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The Living Church



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The Living Church

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

CHICAGO, APRIL 16, 1898

News and Notes

IT is announced that Dr. Chas. A. Briggs, Edward Robinson professor of Biblical theology in the Union Theological Seminary, has just received the rite of Confirmation by Bishop Potter. Dr. Briggs, who is under ministerial suspension for alleged heretical teaching, by act of the General Assembly of the Presbyterian denomination, has presented a resignation to the New York Presbytery of all relations with that body, and will immediately apply for Holy Orders. It is not stated that he contemplates leaving the professorship in the Union Seminary, which claims to be free of control of the Presbyterian authorities. His daughter has been for some time a deaconess of the Church, having graduated from the Deaconess School of Grace church, New York city, and Prof. Briggs himself has been attending the worship of the Church. His reception has caused a large amount of comment from the local press, and wide interest in religious circles.

A RECOMMENDATION has appeared that in recognition of the great services rendered to the Church by Miss Charlotte Yonge, author of "The Heir of Redcliffe," and of so many books besides of wholesome literature in the realms of both fact and fiction, a university scholarship in her honor, and bearing her name, be established at the Winchester High School. Miss Yonge has for many years been connected with this school as one of the Council of Management. It will be necessary to raise \$30,000 in order to carry this suggestion into effect. No doubt if it is once fairly initiated, contributions can be obtained from the numerous admirers of this distinguished authoress and staunch Churchwoman, on this side of the Atlantic as well as in her own country. The names of all the subscribers will be presented to Miss Yonge when the desired amount has been raised.

HERE is an office which will be new to most of our readers. We are told by an English paper that the Lord Chancellor has appointed the Rev. S. Forbes F. Auchmuty, vicar of Cleobury Mortimer, to the "Lay Deaconry" of the same place. This curious office is said to have originated in a grant of Roger de Mortimer in support of a chaplain for a chapel in the parish church. The duties are said to be to read the lessons and supply bell ropes for the church. It has been held since 1800 by two successive vicars of Cleobury. The stipend is about \$200. That a priest should be appointed a "lay deacon," and that a deacon should be described as "lay," are anomalies that could hardly be discovered out of England.

FATHER IGNATIUS preached during Lent to large congregations in several London churches. As the sermons of the Monk of Llanthony are most severely ortho-

dox, and full besides of the old evangelical unction, the crowds eager to hear him on every occasion would seem to prove that the Gospel of love has not lost its charm as so many seem to think. His first address was given at St. Sepulchre's, near Newgate prison, a church capable of holding over two thousand people. It was crowded from choir to street. The effect of the singing of the hymn, "Just as I am," by such a multitude, is described as unutterably solemn. The largest proportion of the congregation was of men. The sermon was on the text, "Come unto Me, I will give you rest." Crowds waited to see the preacher pass out, many seized and kissed his hand, and some even knelt for a blessing. So grateful after all are poor human souls even in this degenerate age, when the Gospel is preached to them in simplicity and power.

IT is stated that the writer of some of the most admirable of modern hymns, Mr. W. Chatterton Dix, of England, has recently lost his means of livelihood through a long and severe illness. His friends are making an appeal to public sympathy in his behalf. A committee which includes the names of a number of eminent men, has undertaken to receive contributions to the "Chatterton Dix Testimonial Fund." Julian's Dictionary of Hymnology states that in Great Britain and America from thirty to forty of Mr. Dix's hymns are in common use. Among these are, "As with gladness men of old," "Come unto Me, ye weary," "Alluia, sing to Jesus," and others which are included in our present American hymnal. As there may be some on this side the Atlantic who would desire to show their sympathy for one to whom the Church is indebted in no small degree, it may be well to mention that subscriptions may be sent to the "Chatterton Dix Testimonial Fund," at Stuckey's Banking Company, Bristol, England, or to the office of *The Church Times*, London. Among the promoters of the fund are the Dean of Bristol, Dr. Julian, Canons Scott Holland, and Murray, and the Rev. J. E. Vaux.

BISHOP ROWE writes to a friend, on March 17, 1898: "I am very much distressed about the condition of things in Skaguay. Many thousands are passing through Skaguay. Between it and Dyea, there is a population, a permanent one, of five thousand or more. An epidemic of "camp fever" has broken out among the men, and the death list amounts to one hundred or more a week. I have sent Dr. Campbell there, owing to this fact. It seems dreadful to know of so many men dying without the consolation and comfort of our holy religion, without giving them the opportunity of salvation even at the last. The doctor has promptly and heroically responded to my call, though it brings him face to face with an epidemic from which he may not escape. I have asked and asked for reinforcements, cried for missionaries to come to our help, and it fills me with a great sadness that the appeal, so far,

seems to have been in vain. The Board is doing nobly to help me out; the fault seems to lie in the apparent lack of the spirit in men, prepared or preparing for the service of Christ, which says: 'I am ready,' 'Here am I, send me.'"

TWO years ago the Archbishop of York invited to Bishopthorpe for a day's reunion all those, of whatever age, resident in the diocese, who had felt any desire to be admitted hereafter to the sacred ministry. More than forty accepted the invitation, and the day was spent in mutual intercourse and religious service. Since that time twelve have received Holy Orders, and ten have withdrawn, finding it beyond their power to attain the necessary educational qualifications. There remain thirty-two members of the association who are steadfastly carrying on their work of preparation. The Archbishop requests the clergy or any of the laity who may have it in their power, to send him the names of others whom they may know, however young, who have shown any inclination towards Holy Orders, that all such may be invited to join this order or association of postulants, and obtain a part in the prayers of their fellow-members and of the Archbishop.

DR. JOHN WORDSWORTH, Bishop of Salisbury, has recently visited the Holy Land, and has become much interested in the work of Bishop Blyth, of Jerusalem. He expects to return in the autumn to take part in the consecration of the collegiate church of St. George in that city. He speaks highly of the site and the character of the buildings, and makes an appeal for the small sum required to complete the work, hoping that the whole amount may be in hand before the date of the opening.

AS will be seen by reference to other notes in this issue, not only has the celebration of the Easter Festival been very general among the denominations of Christian people, but some measure of observance has also been given to Lent, and especially to Holy Week. With reference to the latter, however, we regret to hear a discordant note from a Congregational church in Illinois, which advertised for Good Friday, "a good supper, with Easter dainties, all for 25 cents." During the afternoon and evening there was a sale of "articles for household use." Ignorance could scarcely be pleaded in extenuation of this disregard of the feelings of a large portion of the Christian people of this town, where there are two colleges, and where Good Friday was solemnly observed by two Church congregations.

THE English Parliament recently appropriated, at the demand of the government, twenty-three and a half millions of pounds for the increase and improvement of the navy. This is equal to about \$117,500,000. It is evident that England has no intention of vacating her ancient position as mistress of the sea.

Canada

The noonday addresses in St. James' cathedral, Toronto, by Bishop Sullivan, during Lent, have been on subjects very interesting to thinkers, one of them having for its object an answer to the arguments brought forward by Goldwin Smith in his "Guesses at the Riddle of Existence." The organist and choirmaster of St. James', Dr. Albert Ham, has been holding a series of musical afternoons at Trinity University, giving illustrations of madrigals, with a small choir of boys. At the meeting of the diocesan board, Toronto, of the Woman's Auxiliary, in March, it was decided to hold the annual meeting April 27-29th. Nearly \$860 has been subscribed by the Auxiliary for the Blackfoot Hospital in the Northwest, where as many as 1,800 cases of sickness among the Indians have been treated since last April. The dispensary therefore is doing a good work. The Bishop of Toronto presided at the annual meeting of the Students' Missionary Society of Wycliffe College, Toronto, March 15th. A report of the recent Students' Volunteer Convention at Cleveland, U.S., was read. The members of the deputation from the London (England) Society for Promoting Christianity among the Jews, were to preach in Toronto churches on Good Friday.

A Mission was held in the end of March at St. James' church, London South, diocese of Huron, by the diocesan missionary, the Rev. Arthur Murphy, whose address is now Synod Office, London. The Bishop held a Confirmation in Trinity church, Blenheim, on the 5th Christ church, McGillivray, was re-opened March 13th. The interior has been greatly improved and beautified. A course of Sunday evening services was conducted during Lent in Memorial church, with addresses on "Present day sins," from the Dean of Huron and members of the clergy.

The vacant parish of Homer, diocese of Niagara, has been filled by the appointment of the Rev. R. H. McGinnis, of Havelock, by Bishop DuMoulin. A very good report of the work done during the year by the Woman's Auxiliary of the church of the Ascension, Hamilton, was given at the annual meeting in March.

The Bishop of Ottawa has given his approval of a circular issued by the rural dean, asking for contributions to build a church at Caledonia Springs. This well-known summer resort has now a railway station of the Canadian Pacific, so that it will probably be more popular than ever. It is desired to have the building in such a condition as to admit of its being used during the coming summer if possible. A ten days' Mission was held at Osnabruck and Moullette, diocese of Ottawa, lately, by the Rev. C. H. Lowe.

The Bishop of Quebec held Confirmations in the city of Quebec early in April. He expects to start for the Labrador coast in the end of June, where he will conduct his visitation during July, and after spending the first days of August in the Magdalen Islands, visit all the parishes on the Gaspé coast, returning to Quebec about the end of the month for his ordination of priests. The Bishop proposes this year, instead of holding a general visitation for the clergy at Lennoxville, to hold one in each rural deanery; those in the Eastern townships to be held during the autumn, while the visitation for the Gaspé clergy will be held at New Carlisle at the close of the Bishop's work on the Gaspé coast in August. He consecrated the new church at South Durham lately. It is proposed to form a Church Reading Society in Quebec. A sum of \$3,000 has been placed in the hands of the synod to found Doolittle scholarships at Bishop's College, Lennoxville, tenable by candidates for Holy Orders for the diocese of Quebec. It is not yet known whether the interest of this money will be available for the session of 1898-'99. The Lenten Wednesday evening addresses in St. Peter's church, Sherbrooke, during the month of March, were given by the principal and professors of Bishop's College.

A series of services was held in St. Mary's

church, St. John, diocese of Fredericton, in the middle of March, conducted by the Rev. Mr. Bareham. Mid-day Lenten services for men have been held in St. Luke's church, St. John, at which addresses have been given by the diocesan clergy.

The missionary offerings from most of the parishes in Prince Edward Island were larger this year than last. St. Paul's, Charlottetown, showed the greatest increase, having given over \$1,100 for mission work in the year. The week-day Lenten services in St. Paul's have been very well attended, as well as a course of Sunday evening sermons to young men. The rector of the parish of New Denmark has been appointed to visit Denmark with one of his parishioners, to encourage immigration to Nova Scotia, and he sailed for Europe early in March for the purpose. The venerable rector of Shelburne, diocese of Nova Scotia, Dr. White, has entered on his 93d year. Bishop Courtney held a Confirmation in Christ church, Dartmouth, on Palm Sunday. The Rev. R. F. Dixon was inducted into the rectory of Bedford, in March, by the Ven. Archdeacon Kaulbach. An apparently successful Mission was held at Beckerton lately, by the Rev. Mr. Edwards, of Country Harbour.

The parish of Fort Steele, diocese of New Westminster, has been presented with the church building and some land, by Mr. Galbraith, while some has been reserved for the purpose of building another church and a rectory, when it shall be needed.

The Bishop of Qu'Appelle held a Confirmation in St. George's church, Birtle, March 13th, when a large congregation was present. Services in connection with the bi-centenary of the S. P. C. K. were held in St. Paul's school-house, Regina, March 7th. Addresses were given by the Bishop of Qu'Appelle and others.

It is expected that the whole debt on Christ church, Winnipeg, will be paid off at Easter. More than half of it was paid last Easter. A paper was read at a recent meeting of the Church Society of St. John's College, Winnipeg, on "Some needs of the parish," by the Rev. McAdam Harding, of Brandon. The mission at Shoal River, Assiniboia, has prospered wonderfully in the last eight years. At the beginning of that time nearly all the people were heathen; now more than half are Christians. A little church has been built and bell bought, a mission house erected, and ground cleared.

The Bishop of Montreal held a Confirmation in the church of St. James the Apostle, Montreal, on Palm Sunday. At the March meeting of the Sunday School Institute in the Synod Hall, Montreal, it was urged that all the offerings of Sunday school scholars be given to missions, while the Sunday school itself be supported by an offering of the Church. The clergymen sent by the London Society for Promoting Christianity among the Jews, were in Montreal the third week in March, and addressed many of the city congregations. At a meeting of the clergy and some of the leading laymen of the diocese, in Montreal lately, to consider the affairs of the Sabrevois mission, it was decided to send the Rev. Mr. Beroit to England to lay the claims of the mission before friends in that country. Many of the services in the city churches during Holy Week were largely attended.

New York

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

CITY.—Bishop Potter confirmed a large class at St. Peter's church, Peekskill, on the evening of Monday in Holy Week.

At All Saints' church on Easter morning, the rite of Confirmation was administered to a class presented by the rector, the Rev. Dr. Dunnell.

At the last meeting of the Church Club, an address was delivered by the Rev. Dr. McIlwaine, lately of the Brick Presbyterian place of worship, on "Christian evidences."

At All Souls' church the cantata, "Gethsemane," was given by the choir of 33 voices under

the lead of Mr. W. C. Macfarlane, organist and choirmaster, on the evening of Good Friday.

St. Mark's church, New Castle, in the suburbs, has lost its rector, the Rev. W. Epiphanius Wilson, who has resigned, and been succeeded by the Rev. Henry Chamberlaine, late rector of St. Matthew's church, New York.

Bishop Potter in preaching on Palm Sunday at St. Thomas' church, took occasion to commend President McKinley, in reference to the possibilities of war with Spain, and urged the importance of maintaining peace.

The Alumnae Association of St. Mary's school held a meeting Tuesday in Holy Week, in the school library, at which there were readings from Shakespeare, commented upon by E. Dowden, R. G. Moulton, and Geo. Brandes.

At St. Bartholomew's church, the Rev. Dr. David H. Greer, rector, the floral decorations on Easter Day were very fine. The notable selections of the music were Gadsby's anthem, "He is risen," and Gounod's setting of "The 180th Psalm."

At the church of the Beloved Disciple, the Rev. Henry M. Barbour, rector, a new organ is to be made a memorial of the founder of the parish and builder of the church, the late Miss Caroline Tolman. The Easter offering was devoted to this object.

The consent of the Bishop and Standing Committee has been given to the organization of a new parish by the Rev. L. C. Rich and the congregation formerly worshipping at the Transfiguration chapel. Since the sale of the chapel, the congregation has used for its services a hall in Amsterdam ave.

At the church of the Ascension, the Rev. Percy S. Grant, rector, an interesting missionary meeting was held on Tuesday of Holy Week in behalf of the domestic mission field, at which an address was made by the Ven. Archdeacon Walton, of the diocese of Georgia, on his method of founding new churches and assuring payment for them.

At St. Bartholomew's parish house, an exhibition drill was given last week by the cadet battalion, Capt. Cregier receiving the present of a sword. The original fife and drum corps of this battalion has entered the Marine corps of the United States, and has been ordered to serve on the naval cruiser, "New Hampshire."

As usual during recent years, Easter was observed very generally by the denominations, and in a thoroughly popular manner. There was a Good Friday service at the Presbyterian Union Theological Seminary, at which the new president, Dr. Chas. Cuthbert Hall, gave an address to the students on "The fellowship of His sufferings."

At the church of the Holy Trinity, Harlem, the rector, the Rev. Dr. C. DeW. Bridgman, who has been absent most of Lent at Lakewood, recovering from illness, returned in time to officiate on Palm Sunday, much to the pleasure of his congregation. On Easter Day the congregation made an earnest effort to raise \$7,000 for parochial purposes.

At St. Thomas' chapel, the Rev. Dr. Potts vicar, an event of Palm Sunday was the presence of the Rev. John J. Roberts, D.D., the original priest of the chapel, and rector of the former parish of the Good Shepherd, out of which it grew. Dr. Roberts preached a sermon which had been delivered by him in the old mission nearly 30 years ago.

At Trinity church, the Rev. Morgan Dix, D.D., D. C. L., rector, features of the Easter music were selections from Gounod's *Messe Solennelle*, and Tours' anthem, "Behold the angels." Both the chancel and gallery organs were used. The choruses were sung by the vested choir of 40 voices under the direction of the new choirmaster, Mr. Victor Baier.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, the services at noon during the past Lent were so successful that they will be further continued. Many business people attended, the congregations being largely of a

class that might be called non-parishioners—thus extending the usefulness of the Church. The services were always short.

At Grace church, the Rev. Dr. Wm. R. Huntington, rector, arrangements were made by which on Easter day special seats were reserved at the service for the distinguished delegates from Europe, who came to attend the 300th anniversary celebrated this week of the promulgation of the Edict of Nantes by the Huguenot societies of the world. Officers of the Huguenot society of New York were also present at this service.

At St. Thomas' church, the Rev. Dr. John W. Brown, rector, Easter began with early celebration of the Eucharist, in connection with which Easter carols were sung. At the third Celebration the service was choral, and conducted by Dr. Geo. William Warren, organist and choir-master, assisted by well-known soloists, selections being taken largely from Calkins, Gauntlett, and Palestrina. The rector was preacher.

St. Michael's church, the Rev. Dr. John P. Peters, rector, has taken the lead in organizing a body to be called the West Side Sunday Closing Association, composed of representatives of several Christian denominations in that vicinity, which has begun a systematic Sunday inspection of the whole region to ascertain what places of business are open in violation of the Sunday laws, and to see that the laws are obeyed.

St. Mary's church, Tuxedo Park, has been enriched by the addition of a handsome window, executed in opalescent glass, which was in place on Easter Day. The window is designed by Mr. Walter Jones and Mrs. M. F. White, and is erected in memory of the late Chas. Frederick Crocker, of California, by his relatives in this city. Only a single figure is represented in the window, that of St. John the Divine. At the side of the Apostle is the sacred chalice. Below the figure is the memorial inscription. The tones of the window are rich and well blended. More than 1,000 pieces of mosaic glass were used in executing this high work of art.

The Sisters of the Annunciation of the Blessed Virgin Mary, of which Mother Francisca is superior, have issued an appeal for enlarged support of their work for crippled and incurable children at the House of the Annunciation. The support of a child for a year is placed at \$200, and \$4,000 permanently endows a bed. The work, which has been under way for five years, has already outgrown its first house. Under the careful nursing of the Sisters several cases of cures have occurred where the children were supposed to be incurable. Arrangements are making by which the fresh air work will, during the summer, go on at St. Elizabeth's House in Connecticut.

At St. Bartholomew's church, the rector, the Rev. David H. Greer, D.D., preached his annual sermon before the 7th Regiment of the New York National Guard, of which he is chaplain, on Palm Sunday. As on a recent occasion a regiment of militia was not allowed to carry the national flag into a Roman Catholic place of worship, under official papal orders, the colors were on the present occasion loudly and continuously cheered by the crowds that watched the march to a parish of the Church where the national flag has ever been honored and treated as a sacred emblem. This popular demonstration was particularly noted in the press of the city. Large numbers who could not gain entrance remained standing about the church during the entire service. Dr. Greer took for his text the words, "Take heed to yourselves." The sermon was earnestly patriotic, but counseled peace and moderation, and a conciliatory spirit. As the regiment marched out of the church the organ broke out into the national hymn, "The Star Spangled Banner."

Columbia University, including Barnard College, suspended all college exercises in recognition of Good Friday. There will be, however, no Easter recess. The Teachers' College has

closed for Easter-tide. Its relations to the university have finally been adjusted to give it rank with the departments of law, medicine, and applied science, as the professional school for the study of education and the practical training of teachers, with a dean of its own, serving under the presidency of Dr. Seth Low. A mission study class is now meeting in the West Building, under the direction of Mr. M. L. Sites, and is open to all students of Columbia, Barnard, and Teachers' colleges. The trustees met Monday in Holy Week. The resignation was accepted of Prof. James W. McLane, dean of the medical department. A gift was received from the Dodge Manufacturing Co., of Mishawaka, Ind., of a complete outfit of transmissive machinery and apparatus, as a memorial of the late Mr. Wallace H. Dodge.

In the case of the removal of St. Stephen's parish to the former chapel of the Transfiguration, which it purchased some time ago, as recorded in the columns of THE LIVING CHURCH, an interesting question is pending. It is claimed that the Bishop gave a verbal approval of the proposed removal at the time. This, he is said to have subsequently withdrawn, and pointed out that formal permission, both by himself and the Standing Committee of the diocese, was necessary to constitute a legal decision of points involved. The parish of St. Stephen's had meanwhile occupied the chapel, paying for purchase and needed alterations about \$89,000, and had rented its former place of worship. A commission has been considering whether the rector, the Rev. Charles R. Treat, has laid himself open to ecclesiastical discipline by officiating at the new site until legal settlement had been obtained—the Standing Committee having since declined to give its consent to the removal of the parish, on the alleged ground that the new site, though previously occupied by a congregation of the Church, was too near another parish. It is understood that if the commission brings in a decision adverse to the Rev. Mr. Treat, the parish is likely to defend itself by a suit at civil law. It will be remembered that St. Stephen's parish was involved in litigation for a number of years in a former attempt to remove from the old site, and form a union with the church of the Holy Trinity, Harlem, the removal, which was favored by both parishes, being defeated through legal opposition. The commission, now at work at the See house on the merits of the issues involved, will report to Bishop Potter personally.

GENERAL THEOLOGICAL SEMINARY.—The issue of *The Seminarian* just out is handsomely illustrated with portraits of the faculty and graduating class, and of the late Prof. Oliver, also with reproductions of the new Assyrian tablets in the library, which have just been translated by the Rev. Hugo Raden.

PORT CHESTER.—It is announced that \$5,000 has been received by St. Peter's church, the Rev. Chas. E. Brugler, rector, which will be used to extinguish the parish indebtedness. It is expected that the church will be consecrated on May 24th.

MIDDLETOWN.—Dudley Buck's Passion cantata, "The Story of the Cross," was very well rendered by the choir of Grace church, under the direction of Mr. Harvey Wickham, on the evening of April 5th. This was the third cantata given by this choir during the present season.

Pennsylvania Ozi W. Whitaker, D.D., Bishop

PHILADELPHIA.—The will of the late Charles B. Wright was admitted to probate on the 4th inst., and contains but one public bequest—\$50,000 to the Annie Wright Seminary for Girls, Tacoma.

The Rev. W. C. Richardson has been preaching in several of our city churches during Holy Week, and conducted the Three Hours' Service on Good Friday at St. Mary's church, West Philadelphia.

The Pennsylvania Society of the Sons of the Revolution held its annual meeting on the 4th inst. The Rev. G. Woolsey Hodge was re-

lected chaplain, and among the managers elected is the Rev. Horace E. Hayden, of St. Stephen's church, Wilkes Barre, Pa.

At a special service for men at the church of the Nativity, the Rev. L. Caley, rector, on Palm Sunday evening, under the auspices of the parish chapter, Brotherhood of St. Andrew, the sermon was preached by the Rev. Dr. Lindsay Parker, of Brooklyn, N. Y., whose subject was, "The mind of Christ."

After Matins had been said in old St. Peter's church on the morning of Palm Sunday, 43 candidates—20 males and 23 females—were presented by the rector, the Rev. R. H. Nelson, to Bishop Whitaker to receive the rite of Confirmation. The sermon was preached by the Bishop. The Communion service was Monk in C., and at the offertory the choir rendered "The Palms," Faure.

Good Friday services were held in at least two congregations of Presbyterians, and one Baptist house of worship. It is a notable fact, however, that for the first time in a Roman church, the "Three Hours' Service" as we have it, was given in the Jesuit church of the Gesu, where over 2,000 persons were in attendance. The service was entirely in English; copies of it were printed and distributed by the clergy among the congregation.

On the evening of Maundy Thursday, at St. Paul's church, Chestnut Hill, the Rev. Dr. J. Andrews Harris, rector, there was rendered for the first time a new setting of the "Passion," by Carl H. Reed, entitled "The Throne of Calvary." It was beautifully given by the full-vested choir, assisted by several well-known soloists, and under the direction of the organist and choir-master, by whom it was composed and dedicated to the choir.

[The 11 o'clock service on Palm Sunday at St. Mark's church began with a solemn procession; the thurifer was followed by the crucifer carrying the cross veiled in violet, and attended by two acolytes, each bearing a lighted candle. The vested choir came next, each holding a palm branch and singing, "All glory, laud, and honor," the officiants of the solemn High Celebration bringing up the rear. The sermon was preached by the rector, the Rev. Dr. A. G. Mortimer.

The tenth annual closing exercises of the manual training chapter of the Boys' Guild of St. James' church, the Rev. Dr. J. N. Blanchard, rector, took place on the evening of the 29th ult. The attendance during the winter has been about 90. After addresses by Prof. J. L. Todd and the rector, prizes aggregating \$30 were distributed among ten boys proficient in designing, elementary designing, modeling, and wood carving; and three boys received prizes for good conduct and punctuality.

In order to carry out the provisions of the compulsory education law recently enacted, the Board of Education found themselves considerably straitened for rooms, as no provision had been made to accommodate so large a number of "backward children," especially in the west-centre of the old city. In view of this fact, the corporation of St. James' church, the Rev. Dr. J. N. Blanchard, rector, offered the Board of Education the free use of four rooms in the Henry J. Morton guild house, in which to establish special classes for these children, all of which have been occupied as classrooms, two of them equipped for manual training, with benches and tables, and a third with desks and seats. The board, at their meeting held on the 7th inst., gratefully accepted the offer, and will very shortly establish the classes therein.

There were large congregations in all our churches on Good Friday. For the first time in its history of a century and a third, old St. Paul's observed the "Three Hours," and the "Preaching of the Cross" was by the rector, the Rev. Wm. McGarvey, superior of the C. S. S. S. At St. Clement's church, the Rev. Father Benson, S. S. J. E., read the Passion and preached on the "Seven Last Words," and the Rev. Father Quinngave a meditation. In this

church "The Way of the Cross" was given at 8 P. M., the rector, the Rev. G. H. Moffat, and one of his assistants, Father Clapp, officiating. At St. James' church, there was a children's service at 9 A. M.; at a later hour, Matins and a sermon by the Rev. W. C. Richardson. From noon to 3 P. M., the rector, the Rev. Dr. J. N. Blanchard, conducted the "Three Hours' Service." At 5 P. M. the regular daily Evensong; and at 8 P. M. there was a special service under the auspices of the Daughters of the King for all persons prevented by daily work from attendance at the other services, the address being by Dr. Talcott Williams.

Stainer's "Crucifixion" was sung in a number of our churches, as well as in some denominational congregations, during Holy Week. The first rendition was at St. Luke's church, the Rev. L. Bradley, rector, at Evensong, on Palm Sunday, under the direction of Selden Miller, to which was added a selection from Gounod's "Redemption." In addition to the organ, there was an accompaniment of stringed instruments. On Wednesday evening, 6th inst., it was rendered by the vested choir of 70 voices, assisted by eminent soloists, at St. Andrew's church, West Philadelphia, the Rev. C. M. Armstrong, rector, under the direction of H. R. O'Daniel, organist and choirmaster. The choir of the church of the Saviour, the Rev. Dr. W. B. Bodine, rector, rendered the same on Maundy Thursday evening, under the direction of the Rev. J. G. Bierck, organist and choirmaster. At the offertory was sung *O Salutaris* from Rossini's *Messe Solennelle*. On Good Friday evening, Stainer's "Crucifixion" was sung by the vested choir of 42 mixed voices, under the direction of Charles E. Fosdick, organist and master of the choir at Christ church, Germantown, the Rev. Dr. J. B. Falkner, rector. Most appropriately, it was also sung by the colored choir of the church of the Crucifixion, the Rev. H. L. Phillips, rector, on the same evening.

Chicago

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

Easter Sunday was a beautiful spring day, and all the churches report congregations which taxed their seating capacity to the utmost. We are able to give accurate statistics in regard to the number of communicants who received the Holy Communion, at the several early and the late Celebrations, as well as the amount of the offering in most of the churches in Chicago and suburbs:

	Early	Late	Offering
North Side			
St. James	400	200	\$2,500
Ascension	300		—
St. Chrysostom	170	67	1,300
Our Saviour	327		1,200
St. Peter's	388	150	3,500
St. John's, Clybourn Ave	46		—
{ All Saints, Ravenswood }	195	12	350
{ St. John's, Irving Park }			
Atonement, Edgewater	68	33	515
St. Paul's, Rogers Park	68	19	175
St. Paul's, Glencoe	20		30
Christ church, Winnetka	26	26	114
West Side			
Cathedral,	110	75	240
Epiphany,	311	324	3,500
Calvary,	167	14	340
St. Barnabas,	84	36	136
Grace, Oak Park,	212	101	8,450
Emmanuel, La Grange,	143	115	1,500
St. Paul's, Austin,	105	39	725
South Side			
Grace,	350	300	3,000
St. Mark's,	242	215	
St. Paul's,	261	140	2,000
St. Alban's,	82	57	320
Christ, Woodlawn,	381	65	800
St. George's,	55	25	60
St. Thomas',	30	41	
St. Margaret's, Windsor Pk.	30	35	115
Mediator, Morgan Park,	53	58	83
St. Luke's, Dixon,	60	40	

CITY.—At the church of the Ascension, the Rev. E. A. Larrabee, rector, the Easter services were made unusually impressive by a string orchestra, with other instruments. At the solemn High Celebration Gounod's *St. Cecilia Mass* was rendered. A short sermon was preached by

Father Dolling, who also preached his last sermon at Vespers.

The cathedral of SS Peter and Paul had the most successful Easter Sunday it has had for many years. The Rev. Colin Tate celebrated at the first two Communion, at which 110 people received. Bishop McLaren officiated at the late Celebration, and 75 Communion were made. The offertory reached the unusual amount of \$240. Eight Baptisms were performed by the Rev. Mr. Tate. The Bishop confirmed a large class of 34 candidates, presented by the Rev. J. H. Dennis. The Bishop also preached the sermon.

St. Mary's mission, Park Ridge, held its first service in the new church on Easter Day. The building was begun in the first week in Lent, and by the zealous co-operation of many friends of the mission, both communicants and outsiders, it has been almost completed in six weeks. The Rev. Dr. Rushton baptized six persons and celebrated the Holy Communion; 23 Communion were made, and the offering amounted to \$100. The new church will cost about \$1,000, all of which has been paid except \$45. Dr. Stanton gave a Prayer Book rest. Mr. J. K. Ochial, a lay-reader from the Western Seminary, is in charge of the mission.

At St. Paul's church Rogers Park, the Rev. H. R. Neely, priest-in-charge, the services were unusually well attended during Holy Week and on Easter Day: 57 Communion were made at the 6:30 service, 11 at 8 o'clock, and 19 at the mid-day Celebration. The Sunday school festival, choral, was rendered at 3:30 P. M. The music at all the services was well rendered, the decorations beautiful, and the offering exceeded the sum asked for, being over \$200.

At the church of the Atonement, Edgewater, the Rev. J. M. Davidson, priest, there were 68 early Communion on Easter Day, and 38 at the late service. The offerings were \$515 in the morning, and Sunday school, \$157.

Bishop McLaren visited Christ church, Woodlawn, the Rev. A. L. Williams, rector, on Easter evening. He confirmed a class of 44 candidates, and preached a sermon on the contrast between sin, the law of degeneration, and life in Christ, the law of life. In the morning there were three celebrations of the Holy Eucharist, at 6, 8, and 11 o'clock, at which there were made 188, 193, and 65 Communion respectively. The offering amounted to \$800.

The Easter service at the church of the Annunciation, Auburn Park, was well attended; 53 made their Easter Communion. Battison Haynes' service was well rendered by the chorus choir under the leadership of the organist, Mr. Byron W. Peck, and assisted by Mrs. O. W. Matthews. The total offering amounted to \$200, of which \$28 was from the Sunday school; this will enable the church to pay \$600 of the outstanding debt of \$1,000.

Long Island

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

BROOKLYN.—On the evening of Palm Sunday, at St. Ann's church on the Heights, the Rev. Reese F. Alsop, rector, Sir John Stainer's sacred cantata, "The Crucifixion," was rendered, as has been the custom for some years on this day. The choir numbers 36 men and boys.

A large congregation welcomed the Rev. Arthur B. Kinsolving, rector of Christ church, who returned to his pulpit on the morning of Palm Sunday, after an absence of two months. A handsome vase of palms and lilies, placed in the chancel, was a thank offering from one of the church societies.

At St. Peter's church, the Rev. Lindsay Parker, D.D., rector, the class confirmed on the Sunday previous made their first Communion at the early Celebration on Palm Sunday. Each communicant received a palm branch from the altar.

On Palm Sunday morning in Grace church, on the Heights, the rite of Confirmation was administered to 25 candidates by Bishop Adams, of Easton, who made an address to the class,

and also preached. The priest-in-charge, the Rev. James Stoddard, announced that on the Sunday previous the offering from the mite boxes amounted to \$52.53, and would be devoted to Western missions.

In the evening, Bishop Adams confirmed a class of 57 in St. Luke's church, presented by the rector, the Rev. H. C. Swentzel, D.D. When the candidates had entered the chancel, Dr. Swentzel explained that as Confirmation was a kind of ordination, the *Veni Creator Spiritus* would be sung. This was done responsively, the voices from the large congregation with the choir rendering the music very effective.

By the will of Mrs. Jane Spencer, recently filed at the surrogate's office, the church of the Incarnation was the recipient of a legacy of \$500, and its rector, the Rev. J. G. Bacchus, D.D., of \$100. The House of St. Giles the Cripple received \$150.

At St. Clement's church, the Rev. P. F. Duffy, rector, on the Sunday next before Easter, palms were blessed and distributed to the congregation.

On the third Monday in March, at the regular monthly meeting of the Brooklyn branch of the Guild of St. Barnabas for Nurses, at Grace church on the Heights, Archdeacon James H. Darlington was received as priest-associate. The chaplain of this branch is the Rev. H. T. Scudder, and the membership is 63.

The Rev. W. R. Mulford, curate of St. Luke's church, conducts frequent afternoon services at the Woman's Hospital. Many of the choir boys accompany him, and their music is much enjoyed by the congregation of doctors, nurses, and patients.

At the greater number of churches in Brooklyn, three services were held on Good Friday, Morning and Evening Prayer and the service of the Passion. At a few of the churches there was a celebration of the Holy Eucharist on Maundy Thursday evening.

The church of the Ascension, the Rev. J. A. Denniston, rector, has had special services during Lent. A large Confirmation class, representing 33 adults, was confirmed on March 30th. A number of gifts have been given to the church: a processional cross, two dossels, and a handsome Bible, by the Confirmation class. The vested choir was assisted on Easter Day by an orchestra.

GARDEN CITY.—The eighth annual festival of the Choir Guilds of Long Island will take place at the cathedral of the Incarnation on the evening of May 12th. There will be at least 12 choirs, comprising in all about 400 voices. The music will be under the direction of Prof. Woodcock. There will be a full organ and military band accompaniment. The programme will include Dr. Martin's military service in B flat, and anthems by Gounod, Garrett, and Martin. Admission will be by ticket.

Maryland

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

BALTIMORE.—On March 31st, Bishop Paret administered the rite of Confirmation to a class of 30 persons at Henshaw memorial church, the Rev. W. H. Milton, rector. The Bishop preached, taking for his subject, "A Glorious Church." In the evening of the same day, the Bishop confirmed 24 persons at the memorial church of the Holy Comforter, the Rev. William A. C. Frost, rector.

The mission Sunday school at Locust Point, so long maintained by Mrs. Dukehart, has outgrown its rooms, and its friends are trying to find a site for a chapel.

Mr. Loraine Holloway, F. R. C. O., gave a short organ recital March 31st, on the great Hope-Jones organ, at the church of St. Michael and All Angels. The programme included Mendelssohn's Second Sonata, Grison's *Cantilena Pastorale*, Bach's fugue in G minor, West's Postlude in B flat, Wely's *Andante* in F, Guilman's Grand Chorus in D, and Mascagni's *Intermezzo*.

The Bishop spent a busy day Sunday, March 27th. In the morning he preached and confirmed

a class of 40 at old St. Paul's church, the Rev. J. S. B. Hodges, S. T. D., rector. In the afternoon he confirmed a class of 23 at Holy Trinity church, the Rev. J. Julius Sams, rector, and at night he preached and confirmed a class of 60 at the church of St. Michael and All Angels, the Rev. C. Ernest Smith, rector.

Mr. Henry O. Thompson read an interesting historical sketch of old St. Paul's parish at a recent meeting of the Maryland Historical Society. The paper was prepared by Mr. Henry F. Thompson, from various historical sources, and was full of interesting statistics.

ANNAPOLIS.—The Chase Home, located in this city, a home for aged, infirm, and destitute women, has closed its first year of active existence. The report of the treasurer shows that the institution is well and safely started, and deserves the confidence and help of all charitable people. Its receipts during the year were: From the sale of china and furniture, \$5,283; from board and contribution of inmates, \$238.66; by the Bishop, for the support of two persons, \$300; contributions and gifts, \$456.71; interest on endowment, \$720.75; other sources, \$486.98. The expenditures for repairs, improvements, and furnishing were, of necessity, heavy during the first year, amounting to \$1,765. The cost of maintenance during the year was \$1,712.87.

WATERFORD.—Mission services have been established at this place by the Rev. Mr. Turner, of Westminster parish. The services are held at present in a private house, but the attendance is large, and the work full of promise.

MT. SAVAGE.—Bishop Paret recently visited St. George's church, the Rev. J. W. Nott, rector, preached and confirmed a class of eight persons. The Bishop found the church much improved by re-arrangement of the chancel, with a new chancel rail, and by the building of a choir room.

Western New York

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

On the 1st Sunday in Lent Bishop Walker visited Vassar College, Poughkeepsie, morning and afternoon, and addressed the 600 students present. In the evening he preached in the church of the Holy Comforter, the Rev. R. F. Crary, rector. March 3d he visited St. John's church, Canandaigua, the Rev. C. J. Clausen, rector, and confirmed 15 persons. On the 7th, accompanied by the Rev. Messrs. E. P. Hart and C. O. Dantzer, the general missionary to deaf-mutes, he made an interesting visit to the Monroe County Poor House, and confirmed a deaf-mute who had been previously instructed by Mr. Dantzer. On the 3d Sunday in Lent the Bishop visited St. Luke's church, Brockport, the Rev. H. Rollings, rector, preached, and confirmed four persons, and in the evening he visited St. John's church, Medina, the Rev. R. L. Macfarlane, rector, confirming three persons. On the 15th he visited St. Luke's church, Cooper, accompanied by Archdeacon Washburn, when seven persons were confirmed.

BUFFALO.—On Passion Sunday the Bishop visited St. Paul's church, the Rev. J. A. Register, D. D., rector, and confirmed 55 persons. In the afternoon he visited All Saints' church, the Rev. G. H. Gaviller, rector, and confirmed 23 persons, and in the evening at St. Andrew's, the Rev. H. S. Fisher, rector, 22 persons received the rite, the class being composed of 10 males and 12 females. On the evening of the following day the Bishop visited Grace church, the Rev. C. A. Ricksecker, rector, and confirmed 34 persons, 18 being males and 16 females.

On Palm Sunday the Bishop visited Trinity church in the morning, confirming 29 persons; St. John's church, the Rev. G. G. Ballard, rector, in the afternoon, when 20 persons were presented for the laying on of hands, and in the evening, St. James' church, the Rev. C. H. Smith, D. D., rector, and confirmed 50 persons.

A largely attended meeting of the local assembly, Brotherhood of St. Andrew, was held in St. Paul's parish house, Marsh 31st, the occasion being a visit from Mr. N. Ferrar Davidson, of To-

ronto, president of the Canadian Brotherhood, who spoke on "The possibilities and limitations of the Brotherhood." In the course of his address, which was delivered without MS., Mr. Davidson said that men were slow to appreciate the fact that the possibilities of the Brotherhood depended in large measure upon its limitations. We have reached another crisis in the Brotherhood, arising from the fact that it is no longer a U. S. organization, but has become world-wide. Hence the possibility, arising from natural human instinct, of men desiring to bend things to their own ideas rather than keep to the original lines on which the Brotherhood was founded. The present crisis arises from the diversity of membership and the diversity of time and place in which the organization finds itself. The solution depends on the fidelity of the "home guard," where exists the same idea of desiring to bend things our way. If there is not progress there must be stagnation; the question is, shall progress be in the direction of widening or of deepening? Shall we stay as we are until another call comes like that which first started the Brotherhood into being? There are men who desire to see the original lines not obliterated but outgrown. The speaker contended that the original lines are not narrow. He closed by reciting the poem, "Give us men." A general discussion followed.

OLEAN.—The Rev. J. W. Ashton, D. D., rector of St. Stephen's church, has been delivering during Lent, several series of sermons Sundays and week days, to unusually large congregations. Bishop Walker visited the parish on Monday in Holy Week. The service was choral. Evensong, the rector baptized 18 adults, and presented 49 persons to the Bishop for Confirmation. The class was remarkable in that it was largely made up of persons of mature age, not only of our own Faith, but from among Roman Catholics, Lutherans, Presbyterians, Methodists, and Baptists. It marks a continuance of the large and extraordinary accessions that have been made to the membership of the parish by the admission of many such classes. The numerical growth of the parish, and the ever increasing interest manifested by the people in Church affairs, cannot but be a source of gratification to the rector, as it is a testimony to his fidelity and efficiency.

SALAMANCA.—The Bishop visited St. Mary's church, the Rev. Geo. W. Farrar, rector, March 17th, and confirmed 16 persons, all but one being adults. After the service an informal reception was held for the Bishop in the rectory. In the afternoon the Bishop, rector, and choir went to St. Peter's mission, Little Valley, where two persons were confirmed. The parish of St. Mary's, Salamanca, is in a hopeful and prosperous condition. In three years the number of communicants has increased from 110 to 160; 28 persons, nearly all adults, have been baptized during the past year. A new pulpit has been placed in the church, and a new organ has been purchased. There is a vested choir of 26 voices. The Sunday evening congregations crowd the building beyond its seating capacity, so that enlargement is imperative. The rector, imbued with the missionary spirit, goes over into "the next towns" to supply the services of the Church.

Milwaukee

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

At St. Stephen's, Shell Lake, six were confirmed, and at All Souls', Cumberland, seven—all presented by the devoted missionary, the Rev. Dr. Trimble. Both of these missions are doing well.

The Rev. John G. Hatton, B. S., has been transferred to the diocese of Iowa, and the Rev. Chas. H. Kidder to the diocese of Newark.

At St. Paul's church, Columbus, the Rev. H. E. Chase, A. B., curate, the erection of a guild hall is proposed—a greatly needed addition to the work of that small but earnest congregation.

On Friday, March 11th, Bishop Nicholson made his annual visitation to St. Cornelius' chapel, National Home, D. V. S., Milwaukee

Co., when a class of six was confirmed, presented by the chaplain, the Ven. Archdeacon Wright, D. D.

The Commencement Day address at Kemper Hall, Kenosha, this coming June, will be delivered by the Rev. Ernest Milmore Stires, Lit. B., rector of Grace church, Chicago. The Rev. Joseph G. H. Barry, of Batavia, Ill., will make the address on Founders' Day, May 24th.

Mr. Ernest R. Parke has been appointed as lay-reader at St. Clement's church, Whitefish Bay, under the direction of the Rev. Canon St. George, of the cathedral.

EAU CLAIRE.—On the 3rd Sunday in Lent the Bishop was in Eau Claire, and found the work of Christ church in good condition, under the zealous labors of the Rev. T. C. Eglin; 26 were confirmed. The now completed St. Edward's church was duly consecrated, and set apart for the permanent worship of Almighty God, and also in loving memory of the late Bishop Welles, under whose administration this church was begun—though unfortunately not completed because of many calamities which came upon the work and the structure. We had really lost the building ere its completion. Mainly through the generosity of Mr. Wm. J. Starr, it has now come back to the diocese, and is fully completed. There is not a more beautiful church, all solidly built in stone, in the diocese.

MILWAUKEE.—Christ church is doing a good and quiet work, under the active management of the Rev. Geo. F. Burroughs. It is planning the speedy starting of a new mission work, about a mile and a half northwest of its own locality, near 30th st.

Missouri

Daniel S. Tuttle, D.D., Bishop

ST. LOUIS.—On Palm Sunday the Bishop visited Christ church cathedral at 11 o'clock, when he confirmed 60 persons, the majority being males; at 3 P. M. he was with the deaf-mutes of St. Thomas, confirming 11; and at 8 P. M., he visited Grace church, when 23 were confirmed. This makes the Confirmations for the year beginning with May 1st last, number, so far, 418, against 387 for the entire year preceding.

The third general meeting for men held this season by St. Andrew's Brotherhood, was on the evening of March 23d, at the cathedral. The weather proved to be very stormy, and yet between 30 or 40 attended the Quiet Hour conducted by the dean in the chapel. Supper was served in the basement of Schuyler Memorial House, thus saving the men, perhaps, a long journey to and from their homes, and also bringing them together more intimately than could otherwise be done. The mass-meeting was opened at 8 P. M., when about 75 were present, with the usual devotional service, followed by a paper by Mr. C. U. Holmes, on "Religion from a layman's standpoint." This was generally discussed by the members of the Brotherhood, and elicited much interest, so that it was not until 11 o'clock that the meeting was ready to adjourn. It was noted that the singing of the hymns during this meeting was of the best and heartiest, an indication of life and interest, which, under God's blessing, should result in good work being done.

IOWA

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

The vestry of Grace church, Lyons (North Clinton), the Rev. C. W. Tyler, rector, at its last meeting took action for extensive improvements to the church property. These will include a new chancel, 28x36 ft., and choir-room to the north, 22x28 ft., while at the same time the body of the church will be thoroughly renovated and furnished with new pews, etc. Two-fifths of the estimated expense will be borne by the various guilds of the parish, while individual subscriptions are expected to cover the remainder. During the progress of the building operations, quarters will, if possible, be secured elsewhere for the continuance of the regular services and the accommodation of the flourishing Sunday school.

Washington, D. C.

Henry Yates Satterlee, D.D., Bishop.

On Palm Sunday, in the morning, the Bishop preached and administered Confirmation in the church of St. Michael and all Angels, the Rev. N. R. Turner, rector, and in the evening, at the church of the Epiphany, he confirmed a large class, presented by the rector, the Rev. Dr. McKim.

At the chapel of the Good Shepherd, a mission in the north-east of the city, in charge of the Rev. Herbert S. Smith, the Bishop recently confirmed 20 candidates.

It is now definitely settled that the sessions of the General Convention next October will be held in the church of the Epiphany, it being the largest of the city churches, and the most conveniently situated for the purpose. The chairman of the General Committee of Arrangements is the Rev. Richard F. Williams, rector of Trinity parish, and the various sub-committees have been appointed, and are at work. The triennial meeting of the Woman's Auxiliary, which takes place on the second day of the Convention, is also being prepared for by committees of the diocesan branch. The service will be at Trinity church, and the meetings extending through the rest of the day at the hall of the National Rifles' Armory.

The effort for raising an endowment fund for the parish of the Epiphany is meeting with gratifying success. Already the sum of \$10,000, required to secure several gifts of \$1,000 each, has been subscribed and paid in, and several other large subscriptions have been received.

Minnesota

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

BISHOP WHIPPLE'S APPOINTMENTS

APRIL

24. Minneapolis: St. Mark's church, 11 A. M.; St. Paul's church, 7:30 P. M.
25. Church Club, St. Paul, 7:30 P. M.

MAY

1. Faribault: Cathedral, 10:30 A. M.; church of the Good Shepherd, 4 P. M.
2. Historical Society, St. Paul, 7:30 P. M.
11. St. Luke's, Willmar, 7:30 P. M.
12. Litchfield: Trinity church, 3 P. M.; Emanuel church, 8 P. M.
13. Swede church, Cokato, 7:30 P. M.
15. St. Sigfried's church, St. Paul, 10:30 A. M.; St. Ansgarius church, Minneapolis, 7:30 P. M.
23. Church of the Ascension, St. Paul, 7:30 P. M.
24. Holy Cross, Dundas, 7:30 P. M.
29. St. Paul: St. John's church, 10:30 A. M.; St. Clement's church, 7:30 P. M.

Bishop Gilbert's visitations: St. James, Wilder, 4; St. Anthony Park, 4; St. Matthew's, Minneapolis, 3; St. James, Warsaw, 4; St. John's, Morristown, 5; Holy Trinity, Minneapolis, 1 in private and 18 in church; Grace church, Rush City, 2; Harris, 2; St. John's, White Bear Lake, 2; Excelsior, Trinity, 3.

AUSTIN.—The Rev. Dean Butler, of Faribault, conducted a week's Mission at Christ church, great interest being manifested by the large attendance from the opening until the close, including Easter Day.

ST. PAUL.—The Rev. George H. Mueller and the Rev. Dr. Rhodes whose illness at the beginning of Lent incapacitated them from performing their clerical duties, have so far recovered as to be able to minister to their flocks.

The combined chapters of the Brotherhood of St. Andrew held a mid-Lent service of devotion at St. Peter's church. Every chapter was well represented. The service was of a penitential character. Impressive addresses were given upon "The threefold vow of Baptism"; the rector, the Rev. George H. Mueller, after a few brief, but appropriate, words of welcome, spoke upon "Renunciation"; the Rev. C. D. Andrews, upon "The Faith," and the Rev. Dr. Wright, upon "Obedience."

At St. Paul's church, on Palm Sunday, the choir entered bearing palm branches. The chancel was beautifully decorated with palms, and the rector, the Rev. Dr. Wright, delivered

an eloquent discourse upon "The proper observance of the day."

Good Friday evening, Stainer's "Crucifixion" was rendered in an excellent manner at St. Paul's and Christ church. Some 60 voices at each church, assisted by outside local talent, composed the choirs.

On Palm Sunday, Bishop Gilbert confirmed a class of 60 candidates at Gethsemane, Minneapolis. Monday, he held a Confirmation at St. Mary's, Merriam Park; Tuesday, at St. James', St. Paul, and Thursday, at the church of the Messiah, Minneapolis. Friday, he conducted the Three Hours at Faribault. Saturday, Easter Eve, he held Confirmation at St. Peter's, St. Paul—large classes were presented at all these churches. Celebrations were held in several of the churches Maundy Thursday evening. On Good Friday, the "Three Hours' Service" of meditation was observed in nearly all of the city churches.

SOUTH ST. PAUL.—A very promising mission, named St. Andrew, has lately been opened here; the Rev. R. Taylor, rector of St. James', has been appointed priest-in-charge.

The Rev. N. H. H. Ross is undergoing special treatment at the sanitarium, Battle Creek, Mich.

FARIBAULT.—Bishop Whipple is expected to return from his winter home, in Florida, about April 22d. Seabury Divinity School reports a larger enrollment of students than ever before.

MINNEAPOLIS.—March 8th, Bishop Gilbert, assisted by the Rev. H. Nichols, rector of St. Mark's, conducted the funeral service of Hon. H. T. Welles, one of the pioneer Churchmen of Minnesota. He was a graduate of Trinity College, Hartford, Conn., and intended studying for Holy Orders, but ill-health prevented. He was appointed a member of the Standing Committee in 1854, by Bishop Kemper, chosen senior warden, in 1856, of what is now called Gethsemane church, and until his death he was identified with all good works pertaining to the advancement of the Church. There is scarcely a church in Minnesota of any prominence to-day but what has not felt his generosity in the hour of need.

Massachusetts

William Lawrence, S. T. D., Bishop

EPISCOPAL VISITATION APPOINTMENTS

APRIL

24. Cambridge: A. M., St. James' church; P. M., Christ church; evening, Grace church, Newton.
27. Evening, St. Thomas' church, Somerville (East).

MAY

1. A. M., Christ church, Springfield; P. M., church of the Atonement, Westfield; evening, St. Paul's church, Holyoke.
8. A. M., St. John's memorial chapel, Cambridge; Evening, St. Margaret's church, Brighton.
- 11-12. Boston. The 113th Annual Diocesan Convention.

13. Evening, St. James' church, Somerville (West).
15. Evening, St. John's church, Arlington.
19. Evening, church of St. John the Evangelist, Boston.
20. Evening, Trinity church, Ware.
21. Evening, St. Phillip's church, Easthampton.
22. A. M., Grace church, Amherst; Evening, St. John's church, Northampton.
26. P. M., Emmanuel mission, Winchendon. Evening, St. Paul's church, Gardner.
29. A. M., Christ church, Waltham; evening, All Saints' church, Belmont.

JUNE

1. Evening, St. Philip's church, Cambridge.
5. A. M., Ordination of priests and deacons, Boston; Evening, Emmanuel church, Somerville.
15. A. M., Cambridge, Episcopal Theological School commencement.
16. A. M., 150th Anniversary, Trinity church, Bridgewater.
19. P. M., church of the Ascension, Ipswich.
21. Evening, St. Paul's church, Nantucket.
22. A. M., Grace Church, Vineyard Haven; P. M., St. Andrew's-by-the-sea-mission, Edgartown.

At a meeting of the Standing Committee, held this day, approval was given to the application of the church of the Holy Spirit, Mattapan, for admission

into union with the convention of the diocese. The canonical testimonials were signed recommending the Rev. James Clement Sharp, deacon, to the Bishop for ordination to the priesthood; Mr. Henry Montequieu Green, for ordination to the diaconate; and Mr. Clifford Fyffe Gregg, as a candidate for Holy Orders. Applications were received, and laid over under the rule, from Mr. Albion Herbert Ross, late a Congregationalist minister, and from Messrs. Ernest Nelson Bullock, Thatcher Raymond Kimball, Edward Kennard Rand, Willard Holt Roots, George Herbert Thoms, Holmes Whitmore, Henry Russell Talbot, Samuel Tyler, and George Stanley Fiske, all postulants, to be recommended to the Bishop for ordination to the diaconate. Application was also received from Mr. William Inglis Morse, to be recommended to the Bishop as a candidate for orders, and the same was laid over, under the rule.

The next regular meeting of the Committee will be held May 10th.

EDWARD ABBOTT.

Boston, Mass., April 5th, 1898.

BOSTON.—St. Andrew's mission is accomplishing a good work among the deaf-mutes. Services are held regularly every Sunday at St. Andrew's Hall, at 10:30 A. M., by the missionary, the Rev. S. S. Searing. Last year over \$1,000 were raised for this cause, but more money is sorely needed to meet its requirements. Calls are obliged to be made upon this afflicted class in all the large cities of this State, and while the missionary gives his services, and is unceasing in his ministrations, his labors should be more liberally supported, so that he could meet all the demands made upon him.

The Rev. Dr. Donald is sensitive of the needs of the younger portion of his congregation, and the way he has interested them in the Church and Prayer Book at the Thursday afternoon services during Lent, unmistakably shows what may be accomplished in this direction.

No work deserves more praise than the quiet but helpful ministrations of the Rev. S. S. Searing, the chaplain of the House of Correction. Over 700 prisoners come under his care, and he is indefatigable in adopting means for their betterment. He personally visits every prisoner, and has frequent celebrations of the sacraments. At the last visitation of the Bishop, one was confirmed, and Bishop Lawrence expressed himself as highly pleased with the noble but arduous work of this clergyman.

Good Friday services were well attended in Boston. The Rev. Dr. Donald preached on "Reconciliation and salvation." The Rev. Dr. Parks said in his sermon: "Are we not in danger of making redemption too easy, and teaching children too little of the consequences of sinfulness? The whole religious history of New England teaches us that this danger is what leads to agnosticism." The Rev. Dr. Lindsay preached from the text, "It behooved Christ to suffer." The offertory anthem here was particularly fine, "There is a green hill far away," and was sung by Master Henry Donlan.

At St. Ann's church, Dorchester, the Three Hours' Service was conducted by the Rev. F. F. H. J. Masse.

WORCESTER.—Lately there has been introduced into All Saints', decorations for the altar, and among them are two large candlesticks.

NEW BEDFORD.—A font, in memory of Bishop Brooks, will soon be placed in Grace church, and a window in memory of Dr. Abbe.

The Bishop recently confirmed 10 boys in St. Mark's school, Southborough; 37 persons in St. Matthew's, South Boston; 30 in the church of the Advent, Boston; 13 in the church of the Holy Trinity, Marlborough; 45 at Trinity church, Boston, and 40 at St. Peter's, Cambridge.

HUDSON.—A memorial to the Rev. F. E. Bush who held the first Church service in this town, is under consideration, and funds are now being raised for that purpose.

MIDDLEBORO.—The new edifice was thrown open on Palm Sunday. At 9 A. M., the congregation proceeded from the old chapel to the new church, preceded by the rector, the Rev. Dr. Hale, with the wardens bearing the sacred vessels and books. The style of the building is 15th century Gothic, with a large nave and two

transepts, and a massive tower and chapel. The ground plan is in the form of a cross. The exterior is built of Quincy granite with trimmings of Nova Scotia stone, and a slated roof. The building is 135 ft. long and 65 ft. wide. The tower is 30 ft. square at the base, with a height of 60 ft. Oak rafters support the ceilings of wood, with walls of light tint, and the floors are of hard pine. The church will seat about 500. The Bishop's chair came from Aberystwith, in Wales, and is quaintly carved. At the right of the chancel stands the organ. This parish was organized in 1889, with eight communicants, and was started by the Rev. J. J. Cressey, of Bridgewater. It has now over 150 communicants.

Ohio

Wm. Andrew Leonard, D.D., Bishop

The spring quarterly meeting of the auxiliary mission societies of the Toledo parish was held April 6th, in St. Paul's church, East Side, the Rev. W. C. Hopkins, rector, presiding. The parochial reports showed that over \$200 had been raised during the year by the branch of Trinity church, while that of St. John's had raised more than \$10 during the last quarter. An interesting paper was read by Miss Waldron, on "Missions in Gambier, Ohio." Articles from *The Spirit of Missions* were read by Mrs. Becker, Mrs. Hoyt, and Miss Rowley. Mrs. Titus and Mrs. Hubbell explained the working plans of the auxiliary. A collection was taken up, as is usual at the quarterly meeting, for the Bishop Bedell memorial chapel in Gambier. Hearty hymns and fervent prayers for missions opened and closed the meeting. The next is to be in Trinity church, July 6th.

TOLLEDO.—The churches of this city have just been greatly refreshed by the Bishop's spring visitation. The Confirmations were, for Trinity, the Rev. Dr. G. T. Dowling, rector, and the Rev. E. S. Barkdull, assistant, 46; St. Mark's, the Rev. R. O. Cooper, rector, 31; Grace church, the Rev. R. Heber Hoskins, rector, 9; Calvary church, the Rev. T. N. Barkdull, rector, 6; St. Paul's, East Side, the Rev. W. C. Hopkins, D.D., rector, 63. In the last class 33 persons were from outside the Church, and of these eight were from Rome. Bishop Leonard has confirmed over 400 Romanists in Ohio, and only one Churchman of the diocese since he became Bishop has joined the Roman Church.

Trinity church during Lent has been improved by receiving a new sounding board from Col. Sheldon H. Reynolds; a chancel carpet from Mrs. L. C. Colburn; an enlarged platform for the font, and the suspension over the font of the beautiful brass lamp that once hung over the pulpit. The three electric lights now over the sounding board render the former lamp unnecessary there. These gifts were the more acceptable as they were made without solicitation.

Connecticut

John Williams, D.D., LL.D., Bishop

Chauncey B. Brewster, D.D., Bishop Coadjutor

NEW HAVEN.—Prof. Luther, of Trinity College, gave the last of the course of Lenten lectures which he has been delivering at Trinity church, on April 1st. His subject was "The Atonement." During Wednesday, Holy Thursday, and Good Friday, the Rev. Fr. Huntington made addresses at the afternoon services, and on the latter day he conducted the Three Hours' service. The Rev. Dr. Douglas, the rector, delivered the last in the course of sermons before the Berkeley association, on Palm Sunday evening. His subject was "Fellowship." The *Yale News*, speaking of Dr. Douglas' interest in Yale matters, says: "The Berkeley association feels that it is expressing the truth exactly when it says there are but few men not graduates of the University who have so deeply at heart as Dr. Douglas, the interests of Yale, and of all Yale men."

Bishop Brewster visited several of the parishes in New Haven on Palm Sunday. He confirmed 37 in St. Paul's, 18 in the church of the Ascension, and seven in St. John's.

The fourth and last of the Lenten missionary

meetings was held in Trinity parish house on March 30th. The meeting was largely attended. The Rev. Herman L. Duhring, city missionary in Philadelphia, gave an interesting talk on "Personal consecration in its relation to the support and spread of the Gospel," and Miss Sanford, house mother of the deaconess school in Philadelphia, spoke on "Life work in the service of Christ."

Last fall, while the Rev. F. W. Wey, of North Carolina, was in this State collecting money for missions in the diocese of Asheville, a purse containing all his funds, amounting to \$1,120, was taken from his pocket as he was boarding the train for home. Some time ago the wallet was found in a field where garbage from the sewer catches is dumped. The finder brought the purse to the *Register* office, which speedily discovered the owner, inasmuch as all the checks were drawn to the order of "Rev." or Frederick W. Wey. They were all in fairly good condition, and Mr. Wey has been informed of their recovery. It is thought that the thief, finding that an attempt to cash the checks would incriminate him, threw the pocket book into a sewer trap, whence in the course of a few months it found its way from the catch to the field where it was discovered.

Nebraska

Geo. Worthington, S.T.D., LL.D., Bishop

YORK.—The Bishop of the Platte, on March 18th, acting for the Bishop of the diocese, who was detained by illness, administered the rite of Confirmation to a class of 10 persons, presented by the rector, the Rev. W. P. N. J. Wharton, A. M., and composed of three males and seven females. The beautiful church, which is absolutely clear of debt, was well filled, and the Bishop preached an excellent sermon. There has not been a Confirmation here for some time. Mr. Wharton has been in charge of the work here since October, 1896, but did not come into residence until September of last year.

Southern Florida

Wm. Crane Gray, D.D., Bishop

The Woman's Auxiliary of this jurisdiction held a meeting in St. Luke's church, Orlando, the Rev. J. J. Andrew, rector, March 30th and 31st; 11 branches were represented. On March 30th, a Quiet Day was conducted by Bishop Gray. The subject of his first address was, "Union with God;" 2, "Result of union with God—likeness to Him"; 3, "The Christ life a manifold one"; 4, "*Carpe diem*"; 5, "The goal and reward." These services were well attended, and all were profoundly impressed. This was the first Quiet Day ever held in Southern Florida. At 7:30 p. m., there was a missionary meeting, when addresses were made by the Rev. Mr. Little, of De Land, and the Rev. Mr. and Mrs. Thompson, missionaries from China. March 31st, after a business meeting of the Woman's Auxiliary, a stirring address was made by Bishop Whipple.

On Sunday, March 27th, the Bishop consecrated the church at Avon Park. For some time the Rev. Mr. Porter has been exerting all his energies to get this church finished and paid for, and at last his efforts have been crowned with success. The interior is beautifully finished. The seats are of solid oak.

Michigan

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

A Quiet Day was conducted in St. John's church, Saginaw, on Thursday in Passion Week, by the Rev. Dr. Cornelius B. Smith, rector emeritus of St. James' church, New York. An invitation by the rector, the Rev. Ralph H. Baldwin, was extended to all the clergy included in the Saginaw Valley Convocation, but on account of duties in their own parishes so late in the season of Lent, but few could avail themselves of the privilege. On this account it was deemed best to make the invitation more general, and include such of the laymen and women of the various city parishes as could make it convenient to attend. A goodly number

were present at the celebration of the Holy Communion, and remained through the day. Several ministers of the denominations also attended. All expressed themselves as very much helped by the devotional exercises, and the deeply spiritual counsels of the leader. The general subject was the kingly, the priestly, and the prophetic life, and the spiritual application to both clergy and laity was wonderfully vivid and far-reaching.

YPSILANTI.—Bishop Davies visited St. Luke's, the Rev. Wm. Gardam, rector, on Passion Sunday, and confirmed a class of 25, presented by the rector. The Bishop's sermon was scholarly and helpful, and his address to the candidates one not soon to be forgotten.

Easton

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

SNOW HILL.—The Bishop made his annual visitation to All Hallows' parish on the fifth Sunday in Lent, and confirmed a class of six, presented by the rector, the Rev. S. J. Morgan, making a total of 34 Confirmations within two years. Mr. Morgan has resigned, and will, at the Bishop's request, assume charge of the new parish of Crisfield, to be organized by him on May 1st. He was recently appointed chaplain to the Bishop.

BERLIN.—The Bishop confirmed a class of nine persons, presented on the Feast of the Annunciation by the rector, the Rev. David Howard who has met with gratifying success in this parish, infusing new life and vigor where for years great apathy and discouragement had prevailed.

Quincy

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

On Palm Sunday, the Rt. Rev. Alexander Burgess, S. T. D., visited the see city, and officiated in the services at the cathedral of St. John. He preached in the morning, and was greeted by a large congregation. At night he confirmed a class of 32 persons, mostly adults, and delivered an impressive discourse. On Monday morning he assisted Dean Moore in the usual Lenten services in the chapel of the cathedral, and confirmed three more persons who could not attend Sunday evening. This makes a good showing for the fruits of Dean Moore's earnest and efficient labors. Under the wise guidance of its rector, the cathedral continues in a prosperous condition.

Oregon

Benj. Wistar Morris, D.D., Bishop.

PORTLAND.—On the afternoon of Palm Sunday, a very impressive Confirmation service was held in Trinity church, the Rev. D. C. Garrett, rector, when classes were presented by the rectors of four of the city parishes. Bishop Morris, who has quite recovered his health, delivered a sermon that had a marked effect upon the large congregation. Not only was every seat occupied, including the gallery, but many were turned away for want of standing room. From the church of the Good Shepherd, the rector, the Rev. Mr. Barbour, presented a class of 10; the Rev. Mr. Weatherdon presented 12 from St. Stephen's; the Rev. J. E. Simpson, 16 from St. Mark's parish, and the Rev. D. C. Garrett, 54 from Trinity, making a total of 92 confirmed at this one service. Each candidate made an offering for diocesan missions, in a special envelope provided for that purpose.

Vermont

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

The Rev. W. A. B. Flanders, D.D., rector of St. Luke's church, St. Albans, passed away on Tuesday of Holy Week, at 11 a. m. Dr. Flanders was one of the oldest and best-known priests in the diocese. His illness was brief, beginning with a sudden cold, and it was not until the night before his departure that a fatal termination was anticipated. He had been seven years at St. Albans, and his only other charges were at Chester and White River Junction, respectively. A wife and six children—three sons and three daughters—survive him, and only one of the children was present at his death. He was 74 years of age.

The Living Church

Chicago

Rev. C. W. Lettingwell, Editor and Proprietor

Easter Flowers

EASTER flowers do not fade in a day. For forty days the Church bids us linger in devout contemplation of the miracle of miracles—the foundation fact of our religion. Looking back on the festivities of this year of grace, we plainly discover certain aspects which minister great encouragement to the Churchman's heart.

The recognition of the festival by religionists who have heretofore rejected it, increases year by year. The motive may in some cases be of doubtful character. An Easter sermon and some Easter music, with flowers on the pulpit, may serve to hinder the young people from flocking to our churches, and so may shield them from the fascinating ritual of the Prayer Book. Doubtless the so-called "liberal" speakers may diminish the depletion of pews by garnishing their sweet denials of the supernatural with a few bouquets. But we have reason to suggest the operation of higher motives than these; the marvelous power and reasonableness of the Church idea of following our Lord in His blessed steps from Bethlehem around to Bethlehem again, are dispersing the mists of prejudice; and the sons of those who stigmatized the celebration of the feasts and fasts of the Church year as "popish," are proving themselves to be a generation wiser and more capable of discrimination than their fathers. They begin to see the truth of George Herbert's words:

"Who goeth in the way that Christ hath gone,
Is much more sure to meet with Him than one
That travelleth by-ways."

All over the land, Christians of every name signalize the great event of the unbarred sepulchre with earnest devotion and songs of praise, to an extent exceeding that of any previous year. It is to be noted that even the exceptions, in the way of protest, are manifestly the prelude to surrender. The preacher who chooses to take the Incarnation for his theme on Easter Sunday, is quite likely to mend his chronology next year.

It is with intense feeling that we recognize this increasing devotion to the Christian festivals as bearing witness to a deeper faith in the supernatural facts of our religion. The rationalistic spirit cannot get undisputed possession of modern thought. Its extravagances have originated a reaction. The pietism that was sneered out of existence begins to worship and pray again in the German universities. Boston is no longer moored to the transcendental iceberg. Perhaps the reason worshipers are beginning to discover that reason is true to itself only when it leads up to the mysterious and incomprehensible, and there becomes transformed into faith and adoration. Perhaps gray heads, that when young used to wag at the Crucified, have learned in the light of history that there is after all no better way than the way of the Cross. Perhaps the sons of the Puritan who dismissed Christianity half sneering, half sighing, have found that in rejecting the old and hard doctrines, they were not rejecting Christianity, but a corruption of it. At any rate, the phenomenon of renewed faith in the supernatural and miraculous element of Christianity is apparent. An Easter half

kept is a half surrender to the miracle it celebrates.

The mind which longs for Christian union will see cause for rejoicing in the increasing devotion to the Christian festivals. If after all the cries of "popery" and what not, the different bodies of Christian people can safely come to our ground on this subject, why may they not exemplify unity in other particulars? If we can all harmonize around the flowers of Easter, why not around the altar that they are designed to decorate?

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The Case of Dr. Briggs

IT is announced that the Rev. Charles A. Briggs, D. D., whose case has excited so much dissension in the Presbyterian Church during the last few years, was recently confirmed by Bishop Potter, of New York, and has applied to become a candidate for Holy Orders. Dr. Briggs was tried in 1892 before the Presbytery of New York for erroneous teaching on the subject of authority in religious belief, and with regard to the truth and inspiration of the Old Testament. On this occasion Dr. Briggs was acquitted, but the case being appealed to the General Assembly, the decision of the Presbytery was reversed, and being found guilty of the charges made and of violation of his ordination vows, he was suspended from the office of minister. He continued, however, to occupy the chair of Biblical Theology in the Union Theological Seminary, which, though Presbyterian, is not under the control of the General Assembly. A question for the seminary is raised by this new departure of Dr. Briggs. It appears that the charter requires that members of the faculty shall be members of the Presbyterian Church. It is doubtful, therefore, whether Dr. Briggs can remain in his present position. Even if he could legally do so, it would be an extraordinary anomaly for a Churchman to be engaged in the work of training young men for the Presbyterian ministry, and this becomes still more extraordinary if he should be admitted to Holy Orders under a vow to "drive away all erroneous and strange doctrines." It is impossible that any such state of things should be contemplated, or that any bishop would ordain a man to the priesthood under such circumstances. No doubt the question will soon be solved by the voluntary resignation of Dr. Briggs of his position in a Presbyterian seminary.

We cannot, in any case, pretend to feel any particular gratification over the accession of Dr. Briggs to the Church's fold, unless it has been attended with concessions on his part of which there has been no indication. Formerly when Presbyterian ministers of eminence came to the Episcopal Church, it was because the doctrine and polity of the Church had won their allegiance. It was a matter of profound consideration and anxious thought. Such men acted under a deep sense of responsibility, and their conversion meant the rooting out of old convictions and the substitution of new ones of a strong and positive character. Such accessions were of unquestionable value to the Church and to the cause of supernatural religion. But of late years it is to be feared that there is a tendency to seek orders in the Church on very different grounds. It has been recommended as the "roomiest Church in Christendom," and it has been assumed that it is a proper refuge for men who wish to be untrammelled by any defi-

nite Faith. This class of men are generally in rebellion against the most orthodox and conservative tenets of the denomination with which they have hitherto been connected. They seek the Church, not on conviction, but for lack of conviction.

It is very true that many of the Protestants have, in their confessions, elevated into matters of faith, dogmas which have never been so held in the Catholic Church. Some of these may be held as matters of opinion among us, but they cannot be bound upon the conscience. In this way the Church possesses a liberty which such denominations do not enjoy, and to that extent we are less trammelled than they. But no one can examine the Prayer Book and its teachings, the Creeds and Articles, the Catechism and the Sacramental offices, together with the Ordinal, without discovering that there is a large body of positive teaching which is binding upon Churchmen. Formerly this was well understood, and conscientious men felt, that in connecting themselves with us, they were committing themselves to this teaching. It was hardly needful to provide safeguards to meet the case of men who undertook to exercise the work of the sacred ministry while they played fast and loose with the doctrine they were appointed to teach. If men did not believe the teachings of the Church, they did not seek her ministry merely to escape from the trammels of their own denominations; if, being already in the ministry, they ceased to have faith in the Church, they usually had the grace to retire of their own accord. The necessity of trials on the ground of doctrine was hardly felt, and the machinery of ecclesiastical courts was never properly perfected. But with the new and lax theories about subscription, it has resulted that men may sign or pledge themselves to any formula of belief, however positive and exact, with some utterly novel interpretation of their own, denuding it of all meaning, or else with the idea that such pledges are mere forms and have no binding obligation. It is doubtless under the influence of such ideas, with the added knowledge that we have no really adequate means of bringing discipline to bear upon erratic and faithless teachers that the Episcopal Church is so often alluded to as the "roomiest Church."

The Confirmation of Dr. Briggs has been the occasion of these remarks, though they may not necessarily apply to him in detail. We are too ignorant of the circumstances of his conversion to be justified in classing him with such persons as we have just described. It is true that his views of Holy Scripture, as indicated in various publications, have been such as to cause much anxiety to believers in revealed religion. At the same time, he is not by any means a clear writer, and may have laid himself open to misconception. He appears to have energetically repudiated some of the charges on which he was tried. We shall endeavor to hope for the best, especially since we recall the fact that he cannot be admitted even to the diaconate without signing the following very explicit statement:

"I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States."

WE have expressed ourselves more than once on the attitude of the Church in regard to the subject of marriage and divorce. It has been made abundantly clear by abler pens than ours, that in the uncertain and varying results of the most careful study of the two passages in St. Matthew's Gospel, where this subject occurs, it is unsafe to contend that an exception to the binding character of the marriage tie, such as to warrant a new marriage in the case of divorce, was meant by our Lord to be allowed in His Church. In other words, it is unsafe to rest the case for laxity on an exegesis about which there has been question from time immemorial. On the other side, we have every other passage in the New Testament. In particular, we have the Marriage Service of the Church, in which the indissoluble character of the marriage bond is asserted as emphatically as it can be expressed in words. Last of all, we have the alarming moral conditions, which in our own time and country are breaking down with increasing rapidity all the old safeguards of the married state. It is a bad time for the Church to give way to any compromise. If she is to be a strong and wholesome moral force in the community, if she is to give any efficient aid towards reforming the lax ideas which have become so prevalent, even among those who profess and call themselves Christians, we firmly believe it can only be done by bringing our fixed practice into exact conformity with the Marriage Service. The Church papers are taking up the discussion, and while they are not as unanimous as we should wish, we are confident that the thorough ventilation of the subject must issue in good results. Last of all, to reinforce the strongest position the Church can take on this crucial subject, we have the proposed Canon on Marriage and Divorce in the Report of the Joint Commission, just now published.



Five-Minute Talks

BY CLINTON LOCKE
CL.

AMONG the unfinished and discarded poems which were found with Lord Tennyson's papers after his death, was one that commenced thus:

"Not to Silence would I build
A temple in her naked field,
Not to her would raise a shrine,
She no goddess is of mine;
But to one of finer sense,
Her half-sister, Reticence."

That is the text of this "Talk"—Reticence. The poet is right. Reticence is far worthier of notice than silence, for that may be founded on churlishness, or ignorance, or fear, while reticence is a cultivated virtue, founded on self-restraint, inspired by consideration for others, based on forethought and an appreciation of consequences. I do not mean the sort of reticence which is a figure of rhetoric, and which may be thus exemplified: The speaker says: "I might tell of the exceeding foolishness of Jones—but, no, I will refrain entirely from that subject." This is, of course, only a clever way of saying that Jones is a fool. I mean by reticence, simply not telling all you know, for various reasons. It has been well exemplified lately in the conduct of the President of the United States who, though undoubtedly in possession of much information very damaging to the Spanish government, saw fit not to tell it. His mo-

tive, doubtless, was the avoidance of angry and unwise discussion.

Now, of course, one motive for reticence is that if in a particular matter you do tell all you know, you will be likely to find yourself in a bath of the very hottest water you ever felt, and so you keep still. Now, this is not a selfish motive, or a low motive. It is every man's duty to keep himself in a calm and peaceful frame of mind and on good terms with his neighbors, and if he can do that without any real sacrifice of honor or the good of others, it is his Christian duty to do so. What he knows may be true, it may be important, but if the keeping it back saves trouble and strife and bitterness, and the telling of it is really not necessary, for things will go on very well without it, and the cause of truth not suffer any material damage, why should he tell it? Why not practice the virtue of reticence? People may be sure that he knows something that others do not know. They may burn with curiosity to find it out, but how greatly will they respect one who it is evident thinks the reasons for reticence much superior to those for speech. Do not confound this with silence founded on a base fear of some trouble to yourself arising from telling something you know which ought to be told. Many a man has suffered from a misunderstanding which could have been easily cleared up if some one who knew had opened the mouth which he kept shut because he was afraid of some damage to his tranquility. I have a perfect contempt for such cowards. If by telling something you know an innocent man can be freed from suspicion, throw reticence to the winds, and take your place by his side.

There is no class of men who ought to practice reticence more than preachers and public chers. I might from my studies become convinced that certain views of authorship or of exegesis in regard to some portions of the Bible were true, and they might be very different from the views generally held. Now, if these views affect matters of primary importance and touch vital portions of the Catholic Faith, I do not see how a conscientious man can avoid speaking of them, but if they are of secondary importance, and the holding or not holding them is simply a matter of literary or scientific interest, I think a preacher not only wanting in common-sense, but in ordinary Christian self-restraint, if he mentions them. He must know that his doing so will unsettle and disturb the faith of a number of people who are not scholars. For example, I feel certain there were two Isaiahs, but I never alluded to that in the pulpit, for it does not touch in the slightest particular the importance of the contents of the book of Isaiah. It is a literary matter not affecting the credibility of the Bible. If I had dilated on the two Isaiahs, the people in the pews would have said: "Oh, perhaps there are two Marks and four Pauls, and perhaps two Christs," and they would have been harmed a great deal more than they would have been helped. I am very much astonished at the want of reticence in preachers. They want to show their reading, that they are up to date, that they are not wheeling in a rut, and so they give forth all manner of unimportant information, so far as pastoral preaching is concerned, though very true and in many ways important.

There is no necessity for being dull because you are reticent. The two things do not

belong together, though often forced together. Not only preachers, but laymen, should build a temple to reticence. Paste up these words where you will see them every day: "Do not tell all you know." You do not hesitate to put it in practice in regard to children; now practice it with other people, and you will find that your life and their life will be more peaceful, the great cause of brotherhood will be advanced, and God will be glorified.



The Spiritual Life of the Priest

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

IX.

AS has now been seen, the means thus divinely provided for the maintenance and promotion of the spiritual life, lie like the city in Ezekiel's vision, foursquare, constituting, as it were, the very fortress of the Christian soul, barring out, and eventually beating back, its spiritual foes, and, within, uniting it in garrisoned security with the allied might of the Holy Spirit. While, then, the effort to realize in one's self the spiritual life, plainly involves earnest struggle and continued conflict, it would seem that there is that about its aims, its weapons, and its allied forces, which, aside from the question of his priestly obligation, ought to appeal with prevailing power to his spiritual manhood. But if these considerations do not, like the trumpet of God sounding to the onset, rouse and inspire him to action, let him note the fact, that to strive after and attain some fair measure of the spiritual life is to him of a fourfold importance—an importance personal, priestly, parochial, and general.

As personal, let him consider how directly the spiritual life, in its devout hold upon "the Lord, and Giver of life," must operate to purify and invigorate even the bodily powers, by delivering them from subjection to appetite, and by infusing into them a new and nobler energy, begotten of their union with the divine will. How vital also its influence on the reason, as enthroning it once more above the sense, by clarifying its insight, and by sweeping away from around it the obscuring clouds of self and sin! How divine its influence on the conscience, in restoring its moral tone and vigor, so that it again answers as readily to the touch of the sanctified reason as does the finely strung chord to the stroke of the smitten key! How, too, it may infuse into the will, warped and weakened by too much bending at the beck of the natural desires, an almost divine vigor and persistence, making it a fit executive for the regenerate spirit. And finally, consider the power of this presence and rule of the Spirit to deliver one from the slavish dependence of the multitude on worldly pleasures and amusements for happiness, and to introduce him to the only true happiness, "peace and joy in the Holy Ghost"; a happiness which, if we are to give the slightest credence to the holy Scriptures—is to the delights of the worldly as the golden fruit of the tree of life (Rev. xxii: 2) is to the falsely fair but foully bitter apples of Sodom.

Again, it is well to consider its value to the priestly office. Certainly, only as the priest is striving after the spiritual life, can he fitly approach the altar and offer the Holy Sacrifice. It is the struggle after purity in the spiritual life which helps the priest realize the purity of Him who was "the

Lamb without spot or blemish." It is the conflict with self and sin, as carried on in that life, that is needed to impress him with the worth of the crucified Saviour. It is its insight into the mystery of saving grace and the atoning sacrifice, that helos fill his soul with reverence and holy awe as he approaches the Sacred Presence and offers and pleads its solemn type. It is only through the power of the spiritual life within him that he is able to partake most fully of the riches of the heavenly feast spread before him on the table of his divine Lord. Surely, every priest will realize the importance of all this. One might almost ask, how dare he approach the holy altar without it; how dare he without it even be a priest at all?

In its parochial value, the spiritual life concerns the priest both as preacher and pastor. The prayer of the Church in the Prayer Book, for bishops and other ministers, is, "That they may, both by their life and doctrine"—that is, by both teaching and example—"set forth Thy true and lively Word" (P.B. 229). Now it cannot be doubted that the object sought in this prayer is the winning of souls to Christ, bringing them into the communion of the faithful, establishing them in the Faith, and assisting them to live the life of which St Paul speaks, when he says: "The life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me" (Gal. ii: 20);—that is to say, to live the spiritual rather than the carnal life. But unless the priest has some true, personal knowledge and experience of that life in its purity and power, how can he so instruct his people or so walk before them as to draw them toward it, or even awaken in them any sincere longing after it? "Can the blind lead the blind?" Can he who has not the light of the spiritual life within his own soul, illuminate the souls of others? Can he who has not its divine fire glowing on the altar of his own heart, kindle its flame in the hearts of others? These may, like the words of our Lord to his unbelieving followers (St. John, vi: 60), seem hard sayings. But are they not in full accordance with both the spirit and the letter of the Gospel?

Of a more general character is the value of the spiritual life as affording living evidence of the divine truth of the Gospel. This is Christian evidence. It is the only conclusive evidence. "The tree is known by his fruit" (St. Matt. xii: 33). But the fruits of the Spirit, by which the divine truth and the transforming power of the religion of Jesus are made manifest, have their root, branch, and bloom in the inner, or spiritual life. Still further, only by the clear presence and prevalence of this spiritual life in priest and people, can the Church, as the visible body of Christ, compel the assent of the outside world to her claims as of primitive, divine origin and authority. Her historic verity as such may be past impugment; but it is only the light which streams from the seven-branched candlestick of her spiritual life which will light up the conviction in the minds of men that God is indeed within her. And finally, only as this spiritual life shall evince its presence, purity, and power, as is nowhere else to be seen in the Christian world, is there any hope for Church unity. Only as the Holy Spirit, ruling in and over the minds and hearts of her members, brings "every thought into captivity to the obedience of Christ" (2 Cor. x: 5), will Christians of other names be led to abandon their di-

visions, and consent to become one in the visible, organic body of Christ. The one grand Catholic Church of the future will be the one most Christ-like in all its inward spirit and outward life, and he who works most for the promotion of that spirit and life in and around himself, works best for the restored unity of the broken body of Christ.

It is difficult to close this discussion without feeling how far short of the importance of the theme it falls; how inadequate it is to the needs of the Church; how almost hopeless a fragment it is, as cast upon the huge swirl of the worldliness of the age. That modern Christianity is being caught in that swirl, and swept into a corresponding concern for its material things, and dependence on worldly means and methods for its support and advancement, is all too evident. Deplorable as this may be, and debasing as it is in some of its results—hastening, perhaps, the development of the anti-Christ of general disbelief—it is still, in a measure, inevitable. The drift of humanity, as resulting from the underlying forces of life, is too indefinable and vast to be either understood or controlled. And whether it moves in some dark, slow, and hardly perceived current, or swings around without seeming progress in some perplexing whirl, or breaks in with the mad sweep of some tidal wave, its rule is much the same. Against this drift, however dangerous it may be, that religion is powerless to contend which strikes hands with the world, and holds to the supreme importance of "keeping abreast of the times." Against it, even Christianity will hold its own only as it clings to its anchorage in the everlasting verities of "The Faith once delivered to the saints" (St. Jude. 3).

Hence, and in spite of all this, it behooves every priest of the Church, even though he may oftentimes be ready to exclaim, like the prophet: "Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?" (Isa. liii: 1) to remember that the hope of the Church and her holy religion rests only on the fact that although in fulfillment of the divine promise the Holy Spirit may reside in her and her councils, the real life and power of that indwelling depend largely on the life and power of His presence in the minds and hearts of her individual members; and that, hence, no duty can stand before that of cultivating in himself and others that spiritual life which is itself the life of God in the soul.

—x—

Letters to the Editor

A GREAT NEED

To the Editor of *The Living Church*:

Permit me to ask for a little space in the fruitful soil you provide for the growth of ideas able to verify their claims to an element of righteousness. Among the causes, clubs, guilds, leagues, orders, brotherhoods, etc., jostling each other in the Church and in the world, there is not, so far as we can discover, one devoted distinctly to the interests of capable, active, Christian gentlewomen—those so stranded that they can no longer maintain for themselves and their families a decent independence.

With old charities and corporations barely holding their own, war in the air, and millions of treasure demanded for the probable killing of peoples ostensibly Christian, it may seem a strange time to suggest new departures in benevolence. Still, since there are actual living miseries besides those of unhappy Cuba that

need not, and should not, go on forever, it may not seem absurd to beg for those most unheeded a just and merciful consideration.

The consideration believed to be most reasonable and earnestly craved by self-respecting gentlewomen truly in great need of it, is something like this: A fund, so organized that a woman of fair repute might, without humiliation and without heavy interest, draw from it aid to bridge over a crisis in her affairs, serious perhaps, but not hopeless, provided she can secure timely aid.

To avoid abuse of privilege and the cramping effects of debt, the recipient of such aid should be required to pledge for its return to the fund a sufficiency of her possessions held at the time of taking the loan, or of what may be hers to bequeath. A fund securing to the worthy, rescue from insolvency, uselessness, and destitution, should, and would command the honor and the gratitude of every lady. Still, for her independence's sake alone, she would prefer to give the guarantee of good faith.

In feudal days, it seems that no dame or damsel of honorable record was allowed to suffer degrading destitution so long as a convent stood for her refuge, and a kinsman or a knightly sword for her defense. It must be owned that in these times of Christian culture and dreadful smartness, a gentlewoman, wrecked in purse by fraud or by reverse of fortune, should dare to expect little, either from business circles, from the church, or from society, beyond increased legal exactions, advice more or less impracticable, and conventional barriers to her success.

After wrestling long and vainly with unhelpfulness, at first surprising to her in its thousand phases of massive hopelessness, so far as her especial needs are concerned, what wonder that the baffled victim turns in on her own crippled resources and proud endurance, until the highways, even to the common joys of life, become to her and hers choked and impassible.

Admitting that much of the distress suffered by those reduced from affluence is the result of their own poor management, is it not still true that, until strained beyond human endurance, a woman of loyal Christian heart and average common-sense, does carry herself nobly through sloughs of discouragement and over bowlders of disaster, where men of her grade, as unaided as she, rarely fail to sink into abject, irretrievable misery.

Counting only the economic value to the Church of any woman at all intelligent, and good, and capable, why in heaven's dear name should one such be abandoned to brood in despair over her own wasting powers, while she is forced to witness the degeneracy of her children, exposed to the deadly miasma engendered in an atmosphere of hopeless penury? Be it understood that it is not for the ignobly resigned, the dead weight, more happy in receiving than in giving, that we would plead. Our gentlewoman, still straining, saving, giving, accepts no charity. Rather will she wrestle to the death against the cruel currents that have driven crowds of hapless ones upon the rocks, where, to the acting, living world, they are already dead.

She studies with increasing dread the splendid piles erected by philanthropy—homes merciful and needful, but sheltering antagonistic sufferers, chronic grumblers, saintly ladies, unlovely, forlorn ones, venerable grandmothers, and worn out aunts, alas, needed no longer by their own; and, with all these, the eager, capable woman, wounded, or perhaps among thieves, or fallen on some rocky road but little explored as yet by samaritan, or other foot.

Almost impelled to cry aloud for ways and means to help instead of encumbering these overcrowded refuges of the homeless, she, our subject, keeping if she can her soul from bitterness, and her battered armor from rust, hopes on, and hoping, she thinks and prays for a gracious power to inspire all Christian men to provide for their practically helpless peers, at least as fairly as did our semi-barbarous ancestors for theirs. Thus pondering, praying, waiting, she would fain evoke for the execution of her heart's desire, new forms of far-reaching

beneficence, endowed perhaps by some divinely gifted "Elect Lady," on whom God has showered intellect and gold, and a heart on fire with loving pity for the sorrows of her kind.

J. R.

CLERGY RELIEF—ANOTHER VIEW

To the Editor of *The Living Church*:

After reading, in your issue of March 19th, the "Talk" by the Rev. Clinton Locke about the fund for the relief of widows and orphans of deceased clergymen, I fell to questioning with myself as to the reason of the lukewarmness complained of. Let it be confessed that it is not my own custom to cause an offering to be taken for this object, notwithstanding the many moving appeals received through the mail. This confession is made because, possibly, a justification of my own lack of interest may suggest the reason why the fund in question gains so little support from other quarters. Briefly, then, it seems to me, the Fund for the Relief of Widows and Orphans of Deceased Clergymen smacks of an idea of the relation between clergy and laity which every self-respecting man must wish to see abolished. It suggests clerical discounts and donation parties, and other charities which place the clergy on a mendicant footing which does not help to gain for them the respect of the community at large. An object of commiseration is not usually respected.

Looked at from one standpoint, and that a very practical one, a clergyman is a man working to support himself and family. He may see a difference between his sacred calling and a mere profession, but at any rate, he has to live on his salary the same as do other men. Whoever heard of donation parties for lawyers or doctors or bricklayers, or of the people they served being dunned for the relief of their widows and orphans? Of course clergymen are underpaid; that is, the great majority are—some are paid vastly beyond any apparent good society receives from their existence. But no man is obliged to enter the clerical profession, and no clergyman has a wife and family forced upon him. When a man enters the ministry, he does so in the understanding that he has to live on whatever salary he can command, just as he would have to do if he went to doctoring or car-driving. And however slight his income may be, he can always find those who have to live on less, and that with no discriminating discounts, and no prospect of relief for their widows and orphans save what they provide by their own insurance.

The fact of the matter is, in accordance with the proverbially unbusiness-like methods of the Church, congregations are encouraged to invert a well-known moral principle: they are urged to be generous before they are just; they are exhorted to contribute to general funds and to objects at the ends of the earth, while their own clergymen are scrimping on pittances which are often in arrears. This involves self-sacrifice which may, or may not, be admirable, but it certainly is not the common-sense of business.

If the people are to be urged to care for the widows and orphans of the deceased clergy, let them be taught to do it in the only decent and sensible way, that is by paying their living rectors such salaries that there will not be any need or occasion for supplementary alms. And if the clergy are to command the respect of men, they must set their faces against being supported by charity, and, insisting that the laborer is worthy of his hire whether it be as a clergyman or as a carpenter, provide for their families on what they earn, as do other men.

ALFRED BRITAIN.

St. Mark's Rectory, Newark, N. Y., March 21st.

Personal Mention

The Rev. Charles E. Buck has accepted a call to Rock River parish, Montgomery Co., Md.

The Rev. A. E. Evison, of North Dakota diocese, has been assigned work at Mantorville and Kasson, Minn.

The Rev. De Witt C. Loop, having concluded his

term of mission work on the St. John's River, Fla., desires his mail hereafter addressed to 1405 N. Mount st., Baltimore, Md.

The Rev. Thomas G. Losee has relinquished his relation to St. Michael's church, Brooklyn, New York city.

The Rev. R. L. McCready, rector of the church of the Ascension, Frankfort, Ky., sails for England April 16th, to be absent until August. His address will be, care American Express Company, 3 Waterloo Place, London.

The Rev. S. Stanley Seariog's address will be changed from 98 Pembroke st., Boston, to 38 Chambers st., Boston, Mass., after April 10th.

The Rev. John G. Sadtler, assistant rector of St. Peter's church, Baltimore, Md., has accepted a call to the rectorship of the church of Our Saviour, in the same city.

The Rev. Jas. D. Warren has accepted the rectorship of St. John's church, Lexington, Ky.

The Rev. Jas. A. Weston has accepted the rectorship of St. Paul's church, Wilkesboro, N. C.

To Correspondents

G. B. J.—(1) Canon Bright's "Early English Church History," one volume, is the best book on the subject. There are also three excellent little volumes by Bishop G. F. Browne, published by the S. P. C. K., entitled, "The Church in these Islands before Augustine," "Augustine and his Companions," and "The Conversion of the Heptarchy." (2). It is apparently an unnecessary interpretation of Dr. Hart to charge him with favoring Congregationalism. The best book on the subject is Gore's "The Church and the Ministry."

J. L. S.—Eggs are said to have been an adjunct of the Jewish Paschal Supper, and thus passed over to a place among the popular usages connected with Easter. They are regarded as symbols of the grave and resurrection. Egg rolling is (or was) practiced by bands of children in Washington City, who assemble for the purpose in the White House grounds on Easter Monday. We do not know that it is in use elsewhere, or that it has any special significance. Rabbits were associated with Easter through a German legend in which the colored eggs were alleged to be laid by them.

INFORMATION WANTED.—Will some one kindly tell me where I can procure a copy of Redhead's "The Divine Liturgy"? I have tried most of the music stores to no purpose.

CLERICUS.

Ordinations

In Trinity church, Buffalo, N. Y., on March 16th, the Rev. Cameron J. Davis, curate of the parish, was advanced to the priesthood by Bishop Walker. The sermon was preached by the Rev. Geo. B. Richards. The candidate was presented by the Rev. Dr. Lobdell. The other clergy assisting were the Rev. Messrs. North, L. H. D., Chas. H. Smith, D. D., N. W. Stanton, Thos. B. Berry, R. G. Osborn, J. M. Herendeen, and W. O. Jarvis, Jr. Mr. Davis will continue his work at Trinity church.

Obituary

THE REV. ANDREW OLIVER, D. D.

At a meeting of the board of trustees of The Protestant Episcopal Society for Promoting Religion and Learning in the State of New York, held at the Diocesan House, in the city of New York, on the 29th day of March, 1898, the following minute was presented to the society by a committee composed of Prof. Thomas Egleston, LL. D., and the secretary, the Rev. P. A. H. Brown, and was duly accepted by the society; and it was thereupon ordered, that it be recorded in full in the minute book, and that the secretary be requested to communicate it to the family of the late Dr. Oliver, and to cause it to be published in the Church papers:

The Rev. Andrew Oliver was elected trustee of the Society for Promoting Religion and Learning on Sept. 23rd, 1878, and was immediately made its superintendent, into which office, during all the years he held it, he threw the energy and interest which so characterized him.

Dr. Oliver was educated for the bar, but after six years' practice as a lawyer, he decided to enter the ministry, and on January 27th, 1854, was ordained deacon, and afterwards admitted to the priesthood. During twenty years he was a very successful rector, and during this time became so proficient in the Hebrew, Greek, and Syriac languages, and became so well known as a linguist, that he attracted the attention of Trinity and Hobart Colleges, and of the General Theological Seminary of New York, each of which conferred upon him literary honors. Hobart College gave him the degree of Doctor of Divinity in 1868, and the General Theological Seminary the same degree in 1885. In 1861 he published a translation of the Psalms from the Syriac. In 1864 he was elected to the professorship of Greek and Hebrew in St.

Stephen's College, and the reputation which he gained there, both as a scholar and a preacher, led to his transfer on June 26, 1873, to the General Theological Seminary in New York, where he was elected to the professorship of Biblical Learning, which he retained to the close of his life.

In 1878 he was elected to the Society for Promoting Religion and Learning, and made its superintendent. How well he filled that office the members of this Board can testify. There was never a question asked about the number of beneficiaries in any institution to which he was not able to reply, and no information about any individual that he was not able to give. While he guarded the interests of the society he was always ready to recommend young men when they were worthy, and he was also equally decided in his admonition when in his judgment any one of them did not come up to the standard of scholarship which he thought a beneficiary of the society should maintain. When there was any just reason why a student who failed to make his record good should receive a charitable judgment, he was ready to see and urge it upon the attention of the trustees, and he was equally decided in urging that those who did not show the proper interest and energy in their endeavors to get an education should be dropped. The educational committee knew how thoroughly they could rely upon his report, while the student was equally well assured that he would find in him support if he deserved it or censure if he merited it, for which cause he had great influence with them.

As a professor in the seminary, through which so large a part of our benefactions are made, he knew the character of the men who should be encouraged, and they never failed to secure from him the moral support which is of so much help to a young man than the pecuniary assistance which he receives.

We feel that the trustees have lost an efficient officer and the students a true and faithful friend, ever ready to guide them in their studies or give them advice to make their calling more effective.

He died on Oct. 17th, 1897, in the 73rd year of his age after serving this society within a few months of twenty years.

THOMAS EGLESTON.

P. A. H. BROWN

Died

BISHOP.—On Friday, April 1, 1898, at Lakewood, N. J., the Rev. Horace S. Bishop, D. D., rector-*emeritus* of Christ church, East Orange, N. J.

BONHAM.—Entered into the rest of Paradise, on Wednesday, April 6th, Annie Bernice Bonham, wife of the Rev. J. W. Bonham, M. D., of New York City, aged 73 years.

SHEPHERD.—At Santa Rosa, Cal., March 31, 1898, the Rev. J. Avery Shepherd, D. D., rector-*emeritus* of the church of the Incarnation, Santa Rosa, aged 82 years.

Appeals

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

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

Missions among the Colored People.

Missions among the Indians.

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

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

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

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

N. B.—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.

Church and Parish

WANTED.—Organist and choirmaster for young and growing parish in Chicago. Must be communicant, and experienced in training boys' voices. Vested choir, pipe organ, salary moderate. Address, giving references and stating salary required, RECTOR, THE LIVING CHURCH.

EUCCHARISTIC WAFERS.—Priests' wafers, 1 ct.; people's wafers, 20 cts. per hundred. Plain sheets, 2 cts. ANNE G. BLOOMER, 25 South 7th Ave., Mt. Vernon, N. Y.

THREE solicitors are wanted at once by the subscription department of THE LIVING CHURCH, to cover territory in the Central and Western States. Permanent employment. Address, stating qualifications, THE LIVING CHURCH, 55 Dearborn st., Chicago.

The Editor's Table

Kalendar, April, 1898

3. Sunday (Palm) before Easter.	Violet.
4. Monday before Easter.	
5. Tuesday " "	
6. Wednesday before Easter.	
7. Maundy Thursday.	Violet (White at H. C.)
8. GOOD FRIDAY.	Black.
9. Easter Even.	Violet (White at H. C. and at Evensong)
10. EASTER DAY	White.
11. Monday in Easter.	White.
12. Tuesday in Easter.	White.
17. 1st Sunday (Low) after Easter.	White.
24. 2nd Sunday after Easter.	White (Red at Evensong)
25. ST. MARK, the Evangelist.	Red.

Hymn to the Risen Christ

BY THE REV. R. H. GESNER

Christ, we hail Thee, Living Saviour!
Born from earth for us this day;
Born of God through mighty travail,
Ne'er again to death a prey.

Christ, the Sun of Life, we hail Thee!
Radiant light of earth and men,
Thee, by whom the world consisteth;
Raise us up in Thee again!

Christ, the Power of God, we hail Thee!
Binding all in one in Thee,
Earth to man and man to heaven,
In Thyself eternally.

Christ, our present Lord, we hail thee!
Through Thy Spirit with us still,
Make this earth Thy new-found Eden,
Man obedient to Thy will.

Jesus, Son of God, we hail Thee!
Love of man and Man of Love,
When the light of this world fadeth,
May we live in Thine above.

CENTENARIANS do not always have a good time. A well-known vicar who had just taken up the cure of a new parish, knocked at the door of a cottage in his first round of visiting, and was astonished at the sentence, "Are you a photographer?" being uttered through the keyhole; "because if you are," said the voice, "you shan't come in." Having explained that he was a mere cleric, without any artistic pretensions, he was admitted by a very old lady who made him welcome, and condescended to explain that "me bein' a hundred and four, sir, which is a good age, and my sight and hearin' same as ever, they photographers that werry me to have my picture took let 'em in I will not; but you're different, sir, and kindly welcome."

GUIDE BOOKS have long been accustomed to recommend a certain formula to travelers in Spain for getting rid of beggars. In that polite country, which is also a kind of paradise of beggars, it was useless to "cut" one of these gentry by ignoring his insistent presence, and it was still less to the purpose to address him with brutal frankness, and tell him in the imperative, or any other peremptory mood, that his room was more desirable than his company. Such a method only caused the intruder to stick more closely and make his entreaties more voluble. But if the bored traveler, concealing his irritation, would but regard his Spanish brother with affability, make him a polite bow, and repeat these words: "Excuse me, worthy sir, for the love of God," the beggar, we were assured, would at once retire. Generations of grateful travelers have availed themselves of this counsel, with satisfactory results. But, alas! its efficacy has been lost, at least in the regions most familiar to English and American sight-seers. A re-

cent pilgrim to those lands speaks of the smile of recognition or derision which greeted each utterance of the trusted formula. In one instance, where he stumbled over the words, the beggar obligingly finished the sentence, thus establishing an additional claim upon the traveler's liberality. It appears that some new charm will have to be devised, since there is no indication in that happy country of any "decay of beggars."

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THERE are some curious facts relating to the Irish peerage. The crown is empowered to create one new Irish peerage on the extinction of three existing ones, and the last one so created was the barony of Rathdonnell, in 1868. An Irish peer, as such, has no seat in the House of Lords, but there are twenty-eight representative peers who are elected to this privilege for life. On the other hand, the Irish peer has a privilege denied to the peers of both England and Scotland; namely, that of sitting in the House of Commons, and several eminent statesmen have thus enjoyed at once a seat in the popular house, and also the estates and dignity of a peerage. Lord Palmerston was one of these, and the Earl of May, afterwards governor-general of India, was another. At the present time only one Irish peer, Viscount Valentine, enjoys that privilege. There seems to be no way in which an English Lord can sit in the House of Commons, however anxious he may be to renounce the dignity of a place in the upper house. It will be remembered that the recent attempt of Lord Selborne to retain his place in the Commons after the death of his father, proved unsuccessful.

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TAKE any sum of money under £12 in which the number of pence is less than that of the pounds, reverse, and deduct from the original amount. Then reverse the product and add together; the result is invariably £12 18s. 11d. For instance:—

Take.....	£8 15 5
Reverse and deduct.....	5 15 8
	2 19 9
Reverse and add.....	9 19 2
	12 18 11

—Peter Lombard in Church Times

—x—

Winged Guardians

BY FRANK H. SWEET

THERE are many strange and interesting characteristics about birds which are well worth the student's observation. One species makes itself famous as singers, another as elaborate nest-builders, and still another as being excessively fond of ornamentation. But perhaps none excite more curious wonder than do those strange birds who take to themselves the guardianship of some particular animal or place, as the "crocodile bird," which warns the saurian of the approach of danger; the "rhinoceros" bird, which performs a like service for that ungainly brute; the paisano whose special object in life seems to be to destroy rattlesnakes, and that harsh-voiced champion of the poultry yard, the chauna.

Everyone has a kindly feeling toward the long-legged, big-hearted cranes, and is glad to discover some new trait of disinterestedness or act of benevolence that reflects to their honor. A great many small birds, as the ortolans, darnagags, tree-figs, wrens, titmice, smaller thrushes, finches, and others, are obliged to leave Europe for a warmer

climate as soon as cold weathers sets in. It is impossible for them to sustain a long flight, and should they attempt to cross the Mediterranean they would inevitably perish in its waters. Even a trip through Asia Minor, Syria, and Palestine would be too much for their endurance. And yet the winter is too rigorous for them at home, and would mean death if they remained.

But their time of migration is also that of the cranes; and as the cold days of autumn approach, the great birds move South, flying low and uttering an odd cry, as of alarm. And then, incredible as it may seem, travelers assert that the little birds below mount upward and take up their quarters on the backs of their long-legged friends. There they comfortably sit, and repay their benefactors by their cheery twitterings and merry songs. On their return, the cranes do not trouble themselves to fly low, but, as if knowing that going down is easy work, even for a small bird, they fly high and let their little passengers drop off at their own convenience.

It is thought that future investigation may possibly disprove the unselfishness of the cranes, and that they may be actuated by the same motives that keep the crocodile and rhinoceros from injuring their tiny friends. However, that there is disinterestedness among the birds, we have abundant evidence, and we are glad to accept this as one of the purest and most beautiful acts of benevolence recorded in natural history.

In South and Central America is a bird whose harsh, discordant voice has earned for it the name of "screamer." This is the chauna, about the size of a common goose, but with longer legs and more graceful and active movements. The chauna is modest and peace-loving, but nevertheless is full of spirit, and will defend the weak from the tyranny of the strong. It is able to do this by means of an armament of horns or spurs, placed one on top of its head and two on each wing. With these it defends its young from the attacks of all enemies, whether birds or reptiles. When domesticated, the chauna becomes the champion of the poultry yard, and successfully pits itself against the numerous winged robbers that infest the parts of the world which it inhabits. That it is not actuated by selfish motives is evident, from the fact that its food consists entirely of seeds, grapes, and the leaves of aquatic plants, and not in any case of the enemies of the defenseless creatures which it delights in protecting.

Herodotus is the first writer who notes the curious relationship existing between the trochilus and the crocodile. He says: "All other beasts and birds avoid the crocodile, but he is at peace with the trochilus, because he receives benefits from it; for when the crocodile issues from the water, and then opens his mouth, which he does most commonly toward the sunset, the trochilus enters his mouth and swallows the leeches which cling to his teeth. The huge beast is so pleased that he never injures the little bird."

Contemporary and even subsequent writers denied the story of the old Greek, on the ground of improbability, but modern writers who are familiar with Egypt confirm the substance of the story of Herodotus. The trochilus belongs to the family of long-legged birds which includes the snipes, herons, cranes, and many other species; and has a short beak, but long, muscular legs, which enable it to move with great rapidity.

When off duty it remains rather quiet, and seems to wait for the appearance of the object of its solicitude with great patience; but when the crocodile crawls upon a sand bank to bask, the tetrochilus is full of activity. It runs hither and thither, plucking off and swallowing the leeches that always are to be found adhering to the soft parts of the monster's body. When the saurian falls asleep, the bird keeps a sharp lookout for intruders, and above all for man. Should any such approach too near, the sharp cry of the faithful guardian arouses the slumberer, which at once glides away into the water and safety.

Similarly, the best friend of the rhinoceros, and his faithful attendant, is the red-beaked ox-biter, more popularly known as the "rhinoceros bird."

Ticks, which infest the forest of most parts of the earth, are very annoying to the rhinoceros, hippopotamus, and elephant. To the rhinoceros birds, however, these ticks are particularly attractive, and their beaks are so constructed as to render the extraction of a deeply imbedded tick an easy task. The rhinoceros is duly grateful, and never, even when suffering great pain from the probing beak, offers any remonstrance, but rather shows by the liberties it permits, the implicit confidence it reposes in its attendants.

The duty of guardianship is not always undertaken by one bird, but, as if impressed with the importance of the task, as many as half a dozen will often devote themselves to one rhinoceros. Nor do they confine themselves to parasite inspection. Like the "crocodile bird," they watch over his slumbers, and warn him, by vociferous crying, of the approach of an enemy, and when noise fails to arouse him they fly at his face and flap it with their wings. Gordon Cumming says that more than once his careful stalking was rendered naught by the watchful presence of these birds. "I have often shot these animals at midnight when drinking at the fountain," he adds, "and the birds imagining they were asleep, remained with them till morning; and on my approaching, before taking flight, they exerted themselves to their utmost to awaken Chuckuroo (rhinoceros) from his deep sleep."

The white-beaked honey-guide is another curious bird that looks to the wants of others; but not, however, without a due regard to his own interest. He is inordinately fond of honey, and will guide hunters to the nests of wild bees, and then wait confidently for his small share of the plunder. If he knows of more than one nest, he will in turn lead to them all.

Along the west coast of North America is a small bird, variously known as road-runner, chaparral cock, and paisan, and its one mission in life seems to be the destroying of rattlesnakes. For all its small size it is perfectly able and willing to engage and kill the formidable serpent in fair combat. Another interesting winged benefactor, is the secretary-bird, so called from an odd tuft of feathers forming its crest, and quaintly resembling quill pens thrust behind the ear. It is best described as a crane vulture, and stands nearly four feet high. Like the chaparral cock, it is exceedingly fond of killing snakes, and these it destroys with an address equal to its courage. It makes no hesitation about attacking the most poisonous snake, and invariably comes off victor. Nearly half a century ago it was introduced into the French West Indies, for the ex-

press purpose of waging war upon the rattlesnake.

In Northern Africa and Southern Asia, there is a hornbill that provides a hole in a tree into which his mate enters to make her nest. He then proceeds to gather mud and plaster up the hole, leaving only an aperture large enough to admit the imprisoned bird's beak. Closed up in her cell, the mother bird can find no other material for her nest than her own feathers. These she plucks without hesitation.

During the weeks that follow, the male bird confines himself assiduously to providing food for the bill thrust through the aperture. The result is obvious. The male bird becomes weak and emaciated, while the female often gets so fat as to find it difficult to leave the tree at the end of her imprisonment. It may be well to add that the beak of the hornbill is about as large as the bird itself, and that it is inordinately fond of being filled.

—X—

Book Reviews and Notices

The Mysteries, Pagan and Christian. By S. Cheetham, D. D., F. S. A. New York: The Macmillan Company. Price, \$1.50.

This work contains the Hulsean Lectures for 1896-'97, on a very interesting and important subject—the influences of the mysteries of heathendom on the early rites and ceremonies and worship of the Christian Church. Dr. Cheetham does not profess to give anything like an exhaustive account of this subject, which of necessity involves much antiquarian research, but merely endeavors to remove what he terms "misconceptions or errors." To quote his own words: "In the first place, I wish to show that the reluctance which many excellent persons feel to believe that Christianity, as it actually exists in the world, derived anything from the paganism in the midst of which it arose, is not altogether reasonable. With regard to the Mysteries in particular, I have attempted to show that Christian Churches in the midst of paganism were of necessity 'Mysteries' in the old sense, as being societies formed for the sake of a worship which was neither domestic nor civic; that while they concealed, as all others concealed, their most sacred rites from the gaze of the profane, their teaching was perfectly public and open; and that such secrecy as existed was not a later accretion, but primitive."

In the second lecture Dr. Cheetham discusses at considerable length the rise of Mysteries, their general character and divisions. A mystery is defined as a "religious society founded, not on citizenship or on kindred, but on the choice of its members, for the practice of rites by which, it was believed, their happiness might be promoted both in this world and in the next." As the Gospel propagated itself in the Roman Empire, and gained influence, many lovers of paganism sought to find in these societies of cultus, a defense against advancing Christianity, and they were consequently made more attractive and impressive. This was doubtless the case in the pagan revival under Hadrian and the Antonines. For a fuller discussion of this very interesting episode in the history of paganism, we refer our readers to the Rev. W. W. Cape's little book, "The Age of the Antonines." Dr. Cheetham says: "I am disposed to think that some rhetorical dexterity has been employed in tracing the resemblances between the pagan and the Christian Mysteries." This is doubtless true on the part of some anti-Christian writers who wish to discredit our holy Faith, and also on the part of some ultra-Protestant Church historians who wish to show that the externals of Catholic worship are pagan in spirit and origin, and thus bring discredit upon them. "The relations of the pagan and Christian Mysteries are sometimes treated as if it was impossible for the later developments of paganism to have been

due to a desire to adopt what was seen to be attractive in Christianity," and which drew to its fold large numbers of pagan citizens. Julian in after years attempted to remodel pagan institutions after a Christian pattern, and there is no reason to suppose that the same purpose was not present, in greater or less degree, prior to his time, in the minds of the pagan leaders. We have not space to follow Dr. Cheetham's discussion of the secrecy of Christian worship and teaching—the *Disciplina Arcani*, neither are we disposed to agree with him in all his deductions. About sixty years ago Isaac Williams discussed the same topic in No. 80 of the "Tracts for the Times," and brought down on his head a perfect storm of angry charges of duplicity and untruthfulness; but things have changed since then, and so Dr. Cheetham can in a Hulsean Lecture consider this *Disciplina Arcani* without being charged with deceit and fraud.

Baptism and the Holy Eucharist, in regard to their origin, meaning, and relation to their pagan counterparts, form the topics treated in chapter IV. We are pleased to note how some of the perverted views of the origin and meaning of the Eucharist advocated by rationalists and some writers of the Broad Church school of thought, are met and dealt with. "It is certain that in the second century the Holy Table came to be regarded as an altar, and the celebration of the Holy Eucharist as a sacrifice." Dr. Cheetham does not attempt to decide "the great controversy, whether this sacrificial idea was contained in the primitive institution of the Eucharist" or was brought in by external influences, but as we read him, he appears to us to lean to the essentially sacrificial nature of the Holy Communion.

The work is enriched with notes and references to a large number of other writers, which will be found useful as a guide to those who may wish to go still farther into the interesting and important matters handled by Dr. Cheetham. The name of the author is a sufficient recommendation and guarantee of the thoroughness of the book under consideration. Theological students and clergy who have little time to spare, or who have no access to large collections of books, will find this a desirable book to study and put on their shelves for future reference.

Introduction to the Study of Sociology. By J. H. W. Stuckenberg. New York: A. C. Armstrong & Son. Price, \$1.50 net.

The difficulty of the person whom the author cites as having discussed society all his life and yet was unable to define it, is the perplexity of the average man of culture. Sociology is one of the new sciences (if it may be called a science at all), and demands a sharp differentiation from other disciplines which it seems to include, or at least overlap. This is the task of our author. The work is not an introduction to sociology, but to its study. It is designed to meet the needs of persons desirous of obtaining an idea of the nature and materials of the subject; and also as a basis for instruction, and a manual for students. That the object is attained most satisfactorily, is the impression left with the reader.

Dr. Stuckenberg brings to his subject a wealth of reading and fine criticism. He has enjoyed the exceptional advantage of long residence in Germany, and that in contact with its best thought and life. He is, before all, a student of philosophy, and one is tempted to describe his present work as a philosophy of society, so thorough are the definition, analysis, and scope of the subject given.

The definition of sociology is tentatively given as the science of associated humanity; that is, of humanity so far as it is united, so far as it is associated. It is not the treatment of certain institutions among men, as Mr. Spencer limits it. The range is wider, including every kind of human association. The individual has most generally been regarded as the social unit. But the truth is, that the private affairs of the individual are not social factors. The unit is really what the individuals have in common.

Sociology does not, therefore, consider the individual as an individual, but only so far as he is a social factor. Mr. L. Stephen's statement that a man is dependent upon his fellows as a limb is dependent upon a body, is hardly true. He may withdraw from the actual social organism, and still live. The individual has non-associative qualities. Society does not, therefore, absorb individuals. The social units there, we are led to understand, are not the individuals, but what in them is associated.

One of the most helpful portions of the work is the treatment of the relation of sociology to kindred subjects, or disciplines, as the writer calls them. Biology, anthropology, psychology, and political economy may be of great assistance, but they do not of themselves constitute a social science, any more than we can get a complete idea of the body from the description of a single limb. As regards evolution, it is said: "In applying it to sociology, it must be treated as a theory, which it really is, not as a scientific demonstration. Even if the exact nature of evolution in biological processes were determined, which is not the case, that would not give the law of its operation in human affairs." Again, we read as follows: "A true social analysis, which gives all the forces in society, overcomes the tendency to absorb man in a single interest. It teaches us that there is truth, but not the whole truth, in the attempt of Aristotle to make man a political animal, of Marx to make him an industrial animal, of others to reduce him to a fighting, a tool-making, or a sporting animal, and of Augustine to regard him as a spiritual being. That man is not one of these, but all, is not disproved by the fact that in some eras a particular social force has prevailed, to the neglect or subordination of the rest." Sociology, therefore, is not to be subordinated to any one of these phases, but is to take account of them all as social forces.

Two names are of leading importance in the study of sociology—Compte and Spencer. This work presents a thorough criticism of the sociological principles of these two authors. It is, in fact, an excellent preparation for the study of their works. Mr. Spencer's division of the subject, following *Compte*, into statics and dynamics, is rejected as being inadequate, and the following division is made: I. The Principles of Society. II. The Historical Evolution of these Principles. III. Sociological Ethics, or the Conditions of Social Progress. This is an examination of society on the lines of its idea, history, and aims. This is certainly a departure from the accepted lines. In fact, it might be used to interpret society from the standpoint of a dogmatic ideal. Of this the author is aware. The modern habit of mind is that of dealing with phenomena only. We are glad that the author is not afraid to lay hold of the idea. Phenomena, and phenomena only, is a wilderness. We must have the social postulate at least, if we are ever to emerge from confusion. The chapter in which we are given an exposition of the principles of society *per se* is, therefore, the most important. These principles are far apart from any hasty *a priori* ideal of what society ought to be. Some space is given to coining a new word, "sociation," to indicate what men share, what associates. "In association men are conceived as the dominant factors; but in sociation, the forces in men which become social, are dominant." We are advised, however, to use the word association, but in the sense of the new word, sociation.

In the treatment of the historical evolution of these principles, we are pleased to note the care with which the theory is applied to society. Referring to the law of the struggle for existence as applied to human development, the author says: "Whatever the survival of the fittest may explain, it cannot explain everything. Too much is made of it when isolated and treated as if the sole factor in social progress." And again: "Whatever the value of the law in biology, its application to human affairs has thus far been of little service." This is in advance of Mr. Spencer's treatment of sociology solely from the evolutionary point

of view. Society can never be subjected to biological and cosmic laws. That is altogether too low a plane.

Finally, the purpose of sociological ethics is well shown by the use of an illustration. Society is represented by a tree. The soil and roots are the principles. The tree above ground represents the historic evolution; in the fruit we behold the present. In these we inquire for the conditions of future improvement of the fruit. This is sociological ethics.

The book is well made, and shows deep and thorough thinking. The reader may sometimes feel that there is over-explanation of matter already made clear, but certainly no point is left obscure. The small print is by no means unimportant; in fact, it contains some of the best portions of the book, particularly the criticisms of well known systems. Dr. Stuckenberg's work is well worth the attention of every thinker.

MESSERS. TUTTLE, MOOREHOUSE, AND TAYLOR have just published the Centenary Book which contains the account of the celebration of the 100th anniversary of the consecration of Bishop Jarvis, of Connecticut, and the consecration of Bishop-coadjutor Brewster in October last. Besides an account of the services at these two events, the addresses and sermons delivered on both occasions, the book contains a sketch of the life of Bishop Brewster, an article on the succession of the bishops of Connecticut, a full list of the articles in the loan exhibit, valuable notes and appendices, and an excellent index. There are fine portraits of Bishops Jarvis, Williams, and Brewster, and a very good picture of Trinity church, New Haven. The make-up of the book is in keeping with its contents. It is printed on heavy-laid paper, and bound in white cloth with gold lettering. Altogether it forms a most valuable addition to the historical literature of the American Church.

THE Pennsylvania coal regions receive considerable attention in the April *Century* from different writers treating the subject from various points of view, and giving a graphic idea of the locality and the inhabitants, the supply of anthracite, and the advantage of England and the United States in the world's commerce. Another topic pertinent to the times, is treated in "A Famous Sea Fight," by Claude Wetmore, describing the engagement between the Chilean and Peruvian ironclads, in 1879, and "Fights between Ironclads," by Theodore Roosevelt, Assistant Secretary of the Navy. Mrs. Burton Harrison's clever serial, entitled "Good Americans," reaches its conclusion in this number. It has some good points in it that should prove suggestive to many a husband and wife. In the series, "Heroes of Peace," the Life Saving Service and its adventures are vividly depicted. "Over the Alps on a Bicycle," is a thrilling record of Mrs. Elizabeth Pennell's achievement in coasting down the steep Alpine passes.

Opinions of the Press

Harper's Bazar

MARK TWAIN'S HONOR.—The story of Mark Twain's payment of the debts incurred by a publishing firm of which he was a partner has been told everywhere, and won for him an appreciation even wider than that of his brilliant work in letters. Just after he set out on his great lecture tour around the world, he said that his intention had been to devote all his proceeds to his creditors, but that, as he went on, he began to feel that he was gaining something from it too, and that his dividends, "if not available for banking purposes, might be even more satisfactory than theirs." And now something more than that satisfaction has come to him in the tributes of appreciation rendered him by every lover of nobility and honor the world over. Still, it is fine to remember that what he worked for was that satisfaction to himself of having done all that honor called for.

The Congregationalist

AGGRESSIVE MORMONISM.—*The New York Evening Post* has just copied from *The North Carolina Presbyterian* the statement that "there are fifty more Mormon missionaries in the State than there are Presbyterian ministers all told," and that "there is a possibility that there shall at an early day be as many Mormons in North Carolina as Presbyterians." Testimony comes from Utah, also, that the Mormons there continue to practice polygamy and to defy the laws of the United States and the pledges on the strength of which Utah was admitted to Statehood. We have no apprehension that polygamy will extend itself much beyond the membership of the Mormon Church. It is too revolting to the American mind and heart. But the Mormon example of bold and deliberate defiance of law and good faith is a grave matter, and should be rebuked and punished by the national government, if this be possible. To disfranchise the State would be a just penalty. But the difficulty of inflicting any penalty at all is so great that the nation probably will be compelled to endure both the shame and the peril of having such a moral plague spot in its midst as Utah, until the advancing tide of civilization and Christianity at last washes away the stain. Every possible effort to hasten this result should be made.

The Congregationalist

OBSERVANCE OF HOLY WEEK.—Holy Week's suggestions strike in upon a world which never needed more to give heed to them. The fact that Christian hearts generally, irrespective of denominational ties, are laying hold of the spiritual help which the season affords, is full of promise. Men yearn to-day most of all for reality in their religious life, and more and more it is being seen that contact with the strong, enduring personality of Jesus Christ vitalizes faith as nothing else does. We are glad to see that so many churches are holding special services this week, many of them planning for a celebration of the Communion on either Thursday or Friday. We have never before received so many programmes as have this year come to us, evidencing careful thought in preparation for the week. May all these gatherings be marked with warmth of devotion, and wherever there is an individual disciple who cannot meet with his fellow-Christians to call to mind Jesus' last week upon earth, may there still be that earnestness of desire for righteousness and that rededication of the spirit to God which will make this week a holy one.

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The Household

An Easter of the Early Christians

BY LOUISA A'HMUTY NASH

THEY had met overnight at the elder's house. It was the Jewish Passover Sabbath, the eve of the Lord's Day—the Lord's Day pre-eminently of all the year—"when He had risen again."

"I have something to show to you, my friends," said the venerable elder, Cleobulus by name. "I have just received it from the brethren in Rome." So saying, he went to a little cupboard in the wall, invisible to a stranger's eye, and took out a small, strong box. With a key that hung around his neck he opened it, and reverently removed a handkerchief much stained with blood.

His friends eagerly followed each movement. "Whose blood, Elder Cleobulus?" they asked, as it were, with the same breath.

"The blood of Bishop Ignatius, Christus' servant and saint." Saying this, he placed the handkerchief momentarily to the mouth of each of his friends, not loosing it out of his own hand. He then put it back in the secret cupboard.

"Yes," he went on, "the saint of Christus fell asleep, although it was at the mouth of hungry lions. And sweet will be his sleep until the Lord Christus call him to awake when He comes again. Many epistles have been received from his hand. Everywhere that he stayed on his journey to Rome he wrote a few words of exhorting or consoling to the flock in the wilderness."

Eudosia and Myrta, the daughters of Cleon and Salome, had crept close together at the recital, and a shiver passed over their slight frames.

"Don't tremble, maidens," said the elder, placing a hand on each head. "We go through no darker rooms than our Christus went through before us, and He stands at the door of each and points the way."

As they were retiring for the night, and Myrta took off the circlet that kept in her long, wavy hair, she said to her elder sister: "Somehow I feel as though we had the same dark rooms to go through as did the Saint Bishop of Antioch. Except just when the elder's hand was on my head, the quiver has not left me yet."

"We must not borrow sorrow of to-morrow, you know, the Great Master said. After a night's rest, you will feel it's all right"; and Eudosia helped her sister take off the flowing garment she had worn to the elder's house. It was barely off when they heard a gentle tap at the outer porch.

"Let's go and see who it may be, then mother won't be disturbed." So hand in hand they went, carrying their little earthenware oil lamp.

"I recognize the voice of Verus. What can he want so late?" said Eudosia as she unlatched the door, leaving a little slit through which Verus slipped in a written paper as he said: "Good night, God take care of you!"

They read the paper hurriedly, which said: "There is danger in going to the daybreak meeting to-morrow."

"I wonder whether they have let the elder know. Verus is one of us, how could he find out, Myrta?"

Myrta answered, laughingly: "Don't you know love can find out the way?"

Long before daybreak they were up, anxious to consult their parents what best to do this *Pasche* morning.

The Lord is risen!" was the parental greeting.

"And is He risen indeed?" asked the girls, according to the usual Paschal form.

"Yes, and He has appeared unto Peter," came the answer.

Cleon wanted to screen his daughters from danger, but for himself he had no fear. "I can see how it has come about," he explained. "Appius was one of us for a little while, but when he found he was losing his trade he left us, and now to curry favor with the Romans who employ him he has turned informer."

"Let us all stay quietly at home, then, my father," suggested Myrta, timidly, looking, as she said so, into Eudosia's face to see if she would agree with her. But Eudosia's pretty lips were firm set, and a fire flashed from her bright eyes, although she held her peace.

"The Day of days of all the year," said Cleon, solemnly; "the most holy anniversary of all, the *Pasche*, when our Saviour Christus broke away from death and the tomb, and proved that he was God. How can we neglect the Feast of Love in memory of Him on Easter Day? Cleobulus will not desert his flock, and his flock must not forsake their shepherd. But children, you stay here. The lambs must be protected from danger."

Then Eudosia's fire, that had been kindling, broke forth.

"Father, the lambs go with the flock. The 'Beautiful Shepherd' can watch over us, as well as over you. Take us with you, and let us sing together David's Shepherd Psalm."

So, with a quivering lip, poor little Myrta adjusted the hood over her head, and they all sallied forth.

They worshiped in a plain upstairs room (fitted with a platform and table at one end and rude benches), on the border of the little lake Ancanius, on which the town of Nicæa was built. The sun was rising behind the mountains, bright red and gold, leaving the snows of Mt. Olympus a dull gray, in contrast with his beams, while the ravines of Sangarius were filled with amber-colored mist.

"See," said Cleon, "the old pagan faith

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is dull and cold and gray, as Mt. Olympus is now. The faith of Christus is spreading through all the world, just as the sunbeams reach throughout the heavens and gild the mists of earth.

Cleobulus, the elder, was already in the upper room, and the "Feast of Love" was being prepared for the worshipers. Verus came in and whispered something in the elder's ear, but he showed no sign, and went on with his preparations.

The little assembly were partly through the singing of the "Shepherd's Psalm" (as Eudosia had wished they might), when the door was suddenly pushed open and some Rome soldiers abruptly entered.

"What right have you to meet here?" the centurion asked the elder, in dictatorial tones.

"Because the room is ours; it is hired from the Tent-makers' Guild, and we pay a thousand *sesterce* (about \$50) rent.

"My orders from the governor are to arrest you, that you may be put to the test of fealty to the emperor."

"We give to the emperor all the emperor asks, except such as belongs to our Lord," answered the elder, looking calmly and with determination at the centurion.

"Our orders are to arrest you and those who are your *ministres* [deacons and deaconesses], Cleon and Salome, with their two daughters."

In great consternation the little flock saw the five led off by the Roman soldiers; poor little Myrta sobbing as she went; Eudosia put her arm around her and whispered something to reassure her.

They were led out to the confines of the city, where was a statue of the emperor, and each in turn was asked to place a pinch of

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incense on a kind of altar that had been raised in front of it, repeating a few words in Latin to express their homage. On the way one other man was brought to join the company. This was Appius. He hung his head as he walked, never once raising his eyes from the ground. He quickly went through what was desired of him, and was then given his liberty and allowed to go his way.

Not so the little Christian company.

"God only will I worship, and His Son Jesus Christus," said the elder solemnly. The others repeated his words, although Myrta had to be supported by her father, her trembling limbs refused to hold her upright any longer.

Meantime, the sky had become overcast, and everywhere it was as gray as was the Olympus snow of the bright dawn. The wind swept through the grove in which they were standing, thunder rolled and quick lightning flashes tore from time to time the dark heavens overhead. One of these struck a huge branch that overhung the statue, and coming down with a crash, the emperor's effigy was leveled to the ground. In great fear the centurion ordered the "Galileans" to prison at once, saying: "The gods were angry with them, and my men and I must go and offer sacrifices in the temple of Jupiter to appease their fury."

As he walked along, Cleobulus said: "The Lord uttereth His voice, and that a mighty voice; He will appear for the poor destitute; He will hear their prayer."

The families were separated. The prison was full, and the keeper had permission to take the two girls into his own house. He felt sorry for little Myrta, and he wanted to employ Eudisia as a nurse for his children whose mother had fallen sick of a fever. So, to please him, their trial was delayed.

Pliny was governor of the province of Bithynia (in which Nicæa stood) at this time—about 115 A. D. He had felt concerned at having to mete out punishment to so harmless a people as the Christians whose only fault seemed to be that they met together at day-break from time to time, partaking together of a "Feast of Love," as they called it, and singing Psalms. "They kept the laws," he said, "and were particularly honest in their money dealings." Pliny, the governor, wrote therefore to the emperor for particular instructions concerning them. He received his imperial orders, which were that "he should not search them out, but when found, he should punish them." Equivocal orders, he thought, but he must endeavor to carry them out.

Month after month went by, and the maidens' fate was still hanging in the balance. They occupied themselves with the keeper's children, but little Myrta's strength seemed waning day by day.

The governor had done his best for their release—spoken of their orphaned state, their youth, their goodness, and their beauty! In vain; the orders came at length that they should go to Rome and expiate their crime in being Christians.

They met with much kindness on their long and wearisome journey; but arrived in Rome, poor little Myrta trembled as the same day drew near that was the beginning of their sorrows.

That day of days, the *Pasche*, that the Christians kept as their greatest Holy Day, was the one chosen for a great fete to the emperor. There were to be shown in the

vast amphitheatre—crowded all day—wrestling, gladiatorial games, and a wonderful exhibition of wild animals, brought in from the farthest India and the great African desert.

When the spectators were about satiated with it, there was to be one more spectacle to crown it all.

A young man was brought in, with a short lance in his hand, and immediately afterwards he was alone in the great hippodrome with a wild animal of the cougar type. It crouched along the ground, looking stealthily at its victim, preparing for a wild spring. The young man caught the tiger's eye with his own firm glance, and never left its hold. The spectators gazed with bated breath. At length the beast made its spring, and the young man who had been a soldier, felt his blood aroused, and dashed the lance he held far down the creature's open, ferocious mouth.

The lance broke off short. Mad with fury, the great tiger-cat made a plunge. The young man turned, as if to run, and a hiss went up from the crowded amphitheatre.

But he had spied another weapon—a dagger—where some one had thrown it down, stronger than the first. He seized it, and, as the cougar made ready for its last infuriated spring, he plunged the dagger far into its throat, and the beast rolled over dead at his feet.

Wild applause filled the place, and the emperor, calling him up to his dais, said: "So brave a man must not be lost to my army, I pardon you!"

And Verus (for it was he) was set free.

One more spectacle, and the great day would close.

This time two fair maidens, clad in white, were brought in. The keeper carried the one, while he half supported the other.

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When Impurities in the Blood Should be Expelled

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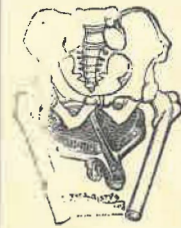
In winter months the perspiration, so profuse in summer, almost ceases. This throws back into the system the impurities that should have been expelled through the pores of the skin. This and other causes makes the blood impure in spring. Boils, pimples, humors, and eruptions then appear, or some more serious disease may take its start. Hood's Sarsaparilla is the remedy for impure blood in all its forms, as proved by its marvelous cures of blood diseases. It is therefore the medicine for you to take in the spring. It expels all humors, and puts the whole system in good condition for warmer weather. Remember

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When he left them, they both fell, the little one with her head upon the other's arm, the circlet loosening, and a mass of wavy brown hair falling round her shoulders. She was wasted to a shadow, but a sweet expression of calm seemed settled on her face.

The keeper presently led in a magnificent lion from the Indian jungles, that had already graced the emperor's triumph. The king of beasts moved quietly and majestically up to the two white figures lying so still. He looked down at them disdainfully, and then up to the gigantic crowd, that once more held its breath.

A moment or two of mute suspense, and again the emperor's voice was heard:

"That noble beast has asked and gained pardon for the damsels!"

Applause echoed, and re-echoed, from the old coliseum.

Myrta's frail life was already fast ebbing away, as Eudosia before, falling into a faint

had whispered in her ear: "Yea, though I walk through the valley of the shadow of death I will feel no evil, for Thou art with me,—Jesus Christus, darling, whom David called 'Lord,' and whom we call Saviour!"

* * * * *

Friends found them out in Rome. Myrta was buried in the catacombs, with her name upon a stone slab, and the words: "He shut the lion's mouth."

A vessel was just leaving from the seaport for Great Britain, where Christians were in a safe haven. Verus and Eudosia, with other friends, went stealthily on board, and became zealous missionaries to the British race, among whom they lived and died.

Easter Day was ever a hallowed day for them, when they commemorated the rising of their Lord, and their own salvation from what seemed like certain death.

Helping Somewhere

"IS your father at home?" I asked a small child on our village doctor's doorstep.

"No," he said, "he's away."

"Where could I find him?"

"Well," he said, "you've got to look for some place where people are sick or hurt, or something like that. I don't know where he is, but he's helping somewhere."

And I turned away with this little sermon in my heart. If you want to find the Lord Jesus, you've got to set out on a path of helping somewhere, of lifting somebody's burden, and lo! straightway one like unto the Son of man will be found at your side.

Are you "helping somewhere"? If so, you will find that

"The Great Physician now is near
The sympathizing Jesus."

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in this number are of special interest to mothers. Under the title of "Proper Cooking for the Nursery" she tells what the tiny folks must not eat—as well as how to prepare their proper foods. "The Best Food for a Growing Child" continues the story for the babies who have grown into little men and little women.

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Stepping Toward the Light

TRANSLATED FROM THE TENTH EDITION OF THE
GERMAN OF PASTOR FRIES

BY MARY E. IRELAND

CHAPTER VI.—CONCLUDED

A LESSON FROM "LEAD US NOT INTO
TEMPTATION"

UPON this journey to Greenland the difference in the dispositions of the boys was much more evident than upon the land. In adroitness, dexterity, and skill, Leopold was a born sailor. He ran the ropes like a squirrel, was brave in time of a storm, and was prompt and punctual in his duties. But his proud, sullen, and obstinate disposition called forth many a reprimand from the commander, while Thilo's obedience and cheery disposition endeared him to all. He had many favors shown him, which being withheld from Leopold caused bitter jealousy, and in time he scarcely spoke a pleasant word to his foster brother.

One morning the old serving man of Mother Anna was sent to bring Esther to the island, for Thilo and Leopold were expected daily, and Mother Anna knew that it would be a joy to all to have her there to welcome them.

Esther had a charming day with her loved friend, and toward evening went down to the shore, and cast her eyes over the blue expanse of the North sea. She had stood there but a short time when she noticed a tiny speck upon the dancing waves, and soon discovered it to be a boat in which were two persons, and to her delight recognized Thilo and Leopold. "They are coming! They are coming!" she cried, running back to the cottage, and Mother Anna, with tears of joy in her eyes, hurried to the shore.

It was a happy meeting, the boys rejoicing to see the homely cottage again. Thilo had grown somewhat taller, and was browned by exposure to sun and wind, but was as cheery and light-hearted as when he left. Leopold had grown handsomer, but had still the reserved demeanor which had always characterized him. They were surprised to see Esther so much taller, and both in their hearts considered her more beautiful than ever.

"I know you thought of us, dear mother, in storm and sunshine," said Thilo tenderly, as they walked arm-in-arm toward the cottage, "and I hope Esther thought of us, too."

"You were seldom out of our thoughts, and when the minister in his prayers mentioned the seamen, we could only think of you and Leopold."

As soon as they reached the cottage, the boys opened their traveling satchels, and Thilo gave his mother many presents, all useful and pretty; but Leopold brought her nothing, as if wishing to prove to her that her loving care of him from infancy was in his eyes no more than a duty which she could not evade. He brought Esther a beautiful kerchief with embroidered border, and Thilo's gift was a handsome hymn book with her name engraved upon the clasp. Esther was delighted that both remembered her with pretty gifts, and was careful to thank them exactly in the same manner, and to show no more pleasure over the gift of Thilo than that of Leopold.

The boys were to remain upon the island during the autumn and winter, and in the spring were to sail for China. During the winter they were to go twice each week to

Schafhausen to study navigation with Neils Andersen who, being an experienced sea captain, was entirely competent to teach.

This going to Schafhausen was a great pleasure to the boys; it relieved the monotony of island life, and they loved to be in the company of Esther who by her father's wish studied navigation with them, although it might never be of practical use.

Another great attraction there was the little brother Rudolph, a ruddy-cheeked, sunny-haired boy of six years, a laughing, jovial little lad, the delight of his old grandfather, and the pride and joy of Niels Andersen. His winning ways had endeared him to the villagers, and he was welcome everywhere.

Thilo and Leopold were to sail the early part of April, and one bright morning the last week in March they rowed across to Schafhausen, for the mere pleasure of being upon the water. They had no errand either to the home of the Andersen's or any other place in the village, so stopped on the shore, where they found little Rudolph gathering pebbles.

"Let us get him into a boat and take him out rowing," said Leopold.

"Oh, no," answered Thilo, "Frau Andersen would be angry. She is not willing for him to go on the sea, unless with experienced seamen, and is not willing, even, for him to wade in the creek near Schafhausen."

"Oh, bother!" cried Leopold impatiently. "We know as much about rowing us anyone; all he has to do is to sit quietly in the boat, and what could possibly happen to him?"

"Oh, pray don't ask him to go," pleaded Thilo; not only his mother but all of them

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BRIGHT'S DISEASE

A Patient of 74 Years Rescued from
Imminent Death, by

BUFFALO LITHIA WATER

A case stated by Dr. E. C. Laird,

Member of the North Carolina Medical Society, Member American Medical Association, and formerly Resident Physician at the Springs:

"Mr. —, age 74, arrived at BUFFALO LITHIA SPRINGS in an exceedingly prostrate condition, exhibiting unmistakable symptoms of Bright's Disease, viz.: puffiness of the face, eyes suffused, impaired vision, breathing labor-d and distressed, heart involved, inability to take a recumbent position for any length of time, feet and legs so swollen that he could not wear his shoes, and Uræmic poison to such an extent that he was generally asleep when sitting in his chair. Examination of the Urine the day after his arrival, both chemical and microscopical, showed the presence of albumen, tube-casts, and epithelium, confirming the diagnosis of Bright's Disease. This situation, especially in view of his advanced years, seemed to preclude the possibility of benefit from any remedy. He was put, however, upon the water of Spring No. 2, which, to my equal surprise and gratification, proved promptly and highly beneficial, and to such an extent that he rested comfortably in bed, which he had not been able to do for several months previous. His improvement, excepting an intermission at one time of a few days, was continuous and steady during a stay of twelve weeks at the Springs, and so rapid that when he left, not only had all symptoms of his trouble entirely disappeared, but he had gained largely in flesh, and possessed a healthful vigor by no means common to men of his years."

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will be angry if we take him without permission."

Opposition was all that was needed to make Leopold determined to take the boy if he could persuade him to go. The moment they reached the shore Rudolph ran to meet them with outstretched arms.

"Come, Rudolph," said Leopold, "you know that you are to be a sailor like your papa, and you should begin to learn to scull a boat. Come, you shall have the oars in your own hand."

"But mamma does not want me to go on the water with anyone but papa," said Rudolph, looking regretfully at the boat dancing and bobbing on the glistening wave-capped sea.

"No," said Thilo, "a good boy will always obey his parents; don't go, Rudolph."

"But she never told you not to go with us," said Leopold artfully. "You know that we have studied all about it with your father, and understand it as well as he does. She never told you not to go with us, did she?"

"No, she never said that," replied Rudolph, advancing a step toward the boat.

"Because she never for a moment supposed that we would be dishonorable enough to ask you, or that you would be disobedient enough to go," said Thilo.

Rudolph stepped back and looked irresolute. It had now become a contest of skill between Leopold and Thilo, and Leopold was determined not to be vanquished. His handsome face glowed with eager resolve; he had always come off victorious in combats with Thilo, and this case should not be an exception.

"Come, Rudolph," said he, holding out his arms; "come, we will have a splendid row, and you shall be oarsman."

He took the boy's hand to lead him to the boat, and Rudolph was about to go, when Thilo took him by the other hand and looked pleadingly into his face.

"No, I must not go; mother would not be willing," he said, pulling his hand free from Leopold. But, aroused by opposition, the temper of Leopold would now brook no denial. He took Rudolph up in his arms, ran with him to the boat, and placing him upon the seat put the oars in his hand.

"Will you come with us, Thilo?" he exclaimed exultantly, "or do you wish to mope upon the shore?"

"Yes, I will go to take care of Rudolph," replied Thilo, stepping into the boat, which was immediately pushed off.

All went well for a time. Leopold stood behind Rudolph and guided his hands, but at length the little arms grew weary; he arose to give Leopold his place and in trying to reach Thilo, he stumbled. At that moment the boat gave a lurch, and he fell overboard. Both boys turned pale with horror, and Thilo without a moment's hesitation sprang into the water at the spot where Rudolph had sunk, while Leopold held the boat steady and gazed anxiously into the water, hoping to see Rudolph rise to the surface. But he never came, and it was with great difficulty that he helped Thilo into the boat, who was almost incapable of helping himself, having nearly lost his life in the effort to save Rudolph.

"Let us go immediately ashore and tell his parents and Esther," said Thilo, the moment that he was recovered sufficiently from his exhaustion to speak. "I cannot bear to think of their anguish when they

hear it," and he wept and wrung his hands despairingly.

"They shall never know it from us," said Leopold, with a face as white as that of his companion. "It was an accident, we are not to blame for it."

"Not to blame for it! Oh, Leopold, you forced the poor little boy to go."

"And you intend to turn sneak, and tell on me to save yourself, by putting Esther and all of them against me," sneered Leopold bitterly.

"No, it is not that, but they must be told; it would be adding cruelty to wickedness never to let them know what became of the little boy. They would rather know that he is dead, than stolen by some evil person."

"They shall not be told," said Leopold, his face darkening ominously and his eyes blazing with anger. "Neils Andersen's family knew that Rudolph came to the beach to gather pebbles: they will think that he has fallen into the sea. No one knew that we were coming here to-day, no one saw us. The boy is drowned, and it will not bring him to life to know that he fell from a boat into the sea, instead of from the shore as they will suppose. It will be of no benefit to them and a lasting disadvantage to us; they shall not be told."

"But I cannot live burdened by such a secret; I could never go to Neils Andersen's house again," moaned Thilo.

"Well, you need not go," replied Leopold coldly. "I suppose they could exist without seeing you."

"But I will tell them," cried Thilo, stirred to anger, in addition to his agony of mind; "it was your fault. I tried to keep him from going, and you know it."

"That is why you are anxious to play the good little boy, and run to tell them," said Leopold sneeringly; "if you had been equally to blame you would not be so willing to tell how it happened."

"You know that is not true, Leopold; you did not intend to harm the boy when you asked him to go; you only intended to give him pleasure. You are not to blame, only for tempting him at first to disobey his mother, and then forcing him to do it. Oh," he continued in anguished tones, "I must tell them, I must."

"If you do," exclaimed Leopold, coming toward him, with fist clinched and eyes blazing with passion, "you shall suffer for it the longest day you live. Now let us go back to the island, and do you keep out of sight of your mother until your clothes are dry or she will be asking questions that will be hard to answer."

To their great relief, when they reached the cottage they found that Mother Anna had been summoned to sit with a sick neighbor for the day, as a message left upon the table informed them, and the old serving man had gone to help a neighbor with some work. Thilo dried his clothes by the kitchen fire without being questioned, but his heart ached for the sorrow in the old home of Carl Steinmuller in Schafhausen.

Don't spend so much money on lamp-chimneys—get Macbeth's—get the chimney made for your lamp.

The Index tells.

Write Macbeth Pittsburgh Pa.

A WORD OF ADVICE

To Those Coming to Alaska or the Klondike Gold Fields

One thing should be impressed upon every miner, prospector, or trader coming to Alaska to the Klondike, or the Yukon country, and that is the necessity for providing an adequate and proper food supply. Whether procured in the States, in the Dominion, or at the supply stores here or further on, this must be his primary concern. Upon the manner in which the miner has observed or neglected this precaution more than any one thing, will his success or failure depend.

These supplies must be healthful and should be concentrated, but the most careful attention in the selection of foods that will keep unimpaired indefinitely under all the conditions which they will have to encounter is imperative. For instance, as bread raised with baking powder must be relied upon for the chief part of every meal, imagine the helplessness of a miner with a can of spoiled baking powder. Buy only the very best flour; it is the cheapest in the end. Experience has shown the Royal Baking Powder to be the most reliable, and the trading companies now uniformly supply this brand, as others will not keep in this climate. Be sure that the bacon is sweet, sound, and thoroughly cured. These are the absolute necessities upon which all must place a chief reliance, and can under no circumstances be neglected. They may, of course, be supplemented by as many comforts or delicacies as the prospector may be able to pack or desire to pay for.—*From the Alaska Mining Journal.*

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Children's Hour

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

Plant Trees

What do we plant when we plant the tree?
We plant the ship which will cross the sea;
We plant the masts to carry the sails,
We plant the plank to withstand the gales,
The keel, the keelson, and beam, and knee;
We plant the ship when we plant the tree.

What do we plant when we plant the tree?
We plant the houses for you and me;
We plant the rafters, the shingles, the floors,
We plant the studding; the laths, the doors,
The beams and siding, all parts that be;
We plant the house when we plant the tree.

What do we plant when we plant the tree?
A thousand things that we daily see;
We plant the spire that out-towers the crag,
We plant the staff for our country's flag,
We plant the shade, from the hot sun free;
We plant all these when we plant the tree.

—Henry Abbey.

The Rector's Boy

BY L. E. CHITTENDEN

THE young rector of St. Michael's church was walking down into a poor part of the town, to call on a sick woman, when he chanced on two boys fighting.

The smaller boy was so marvellously quick, and muscular, that the clergyman stood still for a moment to watch the contest with the keen delight of an athlete, and he was glad in his innermost heart that the big boy, who he felt sure deserved it, was getting the worst of it.

However, it was plainly his duty to interfere, so he collared the big boy and got between him and his adversary, who was still hitting out and who dodged around the reverend peacemaker with fierce determination. But the Rev. Edward Clement in his college days had been the pride of his alma mater in the athletic curriculum, and his prowess was yet referred to in the halls of learning as something to be emulated. So he quickly subdued the fight.

The big boy disappeared around a convenient corner, while his late combatant and the peacemaker sat down on a horse-block, the one to get his wind, and the other to hear the story.

"I've owed him a score for six months," began the boy, "and if you hadn't come up just then, he'd got a thrashing he'd remember." "I don't think he will forget what he did get," remarked the dominie smiling. "I think hereafter he will stand somewhat in awe of your muscle; but what was it all about?"

The boy clinched his hands together. "He tied a couple of kittens together, by the tails, and hind legs, and hung them over a clothes line. I never could abide seeing a beastie abused," he added with a quaint Scotch accent, "so I cut 'em down, and then started in to trounce him."

"Ha," said the clergyman. "What's your name?"

"John MacPherson, sir," said the boy.

"Related to Mrs. MacPherson in this row, up three flights, and first door to your left?"

"Grandson, sir."

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"Well, I'm glad of that. You see, I was going up to see her. I heard she was ill, and I'm glad to find she has a grandson, a fine young giant like yourself, to look after her."

John's face fell.

"I'd like to, sir, and I do as well as I can," he said, "but I lost my job this week, so it isn't many comforts I can be bringing her now."

"Ah, I'm sorry," said the Rev. Edward, with the ready sympathy that won him so many friends. "How did it happen?"

"Fighting, sir, and—and—do you mind if I tell you about it?"

"I should very much like to have you tell me about it."

"I was in a grocery store as errand boy and I got on all right until the boss's nephew came around, and we didn't hitch at all. I knew some things he wished I didn't know about him, so one day he put a lot of candy in my jacket pocket, and then before I found it out, he tied the boss's little girl's doll up on a low tree branch, and set the dog on it. He tore it to smithereens in a minute, and the little one cried so I couldn't stand it, and I thrashed him, and he bawled until the boss came out, and his nephew told him he was fighting me because I stole candy, they'd find it in my jacket pocket, so the boss looked, and, sure enough, there it was, and it didn't do any good to tell him I didn't put it there; he didn't believe me, so I lost my place, and grandmother sick, too. I felt awfully bad, but grandmother knew I didn't steal it, which was a comfort."

"Neither do I believe you stole it," said the Rev. Edward Clement, with comforting emphasis.

That night Mrs. MacPherson died, much comforted by the clergyman's promise to look after John.

So John came home to the bachelor quarters of his friend, who, after a week or two, sent him to a country boarding school for boys, presided over by a clerical friend of John's self-appointed guardian.

They had a little talk before he went. "I have faith in you, John," said the clergyman with his hand on the boy's square shoulder. "I feel sure you will do your best at school. I know," he added smiling, "that you will be captain of the foot ball team, and will do great things in the gymnasium and on the lake, and, remember, I think none the less of you for that, but your books will be harder for you, so the first scholarship prize you get I will send you a wheel."

"I will try my best," said John, consumed with a desire to do something for his friend who had done so much for him, and he tried to say so, but he felt as though he had tried to swallow a foot ball and it had stuck half way down, so he could only squeeze his friend's hand and look humbly into his face; but the Rev. Edward Clement was entirely satisfied, although he was very often warned by his friends that it was a risky business to take a boy from the slums who had been discharged for fighting and stealing, but he felt perfectly willing, he assured them, to take all risks.

John's letters came regularly, and were glowing records of foot ball matches—John MacPherson, captain. Swimming contests—medal to John M., winner. Rowing—John MacPherson, master, etc. These were written with great enthusiasm. Then, with an evident effort, there would be appended a few lines like this:

"Am doing pretty well in my books, but I'd be glad if I had less muscle and more brains sometimes. I like about the Olympian games, though; they were out of sight, and the dominie in reading hour not long ago, read us about Ben Hur's chariot race, and I hurried for Ben, I tell you, when he came in ahead, and the old dominie looked at me over his spectacles, and I didn't know what he'd say, but he smiled a little, and then went on. Arithmetic and I don't hitch. I've had to go back in it."

To this, John's guardian replied: "Stand up for your figures and bowl them over, John, don't let them throw you. How about church?"

Then John wrote: "I sing in the vested choir, and you can depend upon it, I enjoy singing 'The Son of God goes forth to war,' and 'Onward, Christian soldiers,' they are the right sort. The figures do better now, I pretend they are ninepins, and I rather enjoy thumping them over."

Still it was a long time before John added to his athletic victories a scholastic prize. It was not, in fact, until he had word that his guardian, overworked and ill, had been obliged to rest in a sanitarium for a time. Then John, full of grief and remorse, bent his energies to his books, resolved to be able to send good words of his zeal at all events.

The copy of the Iliad that he received for his prowess in history, although not the first prize, was something, and it filled his soul with delight, so he rushed to his room to write to his friend the good news, and then danced a double clog down to the gymnasium with the Iliad held aloft like a banner, to show his fellows. A week later he wrote another letter.

MY DEAR GUARDIAN: The new wheel is an all-rounder, and no mistake. I never was so happy in my life as when I took my first turn around the track on her, and I have named her "The Dominie," which is the right sentiment, if it isn't the right gender. The first night it came, one of the Masters had a sudden illness, and I rode to town to get the doctor, and was back in fifteen minutes. It's five miles there and back, besides waking up the doctor.

The boys were waiting to see me come in—they said I couldn't do it—and when I did they made me captain of the wheel club. I never thought when I practiced on the boys' wheels that I would ever own one of my own. You are too good to me, I know. I am glad you are better, and I am going to study harder than ever.
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It is impossible in some sections of the country to get perfectly fresh eggs during the winter season. To guard against this, in summer time, when they are cheap, pack them in lime-water, and they will keep in good condition for three months. Pour one gallon of boiling water over a pound of lime; when settled and cold, pour it carefully over the eggs, which you have packed, small ends down, in a stone jar, and stand in a cool, dark place. Eggs may also be packed in salt; anything that will close the pores of the shell and prevent evaporation will preserve eggs.

To make a good mayonnaise dressing, put a quarter of a teaspoonful of dry English mustard in a deep soup plate, add the yolk of a raw egg, and with a wooden fork mix these ingredients to a paste. Take a bottle of olive oil in your left hand, and with the fork in the right hand stir in the oil as you slowly drop it with the mixed mustard and egg. Keep dropping the oil and stirring the mixture briskly till it becomes thick and waxy, then thin it a little with a few drops of tarregon vinegar. Again resume dropping in the oil and stirring it till the mayonnaise gets stiff again, then again thin it with the vinegar. Repeat this process until you have the required amount of dressing. Be sure it is the proper thickness. Stand the dressing on the ice in the soup plate until ready to serve. Never put salt or pepper in a mayonnaise. Those condiments make a different dressing which is not a true mayonnaise.

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