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THE LATE REV. JOHN ROUSE, Rector of Trinity Church, Chicago.
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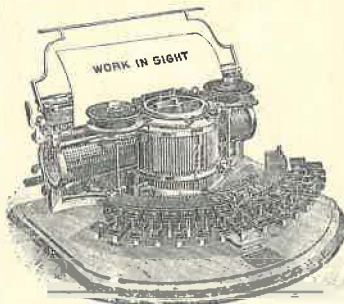
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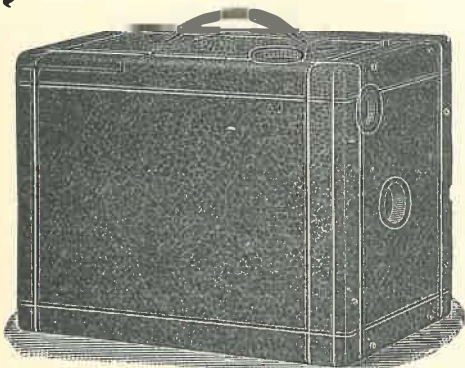
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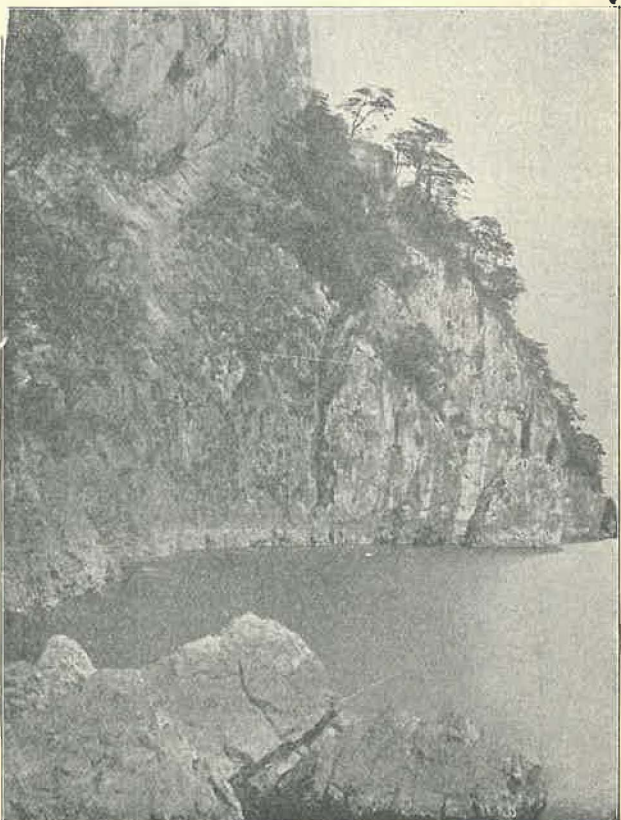
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The Living Church

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

CHICAGO, FEBRUARY 12, 1898

News and Notes

IN *The Mitre*, an Australian paper published at Sydney, is an account of St. Stephen's, Richmond, one of the older churches of the diocese. We wonder if there are any left in this country which correspond to the description given. The altar, says the writer, is quite bare, without cross, flowers, or candlesticks. "In their place are laid an alms-bason and two pillows, reminders perhaps of Christian duty in the matter of giving and of the rest which the Christian looks forward to." The services are of a very eighteenth century character, and are employed without much sense of the fitness of times and seasons. The Holy Eucharist is relegated to a subordinate place in connection with the evening service. Certainly such things are not commendable, and it is to be hoped that this parish is not typical of the diocese in these respects. Yet the writer is careful to indicate that these things are not the outcome of any deliberate policy or party spirit. They "happened so" under a priest of an older school, who has lately died after a ministry of forty-three years. And it is pleasant to be told that to many people St. Stephen's is a centre of light to help them in many a dark and difficult place, and that there have been in that parish none of the controversial disturbances which have agitated other places.

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THE Rev. Dr. Eccleston, of Emmanuel church, Baltimore, who has been elected dean of the Theological School of Virginia, is, we believe, an Evangelical of the old school. As a tolerant Christian gentleman, a scholar of no mean attainments, and a man of the most refined sense of honor, he is respected and even loved by those of every school of thought who have come in contact with him. Dr. Eccleston has twice declined a bishopric. Upon the death of Bishop Lee of Iowa in 1875, he was chosen by the convention of that diocese. But a dispute having arisen over the circumstances of the election similar in some respects to that which is now agitating the Church in Arkansas, he relieved the situation by declining the proffered honor. Dr. Eccleston has long been a member of the General Convention, where he has enjoyed the universal esteem of his fellow members. He is at present a member of the Joint Commission on the Revision of the Constitution and Canons. If he can be induced to accept the position to which he has now been called, the seminary at Alexandria will be entitled to the most hearty congratulations.

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IT is evident that the Powers have utterly failed to settle the Greco-Turkish question. The only thing the famous "concert" succeeded in accomplishing was the preservation of peace among its members. It is now said that the concert has come to an end, leaving the Turks in Thessaly and the government of Crete unsettled. The danger point has been shifted by the recent action of Germany to the far East, and the settle-

ment of affairs nearer home has been postponed for the present. It is Turkey's opportunity and she will not be slow to take advantage of it. It has been insisted for some time that the leading Powers had decided that, whether the Sultan liked it or not, Prince George of Greece was to be appointed governor of Crete. It was an interesting sequel to a policy which had gone all lengths to hinder Greek intervention in Crete. Nevertheless, the civilized world could not but approve. But the appointment hung fire, while general attention was diverted to events going forward on the distant coasts of China. And now that has happened which every statesman must have foreseen when the Turks were allowed to prolong the occupation of northern Greece. Hostilities have broken out again in Thessaly. A number of villages have been burned, and so far from evacuating the country, the Turks are strengthening their hold upon it. Immediately it is announced that the candidacy of Prince George for the governorship of Crete has been shelved for the present, and the settlement of the Cretan question postponed. This is a great triumph for Turkey. It will not be strange if, in the end, Turkey shall be confirmed in the possession of Thessaly and left to recover Crete without opposition. Abdul Hamid is likely to go down to posterity as one of the greatest statesmen of this period. He is certainly, thus far, the most successful. But what a humiliation for Christendom!

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IT is edifying to find *The Pall Mall Gazette*, sometimes inclined to be rather critical of bishops and to censure them when they do not come up to its standards of activity, taking an opposite tone with reference to the Archbishop of Canterbury. He is warned that he is working too hard. He is in his seventy-seventh year and he has been ill during the winter; yet he has renewed the extraordinary activity of last year. He is preaching at St. Saviour's collegiate church, and has appointments to address various public meetings. He is advised to husband his strength and avoid the unnecessary strain of public meetings against the time when the pressure of business at Lambeth will tell more heavily upon him than it seems to do at present. This shows unusual solicitude on the part of a secular periodical for such a dignitary as an archbishop. But the fact is Archbishop Temple is the kind of man of whom Englishmen are certain to be proud. He has all the strong qualities which belong to the ideal John Bull. A self-made man, he has forged his way to the lofty position of spiritual head of the Church of England and the "first subject" of the empire, and being utterly destitute of the qualities of a courtier and incapable of compromise, he has achieved this through sheer merit and strength of character. The sight of such a man at his advanced age performing an amount of labor which would tax the powers of an ordinary man of fifty, inspires something of the same feeling, on the part of his countrymen, which has given Mr. Gladstone so high a place in their esteem for many years.

BISHOP HALL, of Vermont, has a letter in *The Churchman* of last week on the subject of the appointment of a bishop as secretary to the board of missions, in which he marshals with telling force the objections to such an appointment, if it is designed as the beginning of a settled policy. The points presented are much the same as those of our editorial upon this subject, and in one passage there is a similarity of thought and even of expression so close as almost to lay us open to a charge of plagiarism. As a matter of fact, our editorial was in type before *The Churchman* came to hand. It is gratifying to find that the difficulties we urged are felt to be of real importance by so competent a judge as Bishop Hall. We have spoken of the friction which might easily arise between an episcopal general secretary and other bishops because of the quasi-archiepiscopal character which might seem to attach to such a dignitary, a difficulty which would be particularly felt by the missionary bishops; but this very consideration, which seems to Bishop Hall, as well as THE LIVING CHURCH, a serious objection to the plan under discussion, appears to Dr. C. E. Craik, for whom we have a warm regard, a positive advantage. He says: "The bishop is to govern, to administer, to control, to execute, above all, to spread abroad the Gospel of the kingdom of Christ. When the 'diocese' becomes the mission field of the Church in all the world, how tremendous the responsibility, how full of inspiration the call! 'To lengthen the cords and strengthen the stakes'—who so fitted as a bishop to do this work?" It appears clear, therefore, both to the antagonists and to the friends of this new departure, that an episcopal secretary will be viewed as possessing the status of an archbishop in relation to the bishops and clergy of the mission field.

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SOMETIMES newspapers, as well as parishes, have to be sustained by special funds. *The Christian Register* (Unitarian) of Boston, has secured an endowment of \$50,000. Evidently it cannot depend for maintenance on a subscription list.—Testimony to the great value of foreign missionary work is frequently given by those who have had abundant opportunity to know whereof they speak. Colonel Denby, U. S. Minister to China, says: "Believe nobody when he sneers at the missionaries, the man is simply not posted on the work."—Sir Augustus Rivers Thompson, Lieut. Governor of Bengal, makes this statement: "In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country and the true saviours of the empire."—Thomas a Kempis has been commemorated by the erection of a monument over his grave in the church of St. Michael at Zwolle. His memory needs it not, after these 426 years, for it is kept ever green in the hearts of Christians the world over, for whom his "Imitation" has been rendered into more languages than any other book except the Bible.—Mrs. Cortlandt Whitehead, wife

of the Bishop of Pittsburg, recently broke both bones of her ankle by a fall at Meadville, Pa.—Often as we have heard of the density of London fogs, we perhaps have not realized what it meant to the inhabitants until informed that a recent day's fog cost the city for gas \$120,000 alone.—A fund of \$5,000 is being raised in London to endow a bed in Guy's hospital, in memory of the poet Keats, who was a student there. Remembrance of him is not proving so evanescent as he feared it might when he suggested that his name be "writ in water."



Bishop Doane's Lectures

II.

The next two manifestations, in the Scriptures and in the breaking of the bread, were made to those two disciples who were walking on the road to Emmaus, sad and hopeless, yet not forgetful. Our Lord not merely satisfied them by a revelation of Himself, but first opened their eyes by argument. Though we may easily fancy how He did this, it is more profitable to reflect that he was teaching them the lesson which Westcott says was to shape apostolic interpretation of the Scriptures, and may well teach us how to use them. Our first lesson from this story is the need of the spirit of these men, interest, anxiety, and sorrow for the lack of faith, not indifference or delight and pride in unbelief; our second, that in the Bible we are to look not for biology and chronology, but for Christ, testimony to whom was the supreme purpose of the Old Testament. We must remember that, although there is no defect in these minor matters, and, although morality among the ancient Jews was far higher than in neighboring peoples, still both were adapted merely to the period in which the Bible was written. The faults in these two men were that "their eyes were holden," that they were "foolish," and that they were "slow of heart." The eyes which areholden now are those which look in the Bible, not for Christ, but for blunders to prove their own prejudices or to justify their eager rejection of the spiritual demands which they must acknowledge if the Scriptures are the Word of God. The foolish nowadays are those who decline to recognize the unique position of the Bible in the world, to see that it has satisfied the deepest spiritual needs of believers, wise and ignorant; and who reject the *a priori* proof that the Bible is what it claims to be, the message from God the Father, through God the Son, the Revealer, by the Holy Ghost, the Inspirer. Those who are slow of heart are those who forget that in this, as in every study, there must be sympathy and correspondence between the student and the master. The clearest statement of the exactest science can no more impress a mind dulled by indifference or antipathy, than music can impress a deaf ear or color a blind eye.

Although the second of these two manifestations, that in the breaking of the bread, was not the celebration of the Holy Communion, it relates to what our Lord had done in the night in which he was betrayed, and so appeals to these disciples to recognize him by a familiar action. We may well draw out here the connection which our Lord Himself established between the "gift of peace" and the "showing of His hands and side," because these two together make the actual Sacrament of "the Breaking of the Bread," that is, the Holy Communion, the permanent witness to the reality and power of our Lord's Resurrection. Though this Sacrament shows forth to us and to God the Father the Sacrifice of the Cross and commemorates Christ's Death, still more does it commemorate to God and communicate to man the Life that conquered Death. If our Lord had never risen, the Sacrament reminding His companions and friends of His Death would have continued, as Dr. McClear says, only during their lifetime "as a mournful commemoration that embodied a disappointment and enshrined despair."

But it still continues, as a pleading of the Passion and Death, and also of the Resurrection and Ascension. In it, as in the continual worship in heaven, the Priest-King pleads before God and pleads with us the eternal resurrection-life.

In the manifestation "in the Body of Glory" to the disciples in the room, it seems that our Lord appeared first to the eleven, apart by themselves, breathing upon them the power to remit sins, and then appeared to the others who as yet were unbelievers, showing them His Hands and His Side. There are two chief points to note in connection with this manifestation. The first is that our Lord entered the room through the closed door, and, therefore, His Body must have been a spiritual, sublimated, glorious Body. Yet by a climax of proof in the sight and touch of the hands, the feet, the side, the wounds, in the sound of the voice, and, above all, in the eaten food, He shows the identical reality of His Body; were the Eutychian heresy of an "aerial body" true, we should have in this story a misrepresentation of what was a mere delusion to the eye.

The second point connected with this manifestation, which occurred like most of the others on the first day of the week, is the universal resurrection-witness which the Lord's Day is, in and by itself. The Sabbath was, because God rested on the seventh day; the Lord's Day is, because Christ rose on the first. Not through any recorded command of our Lord, or decree of the Church, but by consent, the change was made, and there can be no other explanation of the sudden change of a venerable and divinely established institution among a most conservative people, than that the Lord, by rising, made the first day of the week His own day. Its continued observance is irresistible evidence of the Resurrection.

The manifestations to St. Thomas, for the reconciliation of doubt, and to St. Peter, for the reconciliation of denial, though apart in time, are close in resemblance. Thomas had absented himself previously from the disciples, certainly not through lack of love and zeal, but perhaps because his was one of those minds which desire

anticipate the complete certainty of knowledge and the full fruition of faith. St. John says that the other Apostles "kept telling him they had seen the Lord"; but he said: "Except I shall see, except I shall feel, I will not believe." Our Lord was ready, in his condescending love, even for a cruel and crucial test, and Thomas' doubt became what the Church calls the means of greater confirmation of faith. The attitude of his mind in the abstract is interesting to all, because, though we may not be unbelievers and doubters, most of us lack the warm intensity of belief which St. Thomas later attained, and because the study and conviction of doubt concerns us all. The varieties of doubt complicate the study; sometimes it is affected for the sake of a reputation for intellectuality; sometimes it is so founded on hearsay that it accepts other people's difficulties, and is ignorant of its own, and obstinately refuses to follow them out to their conclusion; sometimes it is the honest recognition and anxious investigation of genuine, personal difficulties, which is far more hopeful than the tacit indifference of icy formalism. Doubters frequently start as badly as St. Thomas did, shutting themselves out from the influences of the Church, of prayer, and of the Scriptures; hope began for St. Thomas only when he returned to the company of his believing brethren, where alone he would be likely to find Christ. Again, he put his difficulties in the wrong way. "Except I see"; that individual conceit is captious which sets itself against the concurrent convictions of the whole Christian world, when every day in ordinary life we must accept facts beyond our experience. "Except I see, I will not believe"; this is the attitude of rejection, of looking for difficulties to bolster up denial, instead of for evidence to substantiate truth. "Except I see, and thrust my hand"; he demands the subject of the Divine Will to the individual whim, dictates to God as to how He shall make Himself

known. St. Thomas' reconciliation teaches us, also, the right attitude of believing men to unbelievers, reproves the disposition to shrink from them, to inflict on them the brand of moral disapprobation, and reproves our still more fatal readiness to accuse of infidelity men perfectly loyal to Christ whose theories fail to fit our convictions or religious formulas. We shall do better to be like the Master and the ten Apostles, full of patience and sympathy, to win the unbeliever by conforming our lives to the influence of truth, and by strong and clear adherence to our own convictions. "They kept telling him 'we have seen the Lord.'" "

The manifestation to Simon Peter at the Sea of Tiberias has in it valuable lessons, not only as to the continuity of the pastoral charge, but also as to the reality of the Resurrection. From the shore of this very sea St. Peter had been originally called. The associations and the identity of the place, the scene, the people, the occupations, proclaim that, as it is the same Simon, it is also the same Jesus. And then our Lord calls him apart and uses the original name, "Simon, son of Jonas." Twice our Lord asks, "Lovest thou me?" using the word which implies the most intense love; when Peter, warned by his fall, dares not accept the word, our Lord comes down to Peter's weaker expression, "Dost thou love me as a friend?" and adds the threefold charge to feed and tend the lambs and sheep. Though we may not overlook the fact that our Lord gives to all the Apostles, in the person of St. Peter, the pastoral charge, yet the personal element is of intense evidential value, and weaves new threads of testimony into the strong cord of the proof of the Resurrection. As the Apostle had thrice denied, he is thrice led to confess, and is thrice publicly given the token of divine forgiveness and favor. The same love which by a look of the eye wrought out penitence, now by the sound of the voice bestows pardon. The same Jesus and the same Simon who were together in the hall of the high priest by the fire are together now again before the fire on the shore of the inland sea.

With this separate appearance to St. Peter, the last of the manifestations with which we deal has a close connection. It is the manifestation to the Apostles for the gift of the ministerial commission. The fact that from the first our Lord preached the Gospel of the Kingdom, and that during the forty days He spoke of the things pertaining to the Kingdom of God, rebukes the theories of the danger in dwelling too much on the Church, of "putting the Church between the soul and Christ." Such theories are unreasonable and unintelligent. A king implies a kingdom, a head, a body; a bridegroom, a bride; a vine implies branches; a shepherd, a fold; the Church is the means of communication, not a barrier, between Christ and the soul, as the ether is between the sun and the eye. The existence of the Church is the continuous witness to the fact and power of the resurrection-life to-day. She still baptizes and teaches in fulfillment of the ministerial commission to all the Apostles, still feeds and folds, in fulfillment of the pastoral commission to St. Peter, and so both carries out the purpose of her foundation and forever testifies to the Resurrection. As we look back we see the growth of the Church from the five hundred and eleven of that morning to the four hundred and fifty millions of to-day, and realize the divine confidence with which our Lord said: "All power is given unto Me in heaven and earth; therefore go ye." Nothing but that all-powerfulness could account for that growth. The treasure was in earthen vessels, and because of our unfaithfulness, the results are not what they ought to be; but every incorporation by Baptism into the Body of the Risen Christ, every Creed which we recite, developed from the baptismal symbol, the very existence and might of the Church, is a witness to the Resurrection.

FROM FLORIDA:—"I do thoroughly enjoy your valuable paper, and hope yet to get more of our people here to take it."

Bishop Dudley's Twenty-third Anniversary

The celebration of the 23rd anniversary of Bishop Dudley's episcopate in Kentucky was a very happy occasion. In the morning there was a celebration of the Holy Communion at 10 o'clock, at Christ church cathedral, Louisville. The Bishop was celebrant, and took the opportunity to thank the people of the diocese for the love and kindness which had followed him all these years of his episcopate.

In the evening there was a dinner at the Galt House, given by the laity of Louisville and vicinity in honor of the anniversary. The Bishop had the seat of honor, and the clergy of the city were all invited guests. Letters of regret were read from Bishops Burton, Tuttle, and Vincent. After a delightful menu, the Hon. A. E. Richards, chairman of the evening, called on the Rev. Dr. Perkins who gave interesting reminiscences. Bishop Dudley responded in his happiest vein, recalling many of the incidents of the pioneer campaign in Kentucky. The Rev. R. L. McCready spoke for Bishop Burton, on the toast, "Our first-born, the diocese of Lexington." He considered that he had now two bishops instead of but one. The Rev. Dr. Minningerode responded for Bishop White, to "Our Guests." Mr. Chas. W. Short, president of the Episcopal Church Club, Cincinnati, was to have spoken on "The Church club and its possibilities," but was unavoidably absent. Mr. S. Thurston Ballard, superintendent of the cathedral Sunday school, responded to "The Churchman in social life"; Judge James P. Helm, to "The Churchman's civic duties," and Mr. D. W. Gray, junior warden of St. John's, to "The Churchman in business life." The Rev. Dr. Craik, dean of the cathedral, replied for Bishop Gailor, on "The cathedral and its uses." The last toast, "The Church in Louisville, and the need of co-operative work," was answered by Mr. Charles H. King, senior warden of Grace church, who made an earnest appeal for more unanimity in prosecuting the work of religion in this large city, and asked for a kind welcome to the Rev. Fr. Johnston who would soon take charge of Grace church parish.

Bishop Dudley then made a clear explanation of the missionary secretaryship and his diocese. The call was a temporary expedient to help on the missionary cause, and it was absurd to think of his resigning his diocese permanently. Whether he would consent to serve temporarily was still a question in his mind.

The happy meeting closed with the Bishop's benediction.

Enthronement of Bishop Talbot

On Wednesday, Feb. 2nd, being the Feast of the Purification, the Rt. Rev. Ethelbert Talbot, D. D., LL. D., was formally enthroned as Bishop of the diocese of Central Pennsylvania, in the church of the Nativity, South Bethlehem. The form of service used on this occasion was one authorized by the Presiding Bishop and was similar to that used on the occasion of the enthronement of Bishop Walker in Buffalo. The spacious church was filled with a large and interested congregation.

Precisely at the hour appointed—11:15, the procession, headed by the crucifer, emerged from the vestry room to the strains of "The Church's one Foundation." The certificate of Bishop Talbot's election was read by the secretary of the diocese, and the certificate of conformity by the chancellor. The Bishop then knelt at the faldstool, and offered prayer for the divine guidance in the new work to which he had been called, after which prayer was offered by the officiant, who conducted the Bishop to the throne, installing him with the following words: "In the name of God, I, Marcus Alden Tolman, do, by the authority committed to me for that purpose, install and enthrone you, Rt. Rev. Father, into the episcopal chair of this diocese. The Lord preserve thy coming in and thy going out from this time forth, forevermore."

The choir sang the jubilant "Te Deum" in G. by Calkins, and after prayer, the Rev. Dr.

Orrick delivered an address of welcome on behalf of the clergy, followed by one from Mr. W. R. Butler, secretary of the Board of Missions, on behalf of the laity. Both these addresses were admirable in thought and spirit. The Bishop, at their conclusion, advanced to the chancel steps, and delivered his reply, which from its warmth of feeling and sincerity of utterance made a most favorable impression. He alluded in graceful terms to the many qualifications and large work of his predecessor, Bishop Rulison, and expressing the hope that his previous experience might aid him in the important work to which he had now formally dedicated himself, he pledged himself to every effort on its behalf.

The Holy Communion was celebrated by the Bishop; the Rev. C. Morrison and the Rev. E. Pratt, members of the Standing Committee, being respectively Gospeler and Epistoler. As an introit, Psalm cxlvii was sung. At the conclusion of the service, the procession withdrew in the order of entrance, the recessional hymn being "Glorious things of Thee are spoken."

The large number of visiting clergy were entertained at luncheon by various members of the parish, the Standing Committee, archdeacons, and others, being the guests of Mr. R. P. Linderman, at whose house the Bishop and his family are staying until the episcopal residence is in order for their reception. The Bishop was early initiated in some of his manifold duties, attending in the afternoon a meeting of the Standing Committee, and also one of the Board of Missions.

In the evening a largely attended reception, tendered by the authorities of the church of the Nativity, was given to the Bishop and his family in the splendid parish house. The Bishop expects to begin visitations almost immediately, devoting himself mainly to the large parishes until personal knowledge shall enable him to plan a systematic visitation on the best lines.

Admirable work was done by the choir, reinforced, for the occasion, to the number of 60 voices. The beautiful tone, the reverential spirit, and the almost faultless execution of the music, added not a little to the impressiveness of a most interesting service. The church itself was elaborately decorated with palms and flowers, in addition to the Christmas trimmings which had not been removed, and its spacious and beautiful interior never presented a more attractive appearance.

Honors to Bishop McVickar

Bishop McVickar was honored by his brother clergy on Monday afternoon, 31st ult., at a luncheon given by them to their fellow co-worker, at the Hotel Walton. The toast-master was the Rev. Dr. J. De W. Perry, who had at his right, Bishop McVickar, and at his left, Bishop Whitaker. He read letters from Bishop Clark, of Rhode Island, and Bishop Jaggard, of Southern Ohio, and said letters of regret at inability to be present had also been received from Bishops Doane, Potter, and Lawrence. Bishop Clark's letter says that "77 bishops have passed away since my consecration, the oldest bishop now living being four years younger than myself. * * * It is 63 years since I was admitted to the priesthood, and I am in the 44th year of my episcopate." Bishop Whitaker, at the request of those present, made a very happy address, referring to the aged Bishop Clark in a feeling manner, while the newly consecrated Coadjutor-Bishop, he said, "would be more missed in Philadelphia than any other man I know." * * * "He has been identified with every cause looking to the amelioration of the condition of men or women in this city, and all will miss him."

The Rev. Dr. Benjamin Watson, president of the Standing Committee, responded to "Our diocese"; the Rev. A. J. P. McClure who had been for five years one of the assistants of Dr. McVickar, replied to the toast "The parish of Holy Trinity"; the Rev. Dr. J. N. Blanchard, of St. James', was the next speaker, his subject being "Neighboring parishes"; the Rev. Rob-

ert Ritchie spoke on "Friends who differ," a subject intended to refer to High and Low Churchmen, but the speaker addressed himself more to an eulogy of Dr. McVickar, with whom he had been much in boyhood.

At the conclusion of this address, a silver pitcher and tray, subscribed for by about 150 of the city clergy, was presented to Bishop McVickar, by the Rev. Dr. Perry. The inscription on the plate was:

To Dr. McVickar, with the love of his brethren of the diocese of Pennsylvania.

Bishop McVickar made a suitable response, and the benediction was pronounced by Bishop Whitaker. There were about 80 clergymen from town and country present.

In the evening of the same day a brilliant assemblage of men, prominent in the professional, financial, and commercial life of the city, gathered in the large banquet room of the Union League, to tender a testimonial to Bishop McVickar. Seven branch tables extended at right angles from the main board, and all were beautifully decorated with flowers and lights. On the menu card, Rhode Island and Pennsylvania were represented by two cherubim identified by the shields of their respective States, placed at their feet. The figure representing Rhode Island held in his right hand the pastoral staff, while the figure representative of Pennsylvania grasped the torch of knowledge in the left hand. The two cherubim between them were holding aloft a bishop's mitre, surmounting the seal of the diocese of Rhode Island, and backed by a sun's rays, in which appeared the word "Mizpah." Scattered throughout the design were shown the palm branch, a cornucopia of plenty, and the wheat sheaf, grape vine, and olive branch. At either end of the room were hedges of palms; behind one of them an orchestra was concealed, which played continuously while dinner was being served. Above the doorways were masses of smilax, and the window sills were banked with palms and azalias.

Bishop McVickar, as the guest of honor, was seated at the right of Mr. George C. Thomas who presided and acted as toast-master, Bishop Whitaker being on his left, who pronounced the "Grace before meat." Towards the close of the repast, Mr. Thomas arose and presented Bishop McVickar as the first speaker of the evening, who responded in an able manner, reviewing the past, and referring to his many friends in the city and State. At its conclusion, Mr. Thomas said it had been hoped that Archbishop Ryan could have been present and made an address, but being unable to come, he had sent a very nice letter, which was read.

Joseph Wharton, a member of the Society of Friends, responded to the toast of "Old and new Philadelphia," and briefly reviewed the events of several generations. The Rev. Dr. Wm. H. Bodine made an eloquent speech on "Personal Friendship"; while John H. Converse, Esq., followed in an address, to the sentiment "Truth, the touchstone of all progress." George Wharton Pepper, Esq., spoke to the toast "The Church and the university"; and Talcott Williams, Esq., responded to the sentiment, "The press and the pulpit."

Before the company dispersed, nearly all of the over 200 guests advanced to Bishop McVickar, shook hands with him, and bade him farewell and God-speed.

New York

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

CITY.—Trinity parish, the Rev. Morgan Dix, rector, is planning through the agency of the Rev. Martin Albert, to erect a church for German services.

The American Church Building Fund Commission has received a legacy of \$23,000 by the will of the late Mrs. Frederick Graff, of Philadelphia.

The trustees of the cathedral of St. John the Divine have received from an anonymous source, \$10,000 through Bishop Potter, which will be

used toward finishing stone work on the interior of the choir.

At the quarterly meeting of the Church Periodical Club, addresses were delivered by the Ven. Archdeacon Johnson, and an Indian missionary, the Rev. Sherman Coolidge.

The anniversary of the Niobrara League was held in Grace church, on Sunday evening, Feb. 6th. Addresses were made by the Bishop of New York who presided, the Bishop of South Dakota, and others.

St. Bartholomew's Chinese Guild celebrated the Chinese New Year at the Lyceum of the new parish house, on the evening of Jan. 31st. A varied programme entertained the members of the guild, including the singing of Chinese songs.

The alumnae association of St. Mary's school held a meeting on the afternoon of Feb. 1st. There were readings from W. Scherer's "History of German Literature," H. H. Boyesen's "Goethe and Schiller," and Bayard Taylor's "Goethe's Faust.

The board of managers of The East Side House gave a dinner Jan. 29th, at the Hotel Manhattan to present and former workers. Mr. Everett P. Wheeler presided. Addresses were made by Bishop Potter, Mr. Clarence Gordon, head of the house, and others.

The Rev. Dr. DeCosta, of the church of St. John the Evangelist, delivered an address on the evening of Jan. 31st, before a conference of the National League for the Promotion of Social Purity, to discuss bills now pending before the Legislature of the State, promoting the objects of the association.

On the evening of Jan. 31st, a meeting for the encouragement of Christian work was held at the home of Mr. and Mrs. Anson Phelps Stokes, of the church of the Heavenly Rest. The Rev. Dr. David H. Greer was present. Addresses were made by Mr. Robert Graham, of the Church Temperance Society, and others.

At the church of the Heavenly Rest, the Rev. Dr. Parker Morgan, D. D., rector, a Mission is being conducted the current week by the Rev. Dr. R. H. McKim, of Washington; and simultaneously Mission services are being held at the chapel of the parish, under the direction of the Rev. Charles E. Woodcock. The Mission began Feb. 5th.

The New York Bible and Common Prayer Book Society has received favorable information of the progress of the Japanese translation of the Prayer Book, now in the hands of the Rev. Theodosius S. Tyng, of the Japan mission. At a meeting of the society just held, steps were taken looking to needed financial co-operation in the undertaking.

The 10th anniversary of the Associates of the Sisterhood of the Holy Communion was celebrated at the church of the Holy Communion, the Rev. Henry Mottet, rector, on the feast of the Purification of the Blessed Virgin Mary, Feb. 2nd. The Sisterhood has received an offering toward the needed endowment of the sisters' House.

At Columbia University the experiment of having chapel devotions in the afternoon has not proved successful, and a return has been decided upon to the morning hour customary at the old site. Hereafter voluntary attendance at the chapel will precede the academic exercises of each day. Every effort is made to render the services attractive.

A meeting has just been held at St. Ambrose church, of the down town West Side Conference of the Brotherhood of St. Andrew, at which the theme; "The Bible class; its successes and failures," was discussed by the Rev. Messrs. Thomas H. Sill, and T. W. McClintock, and Messrs. Theodore G. White, C. W. Robinson, Alexander M. Hadden, and others.

At the last meeting of the board of trustees of the Clergymen's Mutual Insurance League held in the Church Missions House, Jan. 18th, the Rev. Dr. Geo. A. Baker and the Rev. Joshua Kimber were elected to fill the vacancies caused

by the death of the Rev. Dr. Beach and the Rev. Edward Bradley. The treasurer reported that the sum of \$416,568 had been paid to the widows and orphans of deceased members during the past 32 years.

At St. Thomas' church, Sunday afternoon, Jan. 30th, was held the annual memorial service for the veterans of the 7th Regiment New York National Guard, with special commemoration of those who had died during the past year. An American flag draped the lectern, and flags of the regiment were displayed. Special music was rendered by the choir. The preacher was the Rev. Claudius M. Roome.

A mass meeting of the Church Association for the advancement of the interests of labor was held at the parish house of St. Michael's church on the evening of Feb. 1st. Addresses were made by the Rev. Drs. Peters and Bradley, and a number of persons interested in labor problems. The association has begun the issue of its periodical *Hammer and Pen* as a monthly instead of a quarterly publication as heretofore.

At St. Bartholomew's parish house was opened Feb. 3rd, a new branch of philanthropic work in the shape of a training class for nurse maids, in charge of Mrs. Z. Adams Cutter, of Frobel Normal Institute. The class was to have been started in January, but delays became unavoidable. It will be held on Thursday evenings. The course of instruction will help nurse maids to understand all essentials for child care according to the latest hygienic conditions, and the development of the dawning intellect from infancy to the kindergarten stage.

The project of uniting the church of the Redeemer and the church of the Nativity is slowly approaching a hoped-for consummation. The vestry of the latter church has made a condition, as already announced in the columns of THE LIVING CHURCH, that the parish of the Redeemer shall contribute \$20,000 toward the common fund. As the sum remaining in the hands of the authorities of that church after the sale of its property was less than this, the rector designed for the united parish, the Rev. Wm. Everett Johnson, is making earnest efforts to secure the needed balance. At present about \$18,000 is in hand towards the total required.

GENERAL THEOLOGICAL SEMINARY.—The competition for the Seymour prize in extemporaneous preaching took place Feb. 5th. The text on which the candidates were to preach was announced only an hour before the contest. The missionary society of the seminary has decided to send only three delegates to the convention of the Church Students' Missionary Association which will be held in Toronto, Can., in the latter part of this month. The appointments have not yet been made. The board of editors of *The Seminarian* has announced this week that the prize for the best original story has been awarded to John R. Oliver, of the junior class, a graduate of Harvard University. The title is "A study of ascetics."

PORTCHESTER.—Mr. Wm. P. Abendroth, one of the best known and wealthiest residents, died Jan. 29th, at the age of 79 years. He was the founder of the Eagle iron works, giving employment to nearly 700 workmen, was president of the Portchester Savings Bank from the time of its organization in 1865, a director of the First National bank, and at one time village president. For a long period he was a member of the vestry of St. Peter's church. The burial service took place in the church, Feb. 1st, being conducted by the rector, the Rev. Chas. Edward Brugler.

Pennsylvania

Ozi W. Whitaker, D. D., Bishop

PHILADELPHIA.—At the annual meeting, just held, of the Military Order of Foreign Wars of the United States, an organization largely composed of army and naval officers, the Rev. Dr. C. Ellis Stevens was unanimously elected president of the Commandery of the State of Pennsylvania.

The Rev. Dr. C. C. Tiffany, archdeacon of New York, began on the 7th inst, this year's

series of the Bohlen lectures at the parish house of Holy Trinity church. The subject is "The Book of Common Prayer as an exponent of the normal Christian life." The lectures are to be delivered on six consecutive Mondays.

At the regular meeting of the Clerical Brotherhood, held on Monday, 31st ult., in the Church House, the Rev. A. J. P. McClure read a paper on "The function and place of the Church in society." The paper treated upon the needs of society, its conditions, etc., and showed clearly that the Church had a distinctive mission in the uplifting and transformation of social conditions. A number of the clergy made addresses.

On Friday evening, 28th ult., a general meeting was held, at the Church House, under the auspices of the 15 chapters of the junior department, Brotherhood of St. Andrew, in this diocese, for the purpose of organizing and interesting all rectors, Sunday school superintendents, and chapters of the senior brotherhood, in this important work among boys. Bishop Whitaker presided, and opened the session with prayer. Addresses were made by Messrs. Ewing L. Miller, Wm. H. Owen, Jr. and G. Harry Davis.

The Rev. Dr. A. G. Mortimer, rector of St. Mark's church, is about to give a series of six lectures in Horticultural hall, Broad st., on the architecture and legends of some of the principal European churches. The first lecture will be on the different styles of Christian architecture, with illustrations; the second, the principal churches of Normandy, as instances of the first pointed, or 13th century Gothic; third, the great Gothic churches of France; fourth, the churches of Spain; fifth, some of the principal churches of Italy; sixth, the Oberammergau Passion play.

The 4th Sunday after the Epiphany was also the Sunday within the octave of the feast of St. Timothy (Jan. 24th.), and special services were held at St. Timothy's church, Roxboro., the Rev. R. E. Dennison, rector. At the morning service, the sermon was preached by the Rev. Erskine Wright, of St. Clement's, while the anniversary sermon to the united guilds of the parish was delivered in the evening, by the Rev. Bernard Schulte, of old St. Peter's. It has been announced that two costly reredos are about to be placed in this church, one on each side of the altar, in place of the dossal curtains at present hanging on either side of the reredos erected last fall in the rear of the altar. It is understood that they are to be a memorial of the late Mrs. J. Vaughan Merrick.

The 22nd annual meeting of St. Matthew's Beneficial association, with the usual entertainment for its members and their families, was held on the 3rd inst., in the parish building of St. Matthew's church, the Rev. R. W. Forsyth, rector. The annual report showed the receipts were \$3,527.62, and disbursements for sick and funeral benefits \$3,081.88, leaving a balance of \$445.74 to be divided among the members. A novel feature of this association is that for a fee of 10 cents per member per month, medical attendance is guaranteed each member for the entire year without extra charge, except the cost of medicines. The officers elected for the coming year are: President, (*ex officio*) the Rev. R. W. Forsyth; vice-presidents, W. L. Gilroy, W. H. Arzt; recording secretary, J. J. Gilroy; financial secretary, Wm. Gravel; treasurer, Sam'l. R. Mayhall; physicians, Drs. E. R. Stone, N. F. Lane.

The special evangelistic services in the Trocadero theatre appear to be growing in interest as well as in attendance. Every part of the house was crowded on Sunday evening, 30th ult., and the stage was well filled. The services, as usual, were in charge of the Rev. J. Edgar Johnson. During the evening, the Oriental Troubadours, jubilee singers, gave a number of selections, and Mrs. Wevill sang "My ain cuntry." Previous to the sermon, Mr. Johnson stated that the collection on the preceding Sunday was only \$15.75, while the expenses on each occasion were nearly \$100, and were contributed by friends; when the sum subscribed was exhausted, the services will cease. The

sermon was delivered by the Rev. Louis S. Osborne, of Newark, N. J.

The new chapel of St. Mary, a mission of St. Mark's church for the colored race, was opened and blessed by Bishop Whitaker on Tuesday evening, 1st inst. On the Feast of the Purification B. V. M., sometimes called Candlemas, the first service was held at 6 A. M., when there was a procession, each person carrying a lighted candle, which previously had been blessed. At the offertory the people presented candles. At 10:30 A. M., the same day there was a solemn high celebration of the Holy Eucharist, the Rev. Dr. A. G. Mortimer being the celebrant. The sermon was delivered by the Rt. Rev. Dr. Coleman, Bishop of Delaware. St. Mary's chapel and parish house were fully described in THE LIVING CHURCH of July 10th, last.

The annual parish day of St. Simeon's memorial church, the Rev. Edgar Cope, rector, was observed on the Feast of the Purification. In the morning, the rector celebrated the Holy Eucharist and made an address. At 4 P. M. occurred the benediction of the new rectory. Bishop Whitaker conducted the service, assisted by the rector, and the Rev. Messrs. Mapes, Davidson, Goodfellow, Humes, McMillen, and J. D. Newlin D. D. He delivered an address, in which he congratulated the congregation upon the completion of its buildings, and warmly acknowledged the untiring efforts of the rector, who, in the 11 years of existence of St. Simeon's, has developed the parish from a small mission station to one of the finest parishes in the diocese. The rectory completes the group of three buildings—church, parish house, and rectory—together representing a cost of \$140,000 entirely paid for. After Evening Prayer, with sermon by the Rev. Dr. C. S. Olmsted, the secretary of the parish guild read the annual report, an interesting account of the year's work of the clergy, and the 20 organizations and societies belonging to the parish.

The 30th anniversary of the church of the Holy Apostles was celebrated on Sunday evening, 30th ult. Evening Prayer was said by the rector, the Rev. Henry S. Getz, and the assistant, the Rev. W. S. Neill. Special musical services by the choir, augmented by the choir of the memorial chapel of the Holy Communion, characterized the occasion. The accounting warden, Mr. George C. Thomas, read a brief excerpt of the annual report, which included the following statistics: Baptisms, 64; persons confirmed, 81; communicants enrolled, 1,059. During the year the Sunday school has averaged 77 officers and teachers, and 876 pupils. During the 30 years, the average has been 694. Since 1887 there have been 431 persons confirmed, of whom 374, or nearly 87 per cent, were from the Sunday school. The report also spoke of the various guilds and societies connected with the Church work, which are all flourishing and doing excellent work in their particular lines. The total receipts from all sources, including balance from the year previous, were \$31,170.10, of which about \$26,000 were expended. The Rev. W. F. Ayer, of the memorial chapel of the Holy Communion, read an extract from the report of that chapel, which showed: Baptisms, 111; confirmed, 21; Sunday school officers and teachers, 45; scholars, 620. The chapel treasurer reported, receipts \$1,206.49; expended, \$1,136.99, which were independent of the sum in the hands of the churchwarden. The sermon was preached by the Rev. Dr. H. Richard Harris.

While the aged inmates of Christ church hospital assembled in the chapel of that institution on the Feast of the Purification, were awaiting the arrival of the priest in charge, the Rev. G. J. Burton, to celebrate the Holy Eucharist, a dispatch was received announcing his sudden decease that same morning. He was a sufferer from heart trouble. Two days previous to his departure he was at the Church House apparently in the enjoyment of excellent health. Mr. Burton was born at Lewes, Del., about 65 years ago, where he received his early education. He entered Burlington college, and shortly after

graduation was ordained to the diaconate, Sept. 1, 1857, by Bishop Alonzo Potter, and advanced to the priesthood by Bishop Bowman, Sept. 21, 1858. From the date of his ordination as deacon until Dec. 2, 1858, he was an assistant at old St. Peter's church, which position he resigned to become rector of St. Stephen's church, South Amboy, N. J. Ten years thereafter he accepted a call to be associate rector of St. Mark's church, Mauch Chunk, Pa., but a few months later became rector of St. Matthew's church, Sunbury, Pa., where he remained until some time in 1872. From that year until Dec. 3, 1888, he was warden of the Burd Orphan Asylum of St. Stephen's church, and also officiated at St. Stephen's, Clifton Heights, and St. George's, West End. Since the last date, he has been priest in charge of Christ church hospital. Mr. Burton had been greatly afflicted during the past few years. His son, a promising young man, died of typhoid fever two weeks after his marriage; Mrs. Burton's death was the result of a fall down the stairs of a hotel at Mt. Pocono; and a daughter, the wife of the Rev. W. W. Taylor, now chaplain of the Episcopal hospital, also passed away. The Burial Office was said at St. James' church, the Rev. Dr. J. N. Blanchard, rector, on the 5th inst., and the interment was private.

Chicago

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

A letter just received from Bishop McLaren who is now in Mexico, reports a great improvement in the state of his health.

The regular monthly meeting of diocesan officers and members of the Woman's Auxiliary, was held in the Church Club rooms, on Thursday, Feb. 3rd. The attendance was the largest of this winter's meetings, and a deep interest was expressed in the subject for the day, "Indian missions," which was presented by the ladies of the church of the Redeemer branch. Noonday prayers were said by the Rev. Percival McIntire. The diocesan president, Mrs. Lyman, introduced the president of the Redeemer branch, Mrs. Richardson, and invited her to take the chair. Mrs. Richardson presented the topic for the meeting in two papers, one of which was given by Mrs. A. Parsons, and the other by Miss F. Ten Eyke. Mrs. Parsons' paper was excellent, and indicated a true interest in, and earnest study of, our Church work among the Indians. Miss Ten Eyke's paper consisted of reminiscences of her personal visits to various stations in Dakota and Alaska where mission work among the Indians is being carried on. Some Indian curios lent an added interest to her account. Mrs. Richardson made a plea that the offering for the day should go to the Rev. Sherman Coolidge, under Bishop Talbot, to aid in supplying the bell for one of his chapels. Mrs. Lyman resumed the chair, and a rising vote of thanks was extended to the rector and ladies of the Redeemer branch for their successful presentation of the subject. The members were reminded of their pledges which should be cared for now, and were urged to study the best and truest way to make all their work a worthy offering; to seek a right understanding of what a true discipleship may be. An offering was taken and the roll called.

CITY.—The Rev. W. B. Hamilton, rector of Calvary church, was taken suddenly ill Sunday morning, and his services for the day were taken by the Rev. Dr. W. J. Gold, warden of the Western Theological Seminary.

A reception for the Rev. Dr. and Mrs. James S. Stone, of St. James' church, was given by the members of the congregation at the parish house, on Thursday evening, Feb. 3rd. The reception was in the nature of a welcome home to himself and wife in connection with his recent marriage. Invitations had been issued to all the members of the congregation and their friends, and there were 600 guests present. They were received by Dr. and Mrs. Stone, Miss Violet Stone, Mesdames Arthur Ryerson, C. A. Street, W. D. Kerfoot, George Merryweather, Charles Higgins, and S. J. Walker, in the rooms on the main floor, and in the two

large assembly rooms upstairs, light refreshments were served.

The Rev. T. A. Snively, rector of St. Chrysostom's church, gave two receptions in the guild rooms of the church on Tuesday and Wednesday evenings, Feb. 1st and 2nd. The first was for the members of the congregation and their friends. Frappe and other light refreshments were served by the young ladies of the parish, and several musical selections were rendered. The second reception was for the children of the congregation, with their friends. A small entertainment was given by the children, and refreshments were served. Both receptions were highly successful.

Maryland

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

BALTIMORE.—The Rev. Canon Cheyne, of Rochester, England, delivered the last of his course of six lectures on "Jewish religious life after the exile," in the McCoy Hall, Johns Hopkins University, on Jan. 21st. This concludes Dr. Cheyne's course of lectures, which he began Nov. 1st at Cornell University, and has delivered at nearly all the prominent Northern universities.

The Rev. Arthur C. Powell read an historical sketch of the early Episcopal churches of Baltimore, and those of the denominations, at a meeting of the clergy of the city, on Jan. 24th, in Grace church.

At the call of Bishop Paret, the clergy of the city met at his residence, 1110 Madison ave., on Jan. 28th, to discuss mission work. The Bishop was prevented from attending the meeting by a heavy cold, which confined him to his room. The Rev. J. S. B. Hodges, S. T. D., presided. The contemplated missionary plans of the Bishop, beginning with the erection of a stone church at Canton, to replace the chapel of the Holy Evangelists, which has been condemned, were discussed at length. Those present agreed to take hold of the project at once and lend it all the aid possible. It is proposed to erect the edifice at a cost of about \$6,000. The establishment of missions in other sections of the city was also discussed, and it was determined to form a general missionary society among the clergy of the city for the frequent discussion of the needs of the missions, and to devise means of keeping up the work in the smaller and weaker missions.

Missouri

Daniel S. Tuttle, D. D., Bishop

ST. LOUIS.—Announcement has been made of the presentation to the chapter of Christ church cathedral, by Mrs. Elizabeth Gilkerson, widow of the late John M. Gilkerson, of her elegant dwelling on Locust st., for a deanery, the only condition being that it shall be the permanent residence of the dean. This is the second gift which Mrs. Gilkerson has lately bestowed upon the cathedral, she having, a few months ago, conveyed a lot in Bellefontaine cemetery to the chapter. The dean proposes to occupy his new home sometime after Easter.

The Rev. Stephen H. Green, who has been in this diocese for many years and has won the hearts of both clergy and people by his many attractive qualities, is preparing to remove to Tennessee, where he is to become dean of St. Mary's cathedral, Memphis.

Jan. 31st, the clericus of St. Louis treated itself to an elegant luncheon at the Mercantile Club. This was the result of a desire on the part of many of its members to infuse more of the social element into the intercourse of the clergy than can be developed by simply meeting on Mondays for business and discussion. The experiment was so much of a success, and withal so pleasant, that a committee was instructed to make arrangements for some place where the clergy of the city, or so many as desired, might meet frequently, if not weekly, around the festive board.

St. Mark's memorial church recently disposed of the lot of ground upon which the present house of worship is located, and decided to erect a new edifice on a lot on the north side of Wash-

ington ave., about one block west of Vandeventer ave. Ground was broken on the 25th ult., several ladies of the congregation officiating at the ceremonies. Architect John L. Wees recently completed the plans, and is now engaged in awarding contracts for the work. The structure will have a frontage of 44 ft. on Washington ave. by a depth of 95 ft. It will be of English Gothic architecture, of gray pressed brick, with terra cotta trimmings, and slate roof. The approaches and steps will be of Carthage stone. The church floor will be six ft. above the ground level, and 10 ft. above the sidewalk. The basement, 40 x 60 ft., will be occupied by the Sunday school, library, etc. It is expected that the structure will be completed and ready for occupancy about May 18th. The cost exclusive of furnishings, will be about \$15,000.

Easton

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

The Northern convocation met in Emmanuel church, Chestertown, the Rev. T. C. Roberts, D.D., rector, on Jan. 24th, and continued its session until the evening of the 26th. The preachers at the two morning services were the Rev. Giles B. Cooke, dean of the convocation, and the Rev. C. T. Denroche. The subjects for discussion at the evening services were, "The Christian, in the family, in the Church, and in the community"; "Conversion, its true meaning as exemplified in the case of St. Paul"; and "Missions, parochial, diocesan, domestic, and foreign;" the speakers being, besides the Bishop and the dean, the Rev. Messrs. Denroche, A. M. Rich, Schouler, Ware, and Kimball, the latter a member of the Middle convocation. A meeting of the Woman's Auxiliary was held in the Sunday school building on the afternoon of the 25th, at which an interesting address was made by Mrs. Sarah B. Physick, an earnest Church-woman of the diocese.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The Northeast convocation met at St. Peter's church, Ashtabula, the Rev. John W. Hyslop, rector, Jan. 31st and Feb. 1st. After Evensong, the dean of convocation, the Rev. Abner L. Frazer, Jr., delivered an address on the subject, "Religious novels and their place." Tuesday morning there was an early celebration of the Holy Communion, Morning Prayer, a business session, and a general discussion on "The diocesan canons—can they be improved," led by the Rev. F. B. Avery. At the afternoon session the Rev. J. Mc I. Bradshaw made an address on the subject, "Aged and infirm clergy; our duty to them." The Rev. Geo. W. Preston read a paper on "The civic duties of the parish priest," and the Rev. A. A. Abbott gave a review of a recent report made to the missionary board of the diocese by a special committee on ways and means. The Bishop of the diocese, unavoidably detained from attendance, telegraphed his regrets and good wishes.

The late Mrs. Julia Bedell, widow of Bishop Bedell, was honored by a memorial service at the church of the Holy Spirit, Gambler, Feb. 14th. Addresses were made by President Pierce, of Kenyon College, and others. Mrs. Bedell was a benefactress of the college, and institutions of Ohio.

Massachusetts

William Lawrence, S. T. D., Bishop

BOSTON.—Wednesday, Jan. 26th, was observed in the church of St. John, Bowdoin st., as a day of devotion. The addresses were given by the Rev. Robert Ratcliffe Dolling. The Holy Eucharist was celebrated at 7 and 8.

TAUNTON.—A stubborn fire almost destroyed St. Thomas' church last week. It was confined to the chancel, and for five hours the firemen fought bravely to save the edifice, but the organ was completely ruined, and two costly windows destroyed. Three windows were saved. The organ cost about \$1,000, and was worked by electricity, and it is probable that the fire was communicated by a crossed electric wire. The roof of the church is damaged, and the large

chandelier, worth about \$1,500, is entirely useless. All the furnishings are badly damaged by water and smoke. The interior of this church was recently decorated at great expense. This fact, and the other losses, may make the damage as high as \$30,000. The Rev. Morton Stone is rector.

ATTLEBORO'.—Archdeacon Smith recently visited All Saints' mission and held service. The hall was crowded, and the music was rendered by a vested choir. A year ago the mission was without a clergyman and divided into factions. Now, through the efforts of the Rev. G. E. Osgood, of North Attleboro', and the Rev. J. L. Tryon, a new condition of affairs has been promoted, and the future of the work is most gratifying.

LEE.—St. George's church has just commemorated its 40th anniversary with appropriate services. In 1856 a meeting was called for the purpose of organization by the Hon. Lester Filley. He and the Hon. William T. Fish were the first wardens. The first service in the church was held on Septuagesima Sunday, 1858, by the Rev. George T. Chapman, D.D. In 1861, during the incumbency of the Rev. William Leach, the church edifice was destroyed by fire, and in 1879, after an interval of 18 years, it was again burned. The present edifice was erected through the efforts of the Rev. Albert E. George, who was then in charge, and is a great improvement over the previous buildings. The present rector, the Rev. G. Mosley Murray, has strengthened the parish in many ways, and added to its influence and importance in the town. Trinity church, Lenox, a neighboring parish, has, for the past years, entirely paid the stipend of the rector, and with its fostering care, enabled this once feeble church to continue its existence and maintain its excellent work in this mill community.

Quincy

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

The Rev. Samuel G. Welles was instituted as rector of St. Andrew's church, Peoria, on the 3rd Sunday after the Epiphany. The Rt. Rev. Alexander Burgess, Bishop of the diocese, was the institutor, and preached the sermon. The Rev. Wm. Frank Mayo, general missionary of the diocese, read Morning Prayer and assisted in the office of the institution. Mr. Wm. Sweeney, junior warden, presented the keys. The Bishop took as his text, "The Ark of God is taken." He said the Ark of God was in this Church, and he warned the people not to allow it to depart from them. He admonished them and their pastor not to attempt to add to the Word of God, nor to take therefrom, nor to change it. He concluded with a masterly presentation of the significance of the ark of the Jews, and the fulfillment of their typical character in the ark of the Christian Church.

Georgia

Cleland Kinlock Nelson, D.D., Bishop

The last quarterly report of the Rev. W. M. Walton, archdeacon of Atlanta, presents some interesting figures. It embraces 22 missions, and shows the following services: Clerical, 48; lay, 45; Holy Communion, 18; miles travelled, 6,522; offerings reported to archdeacon, \$210.40, and the acquisition of a fine building lot at Barnesville, which means that it will not be very long before Barnesville will have a church building. Mr. Walton has had, until lately, assistance in the services from the Rev. D. F. Hoke, now removed to Alabama.

The Woman's Auxiliary, a branch of the Atlanta archdeaconry, at its last meeting shows: Boxes outside the diocese, \$233; total outside the diocese, \$1,061.33; boxes within the diocese, \$157.55; total diocesan work, \$7,596.77 (first of all reported diocesan branches); grand total, \$8,477.85, which gives it the 11th place of all the branches organized since 1889, and the first place among those organized since 1891. The success of the work is largely due to Mrs. Nellie Peters Black and Mrs. Cosgrove, with the assistance of their various committees.

From all over the diocese, news comes of a

hearty observance of Christmas in appropriate acts of worship and beneficence. It is a source of great satisfaction that the tide seems to be turning from the roystering and scandalous conduct of merry-makers, to more decent and restrained pastime. The united and manly protest of the cathedral clergy in Atlanta by public appeal, as well as personal request to the mayor of that city and the city authorities, sustained the mayor in his insistence that all nuisances should be abated, and order and public comfort conserved. The difference was most marked between the pandemonium which reigned last Christmas, and the respectable appearance and demeanor of the populace this year.

Western Michigan

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

GRAND RAPIDS.—St. Mark's parish, owing to the illness of the assistant rector, has for a short time been deprived of regular pastoral ministrations, the pulpit being supplied by the Bishop and neighboring clergy. The rector-elect, the Rev. John N. McCormick, of Atlanta, Ga., enters on his new field of labor, Feb. 15th.

The new vested choir introduced in Grace church on Christmas Day, is giving excellent satisfaction.

GRAND HAVEN.—The second of the series of art exhibitions given by the Ladies' Guild of St. John's church, on the evening of Jan. 18th, called together a large and appreciative audience. The lecture was given by Mrs. Wilkinson, on the Madonna in art.

Albany

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

On Jan. 17th and 18th, the 59th regular meeting of the archdeaconry of Albany was held in Christ church, Hudson, the Rev. S. M. Griswold, rector. At Evensong, Monday evening, the sermon was preached by the Ven. Alexander Mann, archdeacon of Newark, on "The fundamental law of Christian charity." On Tuesday morning, at 7:30, there was a celebration of the Holy Eucharist, the Ven. Archdeacon Sill, D.D., celebrant. After Matins and a business meeting, an essay on "The Higher Criticism from the standpoint of the parish priest," was read by the Rev. W. C. Wainwright, and followed by a very interesting discussion. Luncheon was served in the choir-room by the members of the Woman's Missionary Society, and was followed by a business meeting, at which reports were received from the archdeacon, the diocesan missionary, and the missionaries of the archdeaconry, and plans were outlined for the further progress of the work. A large congregation was present at Evensong, at 4:30, when the Rev. J. M. Johnston, archdeacon of Idaho, delivered an address to children, which was full of practical thoughts, well put. Tuesday evening a missionary service was held, and addresses were delivered by the Bishop, the Rev. Messrs. W. A. Masker, Jr., C. E. S. Rasey, A. B. Clark, of Rosebud, S. Dak., who described his missionary work among the Indians in the far West, and the Rev. Fenwick M. Cookson. On Wednesday morning, at 7:30, Bishop Doane was celebrant, and delivered a devotional address at a celebration of the Holy Eucharist. The session closed with Matins and Litany. The next meeting will be held in May, at Herkimer.

The semi-annual meeting of the archdeaconry of Troy was held in Grace church, Waterford, the Rev. John M. Gilbert, rector, on Jan. 18th and 19th. On Tuesday evening, the Rev. Dr. Cary, the archdeacon, made an address on St. Paul's work and the example which it presents. The Rev. Mr. Horsfield spoke on "Catechetical instruction," and was followed by the Rev. Mr. Armstrong, on "Liturgical worship." The closing address was made by the Rev. H. R. Freeman who spoke on "The way in which young people could extend the Church of God." The singing of the chorus choir at this service was very good. At 7:30 Wednesday morning, there was a celebration of the Holy Communion, the Rev. John M. Gilbert, rector, celebrant. After

the business meeting, Morning Prayer was said, and the Rev. Dr. Enos preached an able sermon on "The development of religion." A large number remained to the Celebration which followed this service. The business session was resumed at 12 o'clock, and reports were received from the various committees and the missionaries. Luncheon was served to the clergy, and the session closed with a service at 2:30.

Central New York
Frederic D. Huntington, S. T. D., LL. D., Bishop
 BISHOP'S APPOINTMENTS

FEBRUARY

- 13. Evening, Trinity, Syracuse.
- 15. Windsor.
- 16. Binghamton, candidates of three parishes.
- 22. P. M., Seneca Falls.
- 24. P. M., Baldwinsville.
- 25. 4:30 P. M., Calvary, Utica; evening, Holy Cross, Utica.

A ten days' parochial Mission commenced in Trinity church, Utica, the Rev. John R. Harding, rector, Feb. 7th. The Rev. P. N. Meade, rector of Christ church, Oswego, is the missionary.

The clergy in various parts of the diocese are busy completing arrangements for Lent. A series of services with invited preachers on week day evenings is a feature in many parishes. The Utica parishes unite in a special service on Wednesday evenings, under the auspices of the local council of the Brotherhood of St. Andrew, with preachers from abroad.

Southern Florida

Wm. Crane Gray, D.D., Bishop

The sixth annual convocation met on St. Paul's Day, in St. Paul's church, Key West. Bishop Gray preached the opening sermon and celebrated at the Holy Eucharist. Convocation remained in session three days, with Early Celebration each morning, Evening Prayer and sermon at night, and routine business in the interim.

The committee on the state of the Church reported: Number of clergy, 30; places where the Church is at work, 74; Baptisms, 310; Confirmations, 263; contributions, \$18,687.02. A committee was appointed looking forward to the establishment of a Church school.

On the Standing Committee, Judge Foster was replaced by Mr. Algernon Haden. Delegates to the General Convention: the Rev. Gilbert Higgs, D. D., and Mr. W. C. Comstock.

The reports show an increase over last year in the number of Baptisms, Confirmations, services, and Celebrations. The Bishop has added three new places to the list of his episcopal visitations. Three churches have been built within the year. The report of the Woman's Auxiliary also shows an increase in offerings and number of branches.

The next convocation will meet at Melbourne, on the Indian river, in January, 1899.

Long Island

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

BROOKLYN.—The announcement of the acceptance by the Rev. Frederick Burgess, rector of Christ church, Detroit, Mich., of the rectorship of Grace church on the Heights, was read at the morning service on Sunday, Jan. 30th; at the same service the Rev. James H. Stoddard, who has had temporary charge of the parish since Bishop Brewster's consecration, announced that the collection for general missions taken up in Grace church, Sunday, Jan. 23rd, amounted to \$7,600.

"London from an Omnibus," was the subject of an interesting illustrated talk by the Rev. Charles Scadding, of La Grange, diocese of Chicago, before an audience which filled St. Peter's parish hall on State st., on the evening of Jan. 31st. The lecture was for the benefit of St. Peter's Club for young men, which has proved a pronounced success as an agency for the promotion of social relations among the class of young men it aims to reach. After the lecture there was a social reunion in the club house.

The Rev. Dr. J. G. Bacchus, rector of the church of the Incarnation, has been elected to the Standing Committee of the diocese, to fill the vacancy caused by the death of the Rev. Stafford Drowne, D. D.

BABYLON.—The South side clericus held its third regular meeting at Christ church rectory on Feb. 1st; 11 members were present. The Rev. James W. Diggles who was to have read a paper on "The advantages and disadvantages of seminary training," was unable to be present. An informal discussion of the question, "Is it expedient for the clergy to use tobacco?" was participated in by all present. Luncheon was served at the rectory.

ELMHURST.—The choir and vestry room of St. James' church being too small for the present requirements of the church, the vestry has appointed the rector, the Rev. Edward M. McGuffey, and Mr. William C. Woodburn, a committee to prepare plans for the erection of a choir building and parish house.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

The Feast of the Conversion of St. Paul was observed as the dedication festival of St. Paul's church, the Rev. Alfred Harding, rector. There was the usual early Celebration, Matins, and a second Celebration in the morning, and in the evening the annual parish festival service, Choral Evensong, with the full choir, and the church beautiful with lights and flowers. The anthem from the oratorio of St. Paul was finely rendered. The Rev. Messrs. Prescott, Buck, and Dudley, of Washington, and the Rev. Mr. Ball, of Alexandria, formerly assistant of St. Paul's, took part in the service, and at its conclusion the rector read the report of the guild, the various chapters of which form the working force of the parish. The sermon was by the Bishop of Delaware, so well known and beloved in this church that the rector spoke of him as "our second bishop." All present then repaired to the parish hall, where a pleasant hour was spent, and light refreshments served by the ladies of the guild.

The Rev. T. O. Tongue preached his farewell sermon at Grace church, South Washington, on Jan. 30th, having accepted a call to Beaufort, S. C.

Minnesota

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

BISHOP GILBERT'S VISITATIONS

FEBRUARY

- 25. Quiet Day for missions class, Minneapolis.
- 27. P. M., Faribault.
- 28. P. M., Special sermon, Austin.

The mid-winter meeting of the Central convocation was held at St. Mary's, Merriam Park. The attendance was large. On the evening prior to the formal opening, the Rev. H. P. Nichols delivered an eloquent address upon "The mutual responsibility of pastor and people." Holy Communion was celebrated the next morning. The Rev. Dean Andrews addressed the convocation briefly. Reports from missionaries were read evidencing progress. The following papers were read: "The Church and the workingman," by the Rev. E. M. Duff; "The perpetual diaconate," the Rev. Charles Holmes; "The parish vestry," the Rev. J. J. Faude; "Monotheism of the ancient Hebrews," the Rev. Geo. H. Mueller. The evening was devoted to addresses upon missionary work. Luncheon was served at the rectory, and the convocation was hospitably entertained by the rector, the Rev. Mr. Ten Broeck, and Mrs. Ten Broeck.

On the 4th Sunday after Epiphany about 900 Sunday school children of the city were marshalled down to Christ church, St. Paul, to hear an address from the Rev. Mr. Duhring, of Philadelphia, upon the Lenten offering and the Langford memorial. At the close of the service Mr. Duhring went over to Minneapolis, where he delivered a similar address to the Sunday school children gathered at Gethsemane church. On the following Monday evening Mr. Duhring met

the Sunday school teachers at Christ church, and gave a practical and interesting talk upon subjects pertaining to Sunday school work. Bishop Gilbert introduced the speaker upon both occasions.

Tuesday a "Quiet Day" for women was conducted by the Ven. Archdeacon Gilfillan, of White Earth Reservation. The meditations were of a pre-Lenten character, very helpful and uplifting.

By the removal of Major Whipple, Government paymaster, from St. Paul to Portland, Oregon, St. Paul's church loses one of its most earnest Church workers in the person of Mrs. Whipple, who has been for many years director of St. Paul's Altar Guild; her departure will be greatly missed.

The Epiphany meeting of the Church Club was held at the Nicollet House, Minneapolis; about 60 were present. Resolutions were passed to the memory of the late Hon. J. F. Norrish, formerly vice-president. The treasurer reported 121 members, and a balance of \$450 in the bank. Officers for ensuing year are as follows: Hon. R. R. Nelson, St. Paul, president; Col. G. O. Eddy, Minneapolis, vice-president; F. O. Osborne, St. Paul, secretary; E. H. Holbrook, Minneapolis, treasurer. After the banquet, which proved a very enjoyable affair, vice-president W. H. Lightner introduced the speakers on the following themes: "Limitations of pulpit discussions from the standpoint of a Churchman," Rev. J. J. Faude, followed by Hon. H. F. Stevens, and Mr. Geo. S. Grimes. All the speakers argued in favor of much latitude being given to the preacher as to the choice of subjects.

The Rev. John Johnson, rector of St. Johannes (Swedish) church, says \$3,100 has been raised, and the church is free from debt.

Archdeacon Webber has conducted successful Missions at Litchfield, Blue Earth City, and Austin.

The church at Zumbrota is now free from debt.

Michigan

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

The February meeting of the Southern convocation met in Trinity church, Hudson. Trinity parish is at present without a rector, but occasional services are supplied by Mr. Jamison, a lay-reader and prominent member of St. Andrew's Brotherhood; the meeting of the clergy was therefore more acceptable to the Hudson Church people. The business of the convocation was preceded by a celebration of the Holy Communion, Dean C. H. Channer, celebrant. The preacher was the Rev. Geo. Thomas Dowling, D. D., of Toledo, who gave an eloquent sermon on the dangers of modern sectarian revivalism. At the afternoon session, the Rev. W. R. Blackford was re-elected secretary, and Hon. Jas. O'Donnell, of Jackson, treasurer. The Rev. Wm. Gardam read an excellent paper upon "Organized work and individual responsibility." At the evening service, three missionary addresses were given by the Rev. Messrs. H. Tatlock, Jos. T. Ewing, and J. N. Chesnut. A good congregation was present, showing the interest still existing among the faithful of this parish.

Connecticut

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

SOUTHPORT.—On Jan 27th, the Fairfield branch of the Woman's Auxiliary held its winter meeting in Trinity church, the Rev. Dr. Guilbert, rector. The opening address was by the Rev. H. D. Cone, who made an eloquent plea for missions, on account of their influence in quickening the spiritual life of the parish. The work of the Church in two special fields was presented; the Rev. William C. Brown, of the diocese of Virginia, gave an interesting account of the successful work of the Church in Rio Grande do Sul, in Brazil, and the Rev. Isaac Barr told of the itinerant missions of the Church in the mountain districts of eastern Tennessee. The offering was appropriated between the two causes presented.

The Living Church

Chicago

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

THE answer of Cardinal Vaughan to the English Archbishops in their vindication of Anglican Orders, does not seem to have attracted much attention, or to have impressed very profoundly those who have perused it. *The Saturday Review* remarks, that the production in its controversial methods is suggestive of the wisdom of King James I. That monarch was wont, when a proposition of his had been conclusively refuted, to repeat it over again in precisely the same words, but in a louder voice, and so finally settle the matter. The truth is, that the Cardinal's letter contains nothing new. It is a threshing out of old straw.

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THE general upheaval which is going on among many religious bodies, leads to new developments of a singular or startling kind almost every day. It is not strange that in this chaotic condition of things, a form of semi-religious associations should be coming into favor under the name of the "People's Church," in which not only is no account taken of the Christian Faith, but sin, penitence, interior religious experience, even the salvation of the immortal soul in any sense known to the Christianity of past days, have ceased to occupy the thoughts of the preacher or his hearers. How could it be otherwise? A Presbyterian professor writes a history of the Apostolic Church from a Unitarian standpoint. The Baptists announce that no Baptism or public profession of religion is necessary as a requisite for admission to the Lord's Supper. Just now *The Outlook* asks why a minister may not belong to two denominations at once? It seems that some have of late, in all innocence, thought they might. Two ministers of the "Christian" denomination became also members of the Congregationalist body, and were on that account dropped from the "Christian" roll by a large majority. This seems to be regarded as intolerant.

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THE *Outlook* considers that the denominations are not competitive organizations, but rather co-operative. If this is the case, "why not belong to more than one? Indeed, why belong to one more than another?" The only reason that journal can make out for belonging to any denomination at all is that a person can in this way best promote Christian interests. But why belong to any denomination at all? The answer depends entirely upon what Christian interests are defined to be. Since it does not appear that the salvation of one's own soul has any relation to his membership in a particular denomination, and since he may without it belong to the misty phantom now called by many of these religious teachers "the Church," it is quite a matter of individual judgment whether he can best promote Christian interests by joining a religious society, or by going on in his own way. It is undeniable that an increasing multitude is adopting this latter alternative! If the old antithesis of the Holy Scriptures between the Church and the world was a mistake, as we are given to understand is the case, and if the spirit of the world at its best is the spirit of Christ, then why keep up any longer the semblance of opposition between them? In that case will it not be more

simple, in order to keep the spirit of the world "at its best," to mould its activities through philanthropic societies, social settlements, and civic federations, or reform associations, and direct its morals through societies for ethical culture? Is not this the logical end of all this fermentation, in which the tendency is to throw off as a foreign admixture everything which belongs to the category of supernatural religion?

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Insolence to the Poor

IN *The Atlantic* for January there is a delicious sketch entitled, "Company Manners," with a moral for those who know how to detect it. There are undoubtedly many good people who enter upon works of charity with the best intentions in the world, but are so little endowed with the divine gift of sympathy that they conduct themselves toward their proteges in entire unconsciousness of the insolence involved, as if they were creatures of another race, destitute of the finer feelings of their patrons.

But how if the conditions happen by some accident to be reversed? In this little story a young lady who has taken her mother's place in visiting a "case," in order to make a report to the Charities' Organization Society, taking an impulsive fancy to a little girl in the starving family, bears her away to dinner at her own house. The child who is sharp and observant, is enjoined by her mother to act "like a lady." But her opportunities for knowing how ladies act have not been extensive; in fact, they have been limited to the persons who have, from time to time, visited the family on errands of mercy. These have been her "cases," and she has studied them well.

At the dinner table the child is, for a time, absorbed in the business of satisfying a gnawing appetite. Then it came over her little soul that it was time to try to carry out her mother's injunction. Folding her hands in her lap, she addressed herself to the lady of the house, and inquired "in a gentle but authoritative voice" (who that has experience in these things does not recognize that touch!); "How many members of your family are earning money at present?" The elderly hostess, not more gifted with delicacy of perception than the humblest of her clients, is aghast at what seems to her nothing less than crass impudence. But if this was bad, what followed was worse, and drove the poor lady from the table and the room, to hide her indignant wrath "at being insulted in her own house by those who depended upon her charity!" It was when the poor child, in solemn tones, asked the question so familiar to her ears: "Has your husband any bad habits?" How many poor creatures who would willingly have screened a weak and worthless husband, in the vain attempt to preserve some shreds of self-respect, has had her forlorn reticence ruthlessly violated by such a question, asked in just such a severely solemn voice! But too much is at stake, with starvation at the door and little ones to be thought of, to allow any resentment to appear.

Thus it is we "pauperize" the poor by our insolence far more than by our bounty. Is there no other way in which a good woman, finding her sister in dire need, perhaps through the fault of him who should have been her tower of strength, can win her confidence, except by extracting it as with the surgeon's knife? The crowning scene remains when the child, hearing that the

baby of the house had died some time before, primly remarks: "It was a great thing for him that he died." Poor thing! It is what she heard the "ladies" say to her mother when her own little brother was carried away to the grave of the poor. We are left to imagine the effect of this upon the hearers. But the writer makes it evident that the younger members of the circle, at least, read the moral of the scene, and surely, no intelligent reader can fail to perceive the lesson so clearly conveyed.

The Board of Missions

THE appointment of Bishop Dudley as general secretary of the Board of Missions is decidedly a new departure. As such, it is hailed "with great joy" by one Church paper, while another hears of it "with astonishment" and regards it as "the alienation of the episcopate from its most sacred pastoral duties, and an invasion of diocesan rights." It is true the appointment is temporary, being only for the period of eight months, until the meeting of the General Convention next October; but there is an impression that it is the first step toward a revision of the whole missionary system, including the principle that the general secretary ought always to be a bishop.

There can, we suppose, be no question as to Bishop Dudley's personal qualifications for such a work, and if the present appointment were clearly understood to be merely a temporary expedient based upon individual fitness, there would be little room for discussion. The matter would rest between the Bishop and his diocese. But in view of the discussion which has preceded this action of the Board of Managers, it is natural to regard this appointment as a tentative step designed to bring squarely into the sphere of "practical politics" what has hitherto been nothing more than a matter of abstract discussion, and, as such, has perhaps aroused no very wide-spread attention. Undoubtedly if Bishop Dudley's labors (in case of his acceptance) should be crowned with unusual success; if, for instance, the coming summer shall show a great reduction in the deficit which of late has been an annual feature of our present missionary system, whether the improvement is clearly traceable to his episcopal character or not, such a result would no doubt constitute a practical argument of some force in favor of the principle that the general secretary shall always be a bishop.

On the ground that such an appointment at the present juncture has this bearing upon a question of great importance, which ought to be settled simply upon its merits, we think it is a matter of serious regret that it should have been made. The slightest consideration is sufficient to show that it is not possible for a diocesan bishop to undertake this work without surrendering that to which he has been solemnly designated. The business of general secretary in itself has grown to such dimensions, is replete with such overwhelming responsibility, and attended with such constant and pressing anxieties, that it is more than enough to absorb all the energies of the ablest administrator that can be procured. It would seem absolutely essential, therefore, for the good both of the missionary cause and of the diocese concerned, that a bishop appointed to fill such a position permanently should resign his jurisdiction, or, at most, become a mere titular bishop, while the actual diocesan work is performed by a coadjutor.

Such arrangements might of course be effected by canonical legislation.

In favor of some such plan, it is urged that a bishop in the position of general secretary would have an advantage which no priest could enjoy, in dealing with other bishops, and that they would award a respectful hearing to one whom they were compelled to regard as a brother, on complete equality with themselves, which they might not always be ready to grant to one who did not hold that position of advantage. But we are not by any means certain that this would be true of a resigned, or merely titular bishop. On the other hand, we are not aware that either Dr. Twing or Dr. Langford were ever led to feel that the fact that they were only priests operated in any way to their disadvantage in promoting in the various dioceses the work which had been intrusted to their hands by the Church. Nor do we think this would ever be true in the case of a man endowed with the gifts needful for the discharge of such an office. It is open to doubt, in fact, whether the jealousy of anything savoring of intrusion would not sometimes tell against the influence of an episcopal secretary. So far from being in a position to exhort or admonish his brethren in the episcopate, it is probable that anything of that nature would be quickly resented. He would have, in most cases, to sink his episcopal character out of sight.

Another thing to be considered is the relation to the missionary bishops an official would occupy, who combined the double character of bishop and general secretary. Might there not be room for a kind of friction which cannot arise in the same degree under the present system? The position of a missionary bishop has not always seemed an enviable one under existing conditions, yet with a little exhibition of courage they are able to resist effectively any domination which seems unjust or injurious to the prerogatives of their order. But with an episcopal head of missionary affairs, might there not be room for the feeling that they were subject to a kind of archbishop?

We are not of those who think that a radical transformation of our missionary system is called for. Some reform of the present methods we should hail with satisfaction, but not in the direction of any root and branch re-organization. We think, for instance, that there is danger in allowing the Board of Missions to become in any manner a legislative body. It is a creature of the General Convention, and its policy ought certainly to be determined by that assembly. No serious move involving a marked extension of the area of work, or a new departure of any radical character, should be entered upon without formal reference to the General Convention for endorsement and authority. It has been contended that such reference is quite unnecessary, since all the members of General Convention, including the House of Bishops, are members of the Board of Missions *ex officio*. This is quite true, and it is also true that the members of the Board of Managers are included in this assemblage. The result is a large and quite unwieldy body of at least five hundred members. Every one who has been present at these meetings is well aware that its proceedings lack the character which properly belongs to a legislative body. It much more nearly resembles a mass meeting. In such a meeting there can be little which deserves to be called debate. It takes

unusual courage and pertinacity for one of the rank and file, with only an average amount of lung power, to take part in the discussions of such a body.

The difficulty is aggravated when, as is the custom, the general public is admitted to seats promiscuously throughout the house, and the pews are crowded with people who, as being "members of this Church," are, under the canon, comprehended in the "Missionary Society of the Protestant Episcopal Church," though not members of the Board of Missions—a distinction which, when a vote is taken, is not always clearly comprehended. Doubtless these meetings are effective in arousing a certain amount of popular interest in the cause of missions, but when it comes to the affectation of legislative action, and matters of the utmost importance to the welfare of the Church are acted upon in such a body, it may be that the passing influence upon the public mind of stirring and enthusiastic oratory is more than offset by the depressing effect of this unsatisfactory and inadequate method of carrying on one of the most important branches of Church work, upon the minds of thoughtful men who understand what is at stake.

We trust the commission which has in hand the revision of the canons, and which is to report to the next General Convention, may see its way to make such alterations in the canon on the Missionary Society as may bring about more satisfactory and, we venture to say, more businesslike, methods in the conduct of missions. But, as at present advised, we do not see our way to the endorsement of any completely new scheme. Reform is doubtless needed, but not revolution.

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Five-Minute Talks

BY CLINTON LOCKE

CXLI.

HOW vague the idea of God is to most men! When I was a child my idea of God was an old man magnificently dressed, who lived up in the sky in a splendid house, and who was always watching to see whether I did anything bad, told a lie, forgot my prayers, did not go directly to sleep when put to bed, was disobedient, etc. I was sure He loved good children, but I am afraid that I thought much more about His anger with bad children. And now that I am grown up, when I sit down to analyze my idea of God, it is a very dim one. For example, any idea of God must contain the thought that there is to Him neither past nor future, but all things are an everlasting Now. Just try and grasp that, and you will see how it slips through your fingers. How can you, no matter how clever you are, master the thought of One who is everywhere at the same time? Or again, we know that God has not eyes, nor ears, but how can you possibly think of Him without them? You are obliged to apply to Him such words as jealousy, anger, etc., but you feel that they wretchedly express what you mean. A man told me he was first led toward infidelity by hearing God spoken of as jealous, as angry, etc.

The fact is, your vision of God will be just according to the eyes you use to see Him. That, you know, is true about seeing any thing. You take your dog with you to the top of the Auditorium in Chicago; you both look out on the same prospect: the lake, the busy city, the smoke, the crowd. You both see the same, but you do not see it at all in the same way. You have soul eyes, which he

has not. You see why the houses are built this way or that way, why the crowd hurries on, why the smoke goes up. It is just the same way with the vision of God. A Hottentot does not see Him at all as an American does. Do you imagine that your idea of God is at all that of Abraham? Is it not evident from the early books of the Bible that the fierce tribes who followed Moses had an entirely different idea of God from that of such men as Isaiah and Jeremiah? You can trace in the Bible a wonderful development of the idea of God. That is one part of the great doctrine of evolution. The vision of God has been and is being evolved, and the higher we rise, the clearer we shall see Him.

Now about two thousand years ago, there was given to the world a completer and nobler idea of God than men ever had had before. I mean the vision of God Incarnate, the actual sight of God the Son. I ask you to read that life, no matter who wrote it, or how it got written. Let all those questions alone now. Just read that life and get into your very soul the words and actions of the Lord Jesus, and an idea of God will come to you such as you never had before. You will see in the Gospels an unfolding of the power of God, and the beauty of God, and the knowledge of God, and the mercy of God, and the sympathy and the love of God, which you never imagined even and can get in no other way. I do not mean that any skimming of the four Evangelists, any cursory reading of the New Testament will bring this out. You must get imbued with it by studying it, just as some get imbued with Shakespeare or Browning, or Tennyson, and when your intelligence and your heart are, so to speak, soaked with the very spirit of the Gospel, you will not be troubled by the Higher Criticism, valuable as that is, or by this or that cold-blooded theory. You will say: "Here I find God."

I do not for a moment think that we have yet the highest idea of God that man is capable of having, simply because man is yet far from having reached the limit of his capacity. For example: Liddon's idea of God is far in advance of that of the author of "The Imitation of Christ," and there will come men who will put before their fellows a vision of God which will be like light to darkness when compared with the one we enjoy. How could it be otherwise? The deeper study of man, the greater knowledge of Greek and the cognate languages, sounder metaphysics, nobler environment,—all this must bring out God more clearly. But what a screen my flesh is between me and the vision of God in Christ! When I slip that off and put on the new body and see out of its eyes, then I shall "see Him as He is." I have to think of Him now in a golden city, with harpers around Him, and incense going up, or as a captain with chariots and horsemen; but how different the reality will all be, for such visions are of the flesh. I cannot see otherwise, my environment forces that view upon me. Patience, my brethren; when God's time comes for you, you will have "as it were scales" dropping from your eyes, and you will "see Jesus."

—x—

Life were not worth the living,
If no one were the better
For having met thee on the way.
And known the sunshine of thy stay.
Give as thy God is giving,
To no one be a debtor,
So hearts shall faster beat for thee
And faces beam th' light to see

Is It True

BY THE REV. E. J. BABCOCK

"THE evolution of Christianity," so a recent writer phrases it. There is affectation of greatness in making Christianity a larger term than "the Church." The force of ordinary conviction is that the pre-existent Christ came to the world, not to establish a Christianity, but to build the Church.

St. Peter's great apprehension of truth was not a flesh and blood revelation, but one that came to him from beyond this world, as the gift of the Heavenly Father. Our Lord's Divine Nature is the foundation of the Church. He did not say: Upon this I will build a Christianity.

Yet a "Christian Evolutionist" presumes to compare the "then and now," and makes as legitimate continuity of St. Peter's confession, the Thirty-nine Articles of the Episcopal Church, the Twenty-eight Articles of the M. E. Church, and the Westminster Confession. If this be true evolution, then, too, any benediction of Christ and any revelation from His Father may be "evolved," and assigned to these modern expressions of opinion. This is indeed a sanction never dreamed of. By such methods "the evolution of Christianity" recoils upon itself. The Thirty-Nine Articles are scholastic definitions of comparatively recent date. Without them, was not the Church just as much the Church? Aside from hardness of understanding them, there is conflict of interpretation. They are in no sense a confession. The Church's confession, moreover, is found in the Creed which we confess in public worship. The Twenty-eight Articles referred to are abridged and amended from the former, and there is much difference in the meaning put upon them. The Westminster Confession is opposed to the Articles in many statements of truth, and never could be reconciled.

It would have been pertinent to have shown the intermediate steps, how from that declaration of St. Peter's upon which the Church was built, Christianity, which properly should be co-terminous, came into such inordinate expression of opinions, opinion contradicting opinion, and each formula backed by a coterie of men, representatives of Churches with adjectives before them.

Evolution as a law is proper enough in its sphere. But in the spiritual realm—"My Kingdom is not of this world,"—if evolution stand for development only, it may work downward as well as upward. Morally there is no Evolution vs. Revelation. While revelation itself has been a development, the evolution of the Church is impossible, for it is the subject matter of the revelation. People may be slow in grasping revelation, which ever has been in advance of man's state; he has to grow up to it.

A new order of Church institution calls for a new revelation, aye, demands it. That is a meagre grasp of God's truth when one makes the multiplied and multiform confessions of religious people of to-day in honest succession to that grand truth of Christ's Divine Nature, upon which He Himself built His Church. St. Peter's confession had the seal of our Lord's approval. If we make the same claim for modern confessions, we make him the author of confusion. What we need is dethronement of self-will, and to place our minds in the focus of revelation.

There are minds, apparently, that would sweep God out of His universe, and away

from His gifts to man. The exigence of fine writing may require one to say: "Then, the simple supper talk with twelve friends met in a fellowship sanctified by prayer and love; now, an elaborate altar, jeweled vestments, pealing organ, kneeling and awe-stricken worshippers"; but how true or adequate an idea is that of the institution of the Lord's Supper? There is irreverence and flippancy in diminishing that holy ordinance for the purpose of striking a contrast. Any reader of the New Testament who has Christian affections, realizes that the "simple supper talk" was a turning point in revelation, and such a mighty change in divine rites that it was made, and is, the new covenant in Christ's Blood for the remission of human sin. Our Lord says so. One, too, may get the "evolution" of it before reading far in the New Testament: "We have an altar" (Heb. xiii: 10). And as for the somewhat rhetorical "awe-stricken worshippers," a semblance of them may be found in New Testament records, beginning at the time of our Lord's Ascension, and going on to the end of the Book of Revelation.

— X —

Letters to the Editor

THE SERMON BARREL

To the Editor of The Living Church:

The Christmas letter of L. Bradford Prince, published in this department of THE LIVING CHURCH in the issue of Jan. 8, 1898, was read with a great good relish. It has seemed all along that some one would give expression to the conservative, reasonable, and permanent principles involved in the subject of preachers and preaching. And so it has happened that it has been done, as it was due, by a layman, a very "Prince" of laymen, from the sensible standpoint of an accustomed hearer. Thirtyodd years of a preaching ministry done in a few different parishes, some far asunder and some contiguous, have given me opportunity for mature reflection upon a matter which appears not to have an unprejudiced appreciation of the popular mind. Since reading Mr. Prince's letter, I have come out from the pulpit—I speak guardedly—a preacher should come, not down, but out and up from the pulpit to a better preaching, if possible, next time—since reading the letter, I have come out from the pulpit assuredly knowing that the seasonable sermon then and there preached, my contribution to the seven thousand or ten thousand sermons preached in the "American Church" on that day, had found the sixteenth occasion for its utterance, and this its second use for a congregation sitting in the same place, after an interval of five years and one day—there is never exactly the same congregation again; and with a clear impression that the sermon was never before better delivered, nor had on any other occasion received a more attentive and interesting hearing—as it was verified by an occasional, not usual, little passing remark. The "barrel" should not wax old, nor the natural force of the preacher abate, until the days of his ministrations shall have been fully accomplished.

Really, what are all sermons? So much wind blowing where it listeth, never to return to its circuit? So much ashes blown about, never to regain form or fellowship? So much water poured upon the parching earth, never again to be recovered except in the crucible of God? Partly—but not altogether. There are the same imperishable materials from which all preachers must draw: God and good men, Law and Gospel, Psalm and Proverb, Sacrament and Sacrifice, Hades and Heaven, Truth, free from error, ever evolving from the active mind, as in the kaleidoscope, at every turn the same substance but a different picture. What a volume of sermons is in the Bible! Moses, Psalmists, and prophets; Jesus, Evangelists, and Apostles. Is any preacher a plagiarist because he mixes the Scriptures free

ly with his own? Who has not been pleased to utter a cherished thought and afterward has been gladdened and honored when the like thought in varying expression has come to his eye from a saying of a doctor of divinity in Maine or a bishop in Texas? "Honor to whom honor." All sermons are not the same sermons. Some best, extempore; some, memoriter; some, in script; some, printed; some, perishable; some, good as gold, "apples of gold in pictures of silver." You pastor, preacher, read a few lines in an old sermon you have written, and you say, "It will never do"; and you lay it aside. You read another, and your heart thrills again, your eyes glisten, and you thank God that He endowed you with so rich gift and grace as to give utterance and permanence to such choice thought, such attractive framing in words. None other would have done it just that way, you could not do that again. The world could not contain the books if all should be written that Jesus did or said; but required truth is crystallized to the end of time in the Sermon on the Mount, Matt. v, vi, vii; the Sermon of the Sacrament, John vi; and the Sermon of the Passion, John xii to xviii.

The writer may not most correctly judge of the merit of his message, but some one sermon may better deserve to be delivered a dozen times than some dozen others to be delivered one time, as a piece of telling, convincing, devotional literature. Sometimes a sermon is asked to be repeated, a complimentary assurance of more than the ordinary merit or fitness. Sometimes one is borrowed to be read privately, an index of more than ordinary interest. Sometimes one is called to be printed, a testimony to unusual public worth. We read at times of the destruction of a rectory and of all the worldly goods of a preacher, including his sermons, and we think if our house were on fire or blown of winds, what sooner would we save than the dozen, or score, or more, of sermons in which are concentrated the treasures of mental endowment and spiritual endeavor. It is in the average of sureties that the elder minister will avoid the flowing verbiage of unaccustomed youth, and send out from experiences both rich and rough, a condensation of the best wisdom and exactest truth of which the master mind is capable.

The best sermons may be revised and re-written; and it is the exceptional discourse which one may venture to repeat in the same place. Assemblies generally receive the *encored* song quite often sung, the time-worn drama again upon the stage, or the pleasing poem rehearsed again, more kindly than the congregation listens to the repeated sermons. One must at times have a cautious regard for the make-up of a congregation, even to a single individual. A clergyman of great esteem in the Church once preached to a congregation where he was a visitor, and his daughter, a young girl, sat with the family of a warden. Sometime after the service the warden accosted the rector of the parish with a beaming smile, and said, "Children and the foolish"; when that minister read his text, the girl exclaimed, 'O that same old sermon'! We, in the days of our diaconate, remember with what a gracious smirk the doctor of divinity thanked us for the sermon that ought not to have been preached in convocation, while the bishop and clergy exchanged quiet appreciative glances. It was the appointed order, and nobody was harmed. The preacher is a mortal man, but some of his sermons may be worthy of immortality.

Shall a name be signed to such a document as this? Witness my hand:

W. W. RAYMOND.

CHRISTIAN SCIENCE

To the Editor of The Living Church:

In the various brochures upon "Christian Science" which I have seen, there is no adequate explanation of what could have produced Mrs. Eddy's hallucinations concerning matter in its various relations.

In studying "Science and Health," it occurred to me that Mrs. Eddy had conceived the idea.

that the Scriptural description of the resurrection body should be man's present condition, and then constructed her system to correspond. This accounts for Mrs. Eddy's evident sincerity while laboring under a mistake, and appears to be a good point from which to meet and refute her teaching.

I should be glad to have the opinion of others who are better informed than I upon this.

ARTHUR W. HIGBY.

Momence, Ill.

CAUSE FOR ALARM

To the Editor of The Living Church:

He who should allow the Canada thistle or other noxious weed to creep under his fence and gain admission to fellowship with his rarest plants would be called a careless gardener; the shepherd who slept while the wolf snatched his fairest lambs would be held accountable by the owner of the flock; the Churchman who is silent while heresy and schism poison the air and pollute the fountain of truth, maintains a reticence little short of criminal.

The devil is always abroad and busy, and he assumes various disguises. If he commonly paraded hoofs and horns, we should have no difficulty in recognizing and routing him. But he often wears a silk hat or a Paris bonnet, and knows how to smile like a saint and pose as a martyr. The credulity of mankind is his opportunity. The popular thirst for humbuggerly furnishes him his harvest. The character of a religious, or irreligious charlatan, is a disguise most often assumed, and hosts of morbid and restless people rally around the standard he sets up. They are often unthinking and usually color blind, and do not see the black flag of the pirate in that innocent-looking banner.

These fantastic minds have a new outlet for their weird yearnings. Some years ago a Boston woman set forward the tenets of the most vapid and singular system of unbelief that has ever turned the army of the deluded toward the darkness. Why this system of negation is called "Christian Science," no one appears to know. Surely there was never anything more unchristian and unscientific since time began. It consists in a denial of the material, in a banishment of the remedies which God has given for the healing of the nations, in extraordinary liberties with Holy Scripture, and the rest is—not science, but something unintelligible to the normal mind, a mixture of cant, mysticism, and bad English.

So long as this craze was confined to a circumscribed area, one hesitated to advertise it by opposing it, but the monster has taken a new lease of life, and numbers among its votaries many gentle souls whose defection is a bitter grief to those who cling to the Faith once delivered to the saints. In some places it is undermining the foundations of the Church; in many parishes there are lamentable vacancies where children of God once worked and prayed and believed.

There is no heresy so dangerous as that insidious one which contains a grain of truth, and in this craze enough has been stolen from Christianity to act as a bait for victims who will not believe that the things they seek are to be found in perfection in the old paths.

"A lie that is all a lie

May be met and fought outright;

A lie that is part a truth,

Is a harder matter to fight."

Happily, there are symptoms of a reaction. Here and there an indignant community rises in its wrath and denounces parents who permit their children to die because of the lack of medical aid; now and then the law steps in and clutches some "healer." But to those sick at heart because of the mad rush of many worthy persons toward this compound of heresies, the victory over this delusion seems afar off.

Should any one doubt these assertions, let him take the trouble to look at the costly conventicle builded in this city by the upholders of this cult, or let him examine files of the daily papers and observe the frequency with which the coroner is defied when death from negligence ensues, or let him remember that three deaths in one family, two of them from suicide, were re-

cently attributable to the same lunacy. If these fail, he may reflect upon the fact that no "healing" is done without a prompt and sufficient remuneration, and as a last resort, let him try to read one of their books. But let us who know whereof we affirm, see what can be done by aggressive warfare.

FLORA L. STANFIELD.

BOOKS FOR CLERGYMEN

To the Editor of The Living Church:

A recent notice, in your excellent paper, that a clergyman whose shelves were overcrowded, would give a few theological books to other ministers if they cared enough for them to pay for their transportation, has brought, so far, eighty-eight applications, and more are coming to hand daily. One applicant is a western bishop who wants books for his "junior clergy—very poorly provided as to libraries." Three are theological students, and the rest are clergymen who are at work from Vermont to Texas and Oklahoma, from Massachusetts to Arizona, and from Florida to Oregon. This shows, by the way, how widely THE LIVING CHURCH is read. Three of these clergymen lost their libraries by fire. One confesses that he has no commentary of any kind, and others, no doubt, would say the same, if they told the whole story, for their incomes are quite too meagre to enable them to buy books. The salary of one applicant is \$240 per annum, and many others are not much richer. It is needless to enlarge on the value of books to the parish priest. Any one willing to help in the good work of supplying them, is requested to correspond with "M," No. 233 S. 42nd st., Philadelphia, Pa., as he has not one-tenth of the number of books that can be well bestowed.

CLERGYMAN.

AN EXPLANATION

To the Editor of The Living Church:

In your issue of Jan. 22nd, under Personal Mention, there is given an item which is apt to be misleading. I refer to the notice that I have "taken charge of St. Mary's, Webster, S. Dakota." I do not know your source of information, but knowing certain people are so anxious to disseminate news that they often strain out the gnat and swallow the camel, I would like to add a word in explanation. During the year of 1897, my health was not of the best, and under advice from my physician, I have sought a dry climate. To this end, I obtained a leave of absence, without salary, from my parish in Waterville, Conn., and have taken up work, temporarily, under Bishop Hare. I have not as yet resigned the rectorship of St. Paul's, Waterville, Conn., the wardens of that parish supplying a *locum tenens* until such time as I decide my course; which depends in a great measure upon my health.

H. NELSON TRAGITT.

Webster, S. Dak., Jan. 31, 1898.

UNIFORMITY IN CLERICAL DRESS

To the Editor of The Living Church:

When the New Brunswick convocation decided that all the clergy at subsequent meetings be requested to bring the stole of the color of the season, I think they made a decided mistake. There will usually be stoles enough in the church where the service is held to give the celebrant, rector, epistoler, and gospeler, and the preacher, each one, and none of the others need a stole at all.

The black scarf worn in English processions is not a stole at all. When I was a lad the rectors of parishes all wore the black scarf, and never any sort of stole, until I was quite large enough to note the change.

I hope to see many processions of clergy in surplices of reasonable size—not little lace affairs, uniform caps—not shaped like Roman birettas, and reasonably shaped hoods or tippets, constructed for use, and not as if made to cover the calf of the leg.

Some of the hoods brought in by this uniform scheme that has been quite generally adopted, are simply preposterous. They are harlequinlike affairs. The tippet or half cape shape, in black, is, however, of some real use, and if under-

stood is likely to be adopted by many who would like something over their shoulders.

G. MOTT WILLIAMS.

Feb. 3rd, 1898.

CHRISTIANITY IN BRITAIN

To the Editor of The Living Church:

A review notice of my new book, "The Origin and Early History of Christianity in Britain," appeared in your issue of Jan. 5th, and as far as it is a review of the book, it is quite complimentary. But more than half the notice is made up of questions, and I respectfully ask for space in your next issue for a reply to some of them.

1. Your reviewer asks, "Does it make out its case? which is, that the conversion of Britain ought not to be ascribed to the Roman ecclesiastic, Augustine." In reply to this, let me say that "the Roman ecclesiastic, Augustine," had absolutely nothing to do with "the conversion of Britain," or of the Britons. That event occurred, as I have shown in my book, centuries before Augustine was born, and so it was impossible that he could have had any part or lot in that work. I have also shown that these converted or Christian Britons were conquered at the time of the Saxon invasion, and those of them who were not slaughtered were driven into Wales and Cornwall, and their pagan conquerors, Saxons, Angles, and Jutes, who took possession of Britain proper, established the Saxon heptarchy.

2. Your reviewer goes on to say: "Nobody denies that there was a Christian Church in Britain from very early times, but what did it ever do for the Saxon conquerors? Was it anything more than some scattered congregations in Cornwall?" I have treated both these questions at considerable length in my book; but would here add (taking the questions in reverse order), that the number of British Christians after the Saxon conquest, was greatly reduced. So is the number of Christians in Armenia to-day much smaller than it was before the late Turkish atrocities; and in both cases the reason is the same. Nevertheless, there were more than "some scattered congregations in Cornwall," as I think I have shown. Your reviewer never even refers to the vigorous Christian Church in Wales—the survival of the old British Church—which flourished there before Augustine landed at Kent. I have devoted several pages of my book to this most interesting chapter. The British Church was spread all over Wales before Augustine's landing, in 597. There were then more bishops in Wales than there are to-day. Each of the four dioceses now existing in Wales was founded before Augustine's coming. And that British Church in Wales was in close alliance with the Church in Ireland and in Scotland. They practically were the same.

"But what did it ever do for the Saxon conquerors?" I have shown that it failed, in not making efforts for the conversion of the pagan Saxons; and so the field that it ought to have occupied was entered by Augustine, the foreigner. But when aroused to a sense of duty towards the Saxons, the missionaries of the British confederation were quite as zealous, and far more successful, than those of the Augustine band. A small part only of the Saxon kingdoms was converted to Christianity by missionaries from Rome; by far the larger portion owes its conversion to missionaries of the native Church.

The great leader in this work was St. Aidan. The late Bishop Lightfoot, of Durham (no mean authority), has said: * "Not Augustine, but Aidan is the true Apostle of England." He quotes from Montalembert (a Roman Catholic writer) these words: "From the cloisters of Lindisfarne . . . Northumbrian Christianity spread over the southern kingdoms. What is distinctly visible every where is the influence of Celtic priests and missionaries, replacing and seconding Roman missionaries, and reaching districts which their predecessors had never been able to enter. Thus the stream of the Divine Word extended from North to South, and its

* *Vide* Leaders in the Northern Church. Sermon on "Celtic Missions of Iona and Lindisfarne."

slow but certain course reached in succession all the peoples of the heptarchy."

Let me give another paragraph which he quotes from the same writer. It is clear and to the point: "Of the seven kingdoms of Anglo-Saxon confederation, that of Kent alone was exclusively won and retained by the Roman monks whose first attempts among the East Saxons and Northumbrians ended in failure. In Essex and in East Anglia the Saxons of the West and the Angles of the East were converted by the combined action of continental missionaries and Celtic monks. As to the two Northumbrian kingdoms and those of Essex and Mercia, which comprehended in themselves more than two-thirds of the territory occupied by the German conquerors, these four countries owed their final conversion exclusively to the peaceful invasion of the Celtic monks who not only rivaled the zeal of Roman monks, but who, the first obstacles once surmounted, showed much more perseverance and gained much more success."

The Bishop then concludes as follows: "Sussex still remained Sussex, the immediate neighbor of the Roman missionaries in Kent. Sussex was at length stormed and taken. And here again the conqueror of this last stronghold of heathendom, though an ardent champion of the Roman cause, was a Northumbrian by birth. Wilfrid had been a pupil of Aidan, and his missionary inspiration was drawn from Lindisfarne." Was I not right, then, in claiming for Aidan the first place in the evangelization of our race? Augustine was the Apostle of Kent, but Aidan was the Apostle of England. With such men on my side, together with the late Archbishop Benson, and the present Bishops of London and Bristol, I am happy to know that I am in good company.

3. I am further asked, "Was not the first national Church organization in every proper sense of the term, the work of Augustine and Theodore, both Roman bishops?" In replying to this, I would say, as to Augustine, he was not a Roman bishop. Nor was he consecrated by Roman bishops; but he was consecrated "Bishop of the English," by bishops of the Gallican Church. This did not make him a Roman bishop any more than Seabury's consecration made him a Scottish bishop. It would be more rational to claim that he was a Gallican bishop. But we pass on. Augustine died in the year 604. The work of evangelizing England (of which he can be considered only as the pioneer), was at that time only well begun. Only two kingdoms of the heptarchy, Kent and Essex (and these soon, to a considerable extent, relapsed into paganism), had been won by Augustine's teaching. His comparative failure was fatal to all hope of England's conversion from Rome. As has been said, the native Church was the chief agent in the work which it had so long and so inexcusably neglected. Morgan in his work, "St. Paul in Britain," pp. 184, 185, says: "Sixty-three years after the landing of Augustine, & c., in A. D. 660, when all the heptarchy, except Sussex, had been converted, Wini, Bishop of Winchester, was the only bishop of the Roman Communion in Britain, and he purchased his first bishopric of London from Wulfhere, King of Mercia; all the rest were British. The cause is evident: Patrick, the Apostle of Ireland; Ninian, the Apostle of the Southern Picts; Aidan, of the Northumbrians; Paul Hen, his successor; Columba, of the Scotch; Finan, of the East Angles; Chad, of the Mercians, were all native Britons, and educated in the native colleges. The Roman succession had died down to one prelate, and Saxon Christianity was kept alive or refounded by British Christians." Why, I would ask, are some people so unwilling to give to the native or Celtic missionaries the praise which is their due?

Theodore, of Tarsus, became Archbishop of Canterbury in 668, and did much to revive the Roman cause. He was a great organizer, and united the remnant of St. Augustine's mission with the Celtic and British Churches. These, so united, became known as the Church of the Angles, and later, the Church of England. But,

be it remembered, that even in his day, by far the largest element in that Church was won from paganism by the monks of the British Confession, rather than by the monks of Rome. Other men labored, and Theodore entered into their labors. Yes, that ancient British Church and the Church of Columba had made great progress in the conversion of England before Theodore's time, and every student of history knows, or ought to know, that it was by false representation that Wilfrid obtained a victory for the Roman cause at the council of Whitby. Much more might be said on this fruitful subject, but I have, I think, said enough for the present.

ANDREW GRAY.

Somerville, Mass., Jan. 24th, 1898.

LEWIS CARROLL

To the Editor of *The Living Church*:

Allow me to say that the Rev. Mr. Dodgson (Lewis Carroll) was a student of Christ church, Oxford, and so noted a mathematician, that he frequently had specially difficult problems sent to him from the sister university for solution. I was with him at the university for four years, being of the same college. I knew him in his collegiate capacity; I never once knew him to smile. True it is at that time his "Alice in Wonderland" was not born, nor, I think, thought of. Sequels are seldom up to their antecedents, and yet in "Alice in the Looking-glass," there is at least one strain which certainly could not be beaten? Where shall we find a more wondrous verse than this:

"And hast thou slain the jabbawock?
Come to my arms, my beanish boy;
O frabejous day! calloo, callay!"
He chortled in his joy.

F. P.

Needham, Mass., Jan. 23, 1898.

Personal Mention

The Rev. Alfred Brittain has accepted the charge of St. Paul's church, Ironton, Mo.

The Rev. John A. Carr has resigned the charge of the parish of St. John's-in-the-Wilderness, Wausau, and the mission of St. James, Mosinee, in the diocese of Fond du Lac, and has accepted charge of the church of the Holy Communion, Maywood, Ill., in the diocese of Chicago. He may be addressed at Maywood.

The Rev. H. M. Johnson has resigned the rectorship of Christ church, Millville, to accept the curacy of St. Paul's church, Camden, N. J.

The Rev. Dean Mallett, of St. Matthew's cathedral, Laramie, Wyo., has accepted an invitation from the officers of the diocesan assembly of the Brotherhood of St. Andrew to address the Brotherhood men of Milwaukee and neighborhood on the evening of Septuagesima Sunday, at St. Paul's church.

The Rev. Dr. George B. Norton, of Kansas City, Mo., has accepted the rectorship of Trinity church, Trinidad, Col. He begins his duties on Septuagesima Sunday.

The Rev. H. M. Pollard has resigned the rectorship of St. Mark's church, and St. Andrew's mission, Charleston, S. C.

The Rev. H. P. Seymour has resigned the charge of Christ church, Port Henry, and Emmanuel church, Mineville, diocese of Albany.

The Rev. L. H. Schubert is slowly recovering from an accident in the summer; but will not be able to resume work for some time. Till further notice his address will be Glenham, N. Y.

The Ven. Archdeacon Tiffany, D. D., of New York, has been appointed the Bohlen lecturer for the current year.

Official

The Rev. Montgomery M. Goodwin, in the presence of the Rev. E. Winchester Donald, D. D., and the Rev. William H. Dewart, in Trinity church, Boston, was deposed by the Bishop of Massachusetts from the sacred ministry.

DIOCESE OF MASSACHUSETTS

At a meeting of the Standing Committee held this day canonical consent was given to the erection of the mission of St. Andrew's, Ayer, into a parish. The canonical testimonials were signed, recommending to the Bishop Messrs. William Wilson Gardner, Arthur Romeyn Gray, George Lyman Paine, and Alburn Edward Skinner, postulants, as candidates for Holy Orders. Action was again postponed for one month, upon the request of the diocese of Arkansas for the committee's canonical consent to the consecration of the Rev. William Montgomery Brown as Bishop-coad-

jutor of that diocese. Application was received from the Rev. Henry Rawle Wadleigh, deacon, to be recommended to the Bishop for ordination to the priesthood, and the same was laid over for one month under the rules.

EDWARD ABBOTT,
Secretary.

Diocesan House, 1 Joy St., Boston, Feb. 1, 1898.

Died

FITCH.—Entered into rest, at his home, in New Orleans, La., Jan. 29th, at 9 A. M., the Rev. Harry Lee Fitch, aged 34 years.

"Asleep in Jesus! blessed sleep
From which none ever wake to weep."

PLAISTED.—Entered upon the rest of Paradise from his home, in Bangor, Me., Jan. 31, 1898, Gen'l. Harris Merrill Plaisted, ex-governor of Maine, aged 69 years, 2 months, and 28 days.

"Grant unto him, O Lord, eternal rest; and may light perpetual shine upon him."

REES.—On Jan. 29th, at the Good Samaritan Hospital, Portland, Ore., of heart failure, Annie Florence, beloved wife of Harry C. Rees, and only daughter of the Rev. H. and Mrs. Harris. Interred Feb. 1st, in Roseridge cemetery, Cove, Ore.

SISTER REBEKAH.—At the Mother House, St. Gabriel's, Peekskill, N. Y., on Saturday, Feb. 5, 1898, Sister Rebekah, of the Community of St. Mary. May she rest in peace.

TWING.—Suddenly, on Saturday, Jan. 29th, 1898, Hannah Curran, wife of the Rev. Cornelius L. Twing, rector of Calvary church, Brooklyn, N. Y. Interment in Oakwood cemetery, Lansingburg, N. Y.

"The pilgrim they laid in a large upper chamber,
facing the sun-rising. The name of the chamber was Peace."

WRIGHT.—Entered into life eternal, at Poughkeepsie, N. Y., on Dec. 29th, 1897, Daniel Grosvenor Wright, S. T. D., in the 85th year of his age.

WHITNEY.—Entered into rest, at St. Thomas' rectory, Thomasville, Ga., on Sunday, Jan. 30th, Josephine Esther Loomis, beloved wife of the Rev. G. Sherwood Whitney, rector of St. Thomas' church, aged 28 years and 5 months. Funeral services and interment at Thomasville on Tuesday morning, Feb. 1st, 1898.

"Blessed are the pure in heart, for they shall see God."

Appeals.

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

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

Missions among the Colored People.

Missions among the Indians.

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

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

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

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

N. B.—All the children of the Church are lovingly requested to take part in the coming Lenten Offering for General Missions, with a view to realizing from their contributions the sum of \$100,000, as a memorial of the late General Secretary, the Rev. Dr. Langford, and in remembrance of his desire that their annual contributions at Easter should reach that sum. Ask your rectors for pyramids.

Church and Parish

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

WANTED—Any information relating to history of St. Peter's church, New York city. Address C. B. DUNCAN, 305 West 20th st., New York.

ORGANIST and choir director, at liberty March 1st, desires position in or near New York city. Terms moderate. Experienced in boy choir and chorus training. Address ORGAN, care Ashdown, Music Publisher, 29 E. 14th st., New York city.

SHOPPING done in any Chicago store, and lowest market prices obtained. Samples sent, goods matched, and styles given without charge to purchaser. Peculiar advantages for buying all kinds of merchandise, especially ladies' fashionable clothing. Highest references. Address Mrs. C. A. BRACK, 37 Pine ave. Austin, Ill.

The Editor's Table

Kalendar, February, 1898

2. PURIFICATION B. V. M.	White.
6. Septuagesima.	Violet.
13. Sexagesima.	Violet.
20. Quinquagesima.	Violet.
23. ASH WEDNESDAY.	Violet (Red at Evensong.)
24. ST. MATTHIAS.	Red.
27. 1st Sunday in Lent.	Violet.

"Let there be Light"

BY CARLOS A. BUTLER

The earth was void of form and grace,
Yet, held in the Creator's hand,
It moved within eternal space,
With volume vast, and mystery grand.

And then the Voice that called to life,
Once ordered all the heavenly train
Of matchless worlds, that knew no strife
Of weak humanity, or pain,

Pause in their orbits, and behold
Earth's advent 'mid the glorious spheres
Whose wonders yet were to be told
By ages, counted off in years.

And light enshrined her in its robe,
Spotless and beautiful it shone,
Each glittering thread was from above,
A scintillation from the Throne.

The sun and moon marked morn and eve;
So light, and shadows cover all,
While longing hope waits for reprieve
From the vain fancies of our fall.

The Voice is heard,—the Light is near,—
True symbols of that inward shining
Which animates with vision clear
Faith's radiant eye, in souls repining.

Orange Valley, N. J.



THE EDITOR has been thinking that some suggestions about Lenten reading would be helpful, at least to the laity, and the same will be gladly received and published. It seems best that these suggestions should be confined strictly to devotional books, to such as have for their aim the quickening of the spiritual life. Some of most recent date will doubtless be announced by the publishers, but there are many of tried value which should not be overlooked. No attempt will be made to compile a list, but suggestions will be published from time to time among "Letters to the Editor," and the name of the writer will be given, unless otherwise directed. Every pastor, we believe, will recognize the importance of encouraging devotional reading, especially during Lent, and many, we hope, will co-operate in the plan proposed. The naming of a large number of books is not recommended; and if agreement upon a few books is shown, the result will be all the more helpful.



THE Rev. Dr. Bevan who was pastor of the Brick church in New York some years ago, but who is now in Australia, has caused some commotion in that country by his vigorous denunciation of the ritualistic tendencies in the Presbyterian Church of Scotland. He thunders forth the charge that "Scottish Presbyterianism is plunging into sacerdotalism, and handing over the robust thought and spiritual freedom of the people into the hands of antiquated priesthood."



IN England and Ireland in former days there were peculiar methods of dealing with beggars, a curious mingling of indulgence and severity, strange to modern ideas. In the records of Finglas, 1682, is an ordinance stating that none "shall be esteemed

as poor of the parish and hallowed to beg, but such as shall have blew coats and badges given them by ye minister and churchwardens, and that all other beggars be refuted as vagabonds." For the latter class, the "vagabonds," an officer called the "bang-beggar" or "whip-beggar" was appointed in many parishes. In the accounts of Melton-Mowbray we have such items as these: "Geven to Robert Moodee for whippin tow pore folks, twopence"; "And gave them when they were whipped, twopence." Another entry is as follows: "Geven to Tomlyn's boy for whippin a man and a woman, twopence"; "And gave them when they went, twopence." Thus the beggars got first their twopence worth of whipping, and then twopence cash besides to help them on their way. It appears that in some cases the vagrant, as he journeyed to his own parish, was expected to call at certain specified places to receive his allowance of whipping, and also of money to bring him on to the next stage. One wonders whether the nineteenth-century tramp would take kindly to this treatment. Perhaps a bath might be substituted for the "whippin." It would probably be regarded with even greater aversion by the average "Weary Wraggles."



Thoughts Upon the Life of Our Lord

BY CAROLINE FRANCES LITTLE

V. THE DEATH OF CHRIST

"The scourge, the crown of thorns,
The buffetings, the mock
Of kingly purple robe,
The cross, the nails, the thirst,
The thief on either hand,
The Father's veiled face,
The agony of death,—
These all await thee, O my Saviour,
In slumber gather strength, my Jesu."

The thirty-three years of our Lord's earthly life were rapidly drawing to a close. The sweet infancy, the lovely childhood, the obedient boyhood, and the blessed ministry were over; and the triumphal entrance into Jerusalem upon Palm Sunday ushered in the last week, the week of His Passion and Death. Then followed the farewell instructions in the temple, and the long talk with His disciples concerning the final Judgment, as they sat upon the Mount of Olives watching the sinking sun whose parting rays gilded the dome of the temple and lit up the sky with roseate hues; then as the moon rose softly and the stars came out one by one, they returned to Bethany, where in the beloved home the last two days before the Betrayal were passed in retirement. Ah! who would not have wished to be one of that little family, beneath whose roof our Lord condescended to seek rest and comfort to prepare Him for the agony of death? Happy Mary, happy Martha, permitted to wait upon Him who had raised their brother from the dead! Blessed mountain village which had so often been honored with His presence, and within whose precincts He spent His last night of peace on earth!

"Calm ye, O winds, around Bethany blowing;
Hush all your voices, O waters loud flowing;
No sound arise
From earth or skies
Till 'gain in the east morning splendors are glowing.

Rest Thee, my Saviour, rest Thy head meekly,
Angels watch over Thee, sleeping so sweetly—
No dream alarm
With thought of harm
Till night and its shadows have vanished completely."

Yet the rest at Bethany could not continue, and the night of the Passover found our Lord seated at the Last Supper surrounded by His chosen Twelve, one of whom had already sold Him for thirty pieces of silver—the price of a slave. What humility characterized Him as He stooped to wash His disciples' feet, clad only in the tunic, the single garment worn by a slave. How His loving heart yearned for them all, and for those who should believe on Him through them. "And He said unto them, with desire I have desired to eat this Passover with you before I suffer."

As they looked back upon that night how vividly the scene rose before them; He gave them His own Body and Blood for their spiritual sustenance; He promised them a Comforter; he told them of the many mansions in His Father's house, where He would go to prepare a special place for each one, and then having offered in their hearing that wonderful prayer for them and for us, He went forth into the darkness of the night.

For the last time they crossed the little brook Kidron and sought retirement beneath the olive trees in the garden of Gethsemane. Here we catch a glimpse of His humanity in the request that the disciples nearest to His heart would watch for one hour with Him. Oh! that mysterious agony none can comprehend, when, there beneath the Paschal moon, He shed His precious life-blood drop by drop for the sins of the world.

Then the Betrayal was followed by the mockery of an illegal trial, and before the third hour our Lord had started, with the heavy cross laid upon His bruised shoulders, on the road to Calvary. What a unique procession! The Creator of the world bearing the instrument of His torture, the thieves laden with their crosses, the brutal soldiers cruelly urging our Lord forward as His strength began to fail, the weeping women following with cries and lamentations, and the jealous, wicked, but now triumphant Sanhedrim. What a sight for the gentle Virgin Mother, to see her Divine Son who had never harmed a living creature, hurried down the *Via Sacra* to die without the city walls!

"Jesu, Lord, the way of woe
Thou didst tread for love of me;
Every day I live below
Draw me, Saviour, after Thee."

At length the hill of Calvary is reached, and our Lord, stripped of His garments, as we have been of our robe of innocence, is crucified. Then from that cruel tree—

"Seven times He spake, seven words of love;
And all three hours His silence cried
For mercy on the souls of men;
Jesu, our Lord, is crucified."

Even the sun withdrew his light and the powers of evil seem to reign unrestrained. Into the darkness which at that time enshrouded our Lord's human soul, we cannot penetrate, but we know that it was the awful burden of the sins of each one of us that veiled the Father's Face from His well-beloved Son. "Thou art dying, my Jesu, but Thy Sacred Heart still throbs with love for Thy sinful children."

Many of the people, terrified and overcome, returned to the city, and only the faithful few remained until all was over, and the cold and lifeless Body was laid to rest in the rock-hewn tomb—there to sleep until the Resurrection morn, when, re-united with the Divine Spirit, He would rise triumphant.

phant over sin and death, having opened the Kingdom of Heaven to all believers, God and man are again reconciled, and the communion with the unseen, lost for our race by Adam's fall, is restored. In the words of a devout writer: "The deep and angry darkness which overhung our future pathway is transfigured and changed to glory in the light of revealed mercy. We see the shining domes and the sapphire walls of the heavenly city outlined upon the horizon where the sun of this earthly life goes down. The infinite gulf of perdition which sin had disclosed, is bridged over by the Cross, and redeemed souls pass in safety, with songs of everlasting joy. We join the glorious company, and thenceforth the journey of life is only a return to our Father's House."

What science, what language, or what branch of earthly knowledge, is so important for the study and research of the Christian as the mystery of the Life and Death of our Blessed Lord, for "it will be the science and song of all eternity"!



Book Reviews and Notices

Life of Edward Bouverie Pusey. By Henry Parry Liddon, D.D., late canon and chancellor of St. Paul's cathedral. Edited and prepared for publication by the Rev. J. O. Johnston, principal of Cuddesdon Theological College, the Rev. Robert J. Wilson, D.D., late warden of Keble College, and the Rev. W. C. E. Newbolt, canon and chancellor of St. Paul's. Vol. IV (1860-1882.) London & New York: Longmans, Green & Co. Pp. 461. Price, \$4.50.

The completion of Canon Liddon's monumental Life of Dr. Pusey is an event of very great importance. Its value, not only as a biography of one of the greatest saints and doctors of the English Church, edited with rare insight, sympathy, and literary ability by men pre-eminently qualified for so difficult a task, but also as an exhaustless treasury of materials for the construction of the history of the 19th century, can hardly be overestimated. Never until now has it been possible to gain any adequate impression of that noble life and character or to grasp the great issues which were at stake in England in his day. This biography, together with those of Manning, Newman, Keble, Wilberforce, etc., and such books as Dean Church's "Oxford Movement," makes it possible to reconstruct with substantial accuracy the history of those stirring times. This final volume, though but little of it was written by Canon Liddon, is marked by the same characteristics as those which have gone before. It exhibits the same patient pursuit of motives and results, the same scrupulous fidelity to truth, the same freedom from prejudice and misrepresentation, and the same resolute endeavor to set forth a much-misunderstood life and character in their true light, which have made the previous volumes notable. Although in this later period the shadows which had darkened Dr. Pusey's career had begun to break away, there were still many battles to be fought, many sorrows to be borne. Not until the end, nor even then, would the frowning walls of prejudice which had hemmed him in be broken down and the purity of his motives and the wisdom and steadfastness of his course be acknowledged by more than a few. But now all men everywhere can form a just and true estimate of Dr. Pusey's life and work, and we find it to be that which was pronounced by Dean Church a few days after his death:

"First and foremost he was one who lived his life as, above everything, the servant of God. He takes rank with those who gave themselves, and all that they had, and all that they wished for—their unsparing trouble, their ease, their honor, their powers, their interests, to what they believed to be their work for God; who spared nothing, reserved nothing, shrank from nothing, in that supreme and sacred ambition to be His true and persevering servant. The world will remember him as the famous student, the

powerful leader, the wielder of great influence in critical times, the man of strongly marked and original character, who left his mark on the age. Those who knew and loved him will remember him, as long as life lasts, as one whose boundless charity was always looking out to console and make allowance, as one whose dauntless courage and patient hopefulness never flagged, as one to whose tenderness and strength they owed the best and the noblest part of all that they have felt and all that they have done. But when our confusions are still, when our loves and enmities and angers have perished, when our mistakes and misunderstandings have become dim and insignificant in the great distance of the past, then his figure will rise in history as one of that high company who really looked at life as St. Paul looked at it. All who care for the Church of God, all who care for Christ's religion, even those—I make bold to say—who do not in many things think as he thought, will class him among those who in difficult and anxious times have witnessed, by great zeal and great effort and great sacrifice, for God and Truth and Holiness; they will see in him one who sought to make religion a living and mighty force over the consciences and in the affairs of men, not by knowledge only and learning and wisdom and great gifts of persuasion, but still more by boundless devotedness, by the power of a consecrated and unflinching will."

This final volume of Dr. Pusey's life gives many interesting and instructive glimpses of his attitude towards problems of the present day, such as the Higher Criticism, the revised version of Holy Scripture, and the growth of ritual. Of the revised version he strongly disapproved, both in its plan and execution, believing that any changes in the authorized version would shake people's faith. Upon this point, as well as upon the more destructive Higher Criticism, his conviction was that "the Bible, more than the Church, holds the masses of Englishmen to Christianity; their source of faith is the Bible. If their confidence in the Bible is shaken, so will be their Christianity." It is not difficult to imagine what would have been his attitude towards those who in England are so greedily swallowing the half-baked heterogeneous theories of German rationalistic savants.

His attitude towards "Ritualism" is interesting and instructive. The Tractarians in the early days were absorbed in the endeavor to revive the doctrinal teaching of the Church. That remarkable writer, Alexander Knox, had said, before the Oxford Movement commenced, that to try to make religion outwardly beautiful must be lost labor until it is decided what religion is. The great men who initiated the movement were engaged heart and soul in demonstrating what religion in very truth is. This was evidently their vocation, their business in life, and as it was beyond all calculation more important than any mere outward developments could be, it was most natural that they should ignore the latter as having hardly any value at all. As a matter of good judgment, it was even right that they should, at the earlier period, when the truth on the most vital matters had hardly yet obtained a lodgement, endeavor to keep in check the younger, and often rather superficial, among their followers who would have pressed the matter of ceremonial upon an unprepared people. As Pusey says, in reviewing this period: "What we had to do was to rouse the Church to a sense of what she possessed, and, being ourselves as nothing, so to teach her that she should herself act in all things healthfully from herself. We had further a distinct fear with regard to ritual; and we privately discouraged it, lest the whole movement should become superficial. At that time everything we did was very popular; and we felt that it was very much easier to change a dress than to change the heart, and that externals might be gained at the cost of the doctrines themselves. To have introduced ritual before the doctrines had widely taken possession of the hearts of the people, would only have been to place an obstruction in their way.

It would have been like children sticking flowers in the ground to perish immediately. Our office was rather, so to speak, to plant the bulb where by God's blessing it might take root and grow and flower beautifully, naturally, healthfully, fragrantly, lastingly." Further on he says: "Now, in these days, many of the difficulties which we had to contend with have been removed. In the first place, I suppose that this is from its very centre a lay movement. The clergy have taught it to the people, and the people have asked it of the clergy. We taught it them; they felt it to be true; and they said: 'Set it before our eyes.' There is no danger of superficialness now. Thirty years of suffering, thirty years of contempt, thirty years of trial, would prevent anything from being superficial." These quotations are from a speech made before the English Church Union in 1866. It was not, however, without some difficulty that Pusey brought himself to the attitude expressed in the words with which this speech concludes. When it began to be evident some years earlier that "Ritualism" was destined to be a force that must be reckoned with, he was not prepared to accept it. It is clear that he regarded it as having no necessary place in the movement. The habits of years were against it. It came as a disturbing element at the very time when he was devoting his energies to bringing about a reconciliation between the High Churchmen and the Evangelicals against the rationalistic party, and in the end rendered the hoped-for alliance impossible. It was only natural that he should for a time feel some irritation. But he never suffered himself to disparage the principles which lay at the bottom of the ritual movement. He could hardly do this, for they were, after all, the principles for which he had been contending all his life. But certain attendants of the movement excited his anxiety for a long time, and occasionally led him to express himself with not undeserved criticism. To such an extent was this the case that Dr. Bright felt impelled to remind him of what he had himself admitted, that "within limits (everything can be abused)—within limits it is simply the providential, inevitable outcome of the movement now just forty years old." This was in 1873. Dr. Bright further says: "It has made Catholicism intelligible to masses of men, it has brought together a great force of enthusiasm, energy, corporate feeling—all, of course, needing careful management, and not always receiving it." The points to which Dr. Pusey took exception were first, any attempt to force a higher ritual upon an unprepared or unwilling people. This he acknowledged was gradually obviated. Next, the head-strong, arbitrary, and "infallibilist" attitude of some of the conspicuous members of the ritualistic school distressed him exceedingly. Finally, so far as he entered into the merits of the matter, he considered it sufficient to contend for the plain directions of the Ornaments' Rubric, and deprecated encumbering the movement with other details about which there might be fair room for doubt. When the warfare of the Church Association upon the Ritualists brought on the weary succession of prosecutions, Dr. Pusey took his part in defense of the principles involved, loyalty to the law of the Prayer Book and the place of ritual as an exponent of Catholic truth, and he agreed with those who went to prison rather than admit the validity of the decisions of a purely secular court. The last letter he ever wrote to the papers was a note to *The Times* in vindication of Mr. Green, of Miles-Platting, then imprisoned, as Dr. Pusey said, "for wearing and using what the letter of the Prayer Book directs," and for "celebrating the Holy Eucharist as our Blessed Lord celebrated it." This was only a few days before his death.

The result of a careful study of this great and notable biography of one whom Dean Hook described as "that saint whom England persecuted" is to confirm the statesmanlike judgment of the present Prime Minister of England: "Already it seems as if the fervor of old differences were passing away, and as if men were turning from the narrow disputes in which

many years ago they were engaged, in order to prepare themselves for that great struggle which is coming upon us, the struggle with the spirit of general unbelief. It is with the efforts which he made, with the instruments which he furnished for combating this danger, that, in my belief, the name of Dr. Pusey will be ultimately bound up."

Genesis and Modern Science. By Warren R. Perce. New York: James Pott & Co. Price, \$1.50.

This is a handsome volume of 350 pages, 250 of which are devoted to the story of Creation, and the remainder to the Deluge and the Sabbath. It is too much the custom to praise or condemn such books, as they may agree or disagree with our theological views. A hundred years ago—or even fifty—there was an excuse for this, in the fact that so little had been found out about the world's early history. But enough is now known to test the Genesis account in nearly every particular. The time at which the earth's axis became inclined as now, and that at which man appeared, are yet open questions. In these days, therefore, every one who ventures to write upon that old cosmogony should be held rigidly to the facts. Ignorance now is no excuse.

One would naturally expect in so large a book some light upon the exegetical difficulties of that narrative. But there is little of that. The reader finds the old story about *bara*, to prove that it means "to make out of nothing," but not the evidence to the contrary. The translation of Gen. ii. 3, "God created and made," is quoted approvingly, but no hint given that Moses wrote "God created for to make." Test words, if I may so call them, *tohu, tehom, mayhim*, and *raia* (a thing of nought, a profound abyss, waters, and "firmament"), receive no attention. The verdict "good," after six of the divine acts, and omitted after five of even greater importance, and the seeming contradiction implied later on, when all the eleven are pronounced "very good," suffer the same neglect. There is a labored effort to prove that grass, herbs, and fruit trees, were not the plants known by those names when Moses wrote, that the living, moving creatures of the waters and the fowl of the air were not what people had seen—fishes and other water vertebrates and birds, but creatures unknown to man until very recently, the saurians or lizards, and the pterodactyls of the Mesozoic, and that the familiar cattle, beasts, creeping things, must mean the extinct species of the early Tertiary. Time will not permit to point out the many other curious things in that story on which this book sheds no light.

As to the "modern science," one finds a strange mixture of truth, a great deal that is not true, and over all a great deal of Mr. Perce's own science. For instance, he says, what is very true, that there was a complete extermination of species at the close of the Cretaceous, and then adds that "it was probably due to the Noahian Deluge" (page 269). This crowds the Tertiary and Quaternary badly, for he says, p. 271, that the Deluge was only 4,000 years ago. Out of this he gets (page 269) "a remarkable coincidence of the Scripture narrative, with what we may fairly infer from the geological record!" for in both cases there was a universal blotting out of life.

As for his science in other departments, what can be done with one who attempts to treat of the effect of certain influences on the earth while revolving as now on its axis, and about the sun—problems of a high order of difficulty, who begins his discussion by soberly telling his reader that in space, *i. e.*, in a vacuum, the heaviest end of a body falls the faster, and hence tilts the body around so that it, the heavier part, comes on the underside? Or that "the centrifugal force is at right angles to the centripetal," page 179, or "while the former is continually varying in intensity, the latter is constant," p. 178? We might multiply illustrations of the peculiar "science" of this book, but limits of time and space forbid; and besides, as somebody has said, it is not necessary to eat the whole of a loaf to test its quality.

Mr. Perce has devoted much thought to the problem of "the days," and has evolved an original theory for its solution. It occupies about one-half of the 350 pages of his book. First, he defines a day to be composed of a period of darkness and a period of light, however long or short either may have been, and if we understand him correctly, need not necessarily follow one after the other. Then he claims that the earth whose axis had, during the "second day," been perpendicular to the ecliptic, tilted 90 degrees, bringing its axis into the ecliptic. After remaining in that position during the Silurian, Devonian, and Carboniferous ages, it tilted about 66½ degrees back, and there it has remained ever since. The time of original darkness, *plus* the time of that primordial light, made the "first day." Dense clouds surrounded the earth after that, shutting out the light and causing total darkness, and this, *plus* the light that came as the clouds dispersed, made up the "second day." It was at this point the earth tilted clear over till the axis lay in the ecliptic, an effect caused, Mr. Perce tells us, by the attraction of the sun upon masses in the northern circum-polar regions, pushed upward by internal forces. That hemisphere being once turned towards the sun, continued for the same cause to face that way all the year, for any number of annual revolutions, and consequently during all that time, however great, perpetual light prevailed in those northern regions, and in the other half of the world, perpetual night. Together these made up the "third day." After a long time there occurred "a change in the center of the earth's gravity" (*sic.*). "Portions of the southern hemisphere protruded, causing that part of the earth to gravitate somewhat towards the sun." Consequently it tilted back again to near its present position, and had its short periods of darkness followed by periods of light, making as now 24 hours to a day. The fourth, fifth, and sixth days must therefore each have had that length.

Apart from the impossibility of these stupendous movements, except by miracle, and even dropping all question as to that, the theory fails of answering the purpose for which it was devised, to harmonize the almost infinite ages of geology with the belief that the work of creation was all performed in six literal days. However it may be with the first three days, the last three, 24 hours each, either came one immediately after the other—and then where are the periods of geology?—or if there were days, few or many, between the third and fourth, and the fourth and fifth, and between the latter and the sixth, what becomes of the theory that all was done in six days?

To show that such movements did not occur, would require more space than THE LIVING CHURCH is willing to give, and what is still more to the point, those who would understand the argument do not need it.

Books like this—their name is legion—with the best intentions, do harm to the cause they have at heart. One who reads them will assume that they offer the best possible defense of that account, and very naturally conclude that the one is no better than the other. In the belief that this old story is literally true, it is impossible for any one to go further than the writer of this notice. However much he may differ from Mr. Perce in other matters, in this he heartily agrees.

Well does Mr. Perce say: "It is dangerous for the founders of a false religion to write a cosmogony," and he might well have added: It is equally dangerous for a believer in the true religion to write about the cosmogony of Genesis, without first having taken in and digested the teachings of modern science.

New Letters of Napoleon I. From the French by Lady Mary Loyd. New York: D. Appleton & Co. Price, \$2.

The Napoleon literature is something formidable, and yet it has not reached its zenith. This book is a collection of hitherto unpublished letters of Napoleon the Great. The reason why Napoleon III. omitted them in his collection was

because they show how small and mean and "bettying" the great conqueror could be. One good thing has been accomplished by all the Napoleon investigation, and that is the destruction of the Napoleon idol. It has too much clay in the feet to be much adored. Beyond a doubt the greatest soldier of modern times, he was also, beyond a doubt, the vainest and the most regardless of the feelings and the interests of any body else. The book is interesting because nothing about so prominent a character can be uninteresting. He could put as much in a few sentences as most men put in a dozen pages, and his words must have stung like hornets. His brothers come in for a full share of his abuse. It is amusing to read his outbursts against Madame de Stael, and against poor Pius VII. who was not in the least afraid of him, powerful as he was.

The Priest's Prayer Book, with a Brief Pontifical. By the late Rev. R. F. Littledale, LL. D., D. C. L., and the Rev. J. Edward Vaux, M. A., F. S. A. New edition, revised, 20th thousand. London and New York: Longmans, Green & Co.

This is a standard work, and in its revised form cannot but be acceptable to the Anglican clergy everywhere. It is not intended to supersede the use of the Book of Common Prayer, but merely to be auxiliary and subordinate to it, and by tables and references to assist the clergy in applying to their more private ministrations the rich stores of materials with which the Church has provided them. The chief advantages of this revised edition are that the treatise on Anglican Orders and the *Bibliotheca Sacerdotalis* have been carefully brought up to date. Both these features are of extreme value, and make the book essential to every well furnished clerical library. We should soon have a learned clergy in America if the latter were made good use of.

Chauncey Maples, Pioneer Missionary in East Central Africa for Nineteen Years, and Bishop of Likoma, Lake Nyasa. A Sketch of his Life, with Selections from his Letters. By his Sister. New York: Longmans, Green & Co. Pp. 403. Price, \$2.50.

The sad story of Bishop Maples' death in the waters of Lake Nyasa must be still fresh in many minds, and will prompt many to read this simple story of his life. It is a well-told tale, though all too brief, and shows him to have been an ideal missionary and a most worthy man. His letters give one an insight into the cares and trials, the joys and triumphs, of missionary life in Africa. They will prove interesting reading to all missionaries and lovers of missions, and to all who would know something of the conditions of life in equatorial Africa.

John Donne, sometime Dean of St. Paul's. A. D. 1621-1631. By Augustus Jessopp, D. D. With two Portraits. Boston and New York: Houghton, Mifflin & Co. 1897. Price, \$1.25.

We are certain we do not err in styling this a charming biography of a most lovable man. And it is as a man even more than as an ecclesiastic that the famous poet-preacher of the early Stuart period is presented to us. Dr. Jessopp yields the palm for a perfect biography (barring some errors of fact) to Isaac Walton's life of Donne, but we venture to say that the more recent production has a certain perfection of its own, not merely critical, but as the work of one who has lived with Donne in meditation and in the study of his writings, and who in a more distant age has caught his subtle, but intensely earnest, spirit. In these days we fear that the works of Dr. John Donne are little known and read. To an Anglican of to-day they ought to be particularly interesting. That one whose mother was a strict Papist, whose early training was had under the hand of his Jesuit uncle, should have weighed in more mature life the merits of the great controversy between the Churches of England and Rome, should have become the most brilliant champion of the former in the very thick of the contest, and should have become famous as the most eloquent and earnest preacher of his generation, is a subject worthy of grave reflection on the part of both Anglicans and Papists in our time.

THE Rev. S. C. Edsall, rector of St. Peter's church, Chicago, has just brought out a tract on "The Prayer Book's Preparation for Confirmation." It consists of various suggestions for such a study of the Prayer Book as will be especially helpful in preparing for Confirmation. It is intended for the use of busy men and women.

Books Received

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

Lloyd's Clerical Directory for 1898. Hamilton, Ohio.

THOMAS WHITTAKER

A Short History of the Book of Common Prayer. I., Origins; II., Vicissitudes; III., Prayers of the Book Annexed. By the Rev. William Reed Huntington, D.D., D.C.L., rector of Grace church, New York. 25c.

THE YOUNG CHURCHMAN COMPANY

Questions on the Life of Christ. By Miss L. L. Robinson.

Gabriel's Wooing. By the Rev. Andrew J. Graham.

FORDS, HOWARD & HULBERT

The New Puritanism: Papers Presented during the Semi-Centennial Celebration of Plymouth church, Brooklyn, by Lyman Abbott, Amory H. Bradford, Charles A. Berry, George A. Gordon, Washington Gladden, and Wm. J. Tucker. \$1.25.

D. APPLETON & CO.

Psychology of Suggestion. By Boris Sidis, M.A., Ph.D. \$1.75.

CHARLES SCRIBNER'S SONS

The Significance of the Westminster Standards as a Creed. By Benjamin B. Warfield. 75c.

AMERICAN NEWS COMPANY

Tim and Mrs. Tim. By R. T. Lancelotti. 75c.

C. HOWARD YOUNG, Hartford, Conn.,
Author and Publisher

Sunny Life of an Invalid. \$1.

PERI HELLADOS COMPANY

Christian Greece and Living Greek. By Dr. Achilles Rose.

FREDERICK A. STOKES COMPANY

The Whirlpool. By George Gissing.

THE MACMILLAN COMPANY

The Modern Reader's Bible: St. Matthew and St. Mark, and the General Epistles. 50c.

Dictionary of National Biography. Vol. LIII. \$3.75.

FUNK & WAGNALLS COMPANY

The New Dispensation. Translated from the Greek by Robert D. Weeks. \$2.25.

Music Received

Song—"Dear Lord, Remember Me." By James De Koven Thompson. Lyon & Healy, Chicago.

The Church Psalter, containing the Psalter, Proper Psalms, and Twenty Selections, arranged with Appropriate Chants, together with Special Settings of certain Psalms, by the Rev. Charles L. Hutchins. The Organ Registration by A. H. Mann. *Mus. Doc.*, Organist of the University of Cambridge. Parish Choir, Boston.

Periodicals

THE third of Rudyard Kipling's "Just-So Stories" appears in the February *St. Nicholas*. It tells "How the rhinoceros got his wrinkly skin," and the manner of it is just as surprising as one would expect from Mr. Kipling. The tale has full-page illustrations by Oliver Herford. Mr. Stockton's serial, "The Buccaneers of Our Coast," takes up the adventures of Bartholomy and Roc, two famous pirates, and describes the way in which John Esquemeling, the buccaneer historian, came to cast in his fortunes with the brethren of the coast. Mr. William O. Stoddard, in his historical romance, "With the Black Prince," describes the battle of Crecy. "The Quick Horse," by F. S. Dellenbaugh, is an account of the remarkable results attained in training horses for the American fire departments. H. A. Ogden, the artist, contributes a bit of Revolutionary history in "How a Woman Saved the Army," with illustrations by himself. The incident described occurred at Whitmarsh, near Philadelphia, in December, 1777, and the heroine was a Quakeress named Lydia Darrah.

The practical and important subject, "The Utilization of City Garbage," is treated by George E. Waring, Jr., in *The Cosmopolitan* for February. It should prove suggestive for municipal governments in our large cities. President Andrews writes on "The Selection of

One's Life Work—the Importance of the Choice of a Profession or Business." "A Social Want" is the title of a short article suggesting the need of a family club. "The Personnel of the Supreme Court," and "How the Banana is Grown," are the subjects of other valuable papers. The serial, "Mrs. Clyde," is concluded, and there are two short stories.

Readers of varied tastes can find satisfaction in the February number of *The Century Magazine*. "Heroes of Peace," by Jacob A. Riis, is as thrilling a story of adventure as any one could desire, as it tells of the noble fight for life made by the heroes of fire departments. A graphic narrative of a steerage experience is accompanied with effective sketches. "My Bedouin Friends," by R. Talbot Kelly, presents some novel features. Miss Sara Stevenson continues her reminiscences of Mexico during the French Intervention, with glimpses of Maximilian. A frontispiece portrait of John Ruskin fits in with the description of him as an Oxford lecturer. The United States Revenue Cutter Service, "Currency Reform," by a member of the Monetary Commission, the great exposition at Omaha, are treated, with several other diverse subjects, in addition to the serials and the short stories. All the prose articles but four (outside the departments) are illustrated.

During February *Harper's Bazar* will begin a new department, in which the affairs of the day in New York and other cities will be lightly touched upon in bright and sparkling paragraphs. This department will be conducted by a lady whose name will not be given. Mrs. Sherwood, in her *Types of American Women*, will write concerning "The Little Miss." An admirably practical series, entitled "Woman's Voice in Speech," will begin in February.

A series of seventeen articles on the States of the Middle West began in the number of *Harper's Weekly* dated Jan. 29th, and will be continued regularly for several months. The articles have been prepared by Franklin Matthews, a newspaper man of long experience, who seems to have a special gift for securing reliable information, and judgment and honesty in the use he makes of it.

Opinions of the Press

Pharmaceutical Products

HOW WORRY AFFECTS THE BRAIN.—Modern science has brought to light nothing more curiously interesting than the fact that worry will kill. More remarkable still, it has been able to determine, from recent discoveries, just how worry does kill. It is believed by many scientists who have followed most carefully the growth of the science of brain diseases, that scores of deaths set down to other causes are due to worry, and that alone. The theory is a simple one—so simple that any one can readily understand it. Briefly put, it amounts to this: Worry injures beyond repair certain cells of the brain; and the brain being the nutritive centre of the body, the other organs become gradually injured, and when some disease of these organs, or a combination of them, arises, death finally ensues. Thus does worry kill. Insidiously, like many other diseases, it creeps upon the brain in the form of a single, constant, never-lost idea; and, as the dropping of water over a period of years will wear a groove in a stone, so does worry gradually, imperceptibly, but no less surely, destroy the brain cells that lead all the rest—that are, so to speak, the commanding officers of mental power, health, and motion. Worry, to make the theory still stronger, is an irritant at certain points, which produces little harm if it comes at intervals or irregularly. Occasional worrying of the system the brain can cope with, but the iteration and reiteration of one idea of a disquieting sort the cells of the brain are not proof against. It is as if the skull were laid bare and the surface of the brain struck lightly with a hammer every few seconds, with mechanical precision, with never a sign of a let up or the failure of a stroke. Just in this way does the annoying idea, the

maddening thought that will not be done away with, strike or fall upon certain nerve cells, never ceasing, and week by week diminishing the vitality of [these delicate organisms, so minute that they can only be seen under the microscope.

The Observer (Presbyterian)

RELIGION WITHOUT WORDS.—At the present time there is to be noted a tendency in some spheres to discard, for purposes of practical philanthropy at least, this idea of the Gospel as a force with a message which is its chief feature, and to cultivate the notion of a religion without words. Lincoln House, for example, a social settlement in Boston which does a useful ethical work, announces flatly in its annual bulletin that it is its settled policy to make no effort to influence people along religious lines, and explains its position by saying: "We believe from our experience that purely social organizations should simply stand for inorganic religion, and that without words." But how is this to be reconciled with the injunction of Christ, "Ye shall be witnesses," or with the eager declaration of Peter, "We cannot but speak the things that we have seen and heard"? If a man has no religion, and poses as a mere ethicist, of course he can say nothing about it, though he should as speedily as possible get a religion which will bear discussion. Yet, according to the admission of some of the social settlement workers, the "religious dynamic" is "the greatest source of power" in the work. Why then conceal the declaration of this fact? What right, indeed, has any man who is a Christian at all to hide the fact that he is a believer? It is claimed that by this method of a religion without words Jew as well as Gentile is reached. But reached by what and for what? Not by the Gospel, not by anything that converts the heart and regenerates the life.

Chicago Times-Herald

SUNDAY THEATRICALS.—A Bill pending in the New York Legislature, authorizes theatrical performances on Sunday. It is claimed that this measure has been brought forward by Tammany politicians who hope to emphasize the "wide open" policy of the new administration in New York, by authorizing Sunday theatricals of the lower order. It is significant, however, that 700 members of the theatrical profession, including the best-known actors and actresses in this country, have united in a protest against the passage of the Sunday Bill. They assert that the theatrical profession is averse to the proposed change, and demand that they be given one day of rest weekly, the same as other professional persons enjoy. It is also worthy of note that several of the leading managers of New York theatres announce that their houses will remain closed on Sunday whether the bill becomes a law or not. It is to be hoped that public sentiment will prove strong enough to defeat a measure which has so little to commend it.

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE
GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER III.—CONTINUED

A LESSON FROM "THY WILL BE DONE IN EARTH AS IT
IS DONE IN HEAVEN"

AT that moment voices were heard whispering about the old mill; at a sign from Hans Harbst, the mother extinguished the light, and all waited in anxious silence.

"It is too late," whispered the miller, with white lips, and grasping the hand of Conrad, he hurried with him up the narrow steps that led to Lora's room, directly over the mill-wheel, and at that moment there was a heavy knock upon the large double door of the mill.

"Go, Margaretha," said the old man, "they are messengers of the law; go and open the door to them."

She obeyed, and as the officers were filing into the room, and waiting for her to light the lamp, Conrad was descending by way of the mill-wheel to the ground and making his escape.

"Your son has been engaged in a quarrel, and we have come to make inquiry of him," explained one of the men who sincerely pitied the mother and daughter who, pale with fright, could scarcely speak.

"Is your son here?" he asked, "is he here, in this mill?"

"He was here, and is gone; I do not know where," she replied, and the officers could not but respect her integrity.

The old mill was thoroughly searched, not a spot was left unvisited, but Conrad was not to be found. They examined the willows and alders upon the banks of the mill stream, and the thicket back of the mill, without result.

As soon as they left, Frau Harbst sank into a chair and covered her pale face with her trembling hands; but there was no weeping, she was in too deep grief to have at her command that great relief to an overtried heart.

The grandfather in the meantime had arisen and dressed, and came out to comfort his daughter. He took her hands in his and laid her head against his breast. There they sat a long time in silence.

"Rachel wept for her children and would not be comforted," said he at length; "God often lays burdens upon us, but He also helps us to bear them."

Frau Harbst put her arms about her father's neck and wept and sobbed nervously.

"Weep, my daughter, it will relieve your troubled heart; I longed to see your tears," said he feebly.

The sound of his voice aroused Frau Harbst from her own sorrows, and she strove to comfort him.

"Dear father," said she, rising and taking his arm, "you will take cold coming from your warm bed; go back to it, and I will bring you a cup of hot tea. Don't grieve for me; I can bear all things if my son is not a murderer, and something tells me that the man will live."

"Let us pray to God to give us this great comfort if it be His holy will," and kneeling, he prayed that the man's life be spared, and

then he crept back to bed shivering in every limb.

Frau Harbst brought him a soothing cup of tea, and wrapped his cold feet in the soft blanket, kissed his forehead, and left him to repose.

Then she and Lora tried to comfort each other, talking in low tones, remaining in the sitting room until the beams of the rising sun gave token that it was time for the miller to rise, then both set about their usual morning duties.

Hans Harbst ate his breakfast in moody silence, and as soon as it was finished he left the mill and was gone several hours. When he returned he was in a violent state of anger against Gamburger who had taken part against Conrad in the quarrel which had led to such evil results.

He was bitter in his denunciations of the man who the day before he had declared should be his son-in-law, and vowed with an oath that the gamekeeper should never again cross the doorstep of the mill.

Lora, in her room overhead, heard this with deep joy, and kneeling she thanked God who had delivered her from this great evil.

The man who had been wounded by Conrad was a day-laborer, and had a wife and two little children depending upon his earnings.

The kind heart of Frau Harbst throbbed with pity for them, and she resolved to go that morning to visit them, and see for herself if the man yet lived, and if so, to what extent he was injured, and to be all the help to his family that was in her power.

She went with a well-filled basket of good and nourishing things to eat, and a roll of old linen for bandages.

"Only pray that I may find him alive," she said to Lora who stood in the mill door to watch her departure and also to watch that Hans Harbst would not see her and prevent her going.

It was a long walk to the wounded man's cottage, and Frau Harbst had not only passed a sleepless night, but one filled with fright and anxiety; but the God in whom she trusted gave her strength to do her duty.

It was indeed a sad scene upon which she looked when the door of the cottage opened to her touch and she went quietly in.

The wounded man, pale as death, and with closed eyes, lay upon a poor bed, his wife by his side with an infant in her arms, and a little boy with grave, earnest eyes, standing by her side.

With quiet steps the miller's wife came toward them, and her heart thrilled with relief when she looked upon the sick man.

"Thank God, he lives!" she said to herself, and sank upon her knees by the bedside.

The young wife was a stranger in the neighborhood of Schafhausen, and had never seen Frau Harbst, but had heard of her goodness and generosity to those who had less of the world's goods than herself.

She looked up in surprise as her visitor arose and put her finger upon her lip in token of silence, and taking the wife's hand led her outside the door where they could converse without danger of disturbing the wounded man.

"I am the mother of Conrad Harbst who did such an evil deed to the poor man on the bed," said she simply. "I came to stay by you if you need me."

The young wife had looked up in almost affright as she heard the name of the would-be murderer, but seeing the kind eyes of

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Frau Harbst regarding her with sympathy, she placed her hand in hers with tear dimmed eyes. She told her in whispers that the doctor said that he was in great danger, but by careful nursing might recover.

Then they re-entered the cottage, and Frau Harbst took from the basket the articles she had brought, and the wife's eyes brightened when she saw the roll of old linen for bandages, something which was badly needed.

The little boy rejoiced over the sweet white bread, the fresh butter, golden honey, and a rabbit stew, which the thoughtful Frau Harbst had brought, to save the wife from having to cook for that day at least, and she was deeply grateful for the kindness.

The miller's wife sat down by the bedside and took out her knitting, leaving the other to attend to her household duties, which had been delayed owing to the sudden demand upon her time and attention.

Now that a great care was removed from the heart of Frau Harbst by finding the man alive, her thoughts grew more anxious in regard to her son, wandering she knew not

Church Debts

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whither and believing himself a murderer. But like all her cares, she took it to the foot of the Cross, knowing that Jesus had promised to bear the troubles of all His children.

At the mill that day affairs were pretty quiet, owing to the miller stopping the wheel and sleeping most of the afternoon. He had inquired as to his wife's absence, and Lora had put him off with some excuse, but when the second day she had not returned he insisted upon knowing where she was, and upon being told that she had gone to assist in nursing the wounded man, he raved like one possessed of a demon. Conrad was out of harm's way, and he did not care what became of the one who suffered. He had heard that the man was dead, and now to hear that he was alive, with the possibility of getting well, filled him with rage, and he had no words bitter enough to express his indignation at his wife's temerity in braving his anger by going to see him.

If Conrad had remained, a short imprisonment, or some money forfeited, would have been all the punishment, and he railed at his own hastiness and at everybody concerned, that Conrad's flight to America was unnecessary now that the man was not dead.

He had seen by the papers that the next emigrant steamship was to sail the first day of the coming month; it was now the last day of the present one and Conrad was no doubt already on board.

Hans Harbst grew more angry each moment, as these thoughts passed through his mind. His imprecations were so terrible that Lora, pale with affright, kept close to her grandfather, and the two were like defenseless lambs in a terrible storm.

At length it occurred to the miller that it might be possible to reach Hamburg in time to prevent Conrad from setting sail, and he resolved to make the effort. But he first must go to the neighboring village and question the physician in regard to the wounded man, and if there were really no danger of his dying, he would hurry to Hamburg on the night train and prevent Conrad from going.

The physician gave him every encouragement that the man would recover, thinking that it would be a comfort to Hans Harbst to know it, and his surprise was great when instead of showing pleasure at the report, or making any remark whatever, he rushed out, hurried to the next station, and was just in time to catch the train to Hamburg.

Once on, he neither ate nor slept, but waited with feverish impatience its arrival in the city, and when at daylight the train steamed into the depot, he took a carriage for the harbor.

He gave order to the driver to take him directly to the wharf at which the steamer lay that was to sail that day for America, for he would not allow himself to think that it had sailed. His impatience was so great that he stamped his foot and raved at the driver that he did not lash his horses to greater speed.

When they reached the harbor he searched among the forest of masts for the steamer, but it was not there; instead a lounge upon the wharf pointed to it sailing away, a long stream of smoke pouring from it, and Hans Harbst, weakened by his night's vigil and fasting, sank upon the wharf insensible.

He was carried to the nearest public house, and when he revived found a crowd of people surrounding him, filled with curi-

osity and plying him with questions and words of advice.

One suggested that as the steamer would halt at another wharf a few miles further on, he might by the help of post-horses reach it before it continued its journey.

This thought gave him new strength, and springing to his feet he gave the man who suggested it a sum of money to procure him a conveyance, and when it came, he threw himself into it and drove away, several trying to convince him that it would be impossible to catch the steamer, it having so much start, but others encouraged the trial.

Patience not being one the virtues of Hans Harbst, his temper went through a fiery ordeal during the drive, and he upbraided and cajoled the driver by turns. But at length they reached the wharf, and no steamer being there, he hoped that it had not arrived, but was speedily undeceived and his hopes dashed to earth by an old seaman who pointed it out steaming away in the distance, nearly out of sight.

Hans tried to speak but was unable; he turned pale and red by turns, and then sank again insensible upon the wharf.

When he recovered consciousness, the conveyance which brought him took him back to Hamburg, and as he would not or could not say where he wished to go, the driver took him to the hospital, and there he remained several weeks.

THE late Dean Vaughan had been preparing some colored clergymen for mission work, and asked them to dine with him in the Temple. On that day Mrs. Vaughan waited an hour in the drawing-room for her guests, but none came. At last she mentioned to the butler that it was very odd. "Yes, ma'am," he replied, "and what's odder still, 'I've done nothing all the evening but turn Christy minstrels away from the door."

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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.

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

BY CAROLINE FRANCES LITTLE

CHAPTER V.

THE BOX OF SHELLS

"PERIWINKLE," said Mrs. Marston one Friday, "I want you to go with me this afternoon to St. Faith's Home. I have put off taking you, for one of the children in the hospital was very ill."

"Is she better now?"

"Yes, and they will be glad to see us, and you can take a box of your pretty shells and mosses."

"I do long to see little Elsie; do you think that she would like some of the shells, Sister?"

"Yes, she never leaves her crib, and anything new that she can hold in her hand will be a nice change for her."

Mrs. Marston had a basket of fruit put in the carriage, and she carried a bunch of pinks and roses. It was a short drive, and they were soon at the Home. The bell was answered by a little girl, one of the cripples, who although in an iron frame, was able to walk around.

"O, Mrs. Marston, I'm so glad you've come; are we to sing this afternoon?" she asked.

"Yes, Sadie, I think so," said Mrs. Marston, "and I have brought my sister to see you all."

First they went into the schoolroom, where some of the older girls and boys were weaving baskets of colored straws and sweet-scented grasses. Afterward, as they went up stairs with Sister Constance, Periwinkle saw a little boy hobbling along with only one leg, yet looking bright and cheerful; she felt horrified at the sight.

"I have to go out on the errands, but I'll be back in time for the sing," he said, brightly.

All the children they met seemed so glad to see Mrs. Marston.

"Here is the nursery," said the Sister, opening the door into a room where a dozen or more little ones were sitting in low chairs or limping around with their toys.

"But," she continued, "I know you want to hurry up to the hospital and see Elsie and the others. Perhaps your sister will come and amuse the little ones in the nursery," she said to Mrs. Marston.

In the hospital ward there were a dozen or more little white beds, in each of which lay a suffering child. Some were propped up with pillows, but others could only lie flat on their backs. Periwinkle's heart beat fast, for she had seen very little suffering in her short life.

"O, Mrs. Marston," came from many little voices, "I'm glad you've come." She went from bed to bed, giving to each a rose or a pink. At last they came to Elsie's crib; she held out her hands, and such a radiant

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smile spread over her little, white face. Periwinkle had not learned the self-control needed in visiting the sick, and the tears came to her eyes. Elsie laid the red rose against her cheek and then kissed it.

"Now, Elsie," said Mrs. Marston, "I have brought my sister to see you; she has a box of shells, and she will tell you all about them."

She left Periwinkle and Elsie together, and after a little while spent in telling a story to the others, she went down to the schoolroom where she taught the children who were able to be about to sing the sweet Christmas carols.

Elsie's eyes shone as Periwinkle opened the box and laid on the white counterpane shells of different varieties. There were periwinkles of all sizes, large and small; little, transparent yellow shells, red scallop ones, and cunning little boat shells. There were dried star-fishes or five-fingers, as some call them, and Periwinkle told Elsie how she had gathered the shells, and found the star-fishes swimming in the pools of water between the rocks.

Soon all the children in the ward were listening; so Periwinkle carried about the shells, giving some to each little child.

"I haven't seen the pets so happy for weeks," said the nurse. "Before they go to sleep, I'll put all the shells carefully away, and then to-morrow they will be just as eager to see them again."

"O, Sister," said Periwinkle, as they drove home, "how white and thin poor Elsie looks; do you think she has enough to eat."

"O, yes, they have plain, wholesome food, and at regular hours; you have no idea how much better she looks than she used to," replied Mrs. Marston.

"I want to do all I can for her," said Periwinkle.

"You can try to go once a week, and I want you to help me in getting up a fine Christmas box for them."

"That will be splendid," said Periwinkle. "I can dress dolls, for I love to do that."

Before dinner that evening, as Bessie was sitting in Periwinkle's lap, and Hattie on the rug before the open fire, Mildred came in. She had been a little shy about coming to the house after treating Periwinkle so unkindly, especially as Periwinkle had not been in to see her.

"Where have you been all the afternoon?" she asked. "I came in to see you about an hour ago."

"I have been with my sister to St. Faith's Home. O, Mildred, you have no idea how those poor little things suffer, and how patient they are. Some can only sit up in bed a short time each day, and others have to lie flat all the time."

"I can't see how you knew what to say to them," said Mildred, looking wonderingly at Periwinkle.

"I did feel shy at first, but you know one cannot help loving children."

"I can," said Mildred. "I think they are a perfect nuisance. There isn't a day that I don't wish Herbert were off at boarding-school where I wouldn't have to see him."

"I don't see how you can talk so, and you really must not before"—and Periwinkle waved her hand towards Bessie who was now sitting on the rug with her arm around her cat, and talking in her dear, little, baby voice to him.

"Well, what I came in for was to ask if you can go with us to the theatre to-night?"

"I am sure Sister wouldn't let me," said Periwinkle.

"Here she comes, I'll ask her," said Mildred; "teasing can almost always get anything. Mrs. Marston, please let Periwinkle go with us to the theatre to-night?"

"No, indeed, Mildred, she is altogether too young to go out to such evening entertainments; you are very kind to ask her, but I could not allow it."

"O, now, please do, Mrs. Marston, I think she might go, she is nearly as old as I am."

"Teasing will do no good, Mildred. It is Friday any way, and if she goes out at all it will be with me to Evening Prayer."

When Mildred returned home from the theatre, and went to bed, she couldn't sleep, for it had been a very exciting play and as she turned restlessly on her pillow she called to mind all that Periwinkle had told her of the little children at the Home.

"How different Periwinkle is from me," she thought; "she never seems to have any fun, and yet she is always happy; and how good she was not to tell of me at school; and wasn't I clever to get a new book and not to take the other was mine. I wonder why she is different; I think I'll ask her to take me to the Home."

The next day Mrs. Marston and Periwinkle went shopping, and bought several

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new dolls; and Periwinkle took them to the nursery, with a box that contained pieces of silks, muslins, and velvets, to arrange about dressing them.

Little Bessie was so careful that there was no fear of her breaking them, or even touching them, if she were told not to; and Periwinkle liked to sit there, for she enjoyed being with the child and hearing her baby prattle.

The next Friday Mildred asked if she could go with them to the Home, and take little Gyp, for she was sure that the children would like to see him. They were going to take a surface car, and as they stepped on the platform, the conductor said: "You cannot bring a dog into the car," so they waited for the next, but were met with the same answer.

"What can we do?" asked Periwinkle.

"I will ask the conductor of the next car before we get in," said Mrs. Marston. And they hailed a third one.

"May we take this little dog into the car?" she asked.

He looked at the tiny creature in Mildred's arms, his little face peeping out of his large, silk ruffle, and his diminutive body concealed beneath his black velvet blanket.

"That thing!" said he, "why I don't even call it a dog; yes, you can take that specimen into my car."

The sick children were delighted at the sight of Gyp, for they had never seen a Japanese spaniel before. Little Elsie of course had no remembrance of that morning when Gyp was playing with his ball and she had fallen on the treacherous orange peel.

"Pretty doggie, pretty little doggie," she kept saying, as she patted his soft head.

As they went home Mildred said:

"I'll buy Elsie a toy dog of black fur. I know where I can get a beauty."

"Save it for Christmas," said Periwinkle, and she told her about the dolls she was dressing, and asked her to help. "My sister," she continued, "is going to ask her rector if we can start a guild of the young girls to meet at our house and work for St. Faith's Home, and call it St. Faith's Guild."

"But I couldn't belong, because I don't go to your church, or even any where," said Mildred, slowly.

"I think you could, any way we can ask him; and, Mildred, won't you please go to church with me next Sunday?"

"I believe I will," replied her friend. "Mamma never cares what I do Sundays, as long as I don't bother her."

"That night Mildred thought to herself: "To-day is the first time I ever tried to do anything to make others happy."

(To be continued.)

THE small girl was wheeling a doll's carriage. She was rosy and roly-poly, and looked too pretty to be wise. The passer-by was interested, and asked why the healthy looking doll was so well wrapped up.

"She has the influenza," said the apple-faced one, gravely. "And, as I go to school every day, I can't give her proper airing. It's very trying. The doctor says that influenza is a germ. But if the germ has influenza, why doesn't it kill the germ?"

The passer-by, taken unawares by this fusillade of scientific queries, looked blank. "Perhaps you don't understand?" said the

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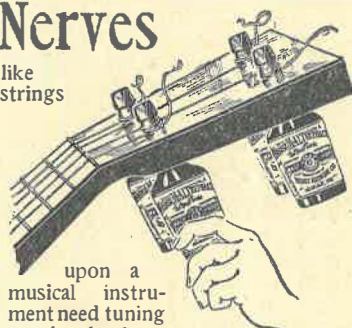
little girl, gently, as if she were talking to a very small and stupid doll. "But I do. I'm going to be a surgeon. I fix all the family's cut fingers. Do you know how to make a tourniquet? Wait, I'll show you," and whipping out a diminutive pocket handkerchief, she deftly bound up the handle of the doll's carriage, and explained the benefit of such a bandage in certain circumstances. She could talk like a little girl, too; and walked to the corner with her new acquaintance, chatting about Santa Claus and Christmas trees the while. At the corner the wind blew fiercely, and she turned the doll's carriage about. "Can't let her be in a draught," she explained, with a professional wave of her hand toward the muffled up doll. As she turned to go the new acquaintance asked her name. "Margaret Willis," she said, "but they call me 'Pet.'" Rosy-cheeked Margaret Willis, M. D., one awaits with interest the hanging out of your shingle.—*Commercial Advertiser.*

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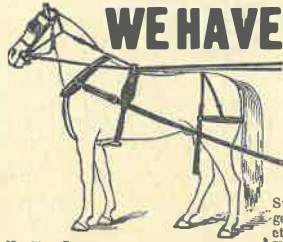
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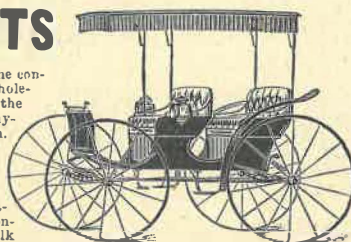
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These facts are very important for every one proposing to go to Alaska and the Yukon country to know, for should he be persuaded by some outfitter to take one of the cheap brands of baking powder, it will cost just as much to transport it, and then when he opens it for use, after all his labor in packing it over the long and difficult route, he will find a solid caked mass or a lot of spoiled powder, with no strength and useless. Such a mistake might lead to the most serious results. Alaska is no place in which to experiment in food, or try to economize with your stomach. For use in such a climate, and under the trying and fatiguing conditions of life and labor in that country, everything must be the best and most useful, and, above all, it is imperative that all food supplies shall have perfect keeping qualities. It is absurd to convey over such difficult and expensive routes an article that will deteriorate in transit, or that will be found, when required for use, to have lost a great part of its value.

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The Care of the Eyes

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Dr. Francis Dowling has given a very sensible paper before the Mississippi Valley Medical Association, showing, as the careful result of investigation by himself and others, that impaired vision is the common result of the habitual use of tobacco, either by chewing or smoking—rather more by the chewing, on account of the greater absorption of the nicotine. He conducted a personal examination of 150 male employes in a large tobacco factory, all of whom used tobacco in one or both of these ways. Of these he found that in 45 cases the normal acuteness of vision was much diminished. In 30 cases the impairment was very serious, the subjects mistaking red for brown or black, green for blue or orange and sometimes black, when the tests were made. They were also unable to make out the white spot in the center of the black card. More than half the 150 showed persistent contraction of both pupils, and this was the invariable accompaniment of some form of defective vision. In most cases the failure of vision is very slow, and becomes well advanced before the patient discovers it. This slowness of action is the reason why the users of tobacco do not notice its effects. It is with them as with the frog—put one of these animals into water of ordinary temperature, and by means of heat raise it about one degree F. every five minutes, and you may bring the water to a degree of heat which kills the frog and he never know it. Its action has been so gradual that the animal did not feel the change. So it is with many who use tobacco. Injury goes on slowly and it is not perceived.—*Journal of Hygiene.*

THE CARE OF SPECTACLES.—An experienced oculist says that a great many people injure their eyesight by not keeping their glasses bright and highly polished. They allow dust and perspiration to accumulate upon them, then they are dim and semi-opaque, and the eyes are strained with trying to look through them. It is not an easy matter to keep glasses in perfect order, especially in warm weather, and just what is best to clean them with has long been an unsettled question. One man has put himself on record as declaring that the only cleaner he found satisfactory was a bank note of large denomination. Whether the size of the note or the quality had to do with the efficacy of it was not stated. A lady has used a Japanese paper napkin with most pleasing results, and says she buys paper napkins by the dozen and keeps them on hand for this purpose. Another lady who must be very particular about her glasses, keeps on hand bits of mosquito netting thoroughly washed and rinsed in clear water and ironed, and pronounces them in every way better than anything she has ever tried. An occasional washing in warm soapsuds is very necessary, an optician says.

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