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The Living Church

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

CHICAGO, MARCH 12, 1898

News and Notes

SINCE the present Archbishop of York came to his diocese, he has obtained great credit for his desire to help on the rural churches, which had not only had years but centuries of episcopal neglect. The following is a curious instance of this: The large village of Weaverthorpe, till Dr. Maclagan came, had not been visited by an archbishop since the thirteenth century, at which time such a dignitary held an inquiry into the crime of a woman for burying her son with the parish pall. In large towns bishops and other important persons are constantly on view, but in the rural districts the visits of the great are like those of angels, few and far between. The Archbishop has endeavored to rectify this since the beginning of his administration, but from a recent address, it appears that he begins to feel that the results have hardly been adequate to the outlay of labor and strength involved. The number of Confirmations during the past year has actually been less than in the first year of his episcopate. The reason of this is not easy to ascertain, but the Archbishop suggests that he may feel obliged to return to the old system of bunching his candidates at important centres.

THE Bishop of Wakefield speaking recently to a congregation of men said: "This very morning I have received from Crete, from one of the poor Greek bishops there, an appeal, telling us that men and women by thousands are starving in the interior of that island; that, while the Turks send food supplies to their own people living by the sea shore, those who are called Christians are deserted by the Christian world. It is a shame upon us. I do trust that hearts may be moved when they know what things are going on there, to send them at least a message, lest they should say that the evil in the world has conquered the good, and that God, who used to be the God of the poor and the starving and the fatherless and the widow, has retired at least from that island, and they cannot trust Him any more."

BY the year book of the Scottish Episcopal Church for 1898, it appears that there is a steady and continuous growth of the Church as a whole, but at the same time the melancholy fact is acknowledged that in the rural districts no progress has been made, but rather the reverse. *The Scottish Guardian* takes the diocese of Brechin as a sample. The estimated Church population is 16,484. Of these, more than 1,100 belong to Dundee, leaving about 5,000 for the rest of the diocese. Of the clergy there are 32, 13 of whom belong to Dundee, and 19 to the other parts of the diocese. It thus appears that 13 of the clergy are ministering to 11,000 souls, while 19 have charge of the remaining 5,484. The proportion is still more startling when it is observed that more than 1,200 are credited to the rectors of two places. It thus appears that 17 of the clergy are ministering to only 4,284. It is not

surprising that *The Guardian* regards this as a serious state of things. Endeavoring to look the facts in the face, it considers that it is the plain duty of the Church to reduce its establishments in the country, in order to reinforce those of the towns. It supposes that in the course of time the population will begin to flow back upon the rural districts. The Church will then be prepared to go with it.

A LETTER from Australia complains of the feeble way in which the Church system is maintained on that continent. It says that no Australian priest keeps the yearly round of fast and festival with due regard to the traditions of the Catholic Church. Mention is made of a custom of shortening Evensong, and intermingling many solos and carols, all of which is supposed to be a sign of "High Church." The priest, who has smoking concerts, out-door excursions, and other like frivolities, is supposed to be a man of great activity, and is set down as an extreme High Churchman. One clergyman writes verses which he has sung in his congregation. On Christmas Day, two such poems were substituted for the *Venite* and *Benedictus*. The writer thinks that, on the whole, they are not on the right path. They require more sound doctrine and better attention to the services of the Church. It may be that this correspondent's statements are too sweeping. We trust there are some brighter spots even in Australia.

ENGLAND has been conspicuous for her zeal in putting down slavery and the slave trade in the African continent, but her progress in Zanzibar, over which she has a protectorate, has been unaccountably slow. The question was recently raised in the House of Commons. The formal reply was that the present arrangement is not directed to the immediate abolition of slavery, but to the extinction of the legal status of slavery, a slave being empowered to go to a court, constituted for that purpose, and claim his freedom. The process is an exceedingly slow one. It was pointed out that there are 200,000 slaves in the Zanzibar protectorate who are being emancipated at the rate of only 40 a month, or 480 a year. Under such a system the British flag will continue indefinitely to float over the institution of slavery. There may be solid objections to the immediate abolition of slavery, but there can be no good reason why the process of emancipation should not be much more rapid than seems to be possible under the present system.

PROFESSOR HILPRECHT, of the University of Pennsylvania, has returned quite recently from Constantinople, where he has for sometime been engaged in a careful investigation of the archaeological objects brought from Nippur by the Babylonian expedition of the university of late years. He was also employed by the Sultan to reorganize the Babylonian section of the Turkish Imperial museum. During his stay in Constantinople, Professor Hilprecht

examined 180 cases of sarcophagi, pottery, and antiquities, both gold and silver, and of every kind and condition. Brick tablets with cuneiform inscriptions to the number of 13,000, and a large number of statues were included. These finds go back to the fifth or sixth millenium B. C. One most remarkable result is the identification of Nippur with the site of Calneh, mentioned in the tenth chapter of Genesis, along with Babylon, as one of the four oldest cities in the world. About 500 tablets are dated in the time of Arioch, King of Ellasar (Gen. xiv: 1), one of the four kings who made war upon the king of Sodom and his allies, and whom Abraham afterwards defeated. These are illustrations of the important bearing of these discoveries upon Biblical history. Many similar instances relate to later periods, and numerous details connected with the life and customs of successive generations are brought to light. Among these is a collection of the business documents of a firm known as "Murashu Sons, of Nippur," which existed five centuries before the Christian era. The affairs and methods of business at that remote period were strangely similar to those of the present day. These documents show a large portion of the land to have been in the hands of Persians who frequently did not care to attend in person to their large estates in the hot and malarious Babylonian country, but leased their fields and other property to the firm of "Murashu Sons," and lived from their revenues in the cities with their manifold luxuries and attractions. Professor Hilprecht speaks highly of the interest taken in his work by the Sultan, who presented him with a number of cases of rare and valuable antiquities, which will be placed in the museum of the university.

WE mentioned lately the long term of service in parliament of the Rt. Hon. Chas. Pelham Villiers, known as the Father of the House of Commons. His death has since taken place and many notices of him have appeared in the English papers. Among the rest, this interesting statement was printed in the *London Daily Telegraph*: "A romance in the life of the late Rt. Hon. Charles Pelham Villiers has been disclosed by his death. In early life he fell deeply in love with a Miss Mellish, and his affection was returned as far as could be done by a lady who for some reason had taken a vow to lead a single life. Mr. Villiers remained true to his first love, and never married, and his constancy so touched Miss Mellish, that in her will she left all her fortune—a considerable one—to him absolutely. He, however, never touched the money, leaving it to accumulate with interest, while he lived very simply on his own modest revenue supplemented by his cabinet pension. By the time of Mr. Villiers' death, the capital originally left by Miss Mellish had grown to a sum considerably over a quarter of a million sterling. Of this total he, by his will, left £150,000 to the Rev. Montague Villiers, vicar of St. Paul's, Knightsbridge, and a large sum to Mr. Ernest Villiers.

The Church Abroad

The Rt. Rev. John Richardson Selwyn, late Bishop of Melanesia and Master of Selwyn College, Cambridge, died Feb. 12th, at Pau, in the South of France. He was a son of the famous Dr. George Augustus Selwyn, Bishop of New Zealand, and afterwards Bishop of Lichfield, was born in 1844, and was educated at Eton and Trinity College, Cambridge. Like his distinguished father, he was a famous oarsman, and rowed in the Cambridge boats of 1864 and 1866. He was ordained deacon in 1869, and priest in the following year. In February, 1877, he was consecrated Missionary Bishop of Melanesia, in succession to the martyred Bishop Patteson. Hard work and malarial fever broke him down, although he was a man of splendid physique, and in 1891 he was obliged to give up his see and return to England, lame for life. In the same year he was appointed an honorary chaplain to the Queen, and in 1893 succeeded the Rev. the Hon. A. T. Lyttelton as Master of Selwyn College, Cambridge. In spite of his ill-health and his lameness, the Bishop was a man of wonderful energy, and an excellent head of a young and growing college. The chief event of his mastership was the construction of the noble chapel of the college, at the consecration of which the Archbishop of Canterbury and a large number of influential Churchmen were present. He made a great impression on the American bishops last year, by what Canon Gore called the "hero spirit working in every fibre of the crippled body, the more conspicuously by the very contrast of its earthen vessel." He was characterized by transparent sincerity, absence of pretence, and genuine goodness, and had great influence with undergraduates and young men in all classes of life. Though apparently not a man of conspicuous intellectual ability, his whole life was a striking testimony to what "an honest and good heart" can accomplish.

The Rev. P. S. Mesny, formerly rector of the church of the Holy Nativity, New York city, has been doing acceptable work in England, in the diocese of Bath and Wells. He has been *locum tenens* of the parish of Charlton Horet Lorne during the last four months, and on leaving that cure, to take charge of the parish of Marston Magna, Bath, the parishioners presented Mr. Mesny with an elegant silver Communion service.

Church Temperance Society

The executive committee of the Church Temperance Society has decided to make a move forward in interesting students in colleges and theological seminaries throughout the United States, in the cause of temperance. Bishop Coleman, of Delaware, who was long an active worker in the Church of England Temperance Society, has been asked to act as representative of the society in visiting and making addresses at such institutions. It has also been provided that illustrative stereopticon slides be made with relation to the different branches of the society's work in New York city, particularly the Temperance Legion.

In response to the demand made at the last annual meeting, that the society should cease to be mainly a New York affair, and should spread its activities to other parts of the United States, the general secretary, Mr. Robert Graham, has been instructed to take steps for the organization at an early day, of a department of temperance on the principles of the society, to cover the dioceses in the States of Pennsylvania, Delaware, Maryland, and the District of Columbia. As this will introduce work into the great cities of Philadelphia, Pittsburgh, Baltimore, and Washington, in addition to a large number of lesser centers of population, and in a territory where the Church is comparatively wealthy and generous, it is hoped that the necessary financial local backing will be forthcoming. At all events, the organization of branches of the Woman's Auxiliary of the Church Temperance Society, by which the earnest interest of women can be utilized, will

speedily assure such self-supporting agencies of reform as night lunch wagons and coffee carts, in the use of which the experience of the society in New York, will prove of great practical value.

A circular letter is about to be issued to clergy of the dioceses concerned, having in view the opening of a way for larger co-operation with the society. The general secretary, Mr. Robert Graham, will hold himself in readiness to address congregations where he is allowed, and it is hoped that a new and widened interest may be awakened in this important work.

With the same effort that has built up the energies of the society in New York, it is believed strong centers of operation can be planted in all the great cities of the country, rendering this society in fact what it is in intention, the temperance department of the whole American Church.

New York

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

CITY.—At All Souls' church the first of a series of four Lenten organ recitals was given March 8th.

At the church of the Holy Apostles, the Rev. Dr. Brady E. Backus, rector, a special feature of Lent is a course of lectures for business men and working men.

At the church of the Holy Trinity, the Rev. C. DeW. Bridgman, rector, a series of organ recitals is being given. A number of soloists are co-operating. The series will terminate March 14th.

At the annual dinner of the St. David's Society of New York, held at the Hotel Savoy, on the evening of March 1st, the Rev. Dr. D. Parker Morgan was present as a guest of honor, and said grace.

It is probable that the Graduate Nurses' Association will unite with St. Barnabas' Guild for Nurses in the occupation of the guild house of the latter. An exhibit for trained nurses was to be opened March 10th.

At Old Trinity church, the Rev. Dr. Morgan Dix, rector, daily noon services for business men are being conducted during the Lenten season, with a large attendance of men from Wall street, Broadway, and the lower part of the city.

The new building of the New York Cancer Hospital, which is largely founded and sustained by Churchmen, was formally opened on the afternoon of March 5th. Addresses were made, after which the friends of the institution held a reception.

The final lecture by Miss Jarvis, on "In and out of the nineteenth century," was delivered at the deanery house of the General Theological Seminary on the morning of March 9th, the theme being "The Kingdom of Christ through the kingdoms of this world."

At St. Matthew's church, the Rev. Dr. Krans, rector, in addition to the usual Lenten services and lectures by the clergy, a deaconess, Miss Patterson, is giving a special course of lectures on "The Church's educational system," and Miss E. M. Crane is giving a series of Bible talks.

The Rev. John W. Brown, D. D., rector of St. Thomas' church, officiated as chaplain of the Old Guard, March 3d, at the burial service of Captain Isaac G. Hoagland, of that organization, the funeral being accompanied with military ceremonies of honor. The interment was at Woodlawn cemetery.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, special arrangements have been made for a series of noontide daily services, especially intended for the business men and business women in that part of the city. The service lasts but a few minutes, the clergy of the parish taking turn at giving a brief address each day. The services are proving popular.

Mr. Cornelius Vanderbilt is much missed from his place in the board of managers of the Domestic and Foreign Missionary Society, and the board of trustees of St. Luke's Hospital,

and the other corporations of the Church, of which he is an active member. He is traveling for the restoration of his health, in Palestine. A cable message, received March 3d, in this city, announces his arrival in Damascus, in improved health.

At the Church Club, a Lenten "Fireside" was held on the evening of March 7th, at which the general theme discussed was "Our colonial churches." Mr. James Parker, of New Jersey, introduced the subject, by telling of "Some old New Jersey parishes and churches." Mr. Geo. Wistar Kirke talked of "Pennsylvania colonial parishes," noting especially historic Christ church, of Philadelphia, in which the American Church was organized, and the American Prayer Book adopted. Mr. Silas McBee described "Some striking characteristics of St. Michael's, Charleston, S. C." The gathering was under the auspices of the library committee of the club.

At the church of the Transfiguration, the Rev. Dr. Houghton, rector, took place the funeral of a physician of this city, Dr. A. Russell Strachan, who died March 1st from injuries received in an effort to prevent a woman and child being run over in crowded Broadway. He succeeded in their rescue, but at the cost of his own life. He was a native of Scotland, and was seventy years of age. Formerly he was on the medical staff of St. Luke's Hospital. He was a voluminous contributor to magazines, and the author of various medical works.

One of the most energetic and enjoyable branches of the Girls' Friendly Society in New York city is that in connection with the church of the Heavenly Rest. Various classes in subjects both useful and ornamental are conducted by competent teachers. Many of the members are musically inclined, and recently the operetta, "A Dress Rehearsal," by Diehl, was very successfully presented. The proceeds of the entertainment will be spent upon the girls' summer home at Copake. The choral class which is under the direction of Miss Mary E. Jennings, are at present rehearsing the cantata, "The Queen of Roses," by Hartland, which will be given in May.

At the annual pre-Lenten meeting of the New York branch of the Woman's Auxiliary, just held at St. Andrew's church, Harlem, Bishop Potter who presided, gave his annual address, and after the celebration of the Blessed Sacrament, addresses were made by the Bishop of Duluth, on the "Domestic missions of the Church"; the Bishop of South Dakota, on "Indian missions"; the Bishop of Kentucky, on "Colored missions"; Dr. Edward M. Merrins, medical missionary in China, on "Foreign missions," especially with reference to his own field, and the Rev. Dr. Lubeck, of this city, on "The work of the Junior Auxiliary of the Board of Missions." After refreshments, provided by the women of the parish, addresses were made by Mrs. Henry Motter, on home missions; Miss Cornelia Jay, on foreign work; Miss Angelica S. Church, for the babies' branch of the Auxiliary; Mrs. Edward Strong, for colored work of St. Augustine's League, and Mrs. Cabot Ward on "The Indians, their wants, and the means of supplying them."

Mrs. Margaret Coats Baker, wife of the Rev. George S. Baker, D. D., superintendent of St. Luke's Hospital, died at the hospital on the morning of March 1st. She was born in Glasgow, Scotland, in 1838, her father being a bailie of that city. In her 17th year, she came with her family to New York. While visiting a brother in St. Luke's Hospital, she attracted the favorable notice of the late Rev. Dr. W. A. Muhlenberg who persuaded her to join the Sisterhood he was then founding. She labored as a Sister at the hospital for nine years. Later, marrying the Rev. Dr. Baker, she shared with him the work of several successive parishes, and when he accepted the superintendency of St. Luke's Hospital, in 1878, in succession to Dr. Muhlenberg, she was appointed housemother of the institution. This place she held until March, 1888, when she resigned; but to the last she remained a regular visitor to the bedside of the

sick. Her favorite line of hospital work was religious teaching in the children's wards. The burial service was held in the hospital chapel, March 3d, and interment was at Batavia, N. Y.

At Columbia University, over 350 applications have been received for the university fellowships. They come from all over the world, and from almost every State in the Union. The fellowships are 24 in number, yielding \$500 per annum. The award, which will be a difficult one, will have to be reached by the University Council at its April meeting. Work is being hurried on the Herbert Mapes memorial gate, on the boulevard—the gift to the university of the classmates of this member of '93. The committee on buildings and grounds has been authorized to arrange for a Columbian exhibit at the Omaha Exposition. The Bryson library of the university has just been enriched by a valuable literary relic—the original manuscript copy of "Ye banks and braes o' bonnie Doon," in the handwriting of the poet Burns. The library has also received a fine portrait of Abraham Lincoln. At the Teachers' College, a special meeting of students was held last Friday afternoon in the interests of "college settlement work." Miss Mary G. Kingsbury, of the Settlement house, described the work, and was followed by Miss Cléws, of Barnard College, who spoke on "Organization."

GENERAL THEOLOGICAL SEMINARY.—Prof. W. J. Seabury, D. D., has instituted the practice of having a moot "house of deputies," composed of members of the senior class, the object being to put into practice the canonical law in which they have been instructed in their course. The Very Rev. Dean Hoffman is giving a course of lectures at the evening service in the chapel, and has addressed the devotional meeting of students on the last two Wednesdays, on the observance of Lent. The annual meeting of the missionary society was held Tuesday evening, at which reports were presented from the delegates to the convention of the Church Students' Missionary Association, held in Toronto. The delegates were Messrs. S. H. Littell, H. L. Bland, and J. K. Oliver. An elocution drill for volunteers has been undertaken by the Rev. Professor Russell. A class will meet daily during the Lenten season.

TARRYTOWN.—A movement has been begun among the parishioners of Christ church toward the erection of a handsome parish house. The rector, the Rev. J. Selden Spencer, has already received an anonymous subscription of \$1,500 from a member of the parish. With \$338.37, which is now in the savings bank as a result of Sunday school offerings, there is in hand about half the total amount that will be needed. It is proposed to have special rooms for the Bible classes, the guilds, societies, clubs, a library, and a room for athletics. The Sunday school would also hold its sessions in the building, and there would be a large assembly room for public lectures and entertainments.

Pennsylvania

Ozi W. Whitaker, D. D., Bishop

A handsome tablet commemorating the clergy of colonial days will shortly be placed in Old Christ church.

The Rev. James W. Robins, D. D., at one time head-master of the Episcopal Academy, has been elected priest-in-charge of Christ church hospital.

The church of the Messiah, Broad and Federal sts., has again become self-supporting, under the rectorship of the Rev. Samuel R. Colladay. The special Wednesday evening services during Lent are meeting with success.

Charles M. Burns, architect, has made plans for a three-story parish building, 30x90 ft., for the church of the Annunciation, the Rev. D. I. Odell, rector. It will be of brick and stone, with modern conveniences. Estimates are now being taken.

From the 6th to the 16th inst., the Rev. Algernon S. Crapsey, of Rochester, N. Y., is to make a series of addresses at the church of the Saviour, the Rev. Dr. W. B. Bodine, rector. The

purpose of these instructions is to give to the hearers a clear and connected statement of the great truths of the Christian religion.

A conference of Churchwomen was held on the 4th inst., in Holy Trinity parish house. Notwithstanding the very inclement weather, there was a good attendance. Papers were read on the following topics: "The right use of money"; "What is a Churchwoman's duty to her country?"; "How may we amuse ourselves?"; "What can busy women do for missions?";

The annual Quiet day for Churchwomen was held on the 3d inst., at the South memorial church of the Advocate, and was conducted by the Rev. R. H. Nelson, of old St. Peters. There were services both in the morning and afternoon, the former commencing with a celebration of the Holy Communion. The offerings were for the "United Offering" of the Woman's Auxiliary to the Board of Missions.

The addresses at the mid-day service for business people, at St. Stephen's church, from Feb. 23 to March 4th, inclusive, were delivered by the Rev. Dr. C. S. Olmstead, his subject being "Spiritual growth." The address on the 5th inst. was by the Rev. W. H. Brown. For the entire week, commencing on Monday, 7th inst., the Rev. Algernon S. Crapsey, of Rochester, N. Y., is to address the congregation on the subject, "The six mysteries of godliness."

A new memorial couplet window has been placed in St. Peter's church, Germantown, the Rev. Dr. T. S. Rumney, rector, the subject being "The Annunciation." The left hand opening contains a figure representing the Blessed Virgin, while in the opposite compartment is a representation of the Archangel Gabriel. Below the figures are two sections which swing open for ventilation. The inscription reads: "To the glory of God and in loving memory of Pauline Clement." The window is placed in the south wall adjoining the rectory. It is the gift of Miss Eleanor Clement.

At the funeral services, on the 2d inst., over the remains of William M. Singerly, late editor and publisher of *The Philadelphia Record*, the Burial Office was said by the Rev. John H. Converse. The Rev. Dr. W. F. Paddock, after reading, with much feeling, the hymn "Nearer, my God, to Thee," said he had known Mr. Singerly for many years; he was possessed of two dominant qualities—sincerity, and unselfish devotion to the interests of others. After the Lord took from him her who was the strength and comfort of his life, he wrote to ask to what object Mrs. Singerly contributed and to what amount; and since then he has always contributed as a memorial the amount which his wife had given to the church of her love. Dr. Paddock told of a business contract into which Mr. Singerly was about to enter, but from which he withdrew when he learned that the work would have to be done on the Lord's Day. Referring to his devotion to others, he said: "One thing is true; every poor man that has been benefited by him will say: 'Blessed is he who is now at rest.'" It is estimated that over 5,000 persons were present at the house or in its immediate vicinity, during the afternoon of the funeral.

The Rev. Robert Campbell Matlack, D. D., entered into life eternal on the 1st inst. He had been more or less an invalid all his life, and at the close of his summer vacation, returned in very poor health. He had been confined to the house for the last six weeks. Dr. Matlack was born in this city, August 19, 1823. On leaving the High school, he entered Union College, at Schenectady, N. Y., from which he graduated. After passing seven years in mercantile pursuits, although bright prospects were open to him, he relinquished them to enter the ministry. He graduated from the Alexandria Theological Seminary, and was ordered deacon by Bishop Alonzo Potter. He became an assistant at Old St. Paul's church, and after being advanced to the priesthood, was chosen rector of the church of the Nativity, where he remained about 11 years, and until he was elected secretary of the Evangelical Educa-

tion society, which position he held for nearly 30 years. When he assumed the office, it is said the society was insolvent. At the present time, however, largely through his efforts, it has a considerable endowment, well invested. He was especially interested in religious work among humble people. He freely gave much of his time to the Epiphany chapel at 23d and Cherry sts., the members of which were much attached to him. He was an outspoken and vigorous opponent of slavery, and a strong adherent of the Union cause during the Civil War. He was one of the early members of the Union League, and several times during the war, went to the front to relieve chaplains serving in the army. Immediately after the battle of Gettysburg he organized a relief corps, which, through the assistance of Governor Curtin, reached the battlefield soon after the conflict there had ceased. For ten days, although in feeble health, Dr. Matlack remained at Gettysburg, ministering to the physical as well as the spiritual needs of the sick and dying soldiers. He was a member of the Evangelical Alliance, and several other organizations. The funeral services were held on Thursday afternoon, 3d inst., at the church of the Mediator, in the presence of a large number of his clerical brethren from this and other dioceses. The Burial Office was said by Bishop Whitaker, assisted by the Rev. Messrs. S. E. Appleton, D. D., rector of the church, Benj. Watson, D. D., and S. F. Hetchkin. Near the casket were several handsome floral tributes. Members of the Evangelical Education Society acted as pallbearers, and the interment was private, at the Woodlands cemetery.

Chicago

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

Bishop McLaren confirmed a class of 24 candidates at St. Mark's church, Evanston, Sunday morning, March 6th, presented by the rector, the Rev. Dr. A. W. Little. In the afternoon the Bishop confirmed a class of seven at the church of the Atonement, Edgewater, the Rev. J. M. D. Davidson, rector. The sermon was preached by the Rev. Dr. Little, of Evanston. The Bishop addressed the candidates on the text, "Be it unto thee even as thou wilt."

CITY.—The Rev. Francis J. Hall, of the Western Seminary, preached the sermon at Trinity church, Sunday morning, March 6th.

An informal discussion on the "Kenosis" heresy was participated in by a number of the clergy at the Clericus in the Church Club rooms, last Monday afternoon.

The Rev. Father Chatten, city missionary, is now in Pasadena, California. Latest reports from him indicate that he has almost recovered from his illness.

The general theme of the Rev. S. C. Edsall, for three days (March 3-5) of the Lenten noon-day services in Handel Hall, was, "The importance of resting our religion on a foundation of personal righteousness." The subjects discussed by the Rev. Francis J. Hall were, Almsgiving, Prayer, and Fasting. The services so far have been better attended than last year.

"The parish history and year book of the Church of the Epiphany, 1897," has just been published. It is a very attractive volume, containing many illustrations of prominent men connected with the parish and diocese, views of the church, and an account of all the various activities of this large and prosperous parish.

The Brotherhood of St. Andrew held conferences on the first three evenings in March, on the three different sides of the city. That for the North Side was held at St. James' parish house, the West Side, at St. Andrew's parish house, and for the South Side at Trinity parish house. The general subject which was discussed at all the conferences was, "Hindrances to spiritual growth: (a) in business; (b) in society; (c) in general." The speakers on these subjects were, respectively: At St. James', Mr. Heusted T. Young, of St. Peter's chapter, Mr. James L. Houghteling, of St. James' chapter, and Mr. John W. Wood, general secretary; at St. Andrew's, Mr. George W. Waterman, of

St. James' chapter, Mr. Cyrus Falconer, of Grace chapter, Oak Park, and Mr. John W. Wood; and at Trinity, Mr. James W. Johnston, of Christ chapter, Mr. E. P. Bailey, of Grace chapter, and Mr. John W. Wood. The set speeches were followed in each case by a general discussion. The meetings were well attended, and will undoubtedly result in an increase of energy and spiritual life in Brotherhood work throughout the city.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop
Robert A. Gibson, D.D., Bishop-Coadjutor

A stained glass window is to be placed in St. Paul's church, Richmond, as a memorial to Jefferson Davis. It will be unveiled Easter Day. The window is being made by the Tiffany Co., and there will be a tablet, which will cost alone about \$250, with the inscription:

To the glory of God, and in memory of Jefferson Davis, President of the Confederate States of America. Born June 3, 1808; Died Dec. 6, 1869.

On Friday night, Feb. 18, a banquet was tendered the Rev. Dr. Grammer who has resigned his professorship in the Theological Seminary of Virginia, to take pastoral work at Christ church, Norfolk. The banquet was given by the students of the seminary. Mr. Boykin, of the senior class, presided, and proposed the following toasts: "The faculty," responded to by the dean, Dr. Walker; "The students," Mr. Capers, of the Senior class; "The high school," Mr. Blackford, principal. Dr. Grammer recounted various reminiscences of the seminary, and spoke ardently of its glorious past and bright future. He referred to the love which he bore the institution, in a fervent manner. At the conclusion of the banquet, all joined in singing "Auld Lang Syne."

RICHMOND.—It was feared that no Lent services would be held this year at noon for business men down town. The local council of the Brotherhood of St. Andrew who have for the past three years carried on these services, took no action, as it was thought those of last year were not a success. There were a good many Brotherhood men who did not agree with the local council, and considered that the good done by the services was not to be gauged by what was in sight. The chapter of St. James' church therefore took the matter up, and with the assistance of other Brotherhood men, has instituted the services, which so far, in attendance, bid fair to excel the previous years. They will be held each week-day except Saturday, omitting Holy Week. A new departure was taken, in inviting four of the non-Episcopal ministers of the city to be the speakers at the meetings held Feb. 21st, 22nd, 23rd, and 24th.

Grace church, Alexandria, is to have a series of Lent services, conducted by the Brotherhood of St. Andrew, on Wednesday nights. The speakers are to be well-known clergymen from Washington.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

At the last two meetings of the Clericus, the subjects considered have had reference to missionary work, and the discussions have been of more than usual interest. At the first, a paper was read by the Rev. Alfred Harding, entitled, "Responsibility for Church apathy towards missions," in which many strong points were made touching the lack of interest on the part of the clergy, and their neglect to instruct their congregations upon the subject. Some practical suggestions were also given for diffusing intelligence, and thereby awakening interest in the cause. At the February meeting the Bishop read a paper on the question of the desirability of a change in the missionary organization, which was followed by an animated discussion.

Among the special Lenten services in the city, is one at St. Paul's on Wednesday evenings, when a sermon is delivered by one of the city clergy. The full choir is present, and the music, subdued and suited to the season, adds much to the interest. At the Friday afternoon service,

the rector gives a devotional address on the Holy Communion, and that on Wednesday afternoon is a brief one for children, with stories relating to some part of the missionary field.

The Church Hospital for Eye, Ear, and Throat diseases, which was opened about a year ago, is doing a noble work, especially for the poor, who, through its instrumentality, are enabled to receive treatment from skilled specialists. During the first nine months of the hospital's existence, some 800 sufferers have been relieved, and in very many cases, those who were before helpless, have been entirely cured, and enabled to support their families. The hospital is now well equipped for its work. Having no endowment it has been entirely dependent upon subscriptions and donations, and an appeal has just been issued for an increase in them to meet the growing demands as it becomes more widely known among the suffering poor.

Ohio

Wm. Andrew Leonard, D.D., Bishop

CLEVELAND.—The Rev. E. V. Shayler, rector of Calvary church, Sandusky, recently conducted a most successful Mission in St. Luke's parish, the Rev. C. C. Kemp, rector. Though the Mission lasted only from Wednesday, Feb. 16th, to Sunday, 20th, inclusive, great interest was aroused throughout, and at the closing service, though the weather was very unfavorable, the church was crowded to the doors. Services for children were held on Thursday and Friday afternoons, and were well attended and thoroughly enjoyed. There was a mass meeting for women on Sunday afternoon at 2 o'clock, followed by one for men, at 4 o'clock. These also were largely attended, and found most helpful. Altogether, a decided impetus was given to the work of the Church in the parish and community round about.

Indiana

John Hazen White, D.D., Bishop

LA PORTE.—Feb. 22d, the beautiful new stone church for St. Paul's parish was opened for service. The building is of Bedford stone, in the Tudor-Gothic style, and is one of the most beautiful edifices in the State. Much praise is due the zealous rector and building committee for their year of hard labor, which has made the effort a success. The rejoicings began on Monday evening, with a concert by Prof. Roney and his "Boys," under the auspices of the "Y. C. B.'s," a society of young Church girls who, under the patronage of Miss Mary K. Truesdell, organized more than two years ago, adopted the name, Young Church Builders, and raised the first funds for the new church. The service began at 10 A. M., on the 22d, consisting of choral litany, the institution of the vested choir, and Holy Communion. The Bishop, clergy, and vested choir marched into the church singing the processional, "Onward, Christian Soldiers," and took their station at the chancel rail, when the rector presented the choir of 30 boys and young men to the Bishop who in an impressive address illustrated its office in the Church, and impressed upon the members that, being a part of the servants of the sanctuary, they should come to their work with a pure heart and clean hands and a holy purpose. The Rev. Walter Scott and the rector, the Rev. Thomas B. Barlow, assisted the Bishop in the service, the Bishop preaching from the words, "Fittingly joined together," dwelling earnestly upon the joyous and noble work that had been accomplished by rector and people, united in love, and of one heart and purpose. The evening service was full choral, the Rev. Homer Hood, of Minneapolis, chanting the Creed and prayers, the Rev. Messrs. W. Raymond and W. Scott reading the lessons. The Bishop took for his text, "He that loveth me keepeth my commandments." Others of the clergy were present. The church is finished in natural oak, and its furnishings are of the same material. There are a number of memorials, among them being those in memory of three deceased former rectors: Rev. Messrs. Solon W. Manney, Walter E. Franklin, and Andrew Mackie. The beauti-

ful brass chancel rail, erected by their daughters, is in memory of Harvey Truesdell and R. O. Crandall, wardens of St. Paul's for 25 years.

Minnesota

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

ST. PAUL.—Monday before Lent the chapter members of the Brotherhood of St. Andrew in connection with Christ church, invited the young men of the parish to meet the rector in the guild room, to become better acquainted, and to spend a few hours in social intercourse. About 100 young men responded, and spent a pleasant evening. This is an annual feature at Christ church. On Shrove Tuesday evening the choir boys of this church entertained the choir boys of the church of St. John the Evangelist, in the guild room, where a very pleasant time was spent.

Before she left for her new home in Portland, Ore., the members of St. Paul's church Altar Guild presented Mrs. Whipple, for many years directress of the guild, with a large size photograph of the exterior of the church. Her departure is greatly regretted. Mrs. Bass was elected to fill the vacancy.

The large and increasing attendance of men at the noonday Lenten services is very gratifying. Bishop Gilbert opened the service Feb. 24th, in the assembly room of the Chamber of Commerce, kindly donated for this purpose. The rectors of the city take turns in conducting the service, giving a 15-minute address on the parables of our Lord. During the last two weeks in Lent, the subject will be the daily events in the life of the Saviour.

Connecticut

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

NEW HAVEN.—The City of Elms has a number of most interesting works in colored glass, but it is a question if it has any, except it may be the Yale Library window, made by Mr. Louis C. Tiffany, that will compare with the one just placed in Trinity church. This memorial window is raised to the memory of William Whiting Boardman, and was designed by a native of New Haven, Mr. Edward B. Sperry. The window itself was made in the studios of the Tiffany Glass & Decorating Co., and almost entirely of their celebrated favrite glass. It is divided into two parts. In the lower one is St. Paul on Mar's Hill, speaking to the skeptical Athenians concerning the truths of Christianity; the figures are well grouped, and the background is most real—a careful study of nature—while the color is fully equal to the composition, and very suggestive of Greek sky and atmosphere. The upper portion of the window is occupied by two angels, one bearing the lamp of Faith and the other holding the symbolic crown of Immortality. Judge Boardman, of whom the window is a memorial, was a vestryman of Trinity church from 1830 until 1847, and warden from 1847 until 1871, the year of his death. The window is the gift of Mrs. Mary P. Wade, Judge Boardman's sister-in-law.

As is usual in Connecticut, Lent is being kept in two different ways: the Congregationalists, as has long been their custom, devote the season to the holding of fairs, sales, and bazaars, occasionally finishing by keeping Holy Week with special services and sermons, while Churchmen observe the fast, as through all the ages, with faithful attendance upon the services and sacraments, and due abstinence from worldly pleasures. In almost every parish there are special courses of sermons by the rector and different preachers on some one evening in the week. The attendance is noticeably better than last year, and everywhere may be seen individuals from the denominations who seek in our frequent services what their own Churches refuse them in this sacred season.

In a letter to Dr. Douglas, rector of Trinity church, New Haven, Dr. Munger, pastor of the United Congregational church, acknowledging the receipt of the Trinity parish year book, significantly remarks that he wishes the Puri-

itans of a hundred years ago had better understood the spirit and aim of the Episcopal Church, and expresses the hope that as the differences are not so bitter as they were at that time, in another hundred years they will cease to exist.

Western Michigan

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

The Rev. R. R. Claiborne completed six years of service in St. Luke's parish on March 1st, and on Sunday briefly alluded to what had been accomplished during that period: 200 communicants added; 175 Baptisms; burials 155; marriages 73; visits, 8,933. The parish house had been erected and paid for at a cost of \$40,000, an endowment of \$21,000 has been secured, and an indebtedness of \$2,500 paid. The equipment is complete and without debt. On these visible results the rector heartily congratulated the people, with the hope that they were the outward manifestations of something deeper and more real and permanent. The Rt. Rev. Dr. White, Bishop of Indiana, conducted a Quiet Day in this parish, Feb. 23d. The attendance was large, and the inspiring and uplifting addresses will doubtless be long remembered. It was a great kindness on the part of a hard working Bishop, and was greatly appreciated.

Texas

Geo. Herbert Kinsolving, D.D., Bishop

NACOGDOCHES.—Bishop Kinsolving visited Christ church, on Feb. 11th, and confirmed nine persons. The little church was crowded to its utmost capacity, many being unable to find standing room, and the congregation was reverent and attentive to the end. The Bishop, taking the prophet Balaam as an illustration, spoke strongly of the positiveness of the divine life, and the great danger of mere sentimentalism in religion. The Church is growing in this town, and it is hoped will soon become a centre for missionary work in the surrounding region. The parish is perfecting its organization on a sound and substantial basis, providing for increased activity and growth in the future. The Sunday school is doing good work, taking the Catechism, the Prayer Book, and the Bible as its text books. The guild is active and harmonious, and the vestry is fully alive to its responsibility.

Massachusetts

William Lawrence, S. T. D., Bishop

Bishop Potter, of New York, preached before the St. Paul's Society of Harvard, in Christ church, Cambridge, on Sunday evening, Feb. 27. His subject was "The Temptation of Christ."

The parishioners of St. John, East Boston, are now worshipping in the vestry of their new church building on Lexington st.

A branch of the Girls' Friendly Society has been started in St. Matthew's church, South Boston.

The Church Army Home for reformed tramps is located on Cottage place, Boston. On the first floor is the woodyard office, off which is the bedroom of the officer in charge. On the opposite side of the hall is the dining-room, and back of this is a large kitchen. The upper floor contains three large bed rooms. There are 20 men now in the house. The rooms are comfortably furnished, and present a very neat appearance. The men pay \$1.05 a week for their lodging, the five cents being credited to a benefit fund, in case of illness or accident. A "mess" has been organized, and one of the sergeants who is an experienced cook, has been appointed mess steward. The cost of the food is divided equally among the men. On Sunday, each man makes his own bed, and only two meals are served. The men wash their own clothes. As soon as they get good positions, and have recovered their self-control and courage, they leave the Home, and their places are taken by others from the waiting list.

The second sermon in the course under the charge of the Massachusetts Catholic Club was delivered at the church of the Advent, March 3d. The Rev. Dr. Richey, of New York city, treated the subject of the Priesthood in a mas-

terly way. He referred to it as ordained of God, and placed stress upon its mediatorial character. It belongs to the priest to bless as well as to forgive, and when the Jews became Christians, they were not to do without rites or a priesthood, for the Christians had an altar, a priesthood, and a sacrifice.

CHARLESTOWN.—In St. John's church, the Church Sunday School Institute had its 15th meeting on March 3d. The topic treated was "The duty of the teacher to the scholar in the matter of personal religion. a. In the school; b. Out of the school. The speakers were the Rev. Henry Bedinger and the Rev. E. A. Rand.

Long Island

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

The March meeting of the South Side Clerical Society was held at the rectory of Christ church, West Islip, on March 1st. An essay on "The advantages and defects of a seminary education," was read by the Rev. J. W. Diggles, and was followed by a general discussion. Luncheon was served at the Bailey House. At the April session an essay will be delivered by the Rev. John C. Stephenson, with the Rev. W. E. Nies as alternate.

BROOKLYN.—A special course of lectures, entitled "The Cæsars and Christianity," is being delivered at the church of the Epiphany, the Rev. J. B. Nies, rector, on Wednesday afternoons, by the Rev. Charles Josiah Adams.

The Rev. Wm. T. Fitch, of St. Michael's, has been giving since the beginning of the year a course of seven lectures, on "The Church of England from the Apostolic age to the time of Alfred the Great." The course will be delivered by special request at the chapel of the Church Charity Foundation on Tuesday afternoons during Lent, at 4 o'clock.

The report of The Thoughtful Circle of King's Daughters for the year ending Dec. 30, 1897, states that the homes and hospitals were visited 56 times. Three entertainments were given, one at the Home for Aged, Church Charity Foundation, one at the Orphanage, and one at the Home for Aged Colored People. One musicale, a euchre, and a sale of cake and candy were given for the endowment fund. Flowers and provisions were largely distributed.

RIVERHEAD.—Through the efforts of the Rev. George W. West, rector of Grace church, a young men's guild has been organized. Rooms have been engaged, and are being suitably fitted up for the club. Literature will be supplied and games allowed. The organization is to be known as the Grace church Social Club, and the rooms will be open each evening in the week except Friday. The club starts with 19 members.

Pittsburgh

Cortlandt Whitehead, D.D., Bishop

CITY.—The weekday Lenten services this year are being held under the auspices of the Pittsburgh Local Assembly of the Brotherhood of St. Andrew, in St. Peter's church, daily, from 12:30 to 12:50. The meetings have been exceptionally well attended since their inception, and the interest in them seems to be increasing. There is hearty congregational singing, led by the organ and cornet, and a brief service, embracing the Creed, two collects, and closing with the Lord's Prayer. After the address the long meter doxology is sung, and a collect and the blessing conclude the service. The addresses during the first ten days have been by the following clergymen: The Bishop of the diocese, the Rev. Drs. McGrew, of Cleveland, and Ward, of Pittsburgh, and the Rev. Messrs. H. E. Thompson and George Gunnell. The service is under the direction of the chaplain of the local assembly, the Rev. Mr. Gunnell. During the week beginning March 7th, the addresses each day will be by the Rt. Rev. C. C. Penick, of Richmond, Va.

The work of the Church Army in this diocese, under the leadership of Colonel J. K. Bakewell, is growing in interest and efficiency. There are now four posts in the city and vicinity: namely,

the Brotherhood mission, on Wylie Ave.; Welcome Hall, Allegheny; St. Cyprian's, Center ave. and Roberts st., and Carnegie. The Church Army restaurant has lately been established in connection with the Brotherhood mission.

Missouri

Daniel S. Tuttle, D.D., Bishop

ST. LOUIS.—On Thursday, March 3rd, at Christ church cathedral, the Bishop conducted a Quiet Day for women, with a very large attendance of members of the Woman's Auxiliary, and others, besides most of the city clergy. The services began with a celebration of Holy Communion at 7 o'clock. This was followed by Morning Prayer, at 9, and a second Celebration at 10, when a very great number communed, and the Bishop began his instructions upon the subject for the day, "The Holy Spirit," in a sermon upon "The Third Person in the Ever Blessed Trinity." At 12 o'clock there was intercession for missions, with an address upon "The vicar of Christ." A simple luncheon was quietly served in the Schuyler memorial house at 1 o'clock; the Litany was said at 2, followed by an address on "The Inspirer"; at 3, and at 3:45 upon "The Sanctifier," and another upon "The Comforter," while the whole was closed at 4:30 with Evening Prayer. The Bishop's sermon and addresses were admirably calculated to instruct and inspire all who heard them. The offerings of the day were devoted to the work of the Woman's Auxiliary, under whose auspices the services were held.

Services at Christ church cathedral on Feb. 20th, were commemorative of the birth of George Washington. The choristers followed the crucifer, chanting the noble measures of the processional hymn, and after them came Bishop Tuttle, president of the Missouri society, Sons of the Revolution, and by his side the Rev. Samuel J. Niccolls, of the Second Presbyterian church, and chaplain of the Missouri society, Sons of the American Revolution. Then came the flag, borne aloft at the head of the marching column of men, its silken radiance drooping gently about the staff. The services were conducted by Bishop Tuttle, assisted by the Rev. S. J. Niccolls, and the dean and clergy of Christ church cathedral. The congregation which crowded the church entered heartily into the spirit of the celebration, and when the mighty organ began the national anthem, "My country, 'tis of thee," not a voice was still. Dr. Niccolls addressed the congregation, his theme was "Divine Providence in our early history."

North Carolina

Jos. Blount Chesbire, Jr., D.D., Bishop

The convocation of Charlotte met Feb. 9th, in St. Peter's, Charlotte, the Bishop preaching, and celebrating the Holy Communion. The business meeting was in the nature of a conference with the Bishop on the work of the Church within the limits of the convocation, especially diocesan missions. At the evening service the Rev. J. C. Davis, D. D., preached, and the Bishop confirmed five persons. Much interest was manifested throughout the meeting, and every clergyman in the convocation was present. The next meeting will be held in St. Paul's church, Monroe, during Easter Week.

The convocation of Salisbury met in St. Andrew's, Greensboro, Feb. 10th. The Rev. S. S. Bost preached the sermon. In the afternoon the convocation met in business session for conference with the Bishop in regard to diocesan missions within the boundaries of the convocation, and adjourned.

In the evening of the same day the Bishop made his regular visitation to St. Barnabas' parish, Greensboro, the Rev. H. W. Jones, rector, and confirmed eight. The next morning he held an informal reception at the State Normal and Industrial College, and in the afternoon a reception was given to the members of St. Barnabas' and St. Andrew's parishes. The same evening he confirmed eight at St. Andrew's, the Rev. J. D. Miller, rector.

The Bishop visited the chapel of the Cross, Chapel Hill, Feb. 15th, preached, and confirmed

seven, five of them students in the University of North Carolina.

The convocation of Raleigh met in the chapel of the Cross next morning. The Rev. Paxson Watters preached the opening sermon, and the Bishop celebrated the Holy Communion. The Rev. I. McK. Pittinger, D. D., preached in the evening, and the Rev. Messrs. J. M. Horner and H. H. Barber, next day.

The Rev. R. B. Owens who has succeeded the Rev. J. F. Plummer at St. Stephen's, Oxford, is making an excellent beginning with his work.

The Rev. C. L. Hoffmann has been ill much of the fall and winter, but is improving at present.

Maryland

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

The Rev. John W. Heal has resigned the charge of St. Matthew's church, Sparrow's Point, and has accepted a call to St. Paul's, Glenwood, Minn., district of Duluth. Before leaving Sparrow's Point, his congregation made him a present of \$75, besides other marks of goodwill and appreciation of his work among them. Mr. Heal began work at Glenwood on March 1st.

CATONSVILLE.—St. Timothy's church, the Rev. Percy F. Hall, rector, is to undergo many alterations, and in a short time the appearance of the old edifice will be materially changed. The improvements will be made at the expense of the immediate family of the late Henry James, and will be a memorial to him. They will add considerably to the seating capacity of the church, and at the same time enhance its beauty. The organ and choir will be moved to a more convenient location. A more commodious vestry-room will be erected. The present vestry-room will be torn down, to make room for the new organ chamber, which will open on both the chancel and transept through five large arches. The organ will be at the north end of the chamber, while the choir will face the transept, and be in full view of the congregation. The vestry-room will be placed in a semi-circular addition, just back of the chancel and new organ chamber. Both the new additions will be of gray granite, to conform with the rest of the structure. Through the removal of the organ and choir to a special room, the transept will be left free, giving considerable additional space for seats and pews.

Milwaukee

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

The Ven. Archdeacon Webber who has lately conducted a fruitful Mission at Trinity church, Houghton, Mich., preached in the cathedral, Milwaukee, on Ash Wednesday. The archdeacon has now gone East, where he will hold Missions at St. Paul's church, Pawtucket, R. I., the Ascension, Atlantic City, N. J., and Christ church, Warren, Ohio.

At All Saints' cathedral, Milwaukee, there will be besides the daily offices, at least two daily celebrations of the Holy Communion during Lent, and special extra services during Holy Week.

New Jersey

John Scarborough, D.D., Bishop

On February 16th, the lower division of the Woman's Auxiliary held an interesting meeting at St. John's church, Camden, there being over 100 women present. Addresses were made by Bishop Wells, and the Rev. R. A. Rodrick, and in the afternoon reports of different departments of missionary work were read by the vice-presidents.

The choir of Grace church, New York, recently gave a concert in the Star theatre, Elizabeth, for the benefit of Trinity church, that place, the Rev. J. R. Atkinson, rector. The members of the choir were supplemented by a number of soloists, and the concert was one of the most successful ever given in Elizabeth. At Westfield, also, a musical treat was recently held under Church auspices, a number of the members of the Damrosch opera company uniting in a musicale for St. Paul's church. The

music was in charge of Mr. Fred Schilling, the well known composer.

Attendance at the daily services at Christ church, Elizabeth, has increased since the Eucharist took the place of Matins, more than a year ago. There is a daily Eucharist the year round at Long Branch, Atlantic City, and Metuchen.

The Amwell orchestra, which has for some time supplemented the organ at special services in St. Andrew's church, Lambertville, gave its third annual concert in the Lyceum Hall there, on Feb. 17th.

Southern Florida

Wm. Crane Gray, D.D., Bishop

NARCOOSE—Feb. 9th, the Bishop visited St. Peter's mission, and consecrated the beautiful little church. The Rev. Stuart Martin, priest-in-charge, read the service, the Bishop preached, and celebrated the Holy Communion. In the afternoon a reception was tendered the Bishop at the residence of Col. Cadmen.

East Carolina

Alfred A. Watson, S.T.D., Bishop

The 60th meeting of the convocation of Edenton was held in St. Peter's church, Washington, commencing Jan. 27th and closing Jan. 30th. Eight of the clergy were present, as also the dean of the Tarboro convocation, the Rev. Walter Smith; 12 lay delegates were in attendance. Large congregations were at all the services. The music, which was led by the vested choir, was hearty and devotional. Mr. Frank A. Boyle of Hamlet, read a strong and well-prepared essay, on "Sermons, manuscript or extemporaneous" which was followed by an extended discussion. Reports were made by the evangelist who had worked at 2 points, and by the treasurer who had met all obligations and had a balance on hand. There were also reports from the various rectors and lay delegates, which were more than usually interesting, and showed that there was considerable life in the convocation. Sunday night service was devoted to missions, with addresses by the Rev. Messrs. Hughes and Green, and Mr. F. A. Boyle.

A new mission is to be begun at Winterville, a thriving new town in Pitt Co., not far from Greenville. Services will be held from time to time by the evangelist, a lay-reader taking charge in the interval. There are a few earnest Church people there, and a great many others who know nothing about the Church.

Southern Ohio

Boyd Vincent, D.D., Bishop

The convocation of the Columbus deanery met in St. Paul's church, Columbus, on the evening of Feb. 14th. After Evening Prayer, the Rev. E. Watt made an address on foreign missions, and the Rev. F. B. Nash on domestic missions. At 9 A. M. the next day there was a celebration of the Eucharist and sermon by the Rev. S. N. Watson, D. D. At the business session a resolution was adopted that it was the sense of the convocation that each clergyman should give one-half or more of the Sunday school Lenten offerings to diocesan missions. Encouraging reports were made of the missionary work being done at Chillicothe, Martin's Ferry, Cambridge, and Evanston. Archdeacon Edwards reported that the church at New Lexington was finished, and would be consecrated on March 10th. At the afternoon session the Rev. Geo. P. Torrence read a paper on the subject, "How can the parochial clergy aid in planting or extending the Church outside the limits of their own parishes"? It was decided to hold next meeting of convocation in St. John's church, Cambridge. In the evening, at the missionary meeting, addresses were made by Bishop Vincent, Archdeacon Edwards, the Rev. Messrs. Williams, Torrence, Badger, and Mr. C. W. Boot.

The first service of the Dayton convocation was held in Trinity church, Hamilton, Feb. 17th. After Evening Prayer, Dean McCabe preached. The Eucharist was celebrated the next morning at 7, followed by a business meeting at 9 A. M., when reports were made by the missionaries, which were especially encouraging as regards

the work at Oxford, Waynesville, and Yellow Springs. At the noon hour, prayer for missions was conducted by the Rev. S. W. Garrett. At the afternoon session the Rev. John F. Cadwaller made an address on "The Prayer Book as a missionary agency." The Rev. I. T. Bagnall followed, with a paper on "The best method of interesting the people in general missions." It was voted to hold the next meeting in Christ church, Yellow Springs. At the missionary service in the evening, addresses were made by Archdeacon Edwards and Dean McCabe.

West Virginia

Geo. Wm. Peterkin, D.D., LL. D., Bishop

The Central convocation was held in Morgantown early in January, and being the first full meeting since its organization, a constitution was adopted and officers elected. The Rev. W. H. Burkhardt was elected dean, and the Rev. J. S. Lightbourne as secretary and treasurer. An excellent address was made by the Rev. J. R. Wightman, on "Why should a young man study for the ministry"? This was of more than ordinary interest, as there were some 50 of the university students present. At night the Rev. H. M. Clarke, Ph.D., preached on "True sources of national greatness." The convocation was thought to be very successful and helpful.

The Rev. G. A. Gibbons, rector of Emmanuel church, Moorefield, announces that he has been given by a lady, not a member of his church, \$1,000 to free his rectory from debt.

The Wheeling clericus and the Northwestern convocation met in Trinity parish institute, Moundsville, Jan. 17th and 18th. On the evening of the 18th a banquet was given to Mrs. J. L. Chapin, of New York, the general secretary of the Church Periodical Club, and the visiting clergy. On Monday evening the Rev. Jacob Brittingham preached, and on Tuesday evening, the Rev. G. W. Hinkle. The various reports made of the different fields of labor were very encouraging. The Rev. W. J. Williams was chosen preacher for the next convocation, and Sistersville as the place of meeting.

Fond du Lac

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

The Rev. Henry Ormond Riedel, rector of Grace church, Oakfield, has just been married to Mrs. Houston, of New York city. The ceremony was performed in Trinity church, by Bishop Grafton, who was also the celebrant.

Central Pennsylvania

EAST STROUDSBURG.—Bishop Talbot recently visited this parish, when is only nine months old, and confirmed a class of 16 adults, presented by the Rev. Dr. Crockett, rector. This parish has no building, but the services are held in a hall. The rector is trying to raise funds to build a church and is commended to the faithful by the Bishop in his efforts to cure them. The work in East Stroudsburg is, in the language of the Bishop, full of encouragement.

TOWANDA.—On Sunday morning, Feb. 1st, the rector of Christ church, the Rev. Wm. E. Daw, preached his 7th anniversary sermon. Mr. Daw was called to take charge of this parish on Ash Wednesday, Feb. 11th, 1891, coming from the diocese of New Jersey, where he spent the first eight years of his ministry in our pastorate. During his rectorship in Towanda, a new church was consecrated by the late Bishop Rulison, on Nov. 2d, 1893, the debt of \$2,500 resting on it having been raised by special effort. A year later the new organ, costing \$300, was placed in the church, the generous offerings of the ladies' societies rendering these good works possible. The corner lot north of the church will soon be filled up, the water-cours having been culverted through the efforts of the young ladies' society, at a cost of nearly \$500. During Mr. Daw's pastorate there have been 35 marriages, 81 burials, 193 persons baptized, and 123 Confirmations. Besides his parish work here, Mr. Daw has charge of a mission at Westoning, where he officiates once a month, the other services being maintained by a lay-reader, Mr. Arthur Bartlett.

Western New York
Wm. D. Walker, S.T.D., LL.D., D.C.L., Bishop
THE BISHOP'S APPOINTMENTS

MARCH

- 4-12. Rochester.
- 13. A. M., Medina; P. M., Brockport.
- 14. P. M., Middleport. 15. P. M., Newark.
- 16. P. M., St. Thomas', Buffalo.
- 17. Little Valley; Salamanca.
- 18. Randolph; East Randolph.
- 20. A. M., Palmyra; P. M., Cayuga.
- 22. Penn Yan; Branchport.
- 24. Corning. 25. Leroy.
- 27. Buffalo: A. M., St. Paul's; P. M., All Saints'; evening, St. Andrew's.
- 28. P. M., Grace church, Buffalo.
- 29. P. M., Brockport
- 30. Christ church, Lockport,
- 31. All Saints' and Grace churches, Lockport.

NIAGARA FALLS.—Sunday, Feb. 6th, being the fifth anniversary of the incumbency of the Rev. Jas. Roy, LL. D., as rector of the church of the Epiphany, special services were held, the rector preaching at the morning service, and reviewing the history of the parish during the five years just ended. A summary of some of the facts presented is appended. Five years ago the parish became self supporting, Dr. Roy being then called to the rectorship. Since then a fine rectory has been built, a lectern for the Sunday school in memory of a former superintendent, Mr. Tuthill, has been presented, a chair for the chancel has been given by the King's Daughters, decorated mottoes and hangings have been provided by Mrs. Woodford, and the guild house has been repainted. The envelope system has been adopted partially, the chapter of the Brotherhood of St. Andrew has been organized, and has provided Prayer Books and hymnals for the use of strangers. One member, Mr. W. J. Herbert, has given notice-boards, a book case, and a case for the choir library. The Woman's Auxiliary, the Junior Auxiliary, the King's Daughters, and the Woman's Guild, have all been in active and profitable service. The rector has an English Bible study class, and also a class studying the New Testament in Greek. In the Sunday school there are 16 teachers and 178 pupils. The communicant roll numbers 185 persons. During the five years there have been 10 adults baptized, and 77 infants; 58 persons have been confirmed, 70 couples have been united in holy matrimony, and the burial service has been said over the remains of 56 persons. The rector has made 3893 pastoral visits. The offerings for four years have aggregated \$9,906.91, including the cost of the rectory, \$3,500, not yet entirely free from the mortgage. Parochial expenses for four years have been \$4,797.55. Value of Church property, \$17,500. For the whole five years the parish has been blessed with a quiet growth without a jarring note between rector and people, and enters upon a new period with confidence and joy.

DEPEW.—The Rev. G. A. Harvey, rector of Trinity church, Lancaster, on Sunday, Nov. 14, 1897, held the first Sunday services of the Church at the neighboring town of Depew, where the N. Y. C. R. R. Co., and other corporations have recently erected large shops. The population is therefore largely made up of mechanics and others employed in these enterprises. The mission, under Mr. Harvey, is promising in its results thus far. Out of an average congregation at the Sunday services, of 60 people, nine tenths are members of other Communions than our own, and the same proportion holds in the personnel of the choir. There is a Sunday school of 58 pupils. The rector expects in the near future to turn over this mission, fully equipped, to the care of the Arch-deaconry of Buffalo.

BUFFALO.—The Rev. Father Dolling, late of St. Agatha's, Portsmouth, Eng., has been preaching in St. Andrew's church, the Rev. Harvey S. Fisher, rector. The sermons have had a telling effect upon the large congregations which have heard his stirring words. Father Dolling has also preached in several other churches of this city. The Church people of

this community regret that engagements in the West have prevented a longer stay in Buffalo of so helpful and inspiring a preacher as Father Dolling has shown himself to be.

News from Alaska

CHURCH MISSIONS HOUSE, NEW YORK,
WOMAN'S AUXILIARY, March 4th, '98.

EDITOR OF THE LIVING CHURCH:—As so much about Alaska appears in these days in the secular press, we feel that the readers of our Church papers may enjoy the glimpse into a missionary home and its surroundings, which these letters give. They are extracts from home letters written by the wife of our missionary priest at Circle City, and her mother who joined her in Alaska last summer. Miss Deane, whom they mention, is missionary deaconess, serving as nurse and teacher under Bishop Rowe. She is a graduate of the New York Deaconess School, and was ordered in Grace church, New York, by Bishop Potter last spring. JULIA C. EMERY.

LETTER FROM MRS. DEMONET
(Mrs. Prevost's mother)

CIRCLE CITY, Alaska, Nov. 12, 1897.

A few lines only, to tell you that we are all well. There are numbers of letters in the mail bag at the company's store, waiting for a mail carrier who is prospecting, being unwilling to face the many hungry men who are still coming to the mines and with whom he would have to share his precious provisions; but tomorrow an agent of the Alaska Commercial Company is starting for Juneau, and volunteers to take a few letters at \$1 apiece, and they will probably reach you this year. Mr. Prevost is not here yet. We have no news whatever, as he intended to visit the Tanana tribes this winter. Mrs. Prevost thinks he will come that way, and we cannot expect him before December. God be with him on this long journey. We have had our coldest day to-day—25 below zero, but we are quite comfortable, considering. We have three cords of wood in front of the house (\$16 a cord), and a good miner, whom Mr. Prevost cured of ulcer of the stomach four years ago, comes to saw and cut it for us three or four times a week. We are living here on Mr. Prevost's good credit, buying only the most necessary things, which means an extra stove, sheet iron, and four gallons of oil. We are burning the last drop to-night, and there is no more for sale in Circle City. We have three boxes of candles. Just imagine if you can, candles for our long nights! for the sun now rises at half-past nine, and sets at four. You may hear dreadful reports of the conditions here, the want of food and the great suffering there is among the new comers. It is folly to come here till the transportation is better. Tell everybody so. Don't let any one leave a position, ever so small, to run the risk of prospecting for worthless claims. For ourselves, we have plenty to eat, though we have been obliged to bring back to our cabin the provisions we had so nicely stored in a cabin next door. We have plenty yet, and will probably be able to help later on, when the hungry will rush to Circle City.

At Fort Yukon in the mission house 25 poor half-clad, hungry fellows are sleeping until they have built a cabin to pass the cold winter in. Don't let any one come! I feel so sorry for the hundreds that have come and are scattered all over the country in distressed condition. Two miners came here with frozen feet; one of them had his foot amputated. If the men in the States would work a quarter as hard and be willing to put up with a twentieth part of the privations these gold seekers endure, they would all have money and the pleasure of enjoying it, but here, with the gold in their pockets, they may not be able to buy more than to just keep alive. A 40 pound bag of flour cost \$20 at Klondike, and a candle \$1.

We are all working; Mrs. Prevost sews, I do a little cooking and care for our dear little Yukon prince, the tyrant of the household, with nine teeth and a big appetite. He goes out every day a little while to smell the fresh air.

We are very happy to have Miss Deane here with us. She teaches about 12 or 14 children every day, and the weeks fly like magic. Sunday we have service and Sunday school, so we are very busy. Miss Deane does the teaching, Mrs. Prevost does the playing, and I attend to the general peace and good behavior of the clergyman's son. The ladies of Circle City have met to prepare a Christmas tree for the children. We have to manufacture, so as to be able to make a daylight show a little bit inviting. The wives that have time will do their best to make the most of our limited means. For service on Christmas Day we hope to have Mr. Prevost back. We shall be able to have very fine singing with the good voices here! How we long for news from home! Perhaps we may receive some at the end of this month; a mail must start from Juneau soon, if it has not started, and it takes 30 days over the Divide.

FROM MRS. PREVOST

CIRCLE CITY, Dec. 15, 1897.

We are greatly disappointed at not receiving United States mail. Letters we wrote two months ago are still in the postoffice, and will hardly reach you until late in the spring. What letters we are sending now are by private parties who are going to Dawson, where people are leaving the country daily, and where, we understand, a Canadian mail is regularly received. The days are very short, four hours daily at the most, and we are reduced to candle-light, not having received our oil, and being unable to get any more here or at Fort Yukon. Mr. Prevost arrived last Wednesday, Dec. 7th. Needless to say we were overjoyed. Paul, one of his boys, was very ill with pneumonia, and Mr. Prevost had left him 40 miles below, where they camped for the night, and he walked alone all that distance, therefore presented an icy and tired spectacle. Since his arrival we have been in a whirl. The rector is trying to make up for lost time here. Services, Bible study, Christmas rehearsals, and a men's library and debating club are the order of the day, and our one room serves to meet the requirements of all purposes at present, but arrangements are being made to use the school-room, so that we will soon be relieved in this regard.

There is another excitement rumored just below Klondike, but people are slow to move from here, for the creek is small and there are more than enough on hand to take up all claims. Let no one come into this country who is not willing to spend several thousands of dollars waiting for something to open up. Prospecting in winter is extremely hard; no one but a strong laboring man can stand the work of mining, and as for traveling in winter, it is more than severe. Furs from head to foot are a necessity, and they are frightfully high in this country, particularly up the river.

Miss Deane has held school, nursed and visited the sick, held prayers and Sunday school on Sunday, and done a quiet and faithful work during the rector's absence. The population, at present, is a transient one. Every one's sole idea is making money and waiting to proceed to Dawson, leave for the outside, or some other point. Among the Indians there is a great work to be done, but I fear it will be a very slow one, for they are in a very low condition morally, having received little or no instruction. They make money easily, and spend it on dress, finery, and food, depriving themselves of no luxury when they can obtain it. . . . Mr. Prevost got "The Northern Light" as far as Fort Hamlin, where he has wintered it in a creek; accidents to machinery and being without proper tools prevented his getting up with the boat. . . . These short days, I am sure depress our dear mother sometimes, but I am thankful that she stands the climate so well. We have had 42 degrees below zero, but only for a few days, and each day she has gone out with her little grandson. So you see our climate does not compare unfavorably with New York; still the traveller here is to be pitied at such a temperature.

The Living Church

Chicago

Rev. C. W. Leffingwell, Editor and Proprietor

A CORRESPONDENT is not pleased because THE LIVING CHURCH occasionally raises a note of warning against heresy in high places. He is disturbed by such reports, and is much concerned lest the laity should be allowed to know what is going on and so lose something of the sweet serenity and trust which they might otherwise enjoy. The fact is, few of the laity get from the Church papers their information of what is going on in the Church. All the world reads the daily papers, and there the laity see, in bold headlines, the announcement of every sensational and heretical utterance from our pulpits. If these are not rebuked by authority, surely it will do the laity no harm to know that they are not approved by the public opinion of the Church, as voiced by the Church press. On the contrary, it is of importance that they should be thus put on their guard against insidious attacks on the Faith.

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THERE is a great difference in translations. *The Church in Japan* for December, contains an interesting quotation from the *Sei Kyo Shimpō*, the organ of the Russo-Greek Church in Japan, on the better understanding between the English and Russian Churches. It says that "the Churches in Russia and England are becoming friendly, and returning to the one pasture and one meadow of our Lord Christ," but regrets that there is no tendency to any such approach in Japan. Members of the Russian mission there do not understand the fundamental principles of the Episcopal Church, but class it with the Protestant sects. Members of the Episcopal Church, on the other hand, assume that "the Russian Church is like the Roman Catholic, and obstinate and superstitious." The article then proceeds to assert that "there is no other Church that is so near in many points to the customs of ancient times, and to the spirit and fundamental principles of our Church, as is the Protestant Episcopal." The differences between the Orthodox and Roman Churches are fundamental; but "there is no such difference between the *Seikokwai* (Anglo-American) and our Church, excepting such trifling things as the point of Articles of the Faith and customs of ritual." Up to this point we read with interest and approval, but it was incomprehensible that an accepted organ of the Orthodox Church should refer to Articles of the Faith as "trifling." We are somewhat relieved to observe that in another version of the same article which appears in *The Church Times* of Jan. 8, the closing words read as follows: "The chief differences are only in connection with ceremonial customs and some small points of belief." We trust this is the true rendering. The article concludes, according to *The Church Times*, with these words: "We have no intention of setting forth a proposal for the immediate union of the two Churches, but we desire to see the leaders on either side establishing friendly communications with one another, and little by little preparing the way for Church reunion." We are told that this indicates an entirely new departure on the part of the Russian Church in Japan, which hitherto has maintained an unconciliatory position.

A Revision of the Revised New Testament

IN the "American Comments and Reviews" prefixed to *The Expository Times* for February, a significant suggestion is put forward as a proper subject for consideration by students of the Bible. It appears that there was an understanding at the time of the publication of the Revised Version of the Bible, that the American revisers should refrain from "independent action" for a certain period. That period has now almost come to an end. "Half a generation has passed since the publication of the New Testament Revision." During the last decade "the study of the subject has gone forward as in never a decade before since the days of the high and mighty King James."

Bishop Westcott has recently published a defense of the Revised Version. *The Expository Times* (*i. e.*, the American part of it) is of the opinion that the vindication is adequate as against the old version, but that the Revision needs a further apology for not having made more changes. It is alleged that it missed many good opportunities, and of course in this age of changes it is a pity not to make as many as possible. It is proposed, therefore, to undertake with joyous alacrity a new revision. It is noticeable, moreover, that this new work would not, apparently, be occupied entirely with fresh alterations, but would also have to rectify some of the features of the Revised Version, by bringing them back to conformity with the old King James. The writer admits, for example, one of the indictments brought against the revisers, which covers a good many instances; namely, that "they seem to have exposed themselves, at some points, to the gibe of Matthew Arnold, that 'the revisers forgot that the aorist tense was made for man and not man for the aorist tense.' They have not always remembered, for instance, that the law of the connection of tenses is not the same in English as in Greek, and that in writing English they are bound by the rules of English grammar."

Thus it appears that the Revised Version is unsatisfactory, both because it has left undone what it ought to have done, and has done what it ought not to have done. Yet some persons have been impatient because the Church has not adopted this version to be read in church. If any justification were needed for the complete indifference the Church has shown in this matter, and the deaf ear she has turned even to such charmers as Bishop Westcott, it is furnished abundantly by these statements of *The Expository Times*, as to the defects and mistakes of the Revised Version, the way in which the supposed extraordinary advance of Biblical scholarship has tended to make it obsolete after no more than twenty years, and the consequent necessity for a new version.

We trust this project may be carried out. We should look with interest for the appearance of such a work, and we should not be at all disturbed at the appearance of still other versions and revisions, and revisions of revisions, provided they are from competent hands. Indeed, we do not see why every commentator should not produce his own translation. A translation by several hands must necessarily be a compromise. It is more satisfactory to know precisely to whom a certain rendering is due. But as we are nowadays to expect marginal notes indicating that this or that reading is, in

some scholar's opinion, doubtful, or that a certain passage does not belong where it stands, perhaps this plan might be enlarged by placing in the margin the name of the reviser to whom a certain translation is attributable. For instance, we might have opposite a certain verse, "so Prof. Thayer," or "suggested by Dr. Whiton," etc., etc. All scholarly translations have their value, a value akin to that of a commentary. They are of great use to the student as showing at a glance the view taken of difficult or controverted expressions by different scholars. So far they are to be welcomed.

But there is another and quite a different reason why we feel inclined to welcome as many versions and revisions as people may choose to produce. It would, we should think, put an end to the idea of displacing the old English Bible as the lectionary for liturgical use. Some one must be read. It is impossible to imagine the selection being left to the individual clergyman. Neither would it be tolerable that we should adopt one which would become obsolete in a few years, or of which it could be said that its authors forgot "that the law of the connection of tenses is not the same in English as in Greek."

We have never doubted the peculiar merits of the Revised Version, or its value to students. What we have questioned is the utility of ordering or allowing its liturgical use. Such a statement of its defects as that which appears in *The Expository Times* confirms us in that attitude. It is constantly forgotten that other things must be taken into account besides the display of exact technical scholarship. We accept the challenge so often made that the more exact the rendering, though it may be at the sacrifice of idiom, the nearer we get to the truth of the original. On the contrary, the truth may be conveyed to the reader or hearer more really by a translation which is not literal, provided it is idiomatic, than by a precise grammatical rendering. There is a certain atmosphere to be maintained and conveyed to the mind of the reader which is itself a part of the truth of the impression contained in the original. The "solemn music," the stately rhythm of the English religious dialect, we hold to have great importance as an instrument of imparting divine truth. If this be "plaintive æstheticism," we are quite willing to bear that reproach. But our conviction is that those who understand how much force resides in the impressions, the suggestions, the *nuan-ces* (to use a French term) of style, the effect of rhythm and association in producing the thoughts and feelings which are desired in any case, will agree with us that the language and mode of expression employed are factors that cannot be safely disregarded or disesteemed as mere æsthetic adjuncts.

No vehicle for conveying religious truth, that is, the truth of supernatural religion, can take the place for us of the old religious dialect of English; and no version in which this dialect is disregarded can supersede the English Bible of our forefathers, without serious loss. Nor is it desirable that the phraseology be changed, when the change conveys no new meaning whatever to the ordinary reader. It is here that the Revised New Testament did much that it ought not to have done. There is no advantage in reading "Wise men from the East came to Jerusalem," rather than "there came wise men from the East to Jerusalem";

or "gathering together all the chief priests and scribes of the people," rather than "when he had gathered all the chief priests and scribes of the people together." Instances of this kind are countless. To the scholar there may be a subtle difference, to the ordinary reader there is none.

While we admit most fully that the familiar version of the Church is capable of improvement, it should be by way of correction, not transformation; and the number of corrections necessary for all practical purposes is not large. Moreover, a Bible for ordinary use, as a book for devotional reading and instruction in righteousness, must not be loaded with critical notes, suggestions of doubt as to readings, and other such features, calculated to distract the mind from the main object for which the Bible is read. Among the unlearned these things are likely to puzzle and confuse, and to suggest unnecessary doubts. To the devout, though learned, who read the Scriptures for spiritual edification and refreshment, they are an impertinence. We believe a commission was appointed at the last General Convention to suggest the adoption of some of the renderings of the Revised Version. If this could be done with wise economy, and the proposed corrections be limited to the very few passages in which there are really serious and obviously misleading renderings in the common version, there could be little objection to this undertaking. But knowing how hard it is for such commissions to refrain from magnifying their work, how difficult it often seems to be for even competent scholarship to restrain the temptation to display itself, we have misgivings. It would be well if the members of the commission, all of whom, we believe, are engaged in absorbing practical work, would publish the results of their consultations some time before the meeting of the next General Convention. It may be, however, that in view of the possibility of a revision of the Revision, they will conclude that it is best to do nothing hastily.



Five Minute Talks

BY CLINTON LOCKE

CXLV.

BACKSLIDER is a good, strong, English word, and we all know exactly what it means. I know that it has been smirched by the canting and unreal ways in which it has been used, but its definition is still that of the professed Christians who no longer practice Christianity. St. Paul uses some very rough words about them, which fall harshly on your delicate ears: "The dog hath returned to his vomit again and the sow that was washed to her wallowing in the mire." Let us have up the backsliders, and ask them why they slid back. Of course they have excuses. All wrong doers have. You interview any defaulting bank officer, etc., and they will tell you a tale of sweet and child-like artlessness to account for their weakness, as they will call it.

One excuse is: I was deluded into being confirmed by the urgent solicitations of the rector, or my parents, or my Sunday school teacher. I was over-persuaded by my wife or my friends. I acted hastily. Now just put this into plain English and look at it. You were deluded into an attempt to rise to a higher plane. You were over-persuaded to strive to be a better man or woman. You acted hastily in resolving to strive to get the

better of evil passions and ugly habits. How does that sound? Your rector, deeply interested in your eternal welfare, used his best endeavors to get you to come forward and take on the vows of Christian living, and that you call "deluding you," as if he were a sort of confidence man, wheedling you into a bad action. Your parents, prayerful people, feeling that the dearest interests of your life were those of your soul, begged you to take—what? a step into ruin, a position tending to blast your life and injure your character? No, a step which, if followed up, could only raise you in every way higher in the scale of humanity. Your wife at last succeeded in inducing you to yield to the pleadings of your own conscience and confess Christ, and this was deluding you, was it? This was a blameable thing, and they ought not to have done it, and you ought not to have yielded. It would have been much better, would it not, if they had never cared a cent about your soul? Confess that this excuse looks ugly in this light.

But there are other excuses: My rector said that there would be a great comfort in being a communicant, that it would bring a peaceful conscience, and a joy in life, and a satisfaction of heart. Now I did not find it so. After I became a communicant, my old bad feelings returned, and I gave way often to evil thoughts and words and deeds, and the world did not change, and I was not very different, and so I stopped the whole thing. Now, if you had a very sick friend, and the doctor should leave pills which if steadily taken would bring relief, what would you reply on hearing your friend say after taking two or three, "I feel no better, I will take no more"? You would reply: "The doctor never said a dose or two would answer. He said that if persevered in the pills would bring relief." Would you blame the doctor or the medicine, if your friend's bad symptoms still continued? So here. Did your rector or anybody else ever say that being confirmed and coming to the altar would act like a sort of fetish and drive away all evil spirits, that one or two months, or one or two years, of regular Church life would allay all the storms of your heart? Not at all. They said if you persevere, if you watch and pray unremittingly, gradually the conflict will grow easier. If you had continued as you begun, by degrees your heart would have found peace and joy, but you stopped the medicine; you shortened, and then you omitted, your prayers; you let anything interfere with your Communion; you made no effort, and therefore you are a backslider.

Here is another excuse: It was such hard work. Why, there was no end to the care we had to take. We had to watch our words all the time to see that we let out no scandalous or ugly or impure ones, and our steps that we went nowhere which would be likely to peril our Christian profession. We found that to be consistent we had to struggle, and to meet opposition, and to go contrary to our own wishes, and when we fell, it was so hard to get back, we got discouraged and gave up. Young men have told me that, whom I saw, just to keep their places in the store, working like very galley slaves, thinking no self denial too great to hold on there, rising early, going without sleep, hurrying through their meals, restraining their tempers, bearing patiently with troublesome customers and overbearing employers. Girls have told me that, who were working harder than any laboring man,

at the dressing and the going-out business. Yes, they were willing to do any amount of work, and take any amount of pains, to get on in a worldly sense, but the work which had to be done for the disciplining of their souls, that was too hard, and therefore was abandoned. Do you not see the awful inconsistency, the poor futility, of this excuse? My friends, generally behind all these excuses there is a "dark lago" who does not appear, and that is some sin of the life which is enticing you, which is conquering you. The excuses you make are not the real ones. Will you not try this Lent to begin anew the good things you have left off doing? It will make a happy Easter for you.



The Spiritual Life of the Priest

BY THE REV. FRED'K S. JEWELL, D. D.

IV.

IN addition to the hindrances in the way of a real and growing spiritual life which have been so far considered, there is another trio of a more immediate and personal nature against which it is necessary to warn the priest. Of these, first and worst of all, because the most native and deadening, is the indulgence of the animal appetites. These appetites are so distinctly pointed out in Holy Scripture, as "the fleshly lusts which war against the soul" (1 Pet. ii:11), and are made so expressly, and in so many ways, the subjects of warning and reproof, that it is a reflection upon the Christianity of the age that they have to be mentioned here, with either words of caution or counsel.

And yet there is nowhere in Christian communities any satisfactory evidence that the professed Christian pays any more attention to the mortification of these fleshly lusts—to the moderation even of his indulgence of his animal appetites—than the mere man of the world. The question with both is merely one of external legality or public decency; not at all one of inward purity or spiritual ascendancy. Take, for example, the two leading and representative lusts, or appetites: if the possession of wealth gives a seemingly honest means of gratifying the one, or the existence of a marriage contract gives a certain legality to the indulgence of the other, the duty to avoid excess and keep the body in temperate subjection to the rational spirit, has no more weight with the average Christian than with the ordinary man of the world; and—must it not be confessed?—too often no more weight with the priest himself than with the people under his spiritual care.

But is this in accordance with the religion of Jesus? Is this sensual oneness between the righteous and the wicked countenanced by the Holy Scriptures? Is it consonant with the Christ-like life and character? Is it possible to conceive its existence in connection with the presence and rule of the Holy Spirit in the human soul? Is there a priest of God who dares preach anything of the kind? If not, then the priest need hardly be warned that this too common, easy indulgence of the animal appetites is utterly incompatible with the presence, purity, and power of a true spiritual life in any Christian soul. If, then, he sincerely proposes to cultivate and live that spiritual life, he must, after the counsels of the holy Apostles, abstain "from fleshly lusts which war against the soul" (1 Pet. ii: 11), and remembering that "every man that striveth for the mastery is temperate in all things"

(1 Cor. ix: 253), he will "keep under the body and bring it into subjection" (1 Cor. ix: 27). Nor will he be deterred from this primary effort at spiritual self-control and mastery by the common outcry against asceticism. Asceticism may be, and has been, abused. Nevertheless it is, in its proper self, a Christian virtue. Symonds, in his history of the Renaissance in Italy, says it is impossible to study the Christian monuments of antiquity without being convinced that primitive Christianity was ascetic. But, aside from that, is not the persistent voice of the apostolic Scriptures sufficient?

Another serious obstacle in the way of cultivating the spiritual life, is indulgence in worldly amusements. There are those who mistakenly confound mere amusement with recreation. Others persistently justify amusements because they cannot see what harm there is in them. Still others delude themselves with the notion that they must participate in them in order to "keep in touch with the people." Hence it is that not a few priests openly advocate indulgence in the various worldly amusements which are in vogue in what is called respectable society. They utterly ignore the fact that worldly pursuits and pleasures need no help from the Church. They readily make their own way, and easily enough without priestly advocacy; lead captive those who ought to be more mindful of their baptismal vows, and those who have the gravest need to strive more earnestly after "a godly, righteous, and sober life."

Now, without going into a closer estimate of the character and tendency of the leading and dominant forms of these amusements, such as party-going, dancing, card-playing, and ball games, it ought to suffice to note the fact that they do not conduce to Christian sobriety of thought and manners; they promote evil associations, work a grievous waste of time, and dissipate religious thought and feeling. Past all denial is the fact that nothing like a true spiritual life flourishes in communities where these worldly amusements are prevalent, and in the hearts and minds of those addicted to them. Outward morality and a form of godliness there may be; a Catholic precision even in the sacraments and services of the Church, there may be; but no habitual thought of God, no absorbing concern for the salvation of souls, no conscious inner presence of the Spirit, and no satisfying peace and joy in the Holy Ghost. These amusements are the creation and life of society, so called. But society is only the world localized and made tangible and potential. The world, however, is only one part of that deadly triumvirate which is leagued against the soul, and the service of which the Christian man has sworn to renounce.

Can the priest, then, who would be wise after the wisdom which cometh from above, and who would be true to his high calling, who would walk in the light of the Divine Presence, and who would attain and live a true spiritual life, allow himself any of the world's license in these things? Let him honestly strive to cultivate that life, and he will find that with these worldly amusements no less than with the fleshly lusts, he will have to do armed and incessant battle.

Another, hardly less serious, though less public and daring, foe to the cultivation of the priest's spiritual life, will be found in his intellectual or literary pastimes. It is the more dangerous because the more insidious, working often under the cover of what is

ostensibly mental improvement, or intellectual recreation, both of which in their just form, measure, and time, are not only proper but also necessary. He, however, who in the earliest and best hours of the day, or before its proper work has been completed, devours the daily newspaper, the pictorial magazine, the current novel, or the other light productions of the popular press, will not only waste much precious time, dissipate his mental energies, and charge his thought with much trifling matter, but he will also fix himself in lax and alien tastes and habits, distinctly hostile to all spiritual discipline and devotion. Baneful as is the influence of this species of literary dissipation on the intellectual life of the preacher, it is not less so on the spiritual life of the priest. Hardly anything will more subtly and yet more completely unfit him for the hearty and effective use of the only means which promise any success in his efforts to cultivate that life. And this, without saying anything of its chilling effect on the devotional spirit with which he should engage in the more solemn functions which belong to his office. Against it, the priest cannot be too earnestly warned. And yet in no direction are the counsels of wisdom and the warnings of affectionate concern more likely to be unheeded. The tree seems so good for food, so pleasant to the eyes, and so desired to make one wise, that the beguiling serpent passes undetected, and the too easy victim yields to his unsuspected wiles.

Letters to the Editor

"CHRISTIAN SANCTITY"

To the Editor of *The Living Church*:

May I ask, through your columns, if any of your readers can tell me who are the publishers of a little book called "Christian Sanctity"? The author is, I think, an English clergyman.

Phelps, N. Y.

M. A. HAYES.

"STANDING ON THE BIBLE"

To the Editor of *The Living Church*:

An occurrence in this city not long ago seems to me of sufficient interest to warrant its relation, if you will kindly allow it brief space. During a Methodist revival in this city, the preacher, a Rev. Mr. Osborne, attempted in the course of his vociferous ramblings, to illustrate his regard for the Bible as a foundation of his faith. This is the way which he took to do it. He said, in effect: "Would you like to know my position? Well, I'll tell you where I stand." Here he seized the large Book from the desk in front of him, planted it on the floor, mounted it with both feet, and shouted: "I stand on the Bible." The usual Methodist interjections rewarded the effort, and, as there was no protest made, so far as can be learned, it appears that the shocking indignity to the "Book of Books" did not offend any of those who follow at a very great distance, if at all, the path of the reverent, devout Catholic priest, Charles Wesley.

VERBUM LUCIS.

Burlington, Vt.

SOME STATISTICS

To the Editor of *The Living Church*:

"Tis greatly wise to talk with our past hours"; and now that the Lenten offerings from the Sunday schools are being planned and hoped for, a glance at what was accomplished last year may rouse to proper use of a mighty engine for good—mighty in possible financial results, mightier far if it be an object lesson to each child of the Church that he is a missionary by his Baptism, pledged as Christ's faithful soldier and servant to help carry the Gospel of the Kingdom into all lands. Bishop Tuttle's glowing appeal of last year is still good reading,

even in its statistics, from which let me quote: "Given 420,000 boys and girls in our Sunday schools, all running errands, and saving pennies, and filling pyramids, and what have we but 420,000 times forty cents to offer to our Lord on Easter Day?"

"One hundred and sixty-eight thousand dollars is a very great sum of money, your fathers will tell you, if you show them what that mighty cent of yours has grown to on your slates; and I am afraid they will tell you, too, that it is only on your slates that missionary pennies will so grow. For there are thousands of children (they will say) who will not give or save a penny a day, and thousands more who cannot, and thousands more who will never hear of the Easter offering at all. But even then, if we take away from our great multiplier 50,000 for the children who may not hear, and 50,000 more for the children who will not heed the call, we shall have still 320,000 left to multiply our forty cents with. For we will not take off anything for those who cannot give a penny a day, since there are so many who easily can, and gladly will, give more, that the average cannot fail to be kept."

Alas, the average did fail to be kept! And now I turn to the treasurer's report for statistics of results. Total, as against a hoped-for \$100,000, or the possible \$168,000 of the Bishop's calculation, based on an average of one cent each day from each Sunday school scholar, \$82,750 78—eight thousand dollars less than the difference between the possible and the hoped-for.

So often repeated in our lives is the experience of the milkmaid of our spelling books, so often have we all like her, counted our chickens before the hatching, that we might let this pass with a sigh for another might-have-been. But a further glance at the statistics gives us a clew to the failure, in a statement of great significance: The amount given was from 2,629 schools, while 2,900 schools failed to respond. That is to say, in more than half of the schools, the year's great opportunity of bringing the children of the Church into close and inspiring relation with the Church's great work was lost; and that was a great deal worse than the resulting money loss to the cause. The pity of it!

Y. Y. K.

MINISTERIAL EDUCATION AND SUPPLY

To the Editor of *The Living Church*:

Your correspondent from Connecticut, who writes so strongly about the "overcrowding of the ministry" had better come West.

It is true that there are hundreds of parishless clergy in or near New York, Boston, and Philadelphia, but Pennsylvania, Massachusetts, and New York do not cover the whole of the United States. There are many places in the West where one clergyman has to divide himself between four, six, or even ten missions. And I know of a case where one lay-missionary supplied twelve missions. This is, indeed, an "overcrowding of the ministry," but not of the sort mentioned by our friend from Connecticut.

There may be in the East, as he states, "training schools for the ministry where at least one-half of the students can be left out without detriment to the Church," but I very much doubt it. Within a few weeks I have issued the 1898 catalogue of Seabury Divinity School, of Faribault, Minn., and in so doing have had occasion to locate the 130 graduates who have gone from that school into the Church's ministry. I do not find a single able-bodied man without a parish, a mission, or regular ministerial work of some sort. Within ten days I have received letters from a dean of convocation and two parish wardens asking me to name men that I could commend for certain positions, and I could not find the men desired.

To talk of the present "overcrowding of the ministry" is nonsense. It is true that there are many men in the ministry who hang around our large cities, or refuse to look a any call that is for less than \$1,200 or \$1,500, but the places of these self-seekers were to-morrow all filled by good men and true, there would still be hundreds of vacant parishes, missions, and mis-

sionary fields in the great West, the great Northwest, and the great Southwest.

What the Church needs is not fewer clergy in the chancel, but, as Bishop Gillespie pointed out, more earnest layman in the pews, men who are willing to hold up the hands of the clergymen, who will work for Christ, give for Christ, and by their labor and generosity make possible the Church's entering into hundreds of western fields already white for the harvest.

The overcrowding of a few large cities with comfort-seeking clergyman is no more a proof that the ministry is overfull, than are the congested tenement districts of the same cities a proof that the whole country has a larger population than it can provide with healthy homes.

The fact is, the gentleman from Connecticut has mixed up two things which have no necessary connection—the overcrowding of the ministry (which does not exist, save in a few exceptional localities), and the need of a higher standard of ministerial education, which is a great and very real need. There is need to raise the ministerial standard, not because the ministry is overcrowded, but because the demand for missionaries is so pressing, so beyond all normal means of supply, that some of our western bishops have felt compelled to lay their hands on every godly man with a true missionary spirit whom they could find, without waiting for intellectual culture. Yet we doubt not that they believe, as we do, that there has never been a time in the history of the American Church when an educated ministry was more demanded than it is to-day, because there has never been a time when the lack of intellectual and spiritual power in the pulpit and at the altar has hurt the cause of Christ as much as it does to-day.

The hour has passed forever when a preacher's words are going to have power to direct human conduct or shape social life simply because the speaker is a priest. The world of men he seeks to bring to Christ does not ask: Is he a priest of God? but, Is he a man of God? Has he the spiritual and educational power to master the truth of God? and has he the intellectual ability to apply it to the multitudinous needs of the people of God?

We do not believe that the heads of our theological seminaries are blind to the needs of the twentieth century, any more than we believe that there are several seminaries in the East where "at least one-half the students" are incapable of forwarding the work of the Church.

So far as western theological schools are concerned, we are sure that such a statement is untrue. The Western Seminary of Chicago (whose warden is an honored alumnus of Seabury) is certainly on the upward grade; it has announced its intention of abolishing all courses of study not strictly theological, and of raising the literary requirements of its candidates for the B. D. degree. Nashotah is moving in the same direction, and in spite of the pressure felt by it, in common with all western seminaries, to furnish more men for the pastorless fields of the great West, we are sure that its devoted president is educating no man whose ordination will be a "detriment to the Church." The history of Seabury Divinity School is the record of forty years of gradually rising standards. Today we know of but one seminary that has higher literary conditions of entrance, and no student can obtain a B. D. at graduation unless he has received a college education, or its equivalent.

If our Connecticut friend will leave the "overcrowded ministry" of the East and come out West he will find places not a few where the clerical "overcrowding" will not be oppressive. For example, he might go to the jurisdiction of The Platte, where eleven clergymen are crowded into a field containing but 54,700 square miles and only 313,300 souls. We think that with 4,400 square miles to cover, he might exist without feeling painfully "overcrowded."

ALFORD A. BUTLER.

FROM UTAH:—"Your paper is too valuable to do without, and we have had it many years."

Opinions of the Press

"The Point of View," in the January Scribner's

UNAPPRECIATED ASPECTS OF NATURE.—Few people ever get beyond a weather-bureau point of view toward nature; to the majority, a day or night is either rainy or clear, dry or damp, hot or cold, and the seasons as they come and pass are empty-sounding names. The wonder of a morning when the leafless trees, all wan, seem groping through the mist; they bolt the door and wait for the fog to lift. In a complacently filled corner of such people's minds, weather, with its synonym, nature, is tucked away with other equally original interpretations, and as bad weather is disagreeable, it follows that nature must be equally intolerable during a fog. Yet from the fogs and storms and mists of an Iceland fishing season Pierre Loti has made a story, beautiful, fantastic, like frost-lace on a window-pane.

The Examiner (Baptist)

CHURCH UNITY.—The two great branches of the Methodist Episcopal Church in this country are identical in creed and discipline, but separated from each other fifty-odd years ago on a question that has been dead for more than thirty years. Every attempt to reunite the bodies has thus far failed. A new one is now in progress, through a joint commission sitting in Baltimore, and we shall await the issue with interest. We hear a good deal, now and again, of the great desirability of a union of all evangelical Churches; but the inquiry naturally arises: If two branches of the same Church, divided by nothing more tangible than a reminiscence, will not give up their separate existence, how can it be supposed that divisions based on fundamental differences can be brushed aside with a mere wave of the hand?

Personal Mention

The Rev. D. H. Clarkson has resigned the rectorship of St. Luke's church, Fort Collins, Colo., and accepted work in North Dakota, with headquarters at Bathgate, N. D. Address accordingly.

The address of the Rev. John Heal is now Glenwood, Minn.

The Rev. C. A. Bazett-Jones has resigned the charge of St. John's church, Lexington, Ky.

The Rev. Wm. Johnson has resigned St. Clement's church, Greenville, Pa., and has accepted a call to the rectorship of St. James' church, Sault Ste. Marie, Mich. He will enter upon his duties the first Sunday in April.

The Rev. Wm. W. Lockwood should be addressed at Norwood, N. Y.

The Rev. A. H. Mellen has resigned the missionary charge of Hamburg, W. N. Y., and accepted the rectorship of St. John's church, Honeoye Falls, N. Y.

The Rev. Joseph Manuel has become attached to the clergy staff of St. Peter's church, Philadelphia, Pa.

The Rev. G. R. Messias is temporarily in charge of the church of Our Father, Foxburg, diocese of Pittsburgh, made vacant by the resignation of the Rev. T. A. Stevenson.

The address of the Rev. Pedro S. Mesny is St. Mary's vicarage, Marston Magna, Bath, England.

The Rev. Arthur W. Wilde has resigned as assistant at St. Michael's church, Germantown, Phila., to accept the rectorship of the church of the Trinity, Coatesville, Pa.

The Rev. Clark Morris has accepted the curacy of St. James' church, Brooklyn, N. Y.

Official

STANDING COMMITTEE OF IOWA
The Standing Committee of the diocese of Iowa has given consent to the consecration of Archdeacon W. M. Brown as Bishop-Coadjutor of Arkansas.

THOS. E. GREEN, President.
STANDING COMMITTEE, DIOCESE OF MASSACHUSETTS.
The Standing Committee of the diocese of Massachusetts, at a meeting held on the first day of March, current, voted to decline to give their consent to the consecration of the Rev. William Montgomery Brown as Bishop Coadjutor of Arkansas. The canonical testimonial was signed recommending to the Bishop the Rev. Henry Rawle Wadleigh, deacon, for ordination to the priesthood. Applications were received from Mr. Henry Montesquieu Green, and Mr. Clifford Fyffe Gregg, postulants, to be recommended to the

Bishop as candidates for Holy Orders, and the same were laid over for one month under the rule.

EDWARD ABBOTT, Sec'y.
Diocesan House, 1 Joy St., Boston. March 1st., 1898.

Ordinations

On St. Matthias' Day, in Christ church, Indianapolis, the curate of the parish, the Rev. Henry Converse Parkman, was advanced to the sacred order of Priests, by Bishop White who also preached. The candidate was presented by the rector, the Rev. A. J. Graham. The Bishop was celebrant. The Rev. Messrs. Graham, Hunter, and Yardley united in the laying on of hands. The Rev. Mr. Kirk, of New Carlisle, was ordered priest at the same time and place, being presented by the Rev. T. H. Yardley.

Died

BAKER.—On March 1, 1898, Margaret Coats, wife of the Rev. George S. Baker, D.D., pastor and superintendent of St. Luke's Hospital, aged 59 years.

FRENCH.—Entered Paradise from St. Gabriel's school, Evanston, Ill., March 2d, 1898, of bronchial pneumonia, Lewis Forsyth French, aged 7 months.

HARTMANN.—At St. Paul's rectory, San Rafael, Cal., Feb. 23rd, the Rev. Ernest August Hartmann, aged 46 years.

MATLACK.—Entered into life eternal, on the morning of March 1st, at his residence, No. 1910 Pine st., Philadelphia, the Rev. Robert Campbell Matlack, D.D., in the 70th year of his age.

WHITTLESEY.—Entered into rest, at the home of his son-in-law, Thomas Abbe, Farmington, Conn., on Feb. 19, 1898, the Rev. Elisha Whittlesey, Esq., of Salisbury, Conn., son of the late Eliphalet Whittlesey, Esq., of Salisbury, Conn., and nephew of the late Hon. Elisha Whittlesey, of Washington, D. C.

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, 231 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.—Because of the growth of the work, which is very marked in some localities, and the necessarily increased expenses, larger contributions than formerly are needed. In addition to the children's offerings, which it is earnestly hoped will reach \$100,000, liberal Easter offerings are solicited from the men and women of the Church.

Church and Parish

ORGANIST and choir director desires to change position. Experienced in boy and chorus choir training. Sight-reading a specialty. Address ORGANIST Ashdown, Music Publisher, 29 E. 14th st., New York city.

WANTED.—A priest working among a large working population in a western city, would be willing to give instruction and support to an unmarried layman desiring to study for Holy Orders, in return for work. Must be a good reader and Sunday school worker. Write, stating references, to INQUIRER, care of LIVING CHURCH.

If any reader has a file of THE LIVING CHURCH to dispose of by gift or for sale, will be kindly communicate with BISHOP PERRY, Davenport, Iowa, stating terms, condition, and completeness of the file. Incomplete years will be acceptable.

WANTED.—Choirmaster and organist. Excellent opening in the city for teacher of voice culture. Address the REV. H. B. RESTARICK, San Diego, Cal.

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

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

The Editor's Table

Calendar, March, 1898

2. Ember Day.	Violet.
4. " "	Violet.
5. " "	Violet.
6. 2nd Sunday in Lent.	Violet.
13. 3rd Sunday in Lent.	Violet.
20. 4th Sunday (Mid-Lent) in Lent.	Violet.
25. ANNUNCIATION B. V. M.	White.
27. 5th Sunday (Passion) in Lent.	Violet.

The Halts on the Lenten Way

BY WM. B. CHISHOLM

There are halting steps on the Lenten way,
And the Easter dream is dim;
And the sheep on the mountains go astray,
Or they far off follow Him.
For the kingdoms of the world are bright,
And the glory fills their view.
And it seems so hard to keep in sight
Of the Shepherd they pursue.
And for every step there seems a thorn,
And the feet are sore and the heart is worn;
It is hard to be all true!

But the gentle Voice down the hillside calls,
And the Finger beckons on,
The sun at last o'er the storm appears,
And another milestone's gone.
The heart takes hope and the eyes grow bright,
The feet go less astray,
And it looms up now with a nearer light,
The dawn of the Easter Day!

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Fasting

"IS there necessarily any virtue in fasting"? If so, then the great army of tramps should be accounted the most virtuous of men, for they are in "fastings often." To fast is to go without food. Our morning meal we call breakfast, because we then break our fast. Fasting, it is well to remember, is of various kinds, and is practiced for various reasons. What may be called natural fasting is simply the result of loss of appetite. We sometimes fast because we are sick, or because we are so absorbed in thought or work that we forget everything else. A great sorrow, or the shock of a sudden calamity, will cause natural fasting, but no one will think that such fasting has necessarily any religious significance. Whether there is any virtue in fasting depends upon the motive that prompts it. The pugilist training for a prize-fight will fast from certain things, but his motive being bad, his fasting is bad. The members of a boat crew or football team when in training will, in a way, fast, but such fasting not necessarily having any moral motive, does not necessarily have in it any moral quality. The miserly man may, from the meanest motive, pass a lifetime in fasting from even the common comforts of life, but, for all his fasting, he is a miserable man. A man may practice frugality, and even great self-denial, simply to make provision for old age or other possible necessities. And then there is everywhere a great deal of quiet, unobtrusive fasting from the luxuries of life, in order to educate children and make some suitable provision for those near and dear. Such self-sacrifice is noble in itself, and often touching and very beautiful, but does not necessarily have in it any religious significance.

Fasting and abstinence are Christian when practiced from the love of God and His better service. A wise man will often fast for prudential considerations. If conscious of an acquired habit which is or may be hurtful to him, he will curb it or overcome it altogether. Or he may have cause to suspect some inherited weakness or evil

tendency; may fear that a dead man's hand, reaching down in his ancestral line, is ready to drag him into a drunkard's grave unless he abstains altogether from intoxicating drinks. Or, though a temperate man and unconscious of danger from moderate and only occasional indulgence, he may be a "total abstinence man" lest any least indulgence on his part might be occasion of stumbling to some "weak brother for whom Christ died." Natural, prudential, and moral fasting are one thing; religious fasting is another. Prudential and moral fasting are virtuous, and may be noble, though not necessarily Christian. Properly, to fast is to go without food. In her "Table of Fasts" the Church has only two days which are absolute fasts; namely, Ash-Wednesday and Good Friday. But even these days should not be observed as absolute fasts by the sick, the very young, the very old, or by those engaged in laborious or very exacting work. Still, all members of the Church might, and should, make Ash-Wednesday and Good Friday as strictly days of fasting as their duties and circumstances permit. Neither will the faithful fail to observe those "other days of fasting on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion"—the forty days of Lent, the Ember Days, the Rogation Days, and all the Fridays of the year, except Christmas Day.

The Church does not set forth a minute directory as to the observance of these days. It does not publish a list of forbidden foods. It would do no good. It might do harm. It would be possible to conform to the letter of such directions and yet miss altogether the spirit and purpose of these days. It would be of no avail to observe them only in a formal, perfunctory way. To do that might make us mere formalists, but it would not make us better men or better Christians. Still, men, nowadays, are in little danger of being in "fastings often"; certainly not too often. It is a luxurious age. For a large class, habitual self-indulgence is a very real danger, alike hurtful to mind and body and the whole higher nature. Physicians everywhere will tell of the evils of high-living, over-indulgence in eating and drinking. It helps to fill health resorts and sanitariums from one end of the continent to the other. The benefit received in these comes chiefly from a persistent course in well-regulated living, and physicians will tell you that oftener than otherwise their greatest difficulty in trying to help their patients is in inducing them to a temperate and regular way of living. It is certainly the difficulty of those whose work is the cure of souls. Their constant effort is to induce those committed to their charge to "live soberly, righteously, and godly in this present world, looking for that blessed hope and glorious appearing of the great God and our Saviour Jesus Christ."

But no matter how faithful the preaching and teaching of Christ's minister, it will avail nothing to those who have no desire to love and serve God. For such, Lent will be irksome or hateful. But it will be welcome to those who do want to know and do the will of God. It is a time to renew the good fight of faith; to put aside even allowable pleasures, and reduce life to its simplest terms, in order to a better service of God and man. At no time will a faithful follower of Christ allow himself or herself in known sin. But poor human nature is weak

and often wicked. It is easy to fall into a negligence that often, alas, ends in spiritual death. We are so likely to defer known duties and neglect precious privileges, that the Church has, from the first, found it necessary to appoint special times for self-examination, fasting, and prayer. To pay no heed to these is not only disloyalty to acknowledged authority, but sinful neglect of appointed means of grace. To suppose that, whatever they may be to others, we have no need to observe them, is spiritual blindness. S.

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IN a series of letters by Wesley's great grandson, entitled "John Wesley and the Church of England," a curious story is told which illustrates the characteristics of the typical sexton or grave-digger. "I well remember," the writer says, "the good old caretaker of a Lincolnshire cemetery years ago telling me that he had made the unconsecrated portion of the ground all right. Having some surplus soil on the consecrated side, he wheeled the same over to the unconsecrated earth and mixed the two well together, declaring that we have it upon the highest authority that 'a little leaven leaveneth the whole lump.'"

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A CORRESPONDENT of the *N. Y. Times*, referring to "The Life and Work of Dr. Muhlenberg," published recently by Mr. Whittaker, says:

What a lovely character is there delineated—this wonderful man of God, who by his very sincerity of purpose, and to quote Mr. Francis, "true altruistic devotion to the welfare of his fellow-men" drew to his side not only the poor and needy for succor, but the rich and powerful, who were glad of the privilege to aid him in his philanthropic work, influenced not a little, doubtless, by the fact that he had spent all his own private fortune for the same purpose. And the beautiful friendship which existed between the saintly Doctor and that "merchant prince," Robert B. Minturn, to whom he refers in one place as "the poor man's friend and mine"—how clearly it is all depicted! Christian men of wealth gave with the utmost liberality not only of their means but their time and personal interest to the various works of benevolence inaugurated by Dr. Muhlenberg, and then you cannot believe that the rich are indifferent to the welfare of their less fortunate fellows.

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PRESIDENT POTTER, youngest son of the late Bishop of Pennsylvania, Dr. Alonzo Potter, and Maria Nott, daughter of President Eliphalet Nott, was born in Union College and became its president when the youngest of college presidents, and later, chancellor of Union University, which he founded; advancing the interests of both, as he had those of the Lehigh University, of which he was first professor, and as he did those of Hobart college. When, seeking release for a time from exacting work he had resigned it last year, an article in *The Geneva Times* said of his administration: "It would be impossible to over-estimate what Dr. Potter has done for Hobart College during his presidency, for its interests have ever been close to his heart. His connection with the Church University Board of Regents, and wide acquaintance with men of high position in both Church and State all over this and other lands, has given the college a prestige which it never before possessed. Dr. Potter has always been ready to help young men who needed aid, both from his own purse and through the generosity of others, and they have found him a

kind and sympathetic friend; and the advance in number, and grade of scholarship has been marked during the years he has been with us. The beautiful library building stands a monument to his influence with the wealthy and liberal, while faculty and fraternity houses, and the gymnasium so much enjoyed by the students and their friends, are largely due to his efforts. Socially, Dr. Potter and his charming family will be greatly missed, as they observed the laws of hospitality to an unusual degree, and young and old were received with equal kindness. The rare musical treats and delightful receptions held at their home, to which not a favored few, but "all Geneva," were invited, will long be remembered with pleasure."

He had been elected Bishop of Nebraska, declining because at the time committed to collegiate work, and had made an extensive tour of the State and the West; the story of his courage thereabouts was revived, of his volunteering as chaplain in the civil war, and the shining example of heroism seen soon after his inauguration as president of Union College, in his facing the storm-lashed ocean at Fire Island and rescuing Miss Boyd, of New York, who had been swept out to sea. Her portrait was afterwards presented to his family as a testimonial.

Among many press notices of his acceptance of the presidency of the Cosmopolitan correspondence educational work, congratulating the country and Mr. John Brisben Walker, the founder, and commending also the design of the university, one added, that though a novel, it was seemingly an "eminently practicable undertaking for extending the opportunities for higher education to large classes of young men and women who, by reason of their financial limitations, are unable to take advantage of the privileges offered by existing institutions of learning, to secure university opportunities while at the same time remaining at home. They can thus pursue their ordinary vocations, applying their leisure hours to study; a fine opportunity for ambitious youth of both sexes. Of course the obtaining of education through home study and correspondence will have its drawbacks, as compared with fuller opportunities offered students resident at an institution of learning. These, however, will probably prove by no means so great as at first seeming. The Cosmopolitan University will meet the needs of a large mass to whom higher educational advantages could not be otherwise offered."



A Simple Method for Observing Lent

BY CAROLINE FRANCES LITTLE

I. THE EXTERIOR LIFE.

And through these days of penitence,
 And through Thy Passion-tide,
 Yea, evermore, in life and death,
 Jesu! with us abide.

AS the joyous weeks of Christmas and Epiphany-tide pass away, and we enter once more into the shadow of the penitential season, we find ourselves asking; "How shall I keep Lent this year?" It is not sufficient to observe it just as we did the year before, but we must strive to make advance in our spiritual life, adding each season some new resolutions to our former rule. For beginners who have not yet formed the habit of a due observance of

Lent, a short rule, faithfully kept, is all that ought to be attempted.

A simple way is to separate our rule into two parts: the resolutions which relate to our external life, and those which concern our interior life—that known only to God and ourselves. In forming our rules for the outward observance of Lent, we may include them all under three heads: I. Fasting; II. Alms-giving; III. Church-work.

I. *Fasting.* This does not mean abstaining from sin (for that is our duty at all times), but it is the voluntary denying of ourselves, either in the way of food or other indulgences (that are lawful in themselves), in order that we may gain greater control over our wills and mortify the desires of the flesh. For one in the commencement of the Christian life, a few simple rules in regard to diet, if faithfully kept, will be of much greater help than very strict ones abandoned before Lent is over. Ash Wednesday and Good Friday are, of course, rigorous fast days, but for the other forty days of Lent, one may abstain from some favorite article of food; for instance, to be practical, from coffee and butter, or sugar and desserts; also give up meat on Wednesdays as well as Fridays, the latter being of obligation during the whole year. Each Lent the list of articles to be abstained from may be increased. There can be no growth in the spiritual life without self-denial; for, in the words of Dr. Pusey, "self-renunciation stands at the threshold of the Cross of Christ." Besides fasting from food, the Church requires that we absent ourselves from all entertainments of a social or worldly nature, in order that we may the better give up ourselves to the spiritual work of Lent. This is a rule that admits of no exception. Since the world has taken up the keeping of Lent as a matter of fashion, many, nominally belonging to the Church, who cannot forego their card-parties and other recreations for six weeks, have instituted a most pernicious custom of giving entertainments, progressive euchre parties, or "Lenten Teas," the proceeds of which are devoted to some charitable object. This is simply a device of the evil one; but many a young Churchwoman, influenced by worldly friends, has been caught in this subtle snare. When the world takes up our precious customs which have been taught us by Mother Church, they become secularized and degraded, so it is the more necessary that we yield not one inch of territory to its encroachments. We have the rest of the year in which to give entertainments, or listen to secular lectures to raise money for charity, and it is little to set aside six weeks out of fifty-two, to our spiritual life.

The timid, new convert to the Church may ask: "Will I not offend my sectarian or worldly friend if I refuse to go with her to entertainments during Lent, and will I not have more influence over her if I accede to her request?" There is but one answer to make to such a question: It is far better to lose her friendship than to sin; and moreover, the worldly will respect the principles of the Church more if we live up to them.

II. *Alms giving.* It has been said that "fasting and alms are the wings of prayer." The Christian's rule for giving is at least to devote a tenth of one's income to religious objects, but in Lent he naturally wishes to give more, and there are many ways of saving money. If one conscientiously lays by all that he or she would ordinarily spend on lectures, concerts, and luxuries, the sum will

amount to a handsome Easter offering; but let us remember that it is not Lenten almsgiving to buy a ticket and attend a "charity ball," or a so-called "Lenten lecture" upon some secular subject; we must give until we can feel it. The poor widow who had but her mites cheerfully gave those into the treasury. In the words of another, "giving is not intended to make God richer, but to make man greater. It is not the gift God wants, it is the giver. Giving is as necessary for the soul's development as exercise is for the body's." Our Blessed Lord said to the young man, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me."

III. *Church Work.* The most important department of Church work is a regular and reverent attendance upon the services, especially the celebrations of the Holy Communion. It is a paramount duty. Guilds and sewing societies are necessary for carrying on the various branches of missionary work, but if one cannot attend both, the services must always have the precedence. In these days the Lenten services are almost always arranged so that one is without excuse if he or she does not attend some of the week-day Celebrations and evening services. For those whose time is their own, it is a duty as well as the highest privilege to be present every morning at the Daily Sacrifice, and present our intercessions for ourselves and others before the altar throne:

"And as each meridian line,
 Gains the traveled sun, that day,
 Still begin those rites divine,
 Still new priests begin to pray;
 Still are blest the Bread and Wine,
 Still one prayer salutes his ray;
 Continent and ocean round
 Rolls the tidal wave of sound."

Some regular missionary work should also be taken up in Lent, either sewing or district visiting, carrying flowers to the sick, or reading to some invalid who cannot attend any of the services. There are innumerable ways in which we can minister to God's children, giving at least a cup of cold water in His name. It is the intention with which we perform any deed that our Master cares for, and not the pecuniary value of the gift or work. Let these six weeks be consecrated to His service, and then we shall certainly obtain the Easter blessing that we all so earnestly long for.



Book Reviews and Notices

The Story of Jesus Christ. An Interpretation. By Elizabeth Stuart Phelps. Boston and New York: Houghton, Mifflin & Co. Price, \$2.

It is exceedingly difficult to speak of this book as it deserves. The author has undertaken her work with a good intention, yet her book provokes severe criticism from beginning to end. She calls her "Story of Jesus Christ" an "interpretation," and yet, judged by the plain record of the Holy Gospels which she professes to have followed, it is a most glaring and melancholy mis-interpretation of the person and work of the Lord Jesus Christ. For the fact is that the author has not followed the Gospels. Where they are plain and truthful, she exaggerates. Where they have been silent, with that wonderful silence of Divine Wisdom, she has attempted to fill the void with her sentimental and even hysterical imaginations and "interpretations," until we have a Christ without the manliness of manhood or the glory of Godhead, but with the weakness of womanhood. Mrs. Ward might at least have left the strength and beauty of womanhood in the character she has assayed to delineate, but she has not done even that. It is rather womanish

than womanly. All through our Lord's earthly ministry, from His Baptism to His Crucifixion, she represents Him as uncertain of His mission, His claims, His relation to the Father. There is no real decision of character, but internally and externally our Blessed Lord is represented as an experiment to Himself, and to all with whom He had to do. This is the author's theory of the Temptation, on which mysterious subject she has given us a chapter of hysterics. Her language is at times most trying to a devout Catholic Churchman who believes in our Lord as being "Perfect God and Perfect Man." Verily the Christ of Marcion or of some other of the early heretics was more true to the facts of the Gospel than the Christ of Mrs. Elizabeth Stuart Phelps Ward. Her treatment of the first miracle at Cana empties it of all meaning. Speaking of our Lord's return from the Wilderness of the Temptation, she says: "Those bleak weeks in the Judean desert had left Him in what we may call a glorified perplexity. He had come out of it sure of little except His own motives. These had escaped from trial as white as the wings of a flower set free by the wind from a whorl of thorns. He longed to justify in Himself His own favorite appellation of the Son of God. This had become His one passionate purpose. He could bear it not to be the Messiah; apparently He was not the Messiah" (p. 95).

Accordingly, she represents the miracle of the water changed into wine as an experiment by means of which Our Lord might test the reality of His own consciousness—or very doubtful consciousness—of His divine power. (Mrs. Ward seems to have a very vague idea of His Divine Personality). "He stepped apart, and brooded over the thing. What a little thing! What a petty use to which to put a great power!—if that were power which He felt within Himself, stirring and struggling for embodiment in deeds." Accordingly, when He had given the command to the servants to draw out and carry in the water pots, "these words they heard who stood near the young Rabbi, and they saw that He trembled as he spoke them, as a man might who stood partly in doubt, or partly in fear, of His own audacity in an untried direction. There were unspoken words that no man heard."

The author's treatment of the supreme crisis of our Lord's earthly work is even worse than that of other periods of His ministry. We strenuously protest against such language as this in reference to the Agony in Gethsemane: "Torment and death would have been easy to bear, could He have felt that they were worth while. But no one understood. Few cared. Most forgot. In Gethsemane it seemed to Jesus of Nazareth that he had achieved nothing. He was a defeated man. *He had misused His Father's errand.* [italics ours.] Through the blind gates of death, in a few hours, he must be pushed, to hold up his trembling, empty hands and say: Father, I trusted Thee,—but I have failed." We say without reserve that we utterly fail to comprehend how a writer who professes such devotion and reverence towards the Person of the Lord Jesus as Mrs. Ward avers in her preface that she does, could have written such words, and have attributed such a thought to the Lord Jesus. And there is much more of this misrepresentation of the facts, this intrusion into the holy sanctuary of our Lord's hidden life, this rushing in where angels would fear to tread. There is no mystery in our Lord's consciousness as man, or in His knowledge as the Incarnate Son of God, which Mrs. Ward does not immediately "interpret" in the language of modern impressionism. Grandeur, dignity, unique majesty of character,—all is lost in straining for effect, and belittled by verbose coloring.

What Mrs. Ward's theological point of view may be we despair of discovering, or of trying to elucidate. Sometimes we think she is an orthodox thinker and believer, but generally even a liberal and generous construction of her intended meaning leads us to the painful conclusion that she is quite heretical in her conception of the Person of Christ. May we not

charitably conclude that she has not thought it necessary to be consistent or accurate or even orthodox in her theology, but leaves all that to dull persons who are not impressionists? We believe that this is the first attempt of the kind made by a woman. It does not necessarily follow that a woman could not succeed far better than Mrs. Ward has done, in giving us a truthful and consistent delineation of our Lord's life and work, with fidelity to the facts of the inspired narrative, with theological accuracy, and with a far more tempered and sober imagination. Indeed, we are inclined to believe that in many cases women have a higher, purer, more devout and comprehensive, conception of our Lord's character than men. It is this belief that renders our disappointment so profound.

Library of Historical Novels and Romances.

Edited by George Lawrence Gomme. Vol. I. Harold, the Last of the Saxon Kings. By Lord Lytton. Vol. II. The Camp of Refuge. By Charles Macfarlane. New York: Longmans, Green & Co. Price, \$1.50 each.

In this Library the Longmans have begun an admirable and important undertaking. Their purpose is to gather together the best English historical novels, illustrating each period of the national history by one of them. Thus it will be made possible to study the whole course of English history under the form of romance. This plan is to be carried out under the guidance of an editor fully equipped for his difficult task. Each volume of the series is to be prefaced by an introduction of about 75 pages, with illustrations, designed to furnish the historical, antiquarian, and critical, materials needful for a perfect understanding of the work in hand. The editor begins with the last of the Saxon kings, and has chosen Lord Lytton's "Harold" as the best exponent of the life of that period. In this great romance we find Bulwer at his best, and have a true and fascinating picture of those stirring times, in which the battle of Hastings formed the chief event.

In the second volume, which illustrates the reign of William the Conqueror, the editor has made an equally happy choice and given us one of the best of historical novels. Some may regret that Chas. Kingsley's "Hereward the Wake" did not fill this place. But as this was impossible, they will be comforted by finding instead Macfarlane's equally meritorious work, in which Hereward's heroic career receives full justice. For our part, we are glad to find the "Camp of Refuge" included in the series and made more familiar to modern readers. Its pictures of the Church life of those days are most instructive and lifelike.

A History of Methodism in the United States.

By James M. Buckley. New York: Harper Bros. In Two Volumes. Price, \$5.

These two large volumes will be welcomed and prized by those who, whether within or without the Methodist body, are interested in the study of the lives of the Wesley brothers, of the rise of the religious movement inaugurated by these two devoted priests of the Church of England, and of its spread and development in the United States. Dr. Buckley has brought together a wealth of material relating to Methodism in the United States, which cannot fail to be appreciated and found useful by students of this wonderful religious body. The two volumes are profusely illustrated with a very large number of portraits and pictures of the fathers of American Methodism and other historic persons, and meeting houses, as they were originally named. John Wesley and his work were recently ably treated in THE LIVING CHURCH, from the standpoint of a Churchman, hence it is hardly necessary at this time for us to go over the same ground again. We have marked a few passages which we think the general reader will be glad to see: "The life of John Wesley was a continual protest against the moral evils and the religious laxity of the time. He observed the Wednesday and Friday fasts, tasting no food till three in the afternoon. He and his colleagues carried asceticism and devotion to study so far as nearly to ruin their

health. He set apart an hour or two every day for prayer, partook of the Holy Communion weekly, soon became much more devoted and prayed with intense feeling, visited prisons, gave away all the money he could obtain." Speaking of John Wesley's work in Georgia, Dr. Buckley says: "He was unduly severe, and the people would not endure his High-Church views. Daily he held early and also forenoon services, inculcating fasting of the severest kind, required something scarcely to be distinguished from confession as a preparation for Communion, celebrated the Lord's Supper weekly, refused it to all who had not been baptized, insisted on Baptism of infants by immersion, rebaptized the children of Dissenters." On page 167 we find: "Following the example and precept of Wesley, Asbury went to the Established Church for the Sacraments, and encouraged converts to do likewise. In Burlington, N. J., he went to the Church in order to receive the Sacrament." Alas! that unsympathetic priests of the Church did much to drive these earnest and enthusiastic men further away from the Church, and finally into schism and deep-seated and permanent division.

Seven Puzzling Bible Books. A Supplement to "Who Wrote the Bible." By Washington Gladden. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

Dr. Gladden is always a pleasing and instructive writer, and many will welcome this attempt to make some difficult places of the Old Testament plain. The seven puzzling Bible Books are Judges, Esther, Job, Ecclesiastes, The Song of Songs, Daniel, and Jonah. The author's standpoint is that of a disciple of the more moderate of "The Higher Critics." He often quotes Prof. Driver and Dean Farrar with approval. We cannot say that we are able to follow him to all the heights of criticism which he accepts as fully won and established. We quite agree with the author's affirmative answer to his own questions: "Aren't those who are 'disingenuously covering up and ignoring [the Bible's] enigmas and seeming contradictions' casting 'more discredit upon it' than are those who are 'honestly holding them up to the light'?" "Is not the denial of its palpable inaccuracies and human elements more dishonorable to the Bible than the bold affirmation of them? Is it not, in short, as safe to tell the truth about God's book as about God's providence?" Certainly, if all the conclusions of the Higher Critics, or one-half of them, are the truth. That is where we believe it is as yet rash to rest upon an assumption. We do not care to revise our conception of the Bible every generation or less. But Dr. Gladden writes chiefly for those who believe in verbal inspiration, fallible man-made Churches, and a Bible that was thought to be infallible, but is now considered fallible. We deplore this unfortunate series of difficulties into which Protestantism has fallen. Catholic Churchmen are not in the same position, and when reading Dr. Gladden's trenchant lectures they should remember that the Church's relation to the Bible does not require them to make a Jonah of half of it in order to save the remainder.

Shakespeare's Men and Women: An Every Day Book. Chosen and Arranged by Rose Porter. New York: E. R. Herrick & Company. Price, \$1.25.

The title of this book is somewhat misleading, at first glance; it is really a bulky calendar, with a longer or shorter quotation for each day of the year. The author has had experience of making similar compilations—other works being, "The Charm of Birds," and "Daily Souvenirs: an Olio of Treasure Thoughts." These selections from Shakespeare are not made at random; to each month have been assigned three plays, whence sentiments or characterizations have been drawn—one appropriate to the man, the other to the woman whose natal day it may be. The two daily predictions are sometimes amusingly contrasted, as in the quotations for Jan. 9th, from "The Two Gentlemen of Verona." December has allotted to its service four plays, instead of

three, besides the too-little known poems and sonnets of Shakespeare. The volume is attractively bound, and will be found interesting and entertaining by the many who are fond of semi-intellectual recreations.

Marchesi and Music. Passages from the Life of a Famous Singing-Teacher. By Mathilde Marchesi. With an introduction by Massenet. Illustrated. New York: Harper & Brothers. Price \$2.50.

The title of Madame Marchesi's interesting autobiography is not chosen for the sake of aliteration alone. The name of the celebrated singing teacher is almost synonymous with vocal music, so widely has her fame as an instructor become known through the successes of her many gifted pupils. Among the latter have been Melba, Calve, Sybil Sanderson, Gerster, Nevada, Emma Eames. Fifty years' devotion to song has naturally brought Madame Marchesi into more or less intimate relations with eminent musicians. One gains from these pages knowledge of the ways and thoughts of such musical personages as Rossini, Verdi, Mendelssohn, Liszt, and Wagner. There are valuable criticisms of music in general, though less is said of the art of singing than one would naturally expect to find. Of its present status, she has this to say: "This art, which was formerly a subject of unceasing care and attention, and was only imparted to students by competent teachers, has now become common property. Every musician—amateur or instrumental professor—fancies himself capable of undertaking the production of the voice, and competent to teach singing. It is only after years of patient study that a voice can be considered formed as regards compass, flexibility, evenness, and durability, so as to satisfy all the requirements of art."

The New Dispensation. Translated by Robert D. Weeks. New York: Funk & Wagnall's Co. Price, cloth, \$2.25.

Under the above title, Mr Weeks puts forth a new translation of the New Testament writings. The translator, a Congregationalist deacon, and a devoted student of the Greek Testament, expresses his purpose in venturing on a new English version, in the following words: "To remedy, as far as possible, many of the infelicities, defects, and generally acknowledged imperfections of the familiar versions of the New Testament." Critical helps have been freely used, and in general Westcott & Hort's Greek text has been followed. The arrangement of chapters and verses has been left out, the text arranged in paragraphs. Mr. Weeks hopes his translation will "prove helpful to Bible and theological students and to preachers and teachers."

A Saint of the Southern Church. Memoir of Bishop Cobbs, of Alabama. By the Rev. Greenough White. New York: James Pott & Co. Price, \$1.

This is the record of a good man's life; not a great man, not a broad man, but a pure and saintly one. It is written by a warm admirer, but one who does not hesitate to disclose the weak points in the character of his subject. Bishop Cobbs lived and ruled in the period just before the Civil War, when the Church was in a very formative condition in the South, and he seems to have fully shared in all the unreasonable prejudices which marked many Churchmen of that time. For example, he declined to consecrate a church with a moveable altar cross, until said cross was removed. The author says no service was ever held after that in that church. Some of his views (Mr. White calls them Montanistic) seem to us most peculiar: "He declared that he would never confirm a dancing master." "He would rather see a rattlesnake on his table than a pack of cards." "He would not look on Power's Greek Slave." "He never tried to sing save when delirious"—it is a pity he has not more imitators! "He did not care for Shakespeare, and thought him unsanctified." Then the author treats us to this funny remark: "Shakespeare was at a discount in Alabama in those days; for some unexplained reason Alexander Meek did not admire

him." Who in the world was Alexander M., and why did it make a cent's worth of difference to anybody whether he liked the immortal Will or not? This book is welcome because it adds to our material for Church history.

Social Life in Old Virginia before the War. By Thomas Nelson Page. With illustrations by the Misses Cowles. New York: Charles Scribner's Sons. Price, \$1.50.

In its specious guise of a beautiful book, rich in its outer dress of green and gold, with handsome paper, the widest of margins, and two dozen illustrations mostly full page, one would not recognize, at first sight, a protest. Such, however, it is—this account of social life before the War in the South—a well-bred, courteous protest against the commonly accepted ideas of Southern life in the past. The old Virginia home, its makers, its sons and daughters, with the life that clustered about them, form the theme. The writer candidly admits that masculine society in those days had its failings. He enumerates them. But the mother, and even more, the young girl, "the inexplicable Southern girl," about whom "life shaped itself, and to whom the key was set," are here lovingly and admiringly described as "a bit of the age of chivalry blown down the centuries and lodged in the old State," Virginia.

Mr. Thomas Whittaker will publish this week a series of parochial "Sermons on the Apostles' Creed," by the Rev. A. St. John Chambre, S. T. D., rector of St. Anne's church, Lowell, Mass. He has also in preparation a new book by Hugh Macmillan, entitled "The Spring of the Day," being a series of discourses in the religious interpretation of nature.

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.

LONGMANS, GREEN & Co.

Jesus the Messiah. By A. Edersheim. \$1.
Allegories. By Dean Farrar. \$1.
The Mes age of the World's Religions. 50c.
Aids to the Devout Life. 50c.

FLEMING H. REVELL COMPANY

How the Inner Light Failed. By Newell Dwight Hillis.

THE BURROWS BROS. COMPANY, Cleveland

Immortal Hymns and their Story. By the Rev. Louis Albert Banks, D. D. With Portraits and Illustrations by Norval Jordan.

JAS. POTT & Co.

Our Curate's Budget. By William Michael, M. A.
The Worship of the Church and the Beauty of Holiness. By J. A. Regester. S. T. D. 60c.

R. GRANT & SON, Edinburgh

A Popular Handbook of the Origin, History, and Structure of Liturgies. By J. Comper.

FREDERICK A. STOKES COMPANY

Simon Dale. By Anthony Hope.

CHARLES SCRIBNER'S SONS

For Love of Country. By Cyrus Townsend Brady. \$1.25.

D UBLEDAY & McCLURE COMPANY

Through Lattice Windows. By Dr. W. J. Dawson.

THE F. A. DAVIS COMPANY, Philadelphia

An Epitome of the History of Medicine. By Roswell Park, A. M. \$2.

THOMAS WHITTAKER

A Lent in Earnest, or Sober Thoughts for Solemn Days. By Lucy Ellen Greenway. \$1.

Pamphlets Received

Such pamphlets as seem to be of general interest or permanent value will be noted under this head as received. No further notice is to be expected.

Sermon delivered by the Rev. Louis S. Osborne, of Newark, N. J., before the Upper Division of the New Jersey Branch of the Woman's Auxiliary, at Red Bank, Oct. 1st 1897.

Report of the Domestic and Foreign Missionary Society for the year ending Aug. 31, 1897.

Confirmation, the Order for the Confession of the Holy Spirit. By J. Maxwell Pringle. James Pott & Co., publishers.

Recessional. By Rudyard Kipling. M. F. Mansfield, New York, publisher. 2c.

The Church in China.

Year Book of St. Bartholomew's parish, Chicago.

To Teach the Negro History. By John Stephens Durham, B. S., C. E. D. McKay, Philadelphia, publisher.

The Episcopal Church and the Colored People. By the Rev. Owen Meredith Waller, Washington, D. C.

The Mormons of To-day. A Series of Articles Prepared by Gen. John Eaton, LL.D.

An Instruction for Candidates for Confirmation, by the Rev. John P. Peters, D. D.; Confirmation, by the Rev. W. D. Maxon, D. D.; the Call to Confirmation, by the Rev. Reginald Heber Howe. Thomas Whitaker, publisher.

Catalogue of the Virginia Theological Seminary.

The Sunday Observance in the United States. By W. W. Atterbury.

Aurora Lucis Rutilat. An Easter Carol of the Fourth Century, by St. Ambrose, Bishop of Milan. Translated by the Rev. Jas. H. Van Buren. Geo. C. Herbert & Co., Lynn, Mass.

Music Received

By A. A. Wild, Organist and Choirmaster, church of the Holy Apostles, New York: Angels, Roll the Rock Away; Bird and Blossom; Alleluia, Alleluia!

Periodicals

Those who read "The Workers" in past numbers of Scribner's Magazine will be glad to find another installment in the March number of that periodical. This gives Mr. Wyckoff's experiences as a day laborer in Chicago in the early days of the erection of the World's Fair. There is a vivid reality in his relation, which fascinates the reader's attention and interest. This is no fiction, but fact, hard and grim, and makes one realize the hard lines in the lot of a large part of humanity. Octave Thanet has a humorous story on a phase of the labor question in the West, illustrated by Frost. Senator Lodge's "Story of the Revolution" is accompanied by a fine series of historical pictures.

There is always interest in knowing some of the inside facts connected with well-known magazines. We have just learnt that during 1897 the editors of *The Ladies' Home Journal* received 9,290 manuscripts, and less than one per cent. were accepted. The magazine employs 22 staff editors; 24,648 letters have been received and answered in the year by the editors of the correspondence columns. Recently this periodical received a list of five hundred subscriptions from Bulgaria, and it is stated that it has subscribers in fifty-nine of the sixty-five generally accepted civilized nations of the earth—a fact that will surprise many.

The American Church Sunday School Magazine for March presents a tentative series of lessons based on the Church catechism, and illustrated from Scripture. This series is planned by the committee for Trinity-tide, '99. It suggests very useful material. Much space is given to the furtherance of interest in the children's Easter offering for missions. The Rev. Dr. Peters' able article on "Sin and Calamity" is in line with the current lessons, while Prof. Batten's interesting treatment of the scope and spirit of the fourth Gospel furnishes a good foundation for the study of special lessons. The several "lesson helps" maintain their high order of excellence.

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The Household

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE
GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER IV.—CONCLUDED

A LESSON FROM "GIVE US THIS DAY OUR
DAILY BREAD"

WHEN they came through the arched gate that day and up the linden bordered avenue to the dwelling, they saw before the door a handsome carriage and a spirited pair of black horses, which they recognized as the equipage belonging to their son-in-law, and hurried in to receive him.

"I came myself to tell you that you are grandparents" said he joyously. "We have a son, a beautiful, strong, healthy boy."

With tears of joy they heard this good news, and Frau Kramer made ready to accompany him home, as that was his main reason for coming.

Though dreading his loneliness, Herr Kramer was too unselfish to wish to keep her from their loved daughter who craved her society, so Frau Kramer gave charges to her maids and to Daniel, and set out for the beautiful home of her son-in-law.

She never enjoyed a drive more than upon that lovely day. She was on her way to visit her only daughter and her precious little grandson. She had fixed the limit of her stay to only two days, yet in that time she would witness the happiness of the young parents, and rejoice with them over the beautiful boy God had given them.

The carriage rolled under the archway of a massive gate, and up a long avenue shaded by fine old trees, and drew up before the door of a handsome residence, and in a short time Frau Kramer was with the young mother and her babe.

In the daughter's joy at seeing the dear mother, she would have talked and laughed, and exerted herself to entertain her, but Frau Kramer put her finger upon her lip, in token of silence, and taking her little grandson in her arms, she sat down in sight of the young mother, that she might look upon the two whom she so loved.

Supper was served in the beautiful tea room, and the solid silver, rare old china, and fine damask napery, proclaimed the wealth of generations of the son-in-law's family, and when the two took their places at the table, it was with the dutiful and respectful attention of a son that he waited upon the mother of his beloved wife.

But alas! alas! As soon as the meal was concluded, a handsome, spirited horse was led to the gate by a groom, and the happy young father went to his club in the city, to meet the friends of his jolly bachelor days, and tell them the good news.

Frau Kramer did not mention his absence when she returned to her daughter's bedside, but the practiced ear of the young wife had heard the sound of his horse's feet; a bright-red spot burned on either cheek, but she made no comment.

It was near midnight when the furious clatter of a horse's hoofs were heard upon the still air, indicating the return of the young husband, then his voice in anger calling to the groom to come and lead the horse to the stall, then his entrance into the wide hall,

Frau Kramer had volunteered to sit up the early part of the night that the attendant might get needed sleep, and was sitting with the infant asleep upon her loving bosom.

The young husband, with many a stumble, reached the room, and she saw what she had dreaded, that he was in a beastly state of intoxication.

"What are you doing in my house?" he exclaimed in a loud angry voice. "And why are you sitting up? I allow no one to wait up for me, and you will see that I am master in my own house. Leave my premises immediately, and never let me see you here again."

Frau Kramer made no reply, but her face was deadly pale, not from fear for herself, but for her daughter who had fainted from fright, and from grief at the insult to her loved mother who had come in innocent joy to share their happiness.

The wretched young man seemed to have some knowledge of the mischief he had done; he stumbled out and went to his dressing-room, where he stretched himself upon a lounge, without taking the trouble to disrobe, and was soon fast asleep.

With limbs trembling with nervous fright, Frau Kramer summoned the nurse, and together they strove to revive the insensible women, but without avail; and a messenger was sent in haste to Schafhausen for the physician who came immediately.

"She has had a shock to her nervous system," he said, looking anxiously at his patient as she slowly revived under his treatment; "something has alarmed her."

There was no other course to follow but to tell him the true state of the case, and taking him aside, Frau Kramer told him all.

"I cannot answer for the consequences," said he sadly. "She is conscious, but her mind wanders; I fear that fever will set in."

These fears were realized, fever did set in, and in a few days the spirit departed from the beautiful body, and the young hus-



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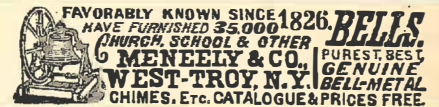
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band mourned and would not be comforted. He called her by every endearing name; he took her cold hand in his and strove to warm it with his breath, he asked her to speak one word of forgiveness. He groaned in spirit that through his intemperance his wife had laid down her young, buoyant life, and his little son was motherless.

The sorely afflicted father was sent for from Kramerhof and neither he nor Frau Kramer had a word of reproach for the erring young husband. They saw that he suffered keen anguish, and when God had spoken to him in this affliction, why should man add his weak words?

Moreover, the last moments of the young wife's life upon earth were rational, and with pale lips she had whispered to her weeping mother, "Forgive him; he was not himself," and Frau Kramer had promised.

All that sorrowing repentance could do, was done by the stricken young husband, the most elegant casket, the rarest flowers, the hearse drawn by four beautiful black horses with waving plumes.

Frau Kramer witnessed the sad procession pass slowly down the avenue and up the road toward Schafhausen churchyard, and sinking upon her knees she prayed for wisdom to guide her in what she felt to be a duty, and that her son-in-law might see the matter in the same light, and give consent to the infant being taken by them to Kramerhof.

It was some alleviation of her grief, when he not only gave free and full consent, but looked upon it as a great care removed from him, and the same evening Herr and Frau Kramer returned to their home, the dear grandchild slumbering in her loving arms.

They were tearfully welcomed by the maids and men servants who clustered about the entrance, and it was into the arms of old Daniel that she gave the precious burden while she descended from the carriage. He pressed a kiss tenderly upon its little hand, while he murmured, "God bless the young heir of Kramerhof."

They had not been home an hour when the sexton's daughter Hannah came to sympathize with the parents upon the loss of their loved daughter, and to welcome the young heir.

With many tears Frau Kramer recounted the sad experiences which had been hers since they met, and found comfort in the society of her tried friend. Together they admired the beauty and vigor of the infant, praised the brightness of his large dark eyes, the silky fineness of his hair, the plumpness of his limbs, the dimple in his chin, his soft tiny hands and his rosy feet.

"Frau Kramer," said Hannah, "I have a plan in my head which you may think good, so came as soon as I heard you were home to tell you of it. You say you will have to feed this little one with cow's milk from a bottle; why not get Frau Wagner to come here and nurse the boy. She has a healthy child who will thrive upon cow's milk, leaving the mother's for this little one. She is perfectly healthy, and only needs nourishing food which she will get here, and does not get at home, for Wagner is discharged from the factory, just as we prophesied he would be. It would be a real charity to poor Frau Wagner whose only fault is her carelessness, which you can correct. Let me go and bring her and you can talk it over."

Frau Kramer gave willing assent, and Hannah set out, and soon reached the cottage.

The doors stood open, and as she passed through the kitchen she heard little Justine conning over the petitions of the Lord's Prayer from a picture book given her by Frau Kramer. "Give us this day our daily bread," she was saying as she looked up and saw Fraulein Hannah.

"Wagner," said the visitor abruptly, "God is about to give you a chance to earn your daily bread, and it depends upon yourself whether you keep it"; and she told her of the conversation with Frau Kramer, to which she listened with earnest attention.

"We both know Frau Kramer well," continued Hannah, "and know that if you help her now by going as a nurse to Kramerhof, you and your family will have an assured chance for your daily bread. Get ready and go there with me, and secure the place right away. Comb your hair and make yourself neat, for you know that she will not endure a slovenly person about her. I have brought you a large white apron, and a nurse's cap, and a frill for the neck of your best dress. You must wear it to-day, and I will give you a neat print one, and help you make it."

Fraulein Hannah's plan was a complete success, Frau Wagner was accepted, and the infant as well as herself greatly benefited.

Three hours out of each day were given Frau Wagner to attend to her own household duties, and all the other hours were spent at Kramerhof.

Of the substantial dinners cooked in the large farm-house, a sufficient quantity went every day to the cottage for the daily three meals of Wagner and his children, he being unable to work, one arm hanging useless by his side owing to a fall when intoxicated.

Frau Kramer deeply appreciated the service the poor woman was to her in raising her little grandson, and repaid it with interest.

In money, she gave her only the wages she earned as nurse, but in every way she assisted her and her family.

A year passed away, and Frau Wagner was yet nurse to the young heir of Kramerhof; and a year filled with blessings it was to her and her household.

As Joseph in the seven full years provided for the seven years of famine, so in that year she lay in a store of useful knowledge which brought not only earthly blessings, but those which lead to a higher life. The lessons of thrift and industry were not lost upon her, and before three months had passed after her installation at Kramerhof, her windows

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glistened as did those under the care of Frau Kramer, her floors were as white as that in the great kitchen there, and her tin-ware shone like silver. The children's clothes were taken care of, and they were kept neat and clean.

Because everything at Kramerhof was done in God's name and for His honor, so also did the poor Wagners try to live as they lived whom they loved and respected.

As Herr Kramer's family always asked a blessing before a meal, and said "A blessed meal-time," to each other afterward, so also did the family in the cottage; and when the Kramerhof maids sat in Schafhausen church, Frau Wagner was with them.

In the meantime, Wagner had reformed, and his health was fully restored, but his right arm still hung helpless. His place in the factory was filled by a sober, industrious man who would be likely to retain it, and there seemed to be nothing that Wagner could do.

One morning, the sexton's Hannah was seen going up the one street of Schafhausen, dressed in her black merino, and all who

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happened to see her knew that she was out upon some benevolent mission.

She walked on until she reached a large manufactory on the bank of the same stream which supplied the waterpower for the mill of Hans Harbst, and many others.

Opening the main door, she entered and inquired for the proprietor, and after some clamor and delay was shown into his office, where he was writing busily.

He glanced up at the intruder through a pair of gold glasses, and any one but the sexton's Hannah would have been embarrassed by his cold, repellent manner. But she had come for the good of others, and intended to remain until she had a hearing. Simply and plainly she told the story of Wagner, and asked for a place for him in the paper mill.

"I have all the help I need," he replied, "and plenty of applicants; besides, what use could I make of a man with only one hand, and that the left one?"

"Certainly in a large place like this there could room be made for one so needy," she commented.

"This is a place of business and not a charitable institution," he remarked coldly; "we cannot take the man simply because he is a pauper."

"I hope when you reach the other shore the same excuse may not be given you," responded Hannah.

"Well, you can go through the manufactory from top to bottom, and if you find a place where work can be done with one hand, he is welcome to it," saying which he resumed his writing, and Hannah thanked him and left the office.

She walked through the long rooms, with whirling wheels and clattering machinery which almost deafened her. The operatives looked up curiously at the tall angular woman with a black patch over her eye, and wondered what brought her, but Hannah was not in the least disconcerted.

But she was beginning to grow hopeless of there being any work for Wagner, when having reached the floor next the roof she found a number of children seated about piles of rags, which they were sorting, putting the white ones in one pile and the colored ones in another.

"God be thanked!" said she to herself; "a person with one hand could do this work, and Wagner will get a place here if there is anything in a promise"; and she hurried back to the office.

The proprietor could not restrain a smile as she triumphantly proclaimed her success, and without hesitation gave Wagner a place; and Hannah walked directly to the cottage, to tell him the news which was such a joy to him.

And now the time had come when the young heir of Kramerhof was old enough to dispense with his nurse, and Frau Wagner returned to her cottage, an entirely different person in appearance and ways than when she left it to go to Kramerhof. The example of a pure Christian home life was not lost upon her, and she strove and succeeded in having a comfortable home for her husband and children.

There was a constant dread in the heart of Herr Kramer and his wife that the son-in-law would claim his son when he felt inclined, but this grief was spared them. When the boy was two years old the father married a lady of Hamburg, who refused to have charge of the child, and there was no question raised of his leaving Kramerhof.


Instead, at the solicitation of the grandparents, the father gave full consent that the boy should be as their son and take the name of Kramer, and thus allow the property to remain in the name.

He was a noble boy, truthful, and earnest, and bore a strong likeness to his deceased mother, which still more endeared him to his grandparents.

There was a great friendship between the young heir of Kramerhof and Frau Wagner's little boy, and the time was spent equally between the farm-house and cottage; and both were taught to pray, "Give us this day our daily bread."

THE ceremony of bringing in the boar's head in procession was duly celebrated at Queen's College, Oxford, on Christmas day, in the presence of a large number of spectators, who had been admitted by tickets issued gratuitously by the college authorities. Until within the last year or two the college gates were thrown open, but the attendance of the public has increased so much of late that it has become necessary to restrict the admission. The boar's head, which was a perfect specimen from a Berkshire pedigree boar, weighed between 60 and 70 pounds and was carried on a silver dish at the head of the procession, on the shoulders of two servants of the college, the choir (augmented for the occasion) following and singing the "Boar's Head Song." The head, having been placed on the high table, the flags and other decorations were, as usual, distributed among the choir boys and others; and, the hall being cleared, dinner was served.

AN American geography printed in 1812 contains this interesting information: "California is a wild and almost unknown land, covered throughout the year by dense fogs, as damp as they are unhealthful. On the northern shores live anthropophagi, and in the interior are active volcanoes and vast plains of shifting snow, which sometimes shoot up columns to inconceivable heights." The book adds that some of these statements would seem incredible were they not so well authenticated by trustworthy travelers.



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If in my walk I meet a boy,
And on his face behold a smile,
It doth of sadness me beguile,
And fill my heart with quiet joy

If on the street I meet a boy,
And on his face is sign of grief,
I ask how can I bring relief
From all that doth his soul annoy?

If any where I meet a boy,
And on his sullen, angry face
Hate's sign of word or deed I trace,
Sad thoughts of him my soul employ.

If in the Church he's constant seen,
And learns to love her holy ways,
Her sacred words of prayer and praise,
God's blessings on the child, I ween.

If in the choir he duty find,
And duty do with reverent care,
And give his heart in song and prayer
God blesseth him in heart and mind.

O boys of our Good Shepherd choir!
God's ministers in praise and song,
God keep you from all harm and wrong,
This is our most profound desire.--

That in His worship here below
Ye learn that which is best to learn.
The good to follow, ill to spurn,
The ways of heavenly life to know.

Quincy, Jan. 15th, 1898.

*The Good Shepherd choir, Quincy, Ill., is the oldest boy choir in the Mississippi Valley.

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

BY CAROLINE FRANCES LITTLE
CHAPTER IX.

AT THE ISLAND

IT was no easy task to move so frail a child as Elsie, but there seemed some chance of improvement in her if she could be where she would have the bracing sea breezes; if she staid where she was she would certainly die.

It hardly seemed possible to Periwinkle that the long winter, which she had at first dreaded, was really over, and had been passed so pleasantly. She and Mildred parted with the understanding that they would write to each other regularly. It was

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hard to leave Bessie and the baby, but it would be only for a short time, as later the Marston's would go down to the island to spend the summer. It was a most beautiful day in early June when the steamer with the Tilden party reached the island. Periwinkle was, as usual, full of delight as the familiar objects came in view.

"There's the Lighthouse, mamma!" she cried, "and in a few minutes we'll pass the last bell-bouy."

And soon the sweet music of the bell-bouy sounded as the waves the steamer made passed over it.

"When I hear that," said Mr. Tilden, "I always recall some lines on the bell-bouy," and turning to his wife he repeated them:

"When dash the crested waves the bell-bouy o'er,
Straightway it gladly chimes its mystic sound;
Thus noble souls o'erwhelming billows bore,
And made glad music for the world around."

"I don't understand the last part of it," said Periwinkle.

"It means that we are made perfect through suffering," said her mother, "and that those who have known sorrow can best help others."

Periwinkle looked puzzled, and as the conversation seemed too deep for her, she ran to the other side of the deck and watched the

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people on the wharf, who were waiting the arrival of the steamer.

The Tilden's house was all in readiness for their coming, and nurse was pleased to receive Elsie and her attendant, as long as it was Periwinkle's wish that the little cripple should be with them. That evening Periwinkle's mother said to her:

"Elsie is very much exhausted by the journey, I do not know that we did right to bring her."

"But, mamma, the doctor said she would die if she staid there in the hot weather, and they have no summer home, and hardly money enough to carry on the city home."

"Yes, dear, I try to hope that we did wisely."

After two or three days Elsie seemed to improve slightly, and one morning her nurse said that Periwinkle might come in and see her. The room that had been given up for Elsie was on the first floor, and opened out by a glass door, upon a broad piazza; it was large and airy, and every convenience for the proper care of the child was provided.

When Periwinkle went into the room that morning, Elsie was lying in a little white iron bedstead, propped up with two pillows, and the bed was moved so that she could look out on the green lawn and the beautiful trees, which had recently leaved out in all the beauty of early summer. Periwinkle sat down beside her, and took her hand.

"Well, Elsie dear, how do you like my home?"

"Is this your home?" asked the child, wonderingly.

"Yes, dear, don't you remember how I used to tell you about it, and how I used to gather shells on the beach?"

"Yes," said Elsie, "but am I where the shells grow?"

Periwinkle stifled her desire to laugh at the remark, and said pleasantly: "Of course you are, and when you get better we'll go down to the beach, and you shall see just where they are."

"Where are the other children?" asked Elsie.

"They are with Sister Constance at the Home; you know we brought you here with us, but you have been sick, and don't remember about it."

Elsie was not more than six years old, and she had never seen the country before; she lay quiet and still, with her little, white hands in Periwinkle's, looking out on the green lawn.

"I guess I had a long, long nap," she said at last, wearily, "and when I saw those trees out there I thought mebbe I was where it tells about in that hymn you used to sing, 'Above the bright blue sky.'"

"Oh, you mean 'There's a Friend for little children'?"

"Yes, that's it, won't you please sing it, miss?"

Periwinkle was only too glad to do so, and began in her sweet, girlish voice:

"There's a Friend for little children
Above the bright blue sky,
A Friend who never changes,
Whose love will never die;
Our earthly friends may fail us,
And change with changing years,
This Friend is always worthy
Of that dear name He bears.

"There's a home for little children
Above the bright blue sky,
Where Jesus reigns in glory,
A home of peace and joy;
No home on earth is like it,
Nor can with it compare;
For every one is happy,
Nor could be happier there."

Before she had finished Elsie was asleep. Day by day her appetite improved, and the rich, Jersey milk, taken every two hours, seemed to help her wonderfully. After a time she was taken out on the piazza, in her new wheel-chair, which was arranged so she could recline in it; then shortly she was promoted to riding on the lawn. Periwinkle was very anxious that she should be taken to the beach at once, but the cautious nurse said that they must wait for sometime, as any overfatigue would put Elsie back, and she would lose all that she had gained. At length, one beautiful day, the nurse said she felt that it would be safe to take her, for the distance was not great. Periwinkle was more than pleased, and they started at about eleven o'clock, taking a bottle of milk for Elsie to drink after reaching the beach.

"I wish I could wheel her," said Periwinkle, wistfully.

"I am afraid I can't let you," said the nurse, "for I must be very careful not to jar her back, but you can help me over the crossings, and choose the smoothest walks for us."

Elsie was very quiet, and lay back against her pillow with a contented expression on her little, white face. When they reached the beach and she saw the great expanse of blue ocean and the waves rolling in upon the beach she was radiantly happy.

They wheeled the chair up to the rocks where she could see in the little pools of water the shells and star-fishes which the receding tide had left behind.

"Here is a fine periwinkle shell," said Periwinkle, putting her hand into the water, and drawing out as large and fine a shell as the one she had secured when a baby; and she told over again the story of the wave catching her, for Elsie never tired of it.

The little cripple was very, very tired after the jaunt to the beach, but she slept well all that night, and the nurse said in two days they would go again, as the pure sea air would do more good than any amount of medicine, toward restoring her to health, if such a thing were possible. Of course if she

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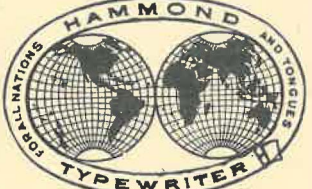
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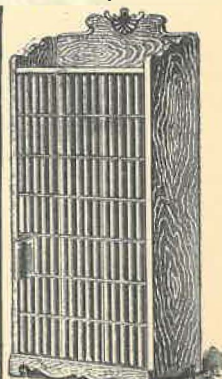
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lived she would be crippled, but if her general health became better, she would be able to sit up, and her sufferings would be less.

"O mamma!" said Periwinkle that night after the first trip to the beach, "I am so happy! I only need now to have sister come with the children to make everything perfect."

And Mrs. Tilden smiled at Periwinkle's enthusiasm.

(To be continued.)

Edna Orr's Offering

BY ANNIE E. WILSON

"I DO not see how I am going to keep Lent this year," said Edna Orr, listening despondingly to the enthusiastic resolutions of the rest of the class and watching the pleased expression of their teacher. "The doctor says I must take all the nourishing food I can, or I will not get well."

Miss Agnes turned her quiet, sympathetic eyes towards Edna, and resting them on her a moment said:

"Perhaps there is some other pleasure we can abstain from that would be as acceptable to our Lord as the usual manner of observing the fast. Or—" and her face became still more gentle, earnest, and loving, "or some 'sin which most easily besets us' which we can make special effort to curb. I am sure an offering of that kind would not be overlooked by our Lord, for it is the spirit of self-sacrifice for His sake that He prizes, not the simple mortification of the flesh. The self-sacrifice not only glorifies Him, but is profitable to ourselves."

Edna went home in a thoughtful mood. As Miss Agnes couldn't possibly know what a little terror she was at home on account of her temper, Edna had no excuse for resenting the suggestion in the way her own conscience applied it. But to keep Lent by controlling her temper, certainly would not be an easy way. "How can I be amiable when I am sick so much?" she said to herself.

Edna was a girl of strong character. Whatever she made up her mind to do she generally did, and she deliberately made up her mind not to give way to her temper during the whole of Lent. Only those who have a temper of their own can have a just appreciation of the worth of the offering. She got up one morning half sick, and, realizing that she was late, was rushing into her clothes as rapidly as she could, when a shoestring broke.

"Everything always does go wrong when I try to hurry," were the angry words that came leaping to her tongue, but she shut her mouth tight, and got up to get another. Alas, there wasn't a single one in the drawer. Her little sister had taken the last the day before, and promised to remind mamma to get more, but had evidently forgotten all about it.

"I wish the children would let my things alone," was what was coming with impetuous wrath, but Edna stopped short again and ended, "would let me know when they are going to remember their promises," and gave a little, foolish laugh. Still, if it wasn't a very wise speech, it was better than the other, and there was nobody to laugh but herself.

When she got down stairs at last, the cook was not in a very obliging mood over having to keep Edna's breakfast warm, and the muttered ill-humor and the unappetizing meal were rather hard on a girl who was trying to be amiable. And then, to cap the climax, when she started up to prepare for a fishing excursion with some of

her young companions, as previously planned, she noticed for the first time that it was pouring rain. It was a great disappointment to her, but she settled down to the next best thing—a pretty table cover she was embroidering for Miss Agnes' birthday. Thus she passed safely through the first day. She felt she had made some narrow escapes, and wondered if she would be able to hold out.

"Miss Agnes said it must be 'for His sake,'" she murmured. "I must not forget that." She had a sweet consciousness that she had done it for His sake only just at the moment she thought rather of what Miss Agnes had said than of what He had said.

Edna got her Bible to see if she could find any texts to help her, or make it easier. "Be not overcome of evil, but overcome evil with good," that was one. "Be ye angry and sin not." She could not see very well how any one could be angry and not sin. She felt sure the safest plan for her was not to get angry at all.

"Be not overcome of evil" Edna repeated slowly. "I know what I will do," she said presently. "I'll learn ever so many texts, and that will do for the 'good'."

Edna had some Easter lilies which she had tended with the greatest care and if nothing happened to them they were to be in bloom by Easter. Miss Agnes had suggested that each of the girls raise one and bring as an offering from the class for the Easter decorations. The other two, Edna had intended, one for Miss Agnes herself, and the other for her mother.

They were growing beautifully. One was so near budding she was afraid it would bloom too soon.

She put them out in the yard one day to catch a warm spring rain, intending to watch them closely. But her mother not knowing, sent her off on an errand, and when she got back each lily had been bitten off to the root, or so badly bruised it might as well have been. Her small brother had left the back gate open, and the cow coming home to be milked, had walked straight up to the tempting bit of green and feasted on it. Poor Edna! If the young culprit, or even the unwitting cow had been in sight, she might not have been able to keep back the angry words. As it was, her face flushed—her eyes flashed, but she held herself resolutely quiet for a moment, then murmured softly "God so loved the world that He gave his only begotten son." When that thought took possession of her, how small her disappointment seemed.

It was then too late to plant again, so she just had to bear her threefold disappointment as best she could. As the time approached, and the girls would be telling how beautiful their lilies were, Edna almost felt she could not stand it. And when at last Miss Agnes turned to her expectantly, tears would come, and she could only whisper softly, "The cow got in and ate mine up—but—I didn't say a single cross word, I haven't all of Lent," and she smiled brightly through her tears. "Mother says I am getting quite amiable. Will He accept that offering instead of the lily, and the fasting, too?"

"Indeed He will," said Miss Agnes heartily. "He that ruleth his spirit is better than he that taketh a city."

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Hints for the Toilet

OF the making of remedies for rough hands and faces and chapped lips there is no end. They range in price all the way up from twenty-five cents to a dollar and a half per bottle or jar. Most women, according to human perversity, naturally find the more expensive creams and ointments more satisfactory than cheaper articles, and when these preparations are used constantly they form no inconsiderable item in the personal expenses of the woman of moderate means. If she will be content to take a little trouble, she can make at home a remedy for chapped surfaces that will prove quite as efficient as patent creams, and cost only the time taken to make it. Save all the mutton drippings and the fat skimmed from the top of cold mutton-stock before the salt is added. Put these on the fire and "try" them out until you have a clear, translucent liquid grease. Now add to it a few drops of any perfume you desire, and pour the grease into a small mould to form. When cold, turn out and wrap in waxed paper. One woman has tiny round pans for this purpose, and every winter makes a quantity of mutton-tallow, and sends a cake of it to each member of her family and to several intimate friends. They all prefer it to any other preparation of the kind. If one wishes to do so, she may have an excellent camphor ice by adding a few drops of camphor to the liquid fat. If on retiring at night this is thoroughly rubbed into chapped hands, and an old pair of gloves pulled on, the irritated surface will be vastly improved by morning. This is a receipt that has come down from the days of our grandmothers, and proves that sometimes, "after all, old things are best." It is certainly worthy of respect, not only because of its age, but on account of its excellence. —Harper's Bazar.

Good powder will not harm the skin; on the contrary, it gives a soft cool look and comfortable feeling. Rice powder is the best to use. It is a good plan to cleanse the face prior to retiring to rest with a little cream or milk of cucumber. Apply with a soft piece of linen, dabbing it well over the face, then wipe off the superfluous moisture. This cleanses the skin better than water, and encourages a delicate and white complexion. Rain water should be used whenever possible, otherwise distilled or rose water is good.

Those subject to pimples, blackheads, and such things should use hot water, which at first will redden the skin, but the after result is satisfactory.

Very cold water, either to drink or for bathing purposes, is injurious; it will wrinkle any skin. American women often have a wrinkled, yellow skin, caused without a doubt through drinking so much iced water.

Soap for the face should be of the best quality, or for those finding soap at all irritating, the use of oatmeal is to be preferred. To render the face cool and beautiful when one is going to some entertainment, when the face will be subjected to a heated atmosphere, use liquid cream-ola nicely and artistically, then dust on an excess of powder around the nose, mouth, and under the chin. Leave it on the face until the last moment, when it must be dusted carefully off, and the complexion will remain soft, white, and beautiful all the evening.

The secret of a beautiful skin is temperance, exercise, and cleanliness, and exercise is too often overlooked as an adjunct to beauty. Open-air exercise is absolutely necessary for those who would be healthy and beautiful.

TO CURE A BUNION.—Bathe the affected part in hot water, to which a teaspoonful of salt, a tablespoonful of starch and a few drops of arnica have been added, wipe dry with a soft linen towel, and apply iodine with a camel's hair brush. Wear a loose shoe out of doors, and while in the house, a shoe which has the leather covering the bunion entirely cut away. Bunions are caused by undue pressure. A good plan if you have to be out a great deal, is to have the shoemaker cut a piece from your shoe where it presses upon the bunion, and replace it with an invisible patch.

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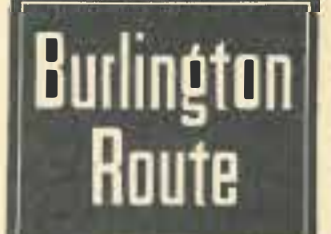
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NEXT DAY.

"A Hand Saw is a Good Thing, but not to shave with."

SAPOLIO

is the Proper Thing for House-Cleaning.