious memories to those who had for many years worshiped within its walls. The new church is from the designs of Mr. H. W. Congdon. It is of the Gothic style, built of gray granite, with trimmings of dull gray brick. Standing in the very heart of the town, on a rise of ground, it is an inviting and gracious sight, speaking to the busy city of 11,000 souls, of the life to come. Inside, the church is in every way as beautiful and conducive to worship as its exterior would suggest. A soft, mellow, golden light glows through the tinted window and lights up the furnishings of quartered oak. The church is adorned with most beautiful memorials, lavishly bestowed by the devoted and generous parishioners and their friends. In particular, the font and altar are noteworthy, both memorials of faithful parishioners, from their families. In the construction of the altar, polished marbles of varying colors are used, with inlaid work and carved Caen stone. In the reredos are figures set in niches, St. Mary and St. John, one on either side of our Blessed Lord who occupies the central niche. Next to the Virgin is St. Gabriel bearing the lily of the annunciation, and next to St. John, St. Michael. It is to the very great credit of both rector and people that this church has so speedily been built and completed, at a total expense of over \$50,000, a small portion of which still remains to be raised.

California

Wm. Ford Nichols, D.D., Bishop

ALAMEDA.—At Christ church, Nov. 20th, was the annual harvest home festival. The chancel was a mass of fruit, flowers, vegetables, all of which were distributed to the poor at the close of the service. Great clusters of purple grapes hung against the white dossal above the altar. A lattice work of red peppers adorned the choir stalls. Rosy apples hung between the arches. Branches of lemon tree containing the ripe fruit, were arranged about the pulpit. The services began with the Holy Communion, at 8 A. M. At 11 o'clock, there was Morning Prayer, with sermon by the Rev. W. I. Kip. The Rev. J. G. Gasmann and the Rev. J. H. Dennis, of Chicago, assisted the rector. At 7:15, the festival service began, and Bishop Nichols delivered a masterly sermon, appropriate to the occasion.

A missionary meeting on the 1st Sunday night in Advent, presided over by Bishop McKim, brought together an interested congregation which completely filled the church. The Bishop presented the cause of foreign missions. The offering for his work amounted to \$40.

The vestry have just accepted plans, and let the contract for a parish house to be built adjoining the church. The work will begin at once. The corner-stone is to be laid before Christmas.

Western New York

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

The western section of the Buffalo archdeaconry met in Grace church, Lockport, the Rev. W. F. Faber, rector, Nov. 15th and 16th. There were present, besides the Bishop and the rector, 14 of the clergy. The sessions opened with a missionary meeting on Tuesday evening. There was a large congregation present. The addresses were earnest, instructive, and inspiring, and the singing led by a vested choir of well-trained voices made this service all that could be desired. The speakers were: The Rev. Messrs. E. J. Babcock, P. M. Mosher, T. B. Berry, C. F. J. Wrigley, and Dr. Roy, all of whom presented the cause of diocesan missions from various standpoints. On Wednesday the Holy Communion was celebrated by the Bishop at 7:30 A. M. This was followed by a conference in the rectory lasting from 9 A. M. to 1 P. M. The missionaries present gave verbal reports of their work, and general discussion of the needs of the archdeaconry was entered into in a practical way by all the clergy. They separated in the afternoon to hold missionary meetings in the evening as follows: The Bishop and the Rev. T. B. Berry at St. Mark's, Tonawanda; Archdeacon Bragdon, and the Rev. N. W. Stanton, at St. John's, Youngstown;

the Rev. Messrs. G. H. Gaviller, and H. S. Gately, at Trinity, Middleport; the Rev. J. S. Wilson, at St. James', N. Tonawanda; the Rev. Messrs. J. S. Littell and G. S. Burroughs, at Christ church, Lockport; the Rev. Messrs. W. F. Faber and W. W. Walsh, at All Saints', Lockport.

The semi-annual meeting of the Girls' Friendly Society of the diocese, was held in St. Paul's, Buffalo, Dec. 6th and 7th. Members of all the local branches, and from Rochester and Hornellsville, were in attendance to the number of 250. The sessions were preceded by a service in St. Paul's church, Tuesday evening, the Rev. G. B. Richards preaching the sermon. There was a social reunion of the members in St. Paul's parish house, where refreshments were served. On Wednesday morning a meeting of the council, preceded by a celebration of the Holy Communion was held in All Saints'. At the afternoon session in St. Paul's parish house, a paper was read by Mrs. H. F. Fox, on "The relations of the G. F. S. to the parish," in the course of which she said that the objects of the society in its inception and best work could be summed up in four words, character building and character guarding. One of its chief objects was shaping the character into the right attitude toward work. The discussion which followed was opened by Miss Atwater, of St. Paul's branch, and brought out much by way of helpful suggestion. Mrs. Shirley E. Brown, of Hornellsville, read a sermon which had been delivered in St. John's chapel, Oxford, by the Rev. Canon Holmes, chaplain of the Bishop of Oxford. The discussion to which the reading gave occasion was opened by Miss Bull, and was participated in by several of the leaders in the Girls' Friendly Society. After the customary resolutions the meeting adjourned.

BUFFALO.—St. Peter's church, the Rev. W. O. Jarvis, rector, was consecrated by Bishop Walker on Sunday, Nov. 13th. The sermon was preached by the Rev. Dr. C. H. Smith, rector of St. James' church, who founded St. Peter's and under whose supervision it has been a mission for the past 10 years. The Bishop made a brief address congratulating the people on the progress of their work, and the promise of a prosperous future. He also referred in complimentary terms to the labors of Dr. Smith, who had carried on the work to its present success, assisted by the Rev. Messrs. Bragdon and Brush. The new parish starts out under encouraging auspices, with upwards of 100 communicants and in a growing district.

LYONS.—By the will of Mrs. T. J. Ellinwood, for many years a devoted member of the parish, Grace church receives a bequest of \$500. This sum is to be added to the endowment fund, which, as this increased, will amount to about \$14,000. Mrs. Ellinwood left a like sum to St. John's church. Sodas.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop

The semi-annual meeting of the convocation of Washington was held in St. Mark's pro-cathedral, Dec. 7th. The Bishop conducted the opening service, and there was a good attendance of clergy and laity from the city and counties. The Rev. Mr. LaRoche, chairman of the committee on work for the colored people, read its report, containing three special recommendations: 1st. That the convention of the diocese be requested to provide by canon for a committee of five to assist the Bishop in stimulating and increasing interest in the colored work. 2d. That this committee be instructed to prepare a complete plan for the education of colored children and youth in a diocesan institution including primary, intermediate, industrial, and high schools, conducted on Church principles, with definite religious instruction, the institute to be situated outside the city, and all the schools to be under a single board of trustees. 3d. That the convention be requested to order that the committee of missions set apart 10 per cent. of its income to be expended for the colored work, under direction of the committee of convocation for that branch of work. It

is recommended that these funds shall be first used to establish a mission church in the neighborhood of Third and D sts., S. W. The resolutions containing these recommendations were adopted. The chairman of the committee on the division of the diocese into archdeaconries, made a report in favor of three such divisions, and the appointment of two additional archdeacons; but after discussion it was voted inexpedient at present to make any change in the machinery of the diocese. Archdeacon Childs made a verbal report of his work, showing the number of parishes visited in the city and counties. The Bishop and the Rev. Drs. Mackay-Smith and McKim spoke very warmly in commendation of the archdeacon's faithful and self-sacrificing service. He has wonderfully stimulated Church work in the diocese. Referring to the cathedral project, Bishop Satterlee said that the work had progressed far beyond his most sanguine expectations. He proposed in January to inaugurate a series of Quiet Hours for the clergy, to be followed by discussions on spiritual subjects, for mutual help and counsel. A second session of the convocation followed Evening Prayer when there was an essay and discussion of the question, "How can the spiritual life and power of our Church be increased?"

On the 2d Sunday in Advent, the Rev. Father Field, S.S.J.E., preached morning and evening in St. Paul's church, the Rev. Alfred Harding, rector, and on Monday, Dec. 5th, conducted a Quiet Day in the same parish, the services beginning with the early Celebration, and continuing at various hours throughout the day.

The free kindergarten connected with the Epiphany mission in South Washington had a pleasant celebration on the day before Thanksgiving, when, in addition to the usual games, songs, etc., each child gave an offering of fruit, and from these several large and beautifully decorated baskets were filled for the poor and sick. One was sent to the Epiphany church home, and another to the faithful old sexton of the chapel, who had been ill for some time, and gratefully appreciated the gift of these little ones.

Kansas

Frank R. Millsbaugh, D.D., Bishop

Dean Bennett organized a branch of the Woman's Auxiliary in St. John's memorial church, Parsons, on Nov. 12th.

The Wichita deanery, the Rev. D. J. Krum, D.D., dean, held its regular fall meeting in Grace church, Nov. 15th, 16th, and 17th. The Rt. Rev. F. R. Millsbaugh and the Rev. Drs. Krum and Beatty added an interesting feature to the meeting by giving their individual impressions of the General Convention. At the closing meeting of the convocation, the Bishop confirmed five candidates, presented by the rector of the parish, this being the second class presented this year.

HUTCHINSON.—The Rev. Irving E. Baxter, of Salina, held a very successful Mission in this parish, beginning Nov. 6th, and concluding on Sunday, Nov. 13th. Much good was accomplished, and the quiet influence of the Mission is being felt throughout every department of parish life.

Central New York

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

"One Hundred Years of Trinity church, Utica, N. Y.," is the title of a plain, unpretentious volume, edited by the rector of "Old Trinity," the Rev. John R. Harding, and containing the historical addresses, congratulatory speeches, reminiscent letters, etc., pertaining to the observance of the centennial anniversary of the parish, last June. The volume also contains a paper on "The choirs of Old Trinity," and a complete roll of the rectors, wardens, and vestrymen from the date of the organization of the parish to the present time. The rector closes a brief, modest preface as follows: "We trust that this little volume in being a permanent reminder of the loyalty and good deeds of an honored past, may also be for all its readers an inspiration for the future."

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

The Kenotic Theory*

IT was a favorite saying of Victor Cousins that error is partial truth. And it is the truth, not the error, that wins acceptance amongst men. The same great teacher was accustomed to warn his disciples of the Eclectic School of Philosophy in the 18th century, against the danger of becoming partial in their pursuit of truth; insisting upon it that to be partial in our love of truth is to put us in danger of falling into error.

True as this is in philosophy, it is even more so in theology. For theology differs from philosophy in the introduction of the supernatural element into speculation, and we have, for the most part, to deal with a biune or complex truth. To maintain the analogy of the Faith, we have to consider the one truth in its relation to the other. In other words, when called upon to deal with what Kant calls an "antinomy of the reason," we are forced to receive truths which, to our limited faculties, are seemingly irreconcilable, yet not necessarily contradictory.

The truth of the Incarnation is a case in point. It is ever to be remembered that in the Person of our Lord and Saviour, Jesus Christ, we have to do with an unique personality. He was the Eternal Son of God, and at the same time, manifested Himself under the conditions of time and space as the Son of Man. He was at the same time truly God and truly Man. We may not in thinking of Him separate the natures, nor may we confound the relations which they bear to each other. The two factors of the Divinity and the Humanity hold to each other the relation of primary and secondary; and in our dealing with them, the one must be kept in its proper relation to the other. As in representing in thought the mystery of the Ever Blessed Trinity, we can only escape the snare of Tritheism by placing first the unity of the Godhead, so in the mystery of the Incarnation we can only effectually guard against the dangers of humanitarianism by putting first as fundamental to the whole of the questions involved, the Godhead of the Eternal Son. Semi-Pelagianism differed from Pelagianism in co-ordinating the two factors of the Divine and Human Wills in the mystery of grace, whereas Catholic theology teaches us to hold them in the relation of primary and secondary, as in the collect: "Prevent us, O Lord, in all our doings with Thy most gracious favor, and further us with Thy continued help, that in all our works begun, continued, and ended in Thee, we may," etc.

It is his thorough grasp of those fundamental principles that has enabled Dr. Hall to give us in his "Kenotic Theory" a theological treatise of more than ordinary value. It has the singular charm of being direct, to the point, lucid, and without verbiage from beginning to end. It differs in this respect from Powell's valuable book, which, to many, is open to the objection that it approaches the theological question through a metaphysic that, instead of adding force to the argument, in reality takes away from

the theological value of the book. In doing as he has done, Dr. Powell unconsciously violates the maxim of St. Anselm, "*Fides precedit intellectum*," and has departed from the true scholastic method of dealing with revealed truth. The *probatur ratione* should follow after, not go before, the *locus* which contains the definition of faith as held by the Church.

Dr. Hall, in his introduction, lays down with exactness and precision the questions at issue, and proceeds to show that "the theory in question is (a) a modern novelty; (b) contrary to the Faith of the Church; (c) rejected deliberately by Catholic doctors; (d) not warranted by the facts contained in the Gospels, or the statements of Holy Scripture; (e) fallacious in its reasoning, and (f) perilous in its logical results."

As the book is written with special reference to the use and growth of the Kenotic theory in England, Dr. Hall calls attention at the outset to the admission of Mr. Gore (who is chiefly responsible for its spread there) that it is a theory not supported by "the writings of St. Augustine, or the Fathers who came after him." So far from finding any place in Catholic tradition, "the seeds of modern Kenoticism," Dr. Hall points out, were sown by Martin Luther "who, instead of regarding the Incarnation from the point of view of our Lord's Person, as the ancient Fathers were accustomed to do, inverted this order, and for purposes of his own, dwelt especially upon the manhood, perverting the Catholic doctrine of the *Communicatio idiomatum* into the theory that the Incarnation caused an imparting of divine attributes to the Manhood, and asserting its ubiquity."

Canon Dixon, in the close of his third volume of the "History of the Church of England," makes the caustic remark that "the world has but three ages, the age of art and war; the age of theology and enthusiasm; the present age. The first produced the Parthenon and the second Punic War; of the second the monuments are the *Summa Theologica* and the Crusades; the present age is very philanthropic. *Lux Mundi*, which first brought Mr. Gore into prominence as a party leader, was a pretentious, but shallow book, pervaded through and through with the philanthropic spirit of the age, and is entitled to the honor, if it be an honor, of giving something like technical expression to the theological views of the so-called "Broad school of the Church of England." It was the attempt to form a new theology of a more liberal kind adapted to the spirit of the age, and was regarded with quietude by the sounder minds of the old Oxford school. Results have proved that on the subjects of the Incarnation, the Atonement, and the Inspiration of Holy Scripture, the volume was impregnated with the seeds of dangerous error.

The reader who cares to see the last utterance of this philanthropic school, will do well to consult the fourth part of Dr. Paul Schwartzkopff, professor of theology at Gottingen, translated in Clark's Foreign Theological Library for 1897.

Dr. Hall has done good service in discriminating as he has done between the views of the three Kenotic schools (chap. iii, p. 71), and in the classification he gives us of the representatives of new Kenotic theology in England and America: "Among those Anglicans who have shown traces more or less of Kenotic ideas are Kedney, in "*Mens Christi*," 1890; Swayne, in "Our Lord's Knowledge as

Man,' 1891; Bishop Moorhouse, in 'The Teaching of Christ,' 1891; Du Bose, in 'The Soteriology of the New Testament,' 1892; Mason, in 'The Conditions of our Lord's Life on Earth,' 1896; Ottley, in 'The Doctrine of the Incarnation,' 1896; Bishop Hall in 'Christ's Temptation and Ours,' 1896; and Hawkesworth, in *De Incarnatione*, 1897."

Nowhere have we seen a better answer to the baseless assumptions which have been made in England and America to formulate a complete doctrine of the Incarnation out of a single passage in St. Paul's writings (Phil. ii: 7) than that which Dr. Hall gives us on pp. 55, 56, of his book, when he says: "Neither does self-sacrifice in general nor did His (Christ's) self-sacrifice in particular require or admit of an impoverishment of nature. When we surrender ourselves for others we do not change our proper nature, but merely prefer the advantage of others to our own, and adopt conditions, perhaps, which are beneath what pertains to our rightful position and dignity. The sacrifice of self does not mean self-mutilation or self-annihilation, but humiliation and self-surrender. An impoverishment of one's nature, or a Kenosis of what pertains to it, signifies failure of power and forfeiture of prerogative, and robs self-sacrifice of its ethical significance and value, by changing it into self-ruin." The able treatise of Gifford, quoted at large by Dr. Hall in this connection, is worthy of careful study; and the modest but most helpful essay of the Rev. Alban Richey, read before the alumni of the General Theological Seminary last year, shows a grasp of the subject which merits the recognition given to it on pp. 99 and 207.

To the three chapters on the subject of our Lord's knowledge (X, XI, XII), we should like to add the thoughtful and well-considered words of Dean Church, quoted by Dr. Fisher, of Yale College, in his "History of Christian Doctrine," p. 553. "I have no doubt," Dean Church says, "we have not yet reached the true and complete method of Scripture exegesis, and that a great deal remains to be done by sober and reverential inquiry in distinguishing between its definite and precise language ('the word was God') and its vague or incidental or unqualified language ('hate his father and mother,' 'shall not come out till he has paid the uttermost farthing'). But I shrink much from speculating on the human knowledge of our Blessed Lord, or the limitations—and they may have been great—which He was pleased to impose upon Himself when He 'emptied Himself' and became as one of us."

All this is eminently true, and is to be kept in mind when we come to deal with the text (St. Mark xiii:32), "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son but the Father." To our own mind the explanation (within the limitations laid down by Dean Church) is plain enough. That God the Father has all power, and works by an eternal plan which, through all the chances and changes of our mortal life goes on slowly working to its end, is beyond all question. But it is ever to be kept in mind that God in making man a free agent, limited his power, and in the revelation of the times and seasons connected with the workings of an eternal plan, left in His own keeping the time for "the ingathering of the elect." There are (so to speak) "half hours of silence in heaven," when the creature, as in the case of Hezekiah, has it in its power to set back or to move forward the hands upon the dial-

*THE KENOTIC THEORY Considered with Reference to its Anglican Forms and Arguments. By the Rev. Francis Hall, D.D., Instructor of Dogmatic Theology the Western Theological Seminary, Chicago, Ill.

plate which marks the space allowed for repentance. The space given to the Ninevites connotes such a period of transition; it is signified also in the period allowed for repentance before the coming of the Flood, and again before the downfall of Jerusalem. Something of the same kind is indicated in the blank spaces left in the reckoning of the forty and two generations before the Advent of the Son of Man upon the earth. It is of these times the Son in His mediatorial capacity says He is ignorant, even as the recording angel keeps no reckoning of that which the Father keeps in His own power. In other words, whatever be the nature of the mediatorial function of the Son as securing further time and space for repentance, they are not to be regarded as interfering with or setting aside the eternal plan of the Father in bringing to its consummation the purpose which He had in mind before the introduction of sin into the world and the gathering in of His own elect. Abraham in the Elder Dispensation, pleading for Sodom and Gomorrah, and the crying of the souls under the altar in the Book of Revelation, have a meaning and significance over and above the ordinary conditions of time and space, which belong to the economy which bounds and limits the sphere of moral probation.

Before bringing our review to a close, we would call attention to Chapter V., as disposing of Dr. Dorner's "Ethical Substitute for the 'Hypostatic Union' of the Catholic Church," and Chapter VI., on "The Example of Christ," so well argued in the essay of the Rev. Alban Richey, to which allusion has been made. The work of Dorner, on "The Person of Christ Viewed in the Light of an Historical Introduction to the Subject of Christology," is of the greatest value, but it is with Dorner as with Muller on "The Christian Doctrine of Sin"—the speculations of the writer in his summing up of the questions under review, are mere assumptions of his own, without any recognition of Catholic tradition, and at variance with the dogmatic teaching of the Church. The notion of an ethical God, if it has any meaning, is rationally absurd, even as to a devout mind it is religiously profane. It is a shifting of the whole question from the region of faith and fact to that of speculation and philosophy. To speak of the hypostatic union as an ethical conjunction is to use words without meaning, or it is an attempt under the guise of philosophy to teach Docetism and rehabilitate Gnosticism as a substitute for the Catholic Faith. The same is true of the attempt to do away with the reality of the manifestation of the Godhead in human nature, by introducing metaphysical and logical distinctions into the Divine Nature, and giving in return an ethical abstraction, instead of One who, if He was anything, was "very God of very God." God, if there be a God, is not abstract goodness, nor abstract power, nor abstract wisdom—a composite Being made up of attributes. He *is* Goodness, He *is* Power, He *is* Wisdom, and whenever and wherever present, He is present as Power, and Wisdom, and Goodness, the same yesterday, today, and forever. It is this God who in the Person of Christ took flesh of the Virgin Mary. He abhorred not the Virgin's womb; He received the offerings of the Wise Men among the beasts of the stall; He accepted the worship of the disciple who after thrusting his hands into His side, and feeling of the print of the nails in His hand, cried: "My Lord and my God!" How it is, we

know not; and we do not want to know. But this we know:

"He hallowed birth by being born,
And conquered death by dying."

He was tempted that He might know how to succor them that are tempted; by His one offering of Himself once for all, He is the consecrated High Priest of redeemed humanity, through whom we have access into the heavenly places, and in whom we are presented with acceptance before God continually, and the spirits cry "Abba, Father!" Instead of dissociating whatever there be of an ethical kind from the Birth, and Temptation, and Death of the Incarnate Son, we hold that whatever virtue of a moral or ethical kind belongs to these acts, arises from the fact that they were not the deeds of a good man done for our imitation, but as the acts of God "in the flesh, were each and all of a sacramental nature," and, through the operation of the Spirit that raised Jesus from the dead, have a quickening virtue to Everlasting Life.

If we could believe (which we cannot) that it makes no difference whether we believe in the Incarnation as an historical fact, provided we believe that human nature found "a representative Man to personate that which is immanent in every man," and we can be saved by hope and not by Faith, then we could believe that Baptism is not regeneration, Priesthood has nothing in it of an indelible character of its own, the Resurrection is not a resurrection of the flesh, and Christianity is not a new creation, but a sentiment; an intellectual system, with philosophy for its basis; man not a fallen creature, but by nature a Son of God who needs no supernatural help to enable him to lead a better life; heaven not a place but a state; and hell the figment to frighten such as hold on to the exploded notions of a personal devil and the existence of evil. This, in our judgment, is the spirit, not of Christ, but anti-Christ, and the new theology is not the setting forth of a new Gospel, but another Gospel. A half Incarnation is no Incarnation at all, any more than an incarnate sentiment is an incarnation in verity and truth.

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Five-Minute Talks

BY CLINTON LOCKE

CLXXXV.

WE have been considering a rehearsal now and here of the last Judgment, and naturally our thoughts go forward to that awful time. We call it a "day," but day in Scripture is, as it is with us, a variable term. When I say: "A certain thing will not happen in my day," I mean my whole life. We cannot fix any definite time as implied in the words, "Day of Judgment." Whether, however, it be a day, or a period, it is not necessary to spend time in proving that no crisis, no event, could be more tremendous. The New Testament piles simile on simile to try and express its awful import. One thing it dwells upon, and that is the suddenness with which it shall come upon the world. It compares it to the blast of a trumpet. When that echoes through a sleeping camp, what hurry, what alarm, what confusion, what gathering together. Victor Hugo, in his poem on the Judgment, well brings out this figure of the trumpet. He pictures the huge instrument lying upon the fathomless, beyond the world, form and space, forged by God, "equity condensed in

brass." There it lies, and reaching down towards it is a giant Hand, ready at a second's warning to seize it and blow the blast which shall shatter all deafnesses into fragments. "Oh how," he says, "can this vacillating spirit of mortal man, who cannot speak without stammering, how can he conceive, how can he picture, this vibration shaking the tombs? This summons to the pale catacombs, the tremendous cry of God, 'At last! at last!'"

And when that trumpet does sound, where will we all be? Dead, beyond question, all dead, dead long ago, for although no man knoweth the hour nor the moment of the sound of the trumpet, yet there are certain things spoken of in Scripture as coming before it, which have not yet transpired, so that we cannot think the end is yet. We will be dead, and no one will remember where we were buried. The useless and always ugly marble that friends piled upon us will have cracked and crumbled. As it is in this city, beautiful parks may cover the ground where once thousands lay sleeping their last sleep. The flesh and blood which goes to drape our inner self, will have entered a thousand times into other forms, and may at that moment be part of the make-up of some savage chief. All of us that can pass away will have passed away, and for all we know, all our cities, and our wealth, and our history; but somewhere in this universe of God "we" will be living. I have no idea what constitutes "we." No man can tell what it is that really makes a man, but whatever it is, somewhere it will be, done with flesh and blood, wearing whatever vesture the individuality wears in that unknown place, following out the impulse here received, and waiting for the verdict. How far that place seems! How profound the gloom that hides it from our eyes, though it may be very near us, pressing close and unseen against our very life! But wherever it be, whether near or far, into its deepest depth the blare of that trumpet will pierce, and at that awful sound the untold millions of the world will again appear in the light, and stand before the Judge. Do not imagine that because the crowd will be composed of millions that you will be lost in it—no more than being in a crowd of a hundred thousand here obliterates one atom of your personality. You will be there, clad in your spirit vesture, named by your name, self-conscious, recognizable by all concerned in your destiny. You will not have on your diamonds, oh woman, nor you your pocket book, oh merchant; but you will both have on a complete and perfect memory.

Now I want you to think of the time when this sounding of the trumpet is really and practically brought home to us. Is it not when the solemn trumpet of death is blown in our ears, and we arise and follow at the call? We may refuse to follow the sound of the trumpet of war and stay away from the battle. We may not be allured by the silver snarling trumpets that beckon to pleasure, but we cannot, no matter how strong, no matter how powerful, no matter how learned, disregard the trumpet of death, and that for us is, in fact, the trumpet of judgment. I think indeed that many changes may come upon us after death, in that other world, yet of that I only think, I know nothing; but God has told me that my life here, certainly and surely, will have to be judged, and that life finishes at the blast of death. I know you are saying what a gloomy, depressing subject, but I cannot

help that. What does the surgeon say when the patient before him cries, "take away that ugly knife?" He simply presses the knife down upon the injured limb and goes on to the end of his unlovely task. He does not admire spouting blood, but he must discharge his bounden duty. So with me. I love all that is beautiful and refining and cultured, and have a tendency to rest in such things; but lo! before me in the sacred year rises a majestic figure robed in purple. It is Advent, solemn and soul-deep sorrow in her yearning eyes, and awful purpose on her brow. She says: Turn now, oh preacher, from all lighter themes, take the trumpet of God in your hand, and blow a blast that will startle from their apathy all these sleepers in the battle of life. Let the call go out: "Awake, arise, death is at your very door, the judgment is on your very track. 'Repent ye, for the Kingdom of God is at hand.'"

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Letters to the Editor

THE SWEDISH CLERGY

To the Editor of *The Living Church*:

"The Swedish Movement" in Minnesota has been so much and so often exploited, for special ends, by certain men among us, that the Swedish clergy are disposed to magnify their own importance. The Friday on which I made the five minutes' speech in the General Convention, on the Swedish Movement, was my last day in the Convention. I went from there to my lodging place sick, and I was ordered home next day by the physician whom I called in. As I was on the road from Sunday evening until Tuesday morning, I did not see, and have never yet seen, the Associated Press dispatch of which the Swedish clergy complain. I certainly was in no way responsible for its blunder about the "Swedish Archbishop," for the message I quoted, I distinctly stated to have come from the Rev. Dr. Svard, of Omaha, who held virtually, I said, the powers of an archbishop over the Swedish Lutherans in this country. Consecration aside, this, Dr. Svard does hold. My motive in imparting his message to the House of Deputies was to show how the great body of the Swedish ministers and people felt about our much exploited essay toward Christian Unity among the Swedes in Minnesota. Had that movement been characterized as a quite successful piece of proselytism, I should feel that it was a tactical mistake on our part, but I should not have to denounce it as a sham, when I heard it exploited in the Convention as a most significant movement toward the realization of Christian Unity, by the very men who never weary of talking of the Christian love and brotherhood that should exist among Christians, especially Protestant Christians. They parade the alleged fact that the Protestant Episcopal Church does not "seek to absorb other Christian bodies," but only to enter into fraternal relations with them, and to confer upon them the priceless gift of the episcopate.

If that be our object, why, then, do we carry a knife up our sleeve for the Roman Catholics of Brazil and Mexico, and for the Swedish Lutherans of Minnesota, to draw away proselytes from them, while we seem willing to let the colored men of the South relapse into barbarism, for aught we care, rather than enter upon our God-given work to win and save them, and the Southland, from the horrors of race warfare?

"God hates a coward," it has been said; but He hates sham a thousand times more. And all this exploiting of our Swedish proselyting, in order to justify the revolutionary attempt to put the Faith, if not the order, of this Church in the hands of any single bishop, is sham. That movement is not in the interest of Christian Unity on the terms of the Chicago Declaration, for it is an open, direct attempt at the "absorption" of a few hundred proselytes, at the

cost of angering and alienating the chiefest part of the Christian body from whom we have won them. And yet I know of no Christian body in this land more open to Christian approach by us than the Swedish Lutherans, had we tried to approach them with Christian sympathy and courtesy.

For while, like a multitude of Anglicans of the 18th century, they come to this country with very little real love for episcopacy as a divine order, yet they have no long established or inherited prejudice against it, and the lack of love they have for it is chiefly due to the Erastian deadness that has come over it, because of its State connection and sloth. But there is a large minority of the Swedish ministers and people, especially of the former, who are only biding their time to restore the episcopate as it exists in Sweden. We were in a position to foster that tendency by courtesy and sympathy here, and by negotiation with the national Church of Sweden. If we have not lost, we are in very great danger of losing, our opportunity by a hasty, inconsiderate proselytism whose compelling motive on the part of the proselytes themselves, is a worldly, rather than a religious, one, in my judgment.

With regard to the Swedish clergy of Minnesota: Shortly after my return to Omaha, I received a letter from the Rev. Mr. Forsberg asking me, as he writes, for a copy of the Archbishop's letter of which I was said to have spoken in the General Convention. I replied at length, telling him, in substance, what I did say, and whom I quoted. After some time, I received another letter from him, telling me that the Swedish clergy of Minnesota had held a meeting, and had considered my letter to him unsatisfactory, and that unless I wrote a letter that was satisfactory to them to the Church papers, they would be obliged to take the matter up themselves. He would wait, he said, three weeks for my letter to appear.

As I never wrote to the Swedish clergy of Minnesota, to satisfy them, and did not know, and did not care "a continental" for them in that character, I wrote Mr. Forsberg that there was no need of his waiting three weeks for me to write a letter to the Church press that would be satisfactory to the Swedish clergy of Minnesota, as I had not the slightest intention of beginning such a discussion with them, even if I knew what they required of me, which I certainly did not. Nothing had appeared from me in the Church press against the Swedish clergy of Minnesota, and I was under no moral obligation to them, or to any one, to unsay what I had not said. Like the three tailors of Tooley street, the three Swedish clergy of Minnesota seem disposed to magnify their own importance in the Church.

JOHN WILLIAMS.

Omaha, Dec. 2d.

"AMERICAN PROTESTANTISM"

To the Editor of *The Living Church*:

The appeal of the Bishop of Washington for money to pay off the mortgage of \$145,000 on the land where the cathedral of SS. Peter and Paul is to stand, will, I trust, be generously responded to by the wealthy Churchmen throughout the country. This edifice should be, in my humble opinion, second to no other cathedral in Christendom. At the same time, I fail to see just what the good bishop is driving at when he prophesies that it "will undoubtedly become in the capital of the country the representative cathedral of American Protestantism." Surely he would not attempt a second "Tower of Babel"! And yet if "American Protestantism" is not a babel of jangling voices, the like of which the ear of man has never heard, I should be glad to know wherein lies its sweet unity in doctrine, discipline, or worship.

He speaks of "our Church" as being "the only Protestant body which can use such a cathedral church." This sounds very different from the expression used by the House of Bishops in their late Pastoral, in which they say, in no uncertain voice, that "our Church is Catholic and free; free because she is Catholic, and Catholic because she is free." How can our Church be a "Protestant body," which means nothing if it

does not signify an organization founded in opposition to the Mystical Body of Christ, and at the same time "Catholic and free," which means nothing if it does not mean a branch of the One Holy, Catholic, and Apostolic Church, free from isms? Such expressions as those used by the Bishop of Washington in this most worthy appeal, are, in my mind at least, unfortunate, and create confusion in many minds.

Advent, 1898.

H. H. B.

A MISSION HANDBOOK

To the Editor of *The Living Church*:

I am engaged in compiling a Complete Handbook for Parochial Missions in the United States, which, among other things, will embrace a collection of fifty hymns specially for use during seasons of refreshment and extraordinary grace. I know there must be many hymns and hymn tunes locked away by our Church hymn writers and composers which would suit my collection. May I, through your columns, invite my brethren thus described to send me a portion of their treasures or prepare special contributions for the forthcoming publication? A mission hymn and a mission tune is *sui generis*, and to write such requires the greatest care and good judgment.

FREDERIC E. J. LLOYD, Mus. Doc.

St. Peter's Rectory, Gallipolis, Ohio.

FRIDAY DANCES

To the Editor of *The Living Church*:

Herewith I enclose a ticket for an entertainment and dance given by the Girls' Friendly Society of —, on Friday, Nov. 18th. I was unable to attend, for the reason that I belong to a small mission, from whence a very pressing, even pleading, invitation is issued by the priest in charge for all to attend litany service on Friday evenings. These services are well attended by young people, most of whom would enjoy an entertainment and dance. But our pastor has instructed us that as an act of obedience to the Church we must abstain from amusements on Fridays. May I ask if the Girls' Friendly Society is a privileged body exempted by dispensation from Church discipline? LAYMAN.

THE NEBRASKA RESOLUTION

To the Editor of *The Living Church*:

Apprehension has been created in the minds of some Churchmen because of the action of some of the clergy of the diocese of Nebraska in practically protesting against the election of Dr. Morrison to the episcopate in Iowa. This protest ought not to have the slightest weight, for the reason that the methods objected to were, so far as they existed, well under way before the name of Dr. Morrison was under consideration indeed, when it was supposed he would not accept the office; and furthermore, were methods adopted, not for the election of any one, but for the defeat of a certain candidate. Dr. Morrison's fitness for the office should be the only matter in question, unless the diocese of Iowa is to be made to suffer for the alleged indiscretion of two or three clergymen and laymen.

WM. C. DEWITT.

A CORRECTION

To the Editor of *The Living Church*:

Through a mistake to be chargeable to no one outside of this office, the number of communicants in the diocese of Southern Ohio in this year of grace should be 9,687, instead of 8,406, as reported in the Journal. This is a gain of 5 per cent. instead of a loss of 3 per cent. Please do me the favor to set us right.

JOHN H. ELY,
Secy. Diocese of S. Ohio.

A QUOTATION

To the Editor of *The Living Church*:

In an account of the Convention of the Daughters of the King at New Haven (in your paper), I see Miss Camp in her address quotes, as from Bishop Brooks, the words: "Prayer is not overcoming God's reluctance, but a laying hold of His highest willingness." I find, in an old book in which I copied favorite quotations,

thirty-five years ago, these words copied, and attributed to Archbishop Trench. M. W. M.

THE CHURCH IVY

To the Editor of The Living Church:

The beautiful lines of Mrs. Sigourney written in 1835 on the "Old Tower at Jamestown," suggest some verses published thirty years ago, and now made appropriate to the recent historic visit of the General Convention.

GEO. A. LEAKIN.

Lake Roland, Md.

A MISTAKE CORRECTED

To the Editor of The Living Church:

Permit me to call to your attention an error in a late issue in the account of the laying of the corner-stone of St. Mark's church, Lewistown, Pa., the Rev. F. T. Eastment, rector, in which another name was substituted for mine as the architect.

HENRY M. CONGDON,
Architect.

Hymn for Advent

BY THE REV. FREDERIC E. J. LLOYD, MUS. DOC.

"Repent ye! Repent ye!"
It is the Baptist's cry,
In solemn voice announcing
"The kingdom draweth nigh."
The King Himself approaches,
With meek and lowly mien—
Desire of all the nations,
The Christ, the Nazarene.
"Repent ye! Repent ye!"
The kingdom draweth nigh."
Forerunner blest, we hear thee,
Oh, may we heed thy cry.
"Repent ye! Repent ye!"
Through earth's domain it rings;
"Come forth, come forth, poor sinners,
To meet the King of kings.
He comes with purpose gracious,
To share your heavy load,
To give you peace and gladness,
To lead you home to God."
"Repent ye! Repent ye!"
The kingdom, draweth nigh."
Forerunner blest, we hear thee,
Oh, may we heed thy cry.
We meet Thee, we greet Thee,
And praise Thy Holy Name,
Redeemer kind, most loving Lord,
From age to age the same.
Receive Thy sheep returning
From sin and shame to Thee,
And grant us, ever, Jesu,
Thy faithful flock to be.
Have mercy, have mercy!
O Saviour King, thrice blest;
Receive, forgive, O Jesu,
And in Thy love grant rest.

Amen.

Personal Mention

The Rev. Sidney Beckwith is in temporary charge of Trinity church, Grand Rapids, diocese of Western Michigan.

The Rev. Leverett Bradley, with Mrs. Bradley, has left Paris for the south of France.

The Rev. Chas. W. Boyleston has resigned the charge of Grace church, Long Hill, and Trinity church, Nichols, terminating a rectorate of nearly 14 years, to accept a call to the rectorate of St. Paul's church, Riverside, Conn. He enters upon his new duties on the feast of the Circumcision, Jan. 1st, 1899. Please address accordingly.

The Rev. Thos. H. Cuthbert has been transferred by the Bishop of Milwaukee to the diocese of Western Michigan, and is now settled at Elk Rapids, Mich., in charge of St. Paul's church.

The Rev. A. Corbett has accepted the care of St. Mark's church, Marine City, Mich.

The Rev. W. W. Corbyn should be addressed at East Plymouth, Ashtabula Co., Ohio.

The Rev. Wm. T. Fitch, at the beginning of the new year, will become associate rector of St. Bartholomew's church, Bedford ave. and Pacific st., Brooklyn, borough New York, of which church the Rev. Turner B. Oliver is rector.

The Rev. A. H. Grant, Jr., has accepted the rectorship of St. Peter's church, Bainbridge, N. Y.

The Rev. Ernest W. Hunt has resigned the rectorship of Christ church, Owosso, Mich. in order to accept St. Paul's church, Lansing, in the same State.

The Rev. Wm Augustus Holbrook has returned from a visit to Canada.

The Rev. H. P. Hobson, of Christ church, Marlborough, N. Y., has accepted the rectorship of St. Luke's church, Matteawan, N. Y., and will enter upon his duties Jan. 1st, 1899.

The Rev. Francis Lippitt has entered upon the curacy of St. Andrew's church, Rochester, diocese of Western New York.

The Rev. J. J. Lanier has accepted the charge of Christ church, Harrisburg, Augusta, Ga.

The Rev. P. S. Mesny is temporarily assisting in the church of the Holy Spirit, Nice, France.

The Rev. W. W. Mix has resigned the rectorship of St. Timothy's church, Reed st., Philadelphia, and removed to Brooklyn, N. Y.

The Rev. L. P. McDonald, D.D., has accepted the rectorship of St. Mark's church, Toledo, Ohio, and will assume charge Dec. 16th. Address accordingly.

The Rev. Robert G. Osborn, of New Haven, Conn., has accepted the charge of St. Joseph's church, Antigo, Wis.

The Rev. Gerrit E. Peters has accepted the charge of St. Paul's church, Greenfield, in the suburbs of Detroit, Mich.

The Rev. W. A. Rimer has accepted a call to Trinity parish, Nevada City, Cal., after three and a half years' service at Benson, Minn.

The address of the Rev. Joseph Reynolds, Jr., is 338 Alexander Ave., New York.

The Rev. G. P. Sommerville has accepted the rectorship of St. John's, Corsicana, Texas, and entered upon his charge.

The Rev. C. E. Spalding has left Philadelphia for Los Angeles.

The Rev. C. R. Stearns has taken charge of St. Paul's church, Greenville, Mich.

The Rev. J. E. Walton has accepted the rectorship of Trinity church, Marshall, Mich.

The Rev. Chas. T. Wright has accepted the rectorship of St. Paul's church, Albany, Ga.

The Rev. A. C. Wilson has accepted the rectorship of St. Mark's church, diocese of Albany.

The Rev. W. H. Wotton has accepted work in St. Paul's parish, Los Angeles Cal., of which Bishop Johnson is rector, and entered on his duties on the 2d Sunday in Advent. Address him at St. Paul's Guild House, Los Angeles.

Official

THE Bishop of Fond du Lac has resigned his membership in the Board of Trustees of Nashotah House.

MR. J. B. PERRY who was for a number of years a member of the Executive Committee of Nashotah House, has sent in his resignation.

THE 26th anniversary of the Church Mission to Deaf Mutes will be held in St. Thomas' church, New York city, on the Fourth Sunday in Advent, Dec. 18th, at 4 P.M.

MASSACHUSETTS' STANDING COMMITTEE

At a meeting of the Standing Committee held today, Messrs. Richard Edmund Armstrong and Allen Jacobs were recommended to the Bishop as candidates for the holy ministry. The application of Mr. Alexander Hamilton Backus was received, asking recommendation to the Bishop as candidate for Holy Orders, and was laid over for one month, according to the rules.

A. ST. JOHN CHAMBRE,
Secretary.

Dec. 6, 1898.

CAUTION

Will you kindly allow me to state, through the columns of your paper, for the benefit of any of our clergy or laity whom it may chance to concern, that a Mr., or Rev., Washington Hether who professes to be acting as agent for the sale of the books of my father, the Rev. Richard Newton, D. D., is an impostor? I learn through one of our clergy that he is representing himself as authorized to agency the books for the benefit of Dr. Newton's widow. Were my dear mother living, her sons would care for her. She, however, has passed away to the better life. Any pretences, therefore, made by this party are manifestly and grossly fraudulent.

R. HEBER NEWTON.

Ordinations

On the 23d Sunday after Trinity, in St. Paul's church, Manhattan, Kan., the Rev. Will Pence James, B. A., was advanced to the priesthood by Bishop Millsbaugh. After the sermon, on "The duties of the priest," by the Very Rev. John W. Sykes, the candidate was presented by a former rector of the parish, the Rev. J. H. Lee. Besides the parish congregation, a large number were present from his mission, St. George. Music was rendered by a large vested choir of men and women.

On Tuesday, Dec. 6th, 1898, in St. Paul's cathedral, Marquette, Bishop Mott Williams ordained to the diaconate, Mr. William Poyscor, formerly a Congregational minister, and Mr. Arthur H. Brook. The Rev. James Augustus Boynton was advanced to the priesthood at the same time. The Ven. Archdeacon Robinson and the Rev. Messrs. Robert Wood and John W. McCleary, were the presbyters present and assisting. The Rev. Mr. Poyscor has charge of Ascension church, Ontonagon, the Rev. Mr. Brook, of St. Andrew's, Grand Marais, and the Rev. Mr. Boynton, of St. Stephen's, Escanaba.

Died

BRONSON.—Entered into rest, at Warrentown, N. C., on Saturday morning, Oct. 29, 1898, Alice Brehon Somerville, wife of the Rev. Benjamin S. Bronson, in the 54th year of her age.

CAMP.—Nov. 10th, 1898, at the residence of his son, 1239 H. st., N. E., Washington, D.C., the Rev. Dr. N. rman W. Camp.

EDDY.—Entered into rest, Dec. 3rd, 1898, Julia Hcbart, wife of the Rev. Clayton Eddy, and daughter of the late Henry C. Hobart.

"Let light perpetual shine upon her."

FULTON.—In Zanesville, Ohio, on Friday, Dec. 2, 1898, Howard Cole Fulton, only son of Robert and Margaret Matthews Fulton, aged 32 years.

"In the comfort of a reasonable, religious, and holy hope."

Loring.—Died on Dec. 1st, at his residence, 39 Liberty Ave., New Rochelle, N. Y., the Rev. Henry H. Loring.

MCCANDLESS.—Entered into life eternal, on Thursday afternoon, Nov. 10th, John McCandless, of Allegheny, Pa., aged 85 years.

"He was a good man and full of the Holy Ghost."

PLATT.—Entered into rest, at her home, Petersburg, Va., on Saturday, Nov. 26, 1898, Indiana Meade Platt, wife of the Rev. Wm. H. Platt, D.D., and daughter of the late Hon. Richard Kidder Meade, of Virginia.

"Blessed are the pure in heart."

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.)

Upon application the following reports submitted to the Board of Missions at Washington may be had: The Triennial Report of the Board of Managers (single copies), the Report on Domestic Missions with reports from the Missionary and Diocesan Bishops receiving appropriations from the society and the Report of the Commission on work among the Colored People appended, and the Report on Foreign Missions, including the reports of the several Foreign Missionary Bishops and the Bishop of Haiti. The Domestic and Foreign Reports may be had for distribution. Address Secretary, 281 Fourth avenue, New York.

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.

AID FOR THE COLORED WORK

East Tennessee is without colored missions, our commission grant being appropriated in Central and West Tennessee. Chattanooga, with its 12,000 negroes, and Knoxville, with about 6,000, should have missions at once; but help must come from other sources than the Colored Commission.

I am now living in proximity to both these large cities, and wish to start work in Chattanooga, for which I ask \$500 a year for three years. An experienced colored priest whom I have known for some years, wishes to come here for both mission and school work; and other reasons combine to make this a favorable opportunity for undertaking this important work for Christ and the Church.

ROBERT C. CASWALL,
Archdeacon of Tennessee for colored work.

Harrison, Tenn., Dec. 6th, 1898.

Church and Parish

WANTED.—In a growing town or city, the East preferred, a parish that will co-operate in doing solid work. Young priest, married. Best references. SOLID, care LIVING CHURCH.

EUCCHARISTIC WAFERS, priests' wafers, one cent; people's wafers, twenty cents a hundred; plain sheets, two cents. MISS A. G. BLOOMER, 229 Railroad ave., Mt. Vernon, New York.

The Editor's Table

Kalendar, December, 1898

4. 2nd Sunday in Advent.	Violet.
11. 3d Sunday in Advent.	Violet.
14. EMBER DAY.	Violet.
16. EMBER DAY.	Violet.
17. EMBER DAY.	Violet.
18. 4th Sunday in Advent.	Violet.
21. ST THOMAS, Apostle.	Red.
25. CHRISTMAS DAY.	White.
26. ST. STEPHEN, Martyr.	Red.
27. ST. JOHN, Evangelist.	White.
28. The Innocents.	Violet.

St. Andrew

BY THE REV. J. BAPTISTE BLANCHET, D.D.

Hark! 'Tis the Saviour's call
That to St. Andrew came,
To follow Christ, forsaking all,
For His most holy Name.

First where the Saviour trod,
He heard the Lord's command,
First to behold the Lamb of God,
Of that most noble band.

Soon was his brother sought
In ancient Galilee,
Soon to the Lord was Simon brought,
The Saviour's face to see.

Shall we not seek and lead
Our brothers to the fold?
With prayer and willing service plead
As Andrew did of old?

Strong in the Lord we stand
A noble Brotherhood,
Strong to go forth at His command,
Sealed with His precious Blood.

White is the Gospel field,
The laborers,—how few!
To faith and zeal such harvest yield,
With loyal hearts and true.—*Amen.*

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St. Thomas the Apostle

THE New Testament tells us little of St. Thomas, and yet from his four recorded sayings we have a very clear conception of his character. When, after the death of Lazarus, Jesus made known His purpose of going to Bethany, Thomas said at once: "Let us also go that we may die with Him." He expected the worst, but his love was equal to the severest test. If his Master was to die, Thomas was ready to die with Him. His prosaic, despondent spirit was no less strikingly made manifest when, later, Jesus said: "I go to prepare a place for you; whither I go ye know and the way ye know." Thomas promptly answered: "Lord we know not whither Thou goest, and how can we know the way." These are the two recorded sayings of the Apostle, just before the crucifixion. His other two recorded sayings were made just after the Resurrection, and were no less characteristic. His hopes were all buried in the sepulchre. He went apart by himself to brood over his sorrow, and so it came that Thomas still walked in the doubt and darkness of his despair when his fellow-disciples lived in the light of their Risen Lord. "Thomas, one of the twelve, called Didymus, was not with them when Jesus came." He was "one of the twelve," that is, one especially chosen to be a witness of Christ and of His Resurrection, and yet he "was not with them when Jesus came." He should have been with them, but he was not. He had separated himself from them and their hopes, and for a time from their blessing. He was not with them when Jesus came and stood in the midst and saith unto them, "Peace be unto you." Their sorrow was turned into joy, and they wanted Thomas to be a sharer in their joy. "The other disciples, there-

fore, said unto him, we have seen the Lord." But Thomas would not be comforted. "He saith unto them, except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." And so for eight days he did not believe; for eight days he walked in darkness while his fellow-disciples and the faithful women were rejoicing in knowledge of the fact that their Lord had indeed risen from the dead. At the end of these eight days the disciples were once more together, and Thomas with them, when again their Lord appeared among them as before, saying: "Peace be unto you," and allowing to Thomas that test without which he had said he would not believe. Thomas saw and believed. He needed no further proof. He exclaimed: "My Lord and my God!"

These several sayings of the Apostle clearly indicate what manner of man he was. He was a true-hearted soul, brave, honest, affectionate, faithful, and yet naturally of a despondent turn, not looking for the best but for the worst; and yet when once the Risen Lord, condescending to his weakness, showed him His hands and His side, Thomas breaks forth into the noblest confession of Christ that man had up to that moment ever made. He exclaimed: "My Lord and my God." No other Apostle had so distinctly called Jesus GOD, and that Jesus allowed this is evidence enough that the confession of Thomas was a true and rightful confession. Had it been otherwise, we may be sure that the Lord would have corrected and disclaimed such distinctively Divine honor. We see then why St. Augustine claims that, after all, the doubtfulness of Thomas was overruled to the good of the Church: *Dubitatio Thomæ confirmatio Ecclesiae.*

Still, is there not a sort of implied censure in the statement that "Thomas, one of the twelve, was not with them when Jesus came?" He should have been. To have been with them would have been in the way of helpfulness, comfort, and blessing. Because he "was not with them when Jesus came" he missed comfort and blessing that might have been his at the first instead of at the last. There is a lesson for us here. In such a world as this we are often tempted to be selfish even in trying to serve God. When as is so often the case, offences abound and discouragements are many, the temptation is strong to go apart by ourselves, and even think we can serve God the better in being by ourselves. But the teaching of Christ and the whole spirit of the Gospel is against it. Our Blessed Lord insists over and over that in the service of our fellowmen He is served. He identifies Himself with the race, and says that now, and at the last, the test will be, "Inasmuch as ye did it unto the least of these My brethren ye did it unto Me," and the ground of rejection will be, "Inasmuch as ye did it not." His holy arms shield even the least and the lowliest, and He assures us that even in the dreadful Day of Judgment He will account the service of them the service of Himself. S.

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THE Congregationalist took an ingenious way of finding out the religious predilections of the daily papers of Boston, by measuring the number of editorial inches referring to recent religious conventions in that city. The Congregational convention only received fourteen inches in *The Herald*,

the other dailies contributing nothing. *The Traveler* only gave the Episcopal convention an inch and a half; *The Journal*, 2½; *The Globe*, 3½; while *The Transcript* gave 4½ inches. *The Transcript* gave the Unitarians 40½, while all the other papers put together only gave 2½. The Methodists were given more space than all the rest put together—but their convention sat longer and made more newspaper points. On the whole, the Boston papers do not find religion a topic for "profitable" meditation.—*The Interior*

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IN regard to the strange and unreasonable riots in Belfast over the supposed Ritualism of one of the churches, *The Scottish Guardian* says it can easily be foreseen that there will be an increased use of ritual in the Church of Ireland if the present persecution of the rector of St. Clement's, Belfast, goes on, and he has the courage to stand at his post. The amount of "ritualistic" decoration which has made him the object of attack is far surpassed by nearly every Presbyterian church in the towns of Scotland. There can be no such thing, we suppose, as Ritualism in the Irish Church, in the sense of the revival of the ancient ornaments or ceremonial. Everything of the kind is excluded as far as possible by the canons. But the slightest approach to even the lowest level of decent reverence seems to excite the ire of the Orange mob. The Bishop of Down and Connor, in whose diocese Belfast is situated, took up the subject in his address to his diocesan synod. He said the Church of Christ must be wide enough to embrace differences of mind so long as they did not touch the fundamentals of the Faith; that if the views of the Puritan party were carried out, public worship would be reduced to the lowest and barest class of public ceremonial that they could have. They must remember that in the Church of Christ there were people of culture and education, and that the great movement which had taken place in the last fifty years in the promotion of æsthetic feeling, in the knowledge of art, which had beautified their homes and public buildings, should not be excluded from the church either. God had made the world very beautiful, and had implanted in their hearts the love of beauty, and while they beautified everything else, was their church to be as bare as possible of anything that might adorn or beautify, or meet the tastes of persons of culture? If so, they would be doing a great wrong to the public worship of Almighty God. The Bishop characterized the recent proceedings as the most scandalous he ever heard of. "It was preposterous to suppose that a crowd of people of various denominations, and no denomination, indulging in all manner of blasphemy and scurrility, were the people to maintain purity of public worship."

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OUR readers who admire Mr. Gladstone as an earnest Christian and a sincere lover of the Church, will sympathize with the feeling of *The Irish Ecclesiastical Gazette* upon hearing that a pronounced unbeliever, however competent in other respects, has been selected to write his biography. That paper remarks:

We have observed with considerable surprise that all the newspapers hail with unanimous acclamation the announcement that the authorized Life of the late Mr. Gladstone is to be written by Mr. John Morley. Nobody will dispute for a moment Mr. Morley's literary ability or the ample opportunities which he has enjoyed

for studying the political career of his great leader. But since the chief distinction of Mr. Gladstone's character consisted in the fact that he was a Christian first and a statesman afterwards, can we imagine that Mr. Morley will be able to write either with understanding or with sympathy of Mr. Gladstone's long and loving connection with the Church of England? And if this phase in the dead leader's character be omitted, the new biography will be something very like "Hamlet" without the Royal Dane.

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THE following telling sentences are from a paper read by a layman before the Huron deanery:

Tennyson speaks about the fierce light that beats about the throne. Let clergymen remember that a fiercer light, if possible, beats upon their daily life. They are watched on all sides—not a word is spoken, not a deed done, nor are words unspoken or deeds undone, but they are severely, harshly criticised. It was our Lord who, speaking of some, said: "By their fruits ye shall know them." I know of no text that the enemies of God have more glibly at their finger ends than this. No matter what the devotion, the lore, the preaching ability, the talent for administering generally the affairs of the parish, the self-denial shown at the bedside of sick and suffering, let the clergyman do wrong, and instantly the whole is swept away by the fearful denunciation, "By their fruits." "He does not practice what he preaches" is in every one's mouth, and the good result that should accrue is lost.

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Five Talks in a Minute

BY THE REV. DR. MOCKE

The Rev. Mr. Poor had been in the ministry a decade. It had seemed a score of years since that morning in June when the bishop had increased his own authority over Mr. Poor by the words: "Take thou authority to execute the office of a deacon." Mr. Poor had frequently wished that he might execute either his office or some of his parishioners; but he had refrained from doing any executing, deeming self-preservation a first law of nature, and the bishop and vestry apparently stood ready to execute him at any time.

He had saved two parishes from ruin; in the first instance, the bishop took unto himself most of the credit, while in the second instance Mr. Poor's successor advertised himself as having accomplished all that had been done, without mentioning Mr. Poor. Here were two incentives to make poor Mr. Poor a wanderer over the face of many dioceses—and others were not lacking.

Yet Mr. Poor continued to work, without encouragement from anybody, and showed a sublime courage, and as Confirmations increased in his parish, the church members spoke well of Mr. Poor and proceeded to cut down their subscriptions to his salary, in order that the newly made communicants might have an opportunity to subscribe thereto without increasing it. It was a settled policy in Blankville that they should pay their rector only so much, no matter how prosperous the parish became. But Mr. Poor made his parish grow, and we must not blame him overmuch if occasionally he admired the emphasis placed upon the importance of presbyters among our Presbyterian brethren.

It frequently happened that Mr. Poor found it difficult to make ends meet—almost an impossibility sometimes to make one pair of trousers last until he could buy, and

pay for, a new pair. At such times his parishioners would remark upon how well the Rev. Mr. X (who had inherited money) always dressed.

Mr. Poor did not take vacations—he could not afford to—so he stayed in his parish during the heated term, very much against the people's wishes, who asserted that the congregation needed a rest even if the rector didn't.

There had been times when Mr. Poor wished that as a "dark horse" he might be elected bishop himself—or that a kind Providence, acting through the House of Bishops, might choose him as a missionary bishop—for he had given up getting such a parish as he had dreamed of in earlier life. He realized that there were so many who deserved good parishes, that without a "pull" he need not expect to get one. He could get on very well, however, where he was, by yielding to the bishop when with him, and to the vestry when with them.

Mr. Poor had come to realize that only as a bishop or as a layman has a man a good right to assert his convictions. Mr. Poor had convictions, but they were not likely to get away from him. He was putting them at compound interest to be used, providing he should ever be made an apostle indeed. For Mr. Poor had become convinced that there was but one divine order of the ministry, the episcopate, and but one order of the laity, who were a royal priesthood, a peculiar people. And as he meditated upon the anniversary of his entrance into the ministry, he asked himself the question: "Did I take authority? If so, where did I take it to, and where did I leave it?"

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English Church Papers on the Archbishop's Charge

REFERRING to the Archbishop of Canterbury's charge, *The Guardian* says:

There are some points in this remarkable charge to which it may be needful to return at some other time. For the present, we will only say that in frankness, in courage, in recognition of the wide comprehensiveness of the Church of which he is the chief pastor, no such utterance has come from Canterbury for at least two centuries.

Upon the same subject, *The Church Review* says:

His Grace has given us a charge in which we reckon as gains the declaration of the Real Presence, as opposed in Zwinglian error; a recognition of prayers for the dead and sacramental confession; a claim that the Church, not the State, enforces conformity upon the priesthood in their ministrations; and a recognition of the principle of canonical obedience. On the other hand, there are the permission to teach Consubstantiation, which perhaps one or two people in the Church of England believe; the denial of invocation of saints; a pandering to Privy Council law in the ceremonial of the Church; and a claim to let the bishops enforce that law upon their clergy. The gains are important, the losses trifling.

The Church Times says:

In his pronouncement at Canterbury, his Grace has attempted that impossible feat, to please everybody. His Grace, we fancy, will have succeeded in pleasing nobody. Low Churchmen will learn with displeasure that such language as that employed by the late Mr. Bennett, of Frome, is admissible. High Churchmen will feel as little satisfaction at being charged with accepting the Lutheran definition of the mode of the Real Presence, * * * To ourselves, one of the most disappointing features of

his Grace's charge is his adherence to that antiquated and discredited view that the Supreme Court of Appeal in matters ecclesiastical is the Privy Council. In the particular connection in which he affirmed it, it might serve to silence his Erastian critics; but it is otherwise deplorable, as it hopelessly weakens the claims of the bishops upon the obedience of their clergy.

The Record says:

The Archbishop of Canterbury's charge has furnished its sensation. It is already said to vindicate the right of the extreme party to teach their views of the Lord's Supper as views permissible within the Church of England. Whatever may be adduced from other parts of the charge, the Archbishop's statement of Monday has enabled this claim to be made. And his view is put forward in the interests, he tells us, of peace. Instead of peace, he has brought a sword; instead of quenching the flames of one controversy, he has lit another bonfire. We are perceptibly nearer Disestablishment and disruption than we were when the Dean of Canterbury answered *Adsum* to his name on Monday.

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Book Reviews and Notices

Bishop Walsham How. A Memoir by Frederick Douglas How, with portrait. New York: E. P. Dutton & Co.

The name of many a great Englishman and Churchman becomes familiar to us on the title pages of helpful books which come to cheer, enlighten, and comfort us. Among such names that of William Walsham How stands forth pre-eminently. His busy and useful life came to an end last year, and in this memoir written by his son we have the man set before us in all his charming attributes: as a lovely child, as an earnest, spiritual, and studious boy, as a student at Oxford, as a faithful priest in his arduous parochial work, building up the waste places and making good the neglects of many generations; as called to honor after honor in the Church, until he enters on his historic work as suffragan bishop in the piteously congested districts of East London. From there, where he won his way into the very hearts of the people, he was translated to the see of Wakefield; in all relations and in all places showing himself a kindly, earnest man, with a soul ever open to whatsoever things were honest, pure, beautiful, and true.

This memoir of him abounds in touches and hints showing what manner of man he was. His own loving and sensitive nature stands out in his recital of the sensation he made when he traveled about in the streets and on the trams of East London, in full episcopal habit of shovel hat, apron, and gaiters. "At first his episcopal dress caused much amusement and many queries as to what he might be, but after a time he was pleased to hear it said, 'That's a bishop.' Then there came the time when he was still better pleased to hear, 'That's the Bishop,' and he would often tell of his delight when at last the familiar phrase became, 'That's our Bishop.'" The latter expression was the result of the Bishop's work. The principles upon which that work was carried on were laid down by him in these stirring words: "The object of the Church in East London is to secure the welfare of the spirit, the soul, and the body of every man, woman, and child of the East London district, in this world and in the next." "The methods of Church work in East London, as we now understand them, may be thus described: We will always maintain in the first place, and upon a divine level of their own, the Gospel and the Sacraments of Jesus Christ, beginning, continuing, and ending all work in Him. As loyal and practical members of a Church which must preach a present salvation, we will reject no opportunity of developing social, educational, and recreational agencies for the good of the people; we will fear no experiment which is justified by Church order and common-sense; and we will always work, not on the chance that 'something may be saved,' but in the principle that 'nothing be lost.' We may be sure that

the man who could put forth such a manifesto as that would have large views on all subjects. The memoir shows him loyal and true to the Church of England, Catholic in the best sense of the word, knowing that to be truly Catholic the Church of England had to protest for truth.

It would occupy too much space to trace out the Bishop's mind on all the vexing questions of the day. It is shown in the memoir in all its honest clearness, and it will well repay careful study. It seems to us the expression of all that is most practicable in the English Church, and within its limits. The Bishop could be no party man in a narrow sense, or even in any sense. He thus expresses himself in what was an epoch-making speech at the Church Congress of Wolverhampton, in 1867: "I protest," he says, "against the exclusive assumption of Catholicity by one party; against being supposed unfaithful, and twitted as uncatholic, because I will neither utter nor enact the shibboleth of any party. My Lord, we love the name 'Catholic,' and we refuse to narrow it to a party watchword. We have long said to Rome, 'You shall not have exclusive possession of this title;' we now say the same to others. We love the doctrine of the Church as we love nothing else, believing it to be 'the truth as in Jesus;' we refuse to narrow it to mean Church doctrine as set forth in one particular development and in one peculiar phraseology. We desire to treat candidly, and in a spirit of brotherly love, those with whom we find ourselves unable to agree in many things. And we desire to remain, what we hope we are now, plain, faithful, honest members of our ancient and purified, and therefore dearly beloved, Church of England."

As an indication of the Bishop's largeness of heart and comprehensiveness, we give a sonnet by him, which will also show him as having among many other qualities, that of a true poet. The sonnet in question speaks of the Rev. C. F. Lowder, late vicar of St. Peter's, London Docks.

"Like some tall rock that cleaves the headlong might
Of turgid waves in full flood onward borne,
So stood he, fronting all the rage and scorn,
And calmly waiting the unequal fight.
He fashioned his ideal—stately rite,
High ceremonial, shadowing mystic lore;
The Cross on high before the world he bore,
Yet lived to serve the lowliest day and night.
He could not take offence; men held him cold;
Yet was his heart not cold, but strongly just,
And full of Christ-like love for young and old.
They knew at last, and tardy homage gave;
They crowned him with a people's crown of trust,
And strong men sobbed in thousands at his grave."

We would fain cull from the memoir gems of anecdote, indications of scientific attainments, hints as to parish work most valuable, and many other matters. Those who read this memoir will value yet more highly the various works by him which have been for years the handbooks of thousands, and will have the further pleasure of entering into his life so well set forth in this present volume.

Rex Regum. A Painter's Study of the Likeness of Christ from the Time of the Apostles to the Present Day. By Sir Wyke Bayliss, F. S. A., President of the Royal Society of British Artists. London: Geo. Bell & Sons; Chicago: A. C. McClurg & Co. Ornamental cover, heavy calendered paper. Pp. 192. Price, \$2.

"Rex Regum" will be a well-noted book of the season, and especially so in general artistic and Church art circles. It is occupied with the profoundly interesting question of the authenticity of the commonly received Likeness of our Blessed Lord. In the unique method of his argument, Sir Wyke Bayliss discards all traditional stories of this or that supposed portrait. He searches out evidence much higher than that of any attestation of individual witnesses who may or may not speak the truth. The evidence he elects to proceed upon, then, is that solely afforded by the Likeness itself, traced to the knowledge of the contemporaries of the Holy Apostles, and even to the knowledge of the Apostles themselves, asking due observance of the fact that his subject is not the likenesses of Christ, but the Likeness of Christ; for although our knowledge of the Likeness is no doubt

reached through the likenesses, yet the two things are distinct, and must be clearly differentiated in the mind. The many likenesses we possess are links in the chain of evidence, but not one of them is the Likeness, any more than a single link is the chain. He therefore pursues the course of going back century by century, examining this Likeness of Christ and the source from which each school or Church or period received it, being careful not to over-multiply examples. For he thinks that to show that it existed before the time of the great painters is to show that the great painters did not invent it; and, similarly, to show that it existed in the Roman period is to show that it was not a creation of the mediæval Church. While to show finally that it existed in the time of the Apostles, and has never changed since then, is to show all that he in this argument undertakes or desires; for if it satisfied them it well may satisfy us.

Sir Wyke then divides his work into three parts. The first, Yesterday, deals with the Likeness in its ancient form and surroundings; and with the evidences of its authenticity. The second part, To-day, takes up the history of the Likeness after the interregnum of a thousand years, and shows what has been done with it by the great painters, including those of our time. The third part, Forever, is a brief *resumé* of the argument, and an aspiration that the face of the Lord Christ may never fade from our eyes as have faded the faces of the old gods. The work is enriched by fifty excellent illustrations, and "by permission" this tribute to the King of kings is dedicated to her Most Gracious Majesty, Victoria, Queen-Empress.

A Lover of Truth. By Eliza Orne White. Boston and New York: Houghton, Mifflin & Co. 1898. Price, \$1.25.

A sweet, well-told tale, the scene of which is laid in New England. It shows how truth and its grim pursuit may lead one into hard, selfish ways, and really make truth, or what we conceive to be truth, utterly unlovely. There is some pity in our heart, however, for Alan Nichols, when the heroine refuses him. Truth, in this world of mixed conditions must be ever accompanied by most loving love, else in an inconsiderate character it may become harsh, cold, and tyrannical. The book is well worth reading. The one fault in it, which, however, may be pardoned, is that the climax is too brief. It might have chapters to itself, but it is dispatched in a few pages, a passionate coda of a few bars.

Birds that Hunt and are Hunted. Life Histories of One Hundred and Seventy Birds of Prey, Game Birds, and Water Fowls, By Nellie Blanchan, With introduction by G. O. Shields (Coquina), and forty-eight colored plates. New York: Doubleday & McClure Company. Price, \$2.

We have seen nothing finer in the way of illustrating bird life than this work, upon which the publishers have lavished so much skill and expense. The author of "Bird Neighbors" has shown his love for the lesser birds, and now demonstrates his skill in the description of the sportsman's game and birds of prey. We wish the introduction by Mr. Shields, President of the League of American Sportsmen, could be published at large in all the papers in the country. He warns us that bird life is disappearing from the United States and Canada at an alarming rate. Several species have altogether become extinct, and others are approaching the danger line. Not only is this true of game birds, but of song birds and plumage birds, which are hunted from the Everglades to the Arctic Circle for the decoration of women's hats. He says: "The extent of this traffic is simply appalling. It seems incredible that any woman in this enlightened and refined age, when sentiment against cruelty to animals is strong in human nature, could be induced to wear an ornament that has cost the life of so beautiful a creature as an egret, a scarlet tanager, or a Baltimore oriole. What beauty can there be in so clumsy a head decoration as an owl or a gull? Yet we see women whose nature would revolt at the thought or the sight of cruelty to a horse or

a dog, wearing the wings, plumes, and heads, if not the entire carcasses of these birds. Not only is the life of the bird sacrificed, whose plumage is to be thus worn, but in thousands of instances the victim is the mother bird, and a brood of young is left to starve to death in consequence of her cruel taking off. Is it not time to check this ruthless destruction of bird life by the enactment and enforcement of proper laws?"

The author's work is the result of his friendly acquaintance with live birds, as distinguished from the technical study of the anatomy of dead ones. The color plates are marvels of beauty and accuracy, giving the most delicate tints and living attitudes, the drawings being on a large scale, from one-fourth to one-half life size.

The Cathedrals of England. First Series, by Frederick W. Farrar, Dean of Canterbury, and Others; pp. 351. Second Series, by W. C. E. Newbolt, D. D., Canon of St. Paul's, and Others; pp. 351. New York: Thos. Whittaker. Profusely Illustrated. For both volumes, royal octavo, in case, \$5.

It is possible the holiday season may produce some publisher's issue equal to this, but very unlikely that anything will appear going beyond it in either special literary value or abundance of pictorial riches. On the pages of these choice works the story of the great English minsters, cathedrals, and abbeys has been told briefly and simply, yet in such a manner as to include at least an outline of these three salient characteristics—the history, religion, and architecture of our Church forefathers. In the first volume, or series, the subject of Westminster Abbey is dealt with by Dean Farrar, and has twenty-six illustrations; Canterbury cathedral is taken by Canon Freemantle, with eight illustrations; Durham, by Canon Talbot, four; Wells, Mr. Periera, fourteen; Lincoln, Precentor Venables, four; Winchester, Canon Benham, eight; Gloucester, by its Dean, with seventeen illustrations. Turning to the second volume, St. Paul's cathedral we find presented by Canon Newbolt, the text work being accompanied by twelve illustrations; York Minster, by the Dean, with fourteen; Ely cathedral, Canon Dickson, ten; Norwich, the Dean, nine; St. Alban's Abbey, Canon Liddell, nine; Salisbury, the Dean, fifteen; Worcester, Canon T. Teignmouth Shore, seven; and last, Exeter cathedral, having eleven illustrations. The majority of these sketches are full-page, and of the best artistic merit, the finest known paper being used throughout the work, which every way will be found most satisfying to critical taste and judgment. No better Christmas gift than this could be offered to any clergyman in the American Church.

The Copper Princess. By Kirk Monroe. Illustrated by W. A. Rogers. New York and London: Harper & Bros. Price, \$1.25.

Mr. Monroe tells us a strong, and certainly a stirring, story of the Lake Superior mining country, with the swing and spirit made familiar to us in his former books. The tale is in itself excellent; it would be still stronger were the kindly intervention of a fairy godmother not quite so constantly in evidence in the affairs of the hero, and were his daily path not so thickly beset with seemingly bottomless pitfalls. It is harrowing to a degree that our really interesting hero must fight through every page, and that we must be left in suspense at the close of each chapter regarding the possibility of his being found alive in the next. The story is too good to need bolstering of this sort; however, the spirit of the times seems to demand action, and to love a hero who stands ever with ready weapon and compressed lips, so it may be that this fault is no fault at all. Mr. Roger's illustrations excellently supplement the text.

The Blind Man's World, and other stories. By Edward Bellamy, with a prefatory sketch by W. D. Howells. Boston and New York: Houghton, Mifflin and Co. 1898. Price, \$1.50.

There are fifteen brilliant sketches in this attractive volume, all showing an artistic quality of invention of rare merit. There is an inner tone in these stories which touches the mysterious springs of life. They are thoughtful, phil-

osophic, fantastic, and humorous, and set one thinking over many problems. One is irresistibly reminded of Hawthorne again and again. There is all his restrained and simple fullness, with that quiet, rich fancy which seems itself unmoved while it brings before us glimpses of a world unnoticed by us until the grave wizard of the pen reveals that which must be, even though hitherto we saw it not. One can see in these stories the genius of Bel-lamy, and can understand better the thoughtful soul from which was evolved that strange dream of "Looking Backward." If that novel propounded an impracticable ideal, it at least witnessed to a thoughtful, generous heart. The same loving spirit runs through all the fifteen sketches in this charming volume.

The Town Traveler. By George Gissing. New York: Frederick A. Stokes Company. Price, \$1.25.

The story reminds us very frequently of Dickens who, as Elbert Hubbard tells us, peopled his books with folks out of focus, and all of whose exhibits emphasized human eccentricities. Mr. Gissing tells us of the doings of a number of interesting, and certainly original, characters among the class of people of whom Dickens made himself the historian. While the book will hardly keep us out of bed late at night for its reading, it will serve very acceptably to fill a vacant hour. The humor under-running the narrative is the best element in the story.

Dawn on the Hills of T'ang, or Missions in China. By Harlan P. Beach. New York: Student Volunteer Movement.

Issued as a text book for mission studies on China, this book offers most valuable aid to intending Chinese missionaries. It deals with Chinese history, people, conditions, and prospects, in an interesting and instructive manner. In addition, it gives a full list of works by various writers on the Celestial Empire, and a most useful and comprehensive map, showing the location of various Christian missions. It is—so-called—undenominational, and therefore the more useful to all interested in Chinese missions.

The Story of Little Jane and Me. By M. E. Boston and New York: Houghton, Mifflin & Co. 1898. Price, \$1.50.

A charming recital of child life, having all the interest of "Alice in Wonderland," yet altogether relating to the actual experiences of "Jane and Me," and of things as they were in their little lives. Any "grown-up" opening the book, will read it through in one delicious draught, with many bubbles of laughter in the process. It will be just as popular with children. A delightful miniature of "Jane and Me" forms the frontispiece, and the same two little maidens, in white frocks, adorn the tasteful cover.

Christ in the Gospels and the Church. A manual of instruction for young children. Illustrated. By Mrs. C. H. Smith. New York: James Pott & Co.

Mrs. Smith has done so much for the little ones of the Church by her previous works, that we were convinced of the usefulness of this new book before reading it. We now commend it most highly. It consists of a story-lesson with questions, a verse, and a prayer, for each Sunday of the year. These are illustrated by simple blackboard drawings. In the hands of teachers of the grade above the infant classes, this book will prove most helpful. Church teaching and Church history are combined in a pleasant way.

The Battle of the Strong. A Romance of Two Kingdoms. By Gilbert Parker. Boston and New York: Houghton, Mifflin & Co. 1898. Price, \$1.50.

The story relates to the Channel Islands, those picturesque spots strewn on the English channel, close to the coast of France, yet ever loyal to Great Britain. The scene is laid in the island of Jersey, and is full of local color and careful delineation. We have invading Frenchmen, and adventures by sea and land, and romantic *amours*, with sadness enough to bring tears, and some happiness, also, at the end.

FIVE little books bound in green have come to our table, all bearing the name of Rose Porter

as author. One, entitled, "A Year of Blessing," is a daily text book, each text being followed by an appropriate quotation from some writer. The other four books are helpful meditations on religious topics put in the form of letters to a friend, and are entitled, "Open Windows," "Resting in His Love," "Looking towards Sunrise," and "In Quietness and Confidence." [Geo. W. Jacobs & Co., Philadelphia.]

"THE SAMBO BOOK," by Isaac Coale, Jr., illustrated by Katherine Gassaway, [Williams & Wilkins Company, Baltimore], is a unique and attractive story, illustrated with pen sketches, original in design and striking in execution. Sambo is a colored waif who is full of very funny and innocent mischief. The book is one to be enjoyed by old and young, and if one can catch the amusing dialect, it would be an excellent book for reading aloud during the holiday evenings. Price, \$1.

"THE PILGRIM'S PROGRESS," the greatest allegory of the world, and in some respects the most wonderful book in the English language, read by more children and grown people of past generations than any other book except the Bible, is now brought to the attention of neglectful readers of our own day, by the splendid edition which the Century Company has put forth, with illustrations by the Brothers Rhead. There are 120 designs, many of them full page, done in bold and striking style, with remarkable fidelity to the spirit of the book. Every page has a unique decorative border. There is great wealth of form and figure and artistic design in these borders. The type is antique, and harmonizes with the pictures and decorations. The cloth-bound edition is published at the remarkably low price of \$1.50. *Edition de luxe*, \$5.

"SHIPS AND SAILORS" is in many respects the most attractive of the holiday books this year. It is "A Collection of the Songs of the Sea as Sung by the Men who Sail It." There are twelve fac-similes of painting in water color, with numerous illustrations in black and white, all exceedingly well done by Rufus F. Zogbaum who is perhaps without a peer among the artists of our day in the illustration of army and navy life. The work is compiled by James Barnes who is an expert in the literature of naval life. The music is given with the songs, and the collection is extremely valuable to those who are interested in this phase of life. The sailor, as the editor says in his preface, is a singer. At least, he was one in the days when he handled sails. He sang at his work, and he sang at his play. He sang in the fore-castle, and abaft the mast. Whether steam has smothered his music or not, we do not know, but we shall cherish the chanteys and droning tunes, the dirges, and the sprightly songs, with which he made the ship echo in the olden days. This volume is large folio, bound in half cloth, heavy boards. Published by Frederick A. Stokes Company. Price, \$5; 124 pages, 12x14 inches; heavy calendered paper.

Books Received

G. F. S. A. Calendars.

HARPER BROS.

The New God. A tale of the early Christians. By Richard Voss. Translated from the German by Mary A. Robinson. \$1.25.

Peeps at People. Being certain papers from the writings of Anne Warrington Witherup. Collected by John Kendrick Bangs. Illustrated. \$1.25.

HOUGHTON, MIFFLIN & CO.

The Life and Letters of Paul the Apostle. By Lyman Abbott. \$1.50.

SCOTT, FORESMAN & Co., Chicago

Songs of Life and Nature. By Eleanor Smith. \$1.25.

FORDS, HOWARD & HULBERT

A Question of Taste. By Miss Jeanne G. Pennington. \$1.

FREDERICK A. STOKES COMPANY

South London. By Sir Walter Besant. \$3.
Mother Song and Child Song. By Charlotte Brewster Jordan. \$1.50.

T. Y. CROWELL & COMPANY

Quiet Talks with Earnest People in My Study. By Charles E. Jefferson. \$1.

DOUBLEDAY & McClure COMPANY

Church Sociables and Entertainments. 50 cts.
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Jerusalem the Holy. By Edwin S. Wallace. \$1.50.

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The Hero of Erie. By James Barnes. \$1.

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The Living Saviour. By Rev. S. F. Hotchkiss. 50 cts.

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December Musings and Other Poems. By Charles Sanford Olmsted. \$1 net.

Periodicals

The *Sanitarian* for December contains a valuable article on "Theatre Sanitation," applicable for the most part, to churches and halls where large numbers of people are accustomed to assemble. This paper, by William Paul Gerhard, was read at the recent meeting of the American Public Health Association, in Ottawa. Every issue of *The Sanitarian* has an article that "is worth its weight in gold," at least worth the price of a year's subscription. Address Dr. A. N. Bell, 337 Clinton st., Brooklyn, N. Y.

The *Century* recognizes the Christmas-tide by a cover design by Tissot and representing the visit of the Magi to the Christ Child. It was printed in colors in Paris. Tissot also has written of Christmas at Bethlehem. A poem entitled "Christmas Eve," by Edna Proctor Clarke, is both decorated and illustrated. "Uncle 'Riah's Christmas Eve," is a humorous Southern story by Ruth McEney Stuart. Lieutenant Hobson begins in this issue his story of "The Sinking of the Merrimac." Mr. S. D. Collingwood, a relative of the author of "Alice in Wonderland" contributes an account of "Some of Lewis Carroll's Child Friends," with some unpublished letters by the author. The prize poem in *The Century's* College Competition is given in this number.

"When, why, and by whom, was our flag, the Stars and Stripes, first called 'Old Glory'?" is the patriotic question, said to be a daily one, answered by James Whitcomb Riley in *The Atlantic Monthly* for December. A tender, beautiful story of wifely love is that by Mary Knight Potter, bearing the title, "Ten Beautiful Years," and the unselfish devotion of the Hindoo is shown in "Little Henry and His Bearer," by Flora Annie Steel. Such stories help to stimulate a wholesome emulation of the domestic virtues. Benjamin Kidd, W. Alleyne Ireland, both of England, and Professor Carl Evans Boyd, of Chicago-University, discuss with ability the question of the tropical colonies. Julia Ward Howe begins her "Reminiscences" in this issue.

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The Household

Old St. Paul's*

BY MARY CHIPMAN SHEPARD

Sombre and massive, old and gray,
A relic of days long passed a way,
Stands the dear old church; yet seeming to see,
Like a prophet, the things that are yet to be;
And the sunbeams, wandering to and fro,
Seem to linger here with a tenderer glow,
And their light with a softened glory falls
On the moss-grown turret of old St. Paul's.

For the place is sacred and dear, in truth,
And has ever been since the days of youth.
We entered its door, when life was new,
In our mother's arms; and our whole lives through
It has seemed to watch o'er our joys and woes
With an interest that only a mother knows;
And we love each stone in the old gray walls
And time worn towers of old St. Paul's.

In its hallowed walls what memories throng
Of those now singing the grand "new song!"
Its strains seem echoing, sweet and low,
And forms that we loved in the long ago,
With love-lit faces, and angel smiles,
Seem fitting down through the dim old aisles;
And tablets speak, from its sacred walls,
Of those long vanished from old St. Paul's.

What sounds have broken the holy calm!
Te Deum and anthem, chant and Psalm.
What sighs the tranquil air have stirred
Of secret anguish, God only heard!
What prayers for pardon, what cries for aid,
From souls that were wandering and sore afraid!
And surely He answered the heart-felt calls
Of those sorrowful souls in old St. Paul's.

Noble the hearts that planned it so,
And strongly they built in that long ago;
Strong and massive it stands to-day—
Will stand long after we've passed away—
Yea, with open doors (after all our fears),
It will stand for another hundred years,
For He who notes when a sparrow falls
Will surely cherish our old St. Paul's.

Then, patient hearts, be strong and true,
Though our means be scanty, our numbers few,
Let us still continue to work and pray,
For God will help in His own good way.
And still may we gather within these walls
To praise and worship in old St. Paul's.

Waddington, N. Y.

The Leland Mortgage

BY MRS. J. D. H. BROWNE

AUTHOR OF "UNDER THE LIVE OAKS," ETC., ETC.

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CHAPTER XI.

THE days and the weeks were slipping past, and Captain Leland had learned to look eagerly for the young lawyer's visits. If he did not come on the day appointed, the old man fretted himself into a very fever of anxiety, or fell into a deep, silent dejection, which was equally trying to his daughter and Joan.

Joan had her own burden to bear, a cruel burden, for not a line had come from Rothwell in answer to her mother's letter. The Captain, wholly engrossed by the trouble which had overshadowed him so long, and which now, but for the hope which Edgerly supplied, almost threatened to overthrow his reason, saw nothing of Joan's trouble in her face, or thought it only the reflection of his own; but her mother knew, though nothing further had been said between them. The girl was brave and patient, and tried with true womanly heroism to put aside every thought of self. To Edgerly she was always the same, grateful for the efforts he was making on their behalf, kindly and hospitable, for it had come to be understood that the young man must rest and refresh

*The above poem has been put in booklet form, for sale for the benefit of the Church.

himself after his long ride from the city. Yet he had to confess to himself that he was not making the advance he had anticipated.

The more difficult, however, the prize seemed of attainment, the more passionately was he resolved to attain it. She seemed more beautiful, more to be desired at every visit. The lips that smiled so infrequently, the eyes that met his with such absolute unconsciousness, the hand that touched his for a moment with kind indifference, the graceful, girlish form in its simple dress, everything about her, held him captive.

This was a very different Joan from the light-hearted girl whose beauty and sweetness had stolen into the heart of Geoffrey Rothwell, and who had given him the first full, perfect love of her own innocent heart. This was a woman who had tasted the cup of pain, and in whose face the touch of suffering was lovelier than laughter.

August, with its brooding heat and blinding dust upon the highways, only showed itself on the Leland ranch by the rapid ripening of the peaches and figs, and the Captain and Bert were busy most days gathering and packing fruit. Joan encouraged her grandfather to keep busy. He had no time to brood while gathering the beautiful, velvety peaches and luscious figs, with Bert close by, chattering and asking him questions, and by evening the old man was tired, and after supper would sometimes fall asleep in his big chair.

But the days were slipping by, one by one. It was nearly two months now since Edgerly had brought the notice of foreclosure.

It had been a day of overwhelming heat in the city. Edgerly had written a note to Joan telling her that he was coming on that day, but he delayed until late in the afternoon, when the belated ocean breeze had sprung up and tempered the scorching air. His horse by this time knew the foot hill road well, and of his own accord turned into it. It was after sunset when Edgerly came in sight of the old ranch house among the dusky sycamores; a waft of perfume came to him from a huge bush of lemon verbena growing near by, and the wild doves were calling out of the shadows. The first stars were trembling in the sky.

Joan was sitting on the steps of the piazza between the great rose trees. He had hoped to find her thus alone. It had mostly been

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broad daylight when he came, and Joan was usually more or less occupied; he had always had to force an opportunity of speaking to her alone, but now his heart beat fast to see her thus, with folded hands, as though waiting for him. He dismounted, tied his horse in the accustomed place, and leisurely approached her. "Don't get up, Miss Priestly," he said, "let me sit with you here for a few minutes. I'm afraid you have been expecting me before this."

"No," said Joan, "it has been so warm, even here, I thought you would not come till evening. Grandfather has been busy all day, and now he has fallen asleep, but I will wake him."

"No—oh, don't disturb him! Let me talk with you alone for a little while. Your mother, I am sure, will not join us—I am sorry she does not quite look upon me as a friend." It was the first time that he had referred to the very palpable fact that Mrs. Priestly rather avoided him.

"Mother is always so busy," said Joan, in a tone of apology, "and she has grown so unused to strangers."

"You at least do not look upon me as a stranger," he said so earnestly that Joan felt a faint surprise, almost alarm. "I have at least tried to prove myself your friend."

"You have indeed, Mr. Edgerly," she answered, "and we are very grateful. Grandfather would have broken down if he had not put such trust in your kindness. And we have no claim at all upon you."

"No claim," he said, "you have the greatest of all claims. When I saw your grief, your anxiety, the first time I came here, you claimed my sympathy to an extent you little thought of." There was a repressed emotion in the man's voice that made Joan shrink imperceptibly a little further from him. He had never spoken in such a tone before.

"Poor Grandfather," she said, after a moment's pause, "it is sad to see an old man in such trouble."

"And yet," said Edgerly, "he has you to comfort him."

"Have you any news for us this evening, Mr. Edgerly?" asked Joan presently.

He did not at once reply to her question. It was the first time that he had ever given the least sign of anything beyond friendliness for Joan, and he could not but feel how completely she had ignored his first approaches. Yet it was something to have even taken a step beyond his usual attitude towards her. It had grown almost dark by this time. The outline of Joan's figure was growing indistinct and hardly distinguishable from the old pillar with its leaning rose-tree behind her, but her presence seemed to pervade everything to Edgerly; the deepening shadows, the brightening stars, the voices of the wild doves, the perfumed breeze that stole past, everything seemed full of her.

"Miss Priestly," he said at last, "I gave you my assurance that I would do everything in my power for you. If I were a rich man, it would have been an easy matter for me to have advanced the money to your grandfather at once; as it is, I have been trying to raise the necessary amount, in part, on a little property of my own. I came this evening to tell you that within a few weeks I expect to have the money at my command."

Joan drew a long breath. "And I may tell grandfather that—that he will not lose the place?" she asked, clasping her hands.

"Yes," he said, "unless something quite

unforeseen should happen, he will not lose his property."

"We shall be ever grateful to you, Mr. Edgerly."

For a few minutes there was utter silence; the breeze crept by and touched Joan's face like a pitying hand.

"You spoke just now of having no claim on me," said Edgerly. "If I might think that anything I have done could give me a claim on you, I should want to use it in my favor."

Dark as it was, he saw her draw further from him; but he had suddenly reached a point from which it was impossible to recede. "Miss Priestly."

Joan did not answer. A feeling of dread took possession of her. The relief of knowing that her grandfather would escape what was to him so terrible, was overborn by this new fear. Poor Joan, she was about to hear from other lips what Rothwell had never uttered; what she had been sweetly and dimly conscious of in the man she loved, was now to be forced upon her by another.

"When I came this evening I had not meant to speak to you as I am doing, but seeing you alone, I have not the power to suppress what has become my life. Joan—I think I have loved you from the first moment that I saw your lovely face. I know that after having spoken with you I have constantly dwelt upon the thought of your loveliness, your grace, your sweetness. How could I better have proved my love than by doing what I have done to serve you? It was the sight of your sorrow that made me willing to do anything, to risk anything, for your sweet sake. Have I not earned something beyond the gratitude you speak of? We have not known each other long, but may I not hope that you have some feeling, at least of kindness, for me, when I love you as a man loves only once, as even the loveliest woman is not often loved? Be my wife, Joan, and I will spend my life for you."

No answer came from the girl leaning back cold and trembling. She had let him speak, because in her confusion and ignorance of human passion, she had not suspected the stress and storm that were about to break upon her.

"Will you not answer me?" he said, "have you no kind word for me? Have I spoken in a strange language that you cannot understand? ah, let me teach you, Joan!"

He reached out his hand as though to take hers, but Joan shrank away.

"Mr. Edgerly," she said faintly, "I am more sorry than I can say that you have spoken to me like this. I am a simple country girl—I could not make you happy, and I could not love you. Please leave me and forget me."

"Leave you and forget you!" he said bitterly, "do you know that that is impossible? I cannot leave you, I cannot forget you. You might as well tell the moon yonder not to rise."

"You distress me," said Joan. "Indeed, I cannot listen to you any more."

"Is this your gratitude?" he said hoarsely, "your reward for my efforts to save your grandfather from distress and disgrace? Ah, no, Joan—you will not repay me with cruelty—I will go, since you wish it, now, but I must see you soon again. I must make arrangements with your grandfather. I shall stay away for a week, and when I come again you will be kinder. At least shake hands with me before I go, in token that you forgive me."

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Slowly and unwillingly Joan extended her hand, and Edgerly held it for a moment; even then he would have lingered, but a gay whistle in the distance announced Bert who had been going the rounds, attending to the cattle for the night. Edgerly mounted his horse and had galloped off before the boy appeared.

"Is he gone?" asked Mrs. Priestly coming to the door behind Joan, "I thought he'd have stayed for supper."

"Yes, he's gone, mother," and just then Bert came up.

"Why, what made Mr. Edgerly go off so soon? I heard him ride off as I came along."

Joan said something in reply, she did not know what. She was sick at heart, in spite of the good news Edgerly had brought them. "What's the matter, Joan?" asked the boy, as they went into the lamplit room, "why, you're as white as paper. Has grandfather got to lose the ranch after all?"

"No," said Joan, "Mr. Edgerly came to say it would be all right."

"Hooray!" cried Bert, "let's tell grandfather at once."

"No, don't waken him. I'll tell him in the morning," said Joan. "I'll go to bed, mother, my head aches badly."

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Mrs. Priestly had looked keenly at her daughter, but she said nothing, only lit a lamp, and handed it to her, with a goodnight kiss.

In the morning Joan's face was scarcely less pale, and there were shadows about her eyes. She gave her grandfather Edgerly's message, but there was so little brightness in her manner that the old man could hardly make the good news real to himself.

"You're sure, child—sure that he said it would be all right?" he asked with trembling eagerness, "you're sure there's no mistake?"

"That was what he said, grandfather; he expects the money in a few weeks, but he will come to see you about it a week from now."

The Captain covered his face with his toll-worn hands and sat quite silent. Joan kissed his white hair, nestled up to him a moment, and then went away.

"Go to grandfather," she said to her mother, "he'll want to talk to some one, and my head aches still."

(To be continued.)

A December Day

BY MARGARET DOORIS

The sky, 'twould, seem has learned to only frown
Through lowering clouds of somber, ashen gray,
No gleam of sunshine lights the dreary day,
On fallen leaves of russet and of brown.
The chill December hail is pattering down.
Oh, well it is if all within is cheer,
Friends, books, and warmth when comes the closing year.

Add but a plant, a flower the whole to crown.
And lo! supreme reigns summer's counterpart.
What matters then a drear December day,
'Tis but outside that winter winneth sway,
The glamour of an hour from June's sweet heart.
With airy tread, is on the warm hearth-stone,
Heed not the stormy winds that outside moan.

London, Ohio.

Men Behind the Guns

Much has been said about the man behind the gun, and it has been pointed out that the Saxon being superior to the Latin, it is only natural that Spain should be defeated on the sea. Very true; and yet it seems to me one factor in the equation has been overlooked. Morality counts in fighting like everything else. Your honest men is a better man—in all things—than a rogue. According to the testimony of one of the officers of the Spanish fleet, the crew of the Cristobal Colon were mainly convicts, taken out of the jails and forcibly put aboard of the ship just before she sailed from Spain. Is it to be supposed for one minute that men of this stamp could stand up before American sailors—sailors because they love the work, and glory in their country? Another Spanish officer is authority for the statement that liquor was plentifully served to all the crews before the ship left Santiago harbor, and that a great many of the men were drunk. Drunken convicts pitted against sober, cool-headed American freemen! Is it surprising that in sixty minutes Cervera's fleet was a mass of twisted steel and iron, while the American squadron had passed through its ordeal unscathed?

We have been finding explanations for the marvelous "hitting qualities" of the American gunners, as demonstrated both at Manila and Santiago. One, to me the simplest, has been overlooked. There are very few American naval commanders who have not had much experience in fleet work. American squadrons have rarely consisted, since the close of the Civil War and until the commencement of present hostilities, of more than three or four vessels, and these have generally been scattered over the station. There has been practically no oppor-

tunity for fleet evolutions, for the intricate maneuvers which distinguish European navies. In their place, American commanders have devoted their time to gun drill, to sub-caliber and target practice, with the one end in view of bringing their men to the highest state of proficiency as gunners. Probably in fleet tactical evolutions the American admiral might be at a disadvantage, but in gunnery he has shown the world what he can do.

Another thing we have been taught, is the uselessness of the conning tower. It cannot be ascertained that a single commanding officer availed himself of the protection of his armored citadel. The space is too narrow to permit a captain to see everything happening around him, and in action the commander's vision must not be narrowed. Perhaps even a stronger objection to the use of the conning tower is the implied reflection it conveys on the courage of the commanding officer. The men must stand in the open, the captain is safe behind his steel walls. The sight of the captain standing on bridge or pilot house, seeing and seen by his men, encouraging them by his presence, sharing with them the risks, is an inspiration, an incentive to greater deeds. Would Nelson be the glorious figure of history if he had been shot while telegraphing to the engine room from the conning tower? Farragut lashed to the rigging made even the timidest a hero; in comparative safety behind his belted walls the inspiration of his presence would have been lost.—London Chronicle.

"A WELL-KNOWN French writer," says *A Humanitarian*, "has recently been discussing the question of literature as a disease. In his opinion France is suffering from a new and insidious disease—*litteraturitis*. Among the educated classes there is a positive craze for decadent literature, and the demand only creates the supply. The result is that the minds of both writers and readers are poisoned by unwholesome mental food, and the men who write are, as a rule, the reverse of manly, and are given to effeminacy, drunkenness, immorality, and vice generally. In point of fact, writing appears, if we may believe this authority, to be an occupation only pursued by the diseased in body and of mind."

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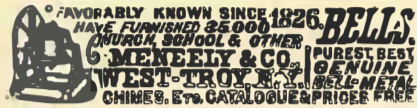
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Children's Hour

Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations,
That is known as the Children's hour.

Some Polite Dogs

[I]t was a lovely day in autumn. Little Lotty, the curly terrier, was asleep at my feet in the warm patch of September sunshine that lay on the floor. I had been sitting still a long time, so busy with my work that I thought of nothing else. Looking up at last at the crimson hollyhock that stood, tall and splendid, outside the window, I caught a glimpse of the blue sea beyond, and the clear, warm sky, and realized how beautiful the afternoon had grown.

"Come, Lotty, wake up!" I cried to the little dog; let's go for a walk."

Lotty jumped up, wide awake in an instant, and barking like mad in delighted expectation, as all her kind are wont to do at such a prospect. I gathered my sketching paraphernalia together, and calling the maid to help me, I set out down the grassy slope to the sea's margin, which sparkled and flashed, edged with the flood-tide's lazy turf, hardly more than a stone's throw from the door. Lotty, in an ecstasy, frisked, barking wildly, before and behind me, like a small hurricane of joy. . . . I arranged my umbrella and my easel, and sat down ready for a good time. Lotty came to anchor likewise, and sitting bolt upright on the sand, eyed me curiously from under her comical frowsy locks.

"Well, my dear," I said, "what do you think of it?" With a shake of the head and a wag of the tail, she crept close to my feet and laid down, as if she meant to make the best of it, at any rate. I proceeded to begin my sketch. Far away a few sails were dreaming; a group of snowy gulls rose and fell on the long swell of ocean close at hand. On the left, tall marsh grass came down to the top of the beach in streaks of yellow, red-brown, and ripe green, with patches of crimson sapphire beginning to glow in the rockier places; all about me were the wild rosebushes with their scarlet berries. . . . A crow cawed now and then, a gull high aloft in the blue uttered a harsh cry, which the distance softened; a little beachbird flew piping along the sand. Lotty pricked up her ears.

"No, no, my dear!" I cried, "you are not to run after any little bird whatever. Stay here and behave yourself like a good dog"; for she had jumped up and was already starting away to chase the feathered creature. With a very aggrieved and reproachful expression, she returned and sat down a few feet from me. But I only continued to laugh at her, and went on with my painting, presently becoming so engrossed in it that I forgot she was there.

Some time passed. Suddenly a small paw was thrust into my paint-box, and there was poor Lotty standing on her hind feet looking at me as much as to say:

"Oh, dear, I'm bored to death! Why don't we take a walk? Why have you planted yourself here, where you are doing nothing at all? Why don't we go home if we can't go to walk? Oh dear, oh dear! And she actually began to cry.

"Well, go home, you little goose!" I cried, greatly amused. "I don't want you to stay!"

(Continued on next page).

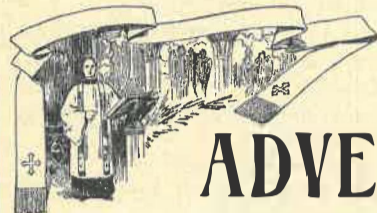


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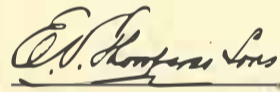
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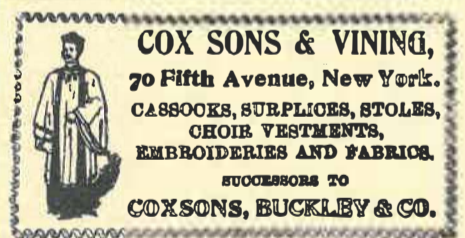
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She left me, went a little way toward the house, then turned back and looked at me, whining and coaxing. Suddenly she came running and cuddled down again affectionately, as if she thought: "Well, I'm sorry you're such an idiot, but I won't desert you, though you do behave in this extremely foolish and unreasonable manner."

So she lay patiently watching me from under her tangled shock of hair till I began to put up my brushes, and made ready to depart. I had not a regular sketching outfit, and my long easel, though light, was rather difficult to carry; but I put my head through the V end, resting the two legs on my shoulders. I also had to carry a small chair, a large umbrella, my sketching block, a tin pail in which I had brought fresh water, and over my left arm I hung a leather bag containing paint-boxes, brushes, etc. This was quite heavy, and the whole load was as much as one person could take; but I had not far to go, so trudged slowly along, Lotty all the while capering and barking, rejoicing that I had regained my senses at last. Her noise was presently heard by the other dogs, which joined in the chorus afar off, and I saw appear at the upper edge of the field the two great St. Bernards, Champowne and Nita, looming large against the sky. They stopped, gazing at us from the distance as if taking in the situation; then, in a moment, they began to rush down toward us, with long, loping canter, and knowing their affectionate impetuosity, I said to myself:

"Now I am lost! they will come full tilt against me and all these traps, and I shall be a total wreck."

Amused, and more than half dreading the onset, I stood still and waited, admiring the magnificent, tawny, lion-colored creatures as they swept toward me, their beautiful eyes beaming with intelligence, and all their motions full of grace.

Suddenly the great dog Champowne, as he reached me, stopped perfectly still without touching me, and before I knew what he was going to do, stood upright on his hind feet, as tall as myself, quietly slipping his under jaw through the handles of the bag which swung on my arm, and with the grace and courtesy of a grand duke, nothing less, gently and firmly drew it off, and turning, proceeded decorously up the path that led to the house, bearing it with the utmost care.

Astonished and delighted, I cried: "Bravo Champ! Good dog! fine fellow! You saw I needed help, and you gave it like a gentleman, didn't you? But who would have thought you had so much sense?" Then Nita, hearing all these praises lavished on her comrade, wished to have her share also; and joining Champ, she too sized the bag, and both together trotted side by side all the way to the house. "Well, you certainly are the very handsomest, best, and dearest dogs in the whole world!" I cried as I reached the door and allowed them to crowd into the pleasant room. I patted their heads and stroked their long fur, and told them how I admired them, and how proud I was of them, till their eyes shone with delight, and they fairly laughed for joy.—*Celia Thaxter.*

A VERY appropriate Christmas gift is a year's subscription to THE LIVING CHURCH, or a combination set of the Prayer Book and Hymnal. We have a limited number of sets retailing at \$5 each, which we will send absolutely free to anyone sending us two new subscriptions. Present two friends with THE LIVING CHURCH for a year, cost \$4, and we will send you a \$5 combination set. Address THE LIVING CHURCH, 55 Dearborn st., Chicago.

CATARRH OF THE STOMACH.

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Catarrh of the stomach has long been considered the next thing to incurable. The usual symptoms are a full or bloating sensation after eating, accompanied sometimes with sour or watery risings, a formation of gases, causing pressure on the heart and lungs and difficult breathing; headaches, fickle appetite, nervousness, and a general played out, languid feeling.

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.

The cure for this common and obstinate trouble is found in a treatment which causes the food to be readily, thoroughly digested before it has time to ferment and irritate the delicate mucous surfaces of the stomach. To secure a prompt and healthy digestion is the one necessary thing to do, and when normal digestion is secured the catarrhal condition will have disappeared.

According to Dr. Harlandson, the safest and best treatment is to use after each meal a tablet composed of Diastase, Aseptic Pepsin, a little Nux, Golden Seal, and fruit acids. These tablets can now be found at all drug stores, under the name of Stuart's Dyspepsia Tablets, and not being a patent medicine, can be used with perfect safety and assurance that healthy appetite and thorough digestion will follow their regular use after meals.

Mr. N. J. Booher, of 2710 Dearborn st., Chicago, Ill., writes: "Catarrh is a local condition, resulting from a neglected cold in the head, whereby the lining membrane of the nose becomes inflamed, and the poisonous discharge therefrom passing backward into the throat, reaches the stomach, thus producing catarrh of the stomach. Medical authorities prescribed for me for three years for catarrh of stomach without cure; but to-day I am the happiest of men, after using only one box of Stuart's Dyspepsia Tablets. I cannot find appropriate words to express my good feeling. I have found flesh, appetite, and sound rest from their use."

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Finance and Commerce

Congress is in session and the recommendations of the President and Secretary of the Treasury that bear upon the finances of the country have been submitted. The public has now had ample time to digest them. They seem to satisfy the expectations of those who approve of the lines of legislation they recommend, while at the same time their conservatism gives little offence to those who differ from them.

This gives at least an assuring tone to the opening up of the question in Congress and apprehension of radical and disturbing legislation is for the time being allayed. In financial affairs confidence continues elastic and expanding. This is in no manner better certified to than by the increase in bank deposits which to a great degree represent credits. Deposits in the New York banks have increased the past six months nearly 125 million dollars and now amount to nearly 790 million. The supply of loanable funds everywhere is large. Bank clearings are 20 per cent. larger than last year. Railway earnings are beyond all previous records. While prices for iron are below a year ago the volume of business is a great deal larger. The railways are buying more heavily than ever before of steel rails for the next seasons use, and in some instances purchases of locomotives and supplies and beyond all precedent. A growing confidence in the future marks the time. Prices for many standard commodities are working slowly upward.

Cotton has had quite an encouraging advance. Better reports are received from the New England Cotton Manufactures and also from the woolen trade where the outlook for the future is more encouraging. Pork products are advancing in price, the character of the buying in the Chicago Market showing a more encouraging improvement. Wheat and corn have lost a trifle in price. In both the exports continue enormous and whatever surplus the country has is being rapidly worked off. In wheat with the largest receipts at primary markets on record, the accumulation of stocks is small, and speculation is almost at a standstill for absolute want of a load to carry. The number of cattle and hogs in the country was never so great as now, and the consumption of corn is enormous.

Stocks are being steadily and rapidly depleted. In Wall street the tendency for the whole list is improved. The demand for investment securities was never better and all dividend paying stocks are being pushed up to the limit of their dividend paying worth, while in the leading industrials like sugar and tobacco speculation is active. In every field of labor having to do with production and distribution, the tendency is toward increasing activity, and one would needs take a long look ahead to prophesy a check to it and a turn in the other direction.

In real estate alone is there continued inactivity. In this, however, there is little or no distress. There has been less shrinkage in values in this direction since 1893 than following any former great panic, and owners who have held through to the present time are looking forward with confidence, knowing that an advance in real estate, while it never precedes general business improvement, yet always certainly follows it. Land values are always the last to feel the expanding influences of general prosperity. It is the only thing of which the supply is always greater than the demand.

Christmas Presents

Nothing could enhance the simple beauty of a floor cushion covered with two-toned olive green wool damask and finished around the edges with a heavy olive worsted cord tied at the corners in double, long-looped bows with tassell-tipped ends. And yet the cord and tassels may be home made and inexpensive—the former a crochet chain made of six strands of the tints of olive worsted wound evenly together, and the short, very full tassels, with crochet tops of the same material.

For the woman who is fortunate enough to have closet room in plenty, a perfumed coat-hanger makes a Christmas gift which she will welcome with joy. An ordinary wire coat-hanger, which can be bought in almost any shop for a few cents, is used for the foundation. Cover this wire frame with a thick padding of cotton sprinkled well with sachet. Over this neatly sew a covering of silk. The ends of the framemay be finished with little butterfly bows. A Christmas gift of this kind will not only keep the owner's pretty bodices free from wrinkles, but the waist fortunate enough to be suspended from this dainty frame will have about it a delicate perfume.

ANOTHER pretty novelty is a postage-stamp case, made of water-color paper, four inches long and three inches wide, doubled, pasted along the sides and bottom, and shaped at the top of the upper side to form two or three petals of a flower. Another strip, slightly longer and narrower, is folded lengthwise, and five or six narrow strips of paper are stitched into the fold to make a book, in whose leaves the stamps are laid. The top of one side of the book is shaped into the remaining petals of the flowers, which are held above the others by the length of the leaves of the case, and the whole flower is painted with water-colors. Below is the word, "Postage Stamps." The other half of the tops of both the outer and the inner cases is cut off straight just below the petals. A four-leaved clover is a favorite design; a wild rose is also charming. Individual taste and ingenuity will find many variations.

A PRETTY breakfast cap for an old lady is made of crochet work in white Asiatic silk, brightened by a dainty lavender silk lining and satin ribbon. A round crown is made in a "lacey" design, and drawn in around the edges to fit the head properly, by a row of treble crochets, made open enough to allow a No. 5 satin ribbon to be interlaced through it. A band, or "front piece," pointed at the centre and tapering gradually back to the crown just above the ears, was crocheted directly into the cap, and the whole afterwards finished with a pretty scallop edge tipped with lavender silk. In making the edge, widen only enough to make it lie flat at the top and keep the pointed effect. Draw lavender ribbon through the crochet band; regulate the size and fullness of crown, and fasten securely at each side; line the crown with lavender silk, and put a full ribbon rosette at the centre of the front.

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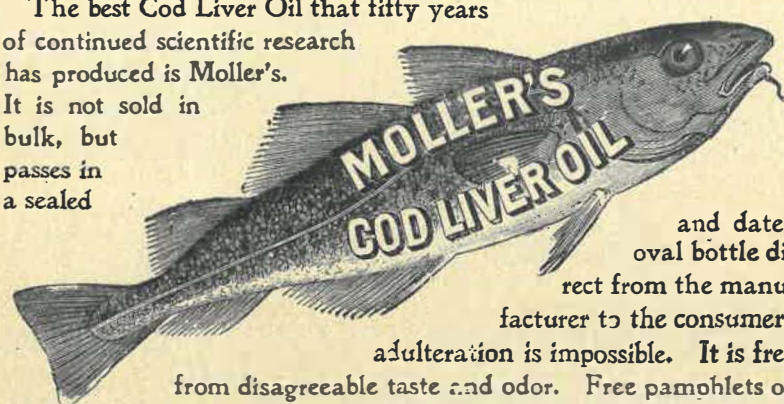
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